CHAPTER - III

THE MYSTIC AND THE WORLD

A yogi and a mystic, Sadhguru Jaggi Vasudev founded the Isha foundation, which runs the Yoga centers around the world. The Sadhguru speaks at some of the world’s most prominent International Leadership Forums. He was a delegate to the US Millennium Peace Summit and the World Peace Congress, and is a regular at the World Economic Forum at Devos.

- are the introductory words about Sadhguru Jaggi Vasudev, by the International magazine – Forbes (India) in its Second Anniversary Special, released on 3rd June, 2011, while focusing the Twelve popular personalities from India under the title- “12 BIG DEBATES THAT DEFINE OUR TIMES, SETTLED”.

Sadhguru, in Sanskrit, means a spiritual master who guides and helps people realize their soul consciousness through his wisdom which comes from an inner understanding and perception rather than any external learning.

Sadhguru Jaggi Vasudev is a Spiritual Master with certain striking characteristic traits that can be seldom seen in the spiritual masters of the past or the present. He is at home, both in a loincloth and in blue jeans, walking barefoot through the snowy Himalayas and riding a BMW motorcycle on the expressway; he can be found addressing the students of a reputed global institute like ‘National University of Singapore’ where students from nearly 100 countries pursue higher studies; and he is also seen at the seemingly
opposite place – Rishikesh to inaugurate a conference of the spiritual masters. He plays the role of a chief guest at the Indian Premier League matches (in South Africa) and attends with ease, the high-end economic conferences with the heads of the states only to prove that a spiritual master (a yogi) is one who is in complete control and at ease in all activities of life. To him spirituality means strength and capabilities, but not just saffron robes and messages. (In fact, Sadhguru does not put on saffron uniform, but wears exquisite silk shawls.) In his own words –

The whole purpose of the spiritual science is to awaken the human beings to their ultimate possibility so that they become complete human beings and live a full life on all levels – physical, mental, emotional and spiritual. (Ishafoundationblog).

Sadhguru’s arresting blend of profundity and pragmatism, in his life and work serve as a reminder that yoga is not an esoteric discipline from an outdated past but a contemporary science, vitally relevant to the present generation of a technologically advanced age. When he was twenty five, Sadhguru says, he experienced a glimpse of divinity and had undergone a complete transformation of the inner and outer being which had unfolded into manifold activities of magnificence inspiring millions of people across the globe.

Sadhguru is an acclaimed author, popular poet and internationally renowned speaker, who is widely sought after to address issues as diverse as human rights, business values, social issues, environmental problems. He has
been a delegate to various prominent global forums such as the United Nations Millennium World Peace Summit and the Indian Economic Summit (from 2005 to 2008) and World Economic Forum at Davos (since 2006). Leaders, business men and industrialists of national and international repute have been impressed by his astute and insightful grasp of current political and economical issues not only of India and the world, as well as his unerring scientific approach to the question of human well-being.

Sadhguru is the founder of Isha Foundation - an entirely volunteer-run organization dedicated to the well-being of the individual in particular and the society at large. The Isha foundation does not promote any particular ideology, religion, or race, but transmits inner sciences of universal appeal. The Isha Yoga Center near Coimbatore was founded in 1992 and hosts a series of programs to heighten self-awareness and to optimize the human potential within. One of the central visions of the Isha foundation is to empower the deprived sections of India towards improved health, education and environmental well being, thus transform the lives of the rural poor.

Recognizing that there can be no universal transformation without addressing the individual, Sadhguru has dedicated his self for the self-transformation of people through certain scientifically structured programs which have touched the lives of hundreds of thousands of people around the world.

In all the speeches and conversations of Sadhguru, one can instantaneously feel his inimitable style – mystical but unambiguous, precise
but humorous, logical but compassionate, funny and provocative, gentle with a
discrete directness, and innovative about age-old wisdom. This incredible
diversity of his expression inspires and motivates people of all backgrounds
instantaneously and those who have a liking for English language are already in
love with him just unconsciously. An enthusiastic attempt has been made to
study the vision and the themes of Sadhguru’s scintillating speeches and also
his language skills used for expressing his vision and vibrant views.

For this study, samples of the speeches of Sadhguru Jaggi Vasudev have
been taken from a number of books and DVDs with a view to examining
extensively the varied themes and the style of the language of Sadhguru.

He was born on 3rd September, 1957 in Mysore, Karnataka, and South
India and did his graduation in English Literature from Mysore University.

The following books of Sadhguru have been widely read for analyzing
the themes and language for writing this chapter -

Sadhguru – More than a Life(2010); The Mystic Eye – vision of the
Beyond; Don’t Polish Your Ignorance…it may Shine(2011); Essential Wisdom
from a Spiritual Master(2008); Himalayan Lust(2010); Joy 24x7(2008);
Encounter the Enlightened – Conversations with the Master(2001); Flowers
on the Path(2007); Mystic’s Musings(2003); Ancient Technology for the
Modern Mind(2008); Enlightenment-What It Is(2008); Inspire Your Child –
Inspire the World(2006); Inner Management(2006); Pebbles of
wisdom(2009); Of Mystics and Mistakes(2012); Midnights with the
Mystic(2010);
(The above mentioned books are the compilations of the Sadhguru’s talks and conversations in India and abroad – they are published without any modifications).

About the peace of the planet, people have different opinions and the spiritual masters too have their own views. In the opinion of Sadhguru, our planet will be a Peaceful Planet only when every individual is joyful.

“If we don’t have peaceful human beings, having peaceful planet is just a pipe dream.” (Ancient Technology for the Modern Mind: 46).

The visualization of ‘peace’ (the much talked about abstract concept) on earth by a spiritualist is reflected in these lines in absolute clarity which is the hallmark of the expression of the spiritual leaders. The relation between peaceful human beings and peaceful planet is presented in an unadorned language which is like a plain chant. Unless there is an individual transformation, from being an unpleasant and restless human being to an ecstatic being, there will not be a possibility of universal transformation. Only through universal transformation, the peace on the planet is possible.

The compound abstract noun- ‘Pipe dream’ is very purposefully used to express Sadhguru’s agony over the present predicament of mankind. ‘Pipe dream’ is a delusion, a fantasy, a goal, a hope or a plan, so fanciful and impractical that it is very unlikely to be realized or impossible to be achieved. This single noun-word showcases the serious state of affairs regarding the existence of peace in the world. The repetition of the consonant sound ‘P’ in four words as the first letter- peaceful, peaceful, planet and pipe-dream has an
alliterative effect. The complex sentence with a main clause and a subordinate if-clause is very well balanced with the same number of words in both the clauses. Though grammarians take objection to the use of ‘have’ in progressive tense for indicating the possession of something, it is often ignored by the speakers and writers. It may be due to convenience of expression. (‘Having’ is usually used for eating food: I am having lunch is fine, but I am having a class or she is having a meeting - are not appropriate.) Instead of ‘having’, it should have been ‘to have’. (If we …… . human beings, to have a peaceful planet is a pipe dream.) This is an instant response, given by Sadhguru to one of the questions, raised by his followers.

In this single sentence, Sadhguru expresses a profound feeling. In spite of all the noblest faculties, bestowed upon humans by nature, they are not the harmonious beings. The world has never really been peaceful. People have been relentlessly fighting for food, for fame, for wealth, for power, for religion and over belief systems and for everything that is available on the earth and beyond the territories. In the pursuit of economic wellbeing, the world is filled with enormous amounts of unseen violence. If the human beings wish to live joyfully in the external world, they must take care of their ‘interiority’ (a phrase often used by Sadhguru); they should know how to manage themselves and their surroundings. If the leaders can manage themselves, then the nations will be peaceful. Where is the scope for the dawn of peace on the Earth when the leaders of the different nations who are responsible for creating a peaceful environment, are spitting venom on one another in different ways; the most
primitive of the modern man is selling the arms and ammunition in the name of cooperation and globalization and ruthlessly targeting one another in the name of development and competition. There is hardly any use of convening International conventions of peace so long as the attitude of peace doesn’t descend on the minds and hearts of the leaders in particular, and the people of all nations in general. Unless a person becomes a global citizen, people on this earth cannot enjoy peace. Becoming a global citizen is not in terms of commerce and business but in terms of cooperation and understanding. A global citizen is one who has a broad perspective of human welfare and doesn’t suffer from the glorified prejudices like region, religion and race. An Indian, indeed, feels suffocated in almost all the SAARC countries surrounding his country. Then where is the question of peaceful planet?

What Sadhguru feels is that the human beings have not even tasted peace within themselves. Indeed, when people have not experienced what peace is, how can they establish it? Experiencing peace is mainly a matter of inner self. When the leaders of the world cannot manage themselves i.e., their emotions, one cannot imagine it on the external plane, on the globe. It is not the mere slogans for peace and harmony that can bring peace and solace to the suffering and starving humanity, but establishing an active culture of living in peace in the world. No emperor in the history of the modern world has ever created a peaceful world. For, they are not the rulers of their inner selves. Ruling the outer world, being a king of oneself is completely different from ruling the world being a slave to one’s own emotions. There are innumerable
examples in the human history. Spirituality is a process of being in control of oneself. Indeed, “to be spiritual means, to be an emperor within yourself.” *(South American News - April 19, 2012 - Houston)*.

It would be befitting to bring in the words of Master E.K. in regard to the world peace-

If we want the kingdom of God, the political and economic kingdoms have also to be kingdoms of God. Kingdom of God is not merely theology and it does not exist only in churches and temples. Every one of us should be a church and a temple. *(Overseas Messages : 101)*.

People’s idea of the Almighty is restricted to churches and temples and the existence of kingdom of god is confined to mythological stories alone. Hence majority are only interested in ‘visiting’ holy places. But, when everyone becomes a sanctum sanctorum where the image of god is installed, instead of the image of the devil, the devil of enmity, war and violence, then the kingdom of god can be created by establishing ‘economic and political kingdom of god’. Master E.K. has collocated adjectives and nouns into a thought provoking phrase- ‘economic and political kingdom of god’. The use of the adjectives- economic and political-with the noun phrase ‘kingdom of god’ is a novel expression. The imagery embedded in the metaphor- ‘Every one of us should be a church and a temple’ indicates how the human body has been visualized by the spiritualists who see the human body and mind as a superior vehicle to experience the bliss of the divinity. Only when man elevates
himself to that level, he becomes a world citizen in the true sense and the kingdom of god can be established in the true spirit.

There have been discussions about the concepts - what ‘body’ is, what ‘mind’ is and what ‘I’ am - by philosophers, spiritualists as well as scientists. There are many theories and definitions, innumerable discussions and unending arguments about body and mind and here is a simple definition, devoid of any complexities. The complex concept has been expressed in a simple sentence.

Sadhguru, while explaining what ‘I’ am, says,

Your body, you accumulated over a period of time. What you call ‘my body’ is just a heap of food that you have eaten. What you call ‘my mind’ is just a heap of impressions that you gathered from outside. So these two things are still outside. Your mind is just society’s garbage bin. Anybody who walks by you, stuffs something in your head and goes. The accumulative part of the mind is subject to all kinds of social, religious and cultural situations, you are being exposed to.

(Ancient Technology for the Modern Mind: 70)

Sadhguru defines what a body is and what a mind is in two simple sentences without leaving any scope for ambiguity. Sadhguru has made effective use of the determiners ‘your’ and ‘my’ to reiterate the enormous love of the people for their physical body and untold pride for their ‘mind’ and most pitiabley both are nothing more than ‘a heap of food’ and ‘a heap of impressions’. Hence these ‘heaps’, which have been gathered from the outside
sources cannot be claimed as ‘I’ am. Over a period of time these heaps are just growing in size. So one cannot be ignorant enough calling these ‘heaps’ as ‘I’ am. If only this body is ‘I’ am, it is certainly no better than an animal since the basic activities of ‘anybody’- human or animal- are self-preservation in the name of feeding and procreation. The body knows only these two activities and it is incapable of any other activity. In this aspect, beyond doubt, the body of an animal is far better than the human body since its body is useful to the man during its life and after its death also. Even the excreta of the animals is a precious manure as well as medicine to the human being. If one doesn’t rise in awareness, the body, Sadhguru feels is ‘no better than a complex chemical factory.’ (Mystics & Mistakes: 30) So, what one calls ‘I’am is something different from these two. So what is that ‘I’ am? How to realize that? And why to realize that? Sadhguru reveals,

If you go by the dimension beyond the physical, there is the longing to become boundless. Unfortunately, most of the time, trying to find the physical expression to become boundless leads a man to all kinds of insatiable activity. 

(Deccan crinical-30th Nov, 2011)

Sadhguru asks the people to turn inward in order to experience the dimensions that are beyond physical. So that they start experiencing how the source of creation is functioning from within oneself, how it is throbbing inside. It is possible only when one grows beyond the physical. Since soul is all pervading, it desires for expansion and the desire for expansion is ignorantly substituted by man with the physical activity; but physical matter is highly
limited and bounded. It cannot experience the boundless universe. Sadhguru says that all the vigorous activity of the mankind becomes in vain and results in a sort of unquenchable and insatiable activity. When one is incapable of experiencing what is happening within oneself, how can he experience what is happening outside and realize the nature’s activity on a grand scale. What all happens in the cosmos takes place inside also - as above so below. If it is observed at the lexical level, interesting phrases can be found. In just two sentences, sadhguru has indicated the boundaries of the body as well as the boundlessness of the soul using a bunch of words that indicate juxtaposing features of the body and soul-

the dimension beyond the physical;
the longing to become boundless;
to find the physical expression;
to become boundless;
all kinds of insatiable activity;

Out of 39 total words, 23 words are used to describe the scope of body and mind.

Annie Besant, the most renowned theosophist, pours out her agony-

There is nothing which pains me more than the blind and frantic manner in which a vast majority of our fellow-beings pursue the pleasures of the senses and the utterly blank and erroneous view, they take of life. The sight of this ignorance and madness touches my heart much more tenderly than the physical hardships that people undergo.

(The Doctrine of the Heart : 16).
The following expressions, used by Annibesant in regard to the body consciousness of the human beings -

- blind and frantic manner;
- utterly blank and erroneous view;
- the sight of this ignorance and madness;
- pursue the pleasures of the senses; -

may be summed up with the single usage of sadhguru- ‘all kinds of insatiable activity.’

Sadhguru further feels that the endless struggle and the biggest conflict is between the ‘body consciousness’ and ‘beyond body consciousness;’ between ‘material’ and ‘spiritual’-

The human being is in constant turmoil, in constant struggle between the physical and that which is beyond the physical. Though he is also physical, though he also has the compulsiveness of the physical, he has the consciousness of not being physical. Indeed, this consciousness sets him apart from the other living beings. Once you get deeply identified with the physical, these two fundamental forces- one that helps you to root yourself well on this planet, and another one that which is supposed to take you beyond- instead of working in collaboration, they unfortunately come into conflict. All the struggles of humanity in terms of ‘should I be spiritual or materialistic?’ come from this ignorance. 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. These two aspects come
into conflict because of a strong identification with the physical.  *(Deccan Chronicle: 30th Nov, 2011).*

Sadhguru has unfolded the eternal conflict, the seeming conflict between the body and the soul i.e. the body consciousness and the consciousness beyond the body i.e. soul consciousness – in his own simple narrative style.

By repeating the adjective - ‘constant’ with two different synonymous nouns- turmoil and struggle and ‘physical’ twice in the same sentence, Sadhguru emphasizes the fact that human beings are in great chaos, confusion and turbulence due to their deep rooted identification with the body, i.e. with the body consciousness. In this single sentence, Sadhguru has expressed the eternal problem of the mankind. In the next sentence, without denying the problem of the mankind- man’s body consciousness, he also highlights the other aspect of the human nature- man’s awareness of soul through juxtaposing phrases- “compulsiveness of the physical” and “the consciousness of not being physical”. Both the abstract nouns- ‘compulsiveness’ and ‘consciousness’- are used for the same adjective- ‘physical’ indicating that the human being is endowed with both the faculties, which are a privilege only to human beings. In the fourth sentence, once again these two faculties have been highlighted with further explanation- one that helps you to root yourself well on this planet; one that which is supposed to take you beyond. With the internal rhyming of the words- root and planet; supposed and beyond - Sadhguru has established the nature of the body consciousness and the soul consciousness. In three sentences, in three different ways, the same point has been explained in a very
intelligible manner. In the immediate following sentence, Sadhguru explains the relation between the two seemingly different aspects- physical and beyond physical – with the prepositional phrase- ‘instead of working in collaboration’.

The abstract nouns- cooperation, teamwork, partnership, association, alliance and relationship- are used for the man’s body consciousness and soul consciousness. This reveals that these two states of consciousness are inevitable and when the human being can balance and relate himself with these two levels of consciousness, then only, he can rise beyond the body consciousness, or else, he will be rooted in utter ignorance.

If one looks at the lexical items, the abundant use of the adjectives, nouns and phrases in straight and simple manner for elucidating the concept - ‘body consciousness’ and the accompanying trouble and turmoil; the following are used-

- Compulsiveness of the physical;
- Consciousness of not being physical;
- Get deeply identified with the physical;
- Root yourself well on this planet;
- A physical perspective;
- Strong identification with the physical;
- Whole perception is limited to the physical;
- In constant turmoil, in constant struggle between the physical and that which is beyond the physical;
- Instinct of self-preservation;
- Perception is limited to the physical;
- Conflict between the……………;
- Conflict because of a strong identification with the physical;
Out of 178 words that the passage contains, almost 80 words are used for explaining the ‘consciousness of the physical’ in different dimensions. The striking aspect is that all the simple lexical items of the same group unfailingly unravel the mystery of the ‘body’ and ‘beyond the body’ consciousness.

About one aspect of humanity all the spiritual leaders of the world are highly worried of is—human beings yielding to the body. Nothing is more painful to them than this. In fact, all the teachings of the scriptures is about this aspect only. The very aim of spiritual leaders is to elevate man to higher consciousness. Without that experience of the ‘spiritual, the body becomes a mere ‘load of flesh and bones’ (in the words of Swami Vivekananda) and the spinal column is no better than a ‘bamboo stick’ (in the words of Master E.K.). If one rises beyond body, then the very spine acts as ‘the very axis of the universe’ (Sadhguru- More than a Life : 82).

In the second step, Sadhguru focuses on the important aspect of the solution. i.e. how to break the shell of body consciousness and come out of the conflict by establishing a harmonious state between the body and soul consciousness.

I would not really call it ‘conflict’. If one has the necessary awareness to separate the two, then there is no conflict. Any method that you employ to enhance and heighten the presence of the non-physical within you, the presence of that which is the source of creation within you, is yoga. All of yoga, every kind of spirituality that you can find, I refer to as yoga.
(Deccan Chronicle -30th Nov, 2011).

In the earlier passage Sadhguru explained how there is a continuous conflict between the physical and beyond the physical, but now he simply says that it is not a conflict, if one has the necessary awareness. Sadhguru concludes the exposition by offering a key. The term- ‘yoga’ has been more misunderstood and misinterpreted than being practically applied. Yoga is popularly misconstrued as the performance of some strange and impossible postures of the body for obtaining physical fitness and mental alertness which can of course, be easily obtained with yoga. They are only a minor aspect or just a byproduct of it. Indeed, “Yoga is all about breaking the limitations of this dimension and moving into a totally different sphere of life -from the physical world to another existence by itself.” (Midnights with the Mystic: 117).

As it is mentioned earlier also, one more striking feature of the narration of Sadhguru is that he never gives any sort of definition for any complicated concept – he goes on narrating some interesting analyses, inspiring anecdotes, humorous episodes, jokes and finally, he just attaches the name of that particular concept, theory or principle with which that particular narration matches. So that, the listeners or the readers do not entertain preconceived notions which will prevent them from receiving the message, especially when the concepts like ‘yoga’ are dealt with.

After the body, it is the mind that can bind or liberate mankind. Sadhguru throws light on ‘Mind’-
Your mind is just society’s garbage bin. Anybody who walks by you, stuffs something in your head and goes. The accumulative part of the mind is subject to all kinds of social, religious and cultural situations, you are being exposed to. *(Flowers on the Path: 84).*

Sadhguru unhesitatingly brings in a crude comparison of ‘mind’ to a ‘garbage bin’. The determiner ‘your’ plays a pivotal role bringing in a feeling as if Sadhguru is targeting ‘you’ only i.e. every individual specifically. He could have started the sentence - ‘Most people’s mind ……..’ or ‘the mind of the most people or human beings…….’

But Sadhguru resorted to a direct attack by choosing seemingly soft diction i.e. the determiner ‘your’ and the adverb ‘just’ to determine his point and to make a double impact that it is no one else’s mind but truly ‘your’ mind which is no better than a garbage bin, though one may take great pride in one’s power of mind or intellect. Indeed, it’s filled with stinky material, the most undesirable thoughts. Instead of using the noun phrase – ‘garbage bin of the society’, Sadhguru has chosen to use the noun- ‘society’ in possessive case- ‘society’s garbage bin’. Though the usages do not seem to have different layer of meaning, there is a difference in force.

There is a subtle difference in meaning between the following sentences-

This is Ram Naresh’s book.

This book belongs to Ram Naresh.
The former sentence lays more emphasis on the proper noun ‘Ram Naresh’ rather than the common noun ‘book’ and it is an ‘affirmation’ that it is Ram Naresh’s book only, and no one else’s. But, the latter sentence makes a claim that the book belongs to Ram Naresh, but certainly greater importance is attached to the book. When Sadhguru says, it is ‘your mind’, he wants ‘you’ to take immediate cognizance of the condition of ‘your’ mind. The implication is that people take keen interest in examining and assessing the nature of others and instantaneously pass judgments of any kind, devoid of least kindness or consideration, whereas they spare themselves from slightest criticism or self analysis.

Then Sadhguru explains with agony filled sarcasm how the mind has become a dust bin i.e., through sense organs; a huge heap of garbage gathers in mind through all the ‘indriyas’ or ‘sense organs’. He explains the people how they are allowing their own minds to become contaminated by every kind of dirt very easily. Whatever comes and hits any of the sense organs, either a vision or a sound or a sensation or a taste or a smell gets stored in the mind. All the impressions that enter one’s mind enter only through one’s five sense organs. And sense organs can perceive everything only in comparison. Hence they are not reality. More so, the senses will have distorted perceptions- eyes see what the person likes or wishes to see, but not what is there. So, everything that is in one’s mind is just what one has been exposed to. So, indeed one’s mind is not inside, it is completely outside. As much as a person becomes inward, so much he receives copious wisdom since mind (or buddhi) is a
treasure of wisdom. In the physical world, one doesn’t accept other person to exercise his authority over him. But, most unfortunately, people allow their minds to be completely trampled over ruthlessly and taken over by each and everybody, as if they have mortgaged their priceless minds. It is like allowing strangers in dirty attire to enter one’s own bed room or kitchen without one’s permission.

In the next instance, Sadhguru, very humorously categorizes different types of garbage.

The very way you think, feel and understand life is just what kind of garbage you gathered in your head. Some of you have social garbage, religious garbage, spiritual garbage, it doesn’t matter. But all this has come from outside. *(Flowers on the Path: 84)*

The mind, bestowed only upon mankind and is supposed to be the abode of divine thoughts, is becoming a gigantic dust bin to contain most unwanted things. It is only due to this invaluable gift, man has become unique and distinct. But, most unfortunately, the mind has been gathering infinite varieties of huge garbage consciously or unconsciously, knowingly or unknowingly in the name of society, religion and most surprisingly in the name of spirituality also. Sadhguru has used new collocations that can express his agony about the humanity.-

Social garbage;
Religious garbage;
Spiritual garbage;
These collocations, coined by Sadhguru, explain his efforts in expressing how people are spoiling their minds and hearts even in the name of ‘religion’ and ‘spirituality’. So, man is not his body and man’s mind also is not his. It is just an accumulation of thoughts—what one gathered from the backgrounds in which one was brought up in life. But it’s all of survival significance only. It is not of any life significance. So there is something else which needs to be looked beyond these dimensions. Sadhguru has jolted people out of their religiosity and spirituality. When a person is rooted in physical nature, mind starts gathering all sorts of things since they give lot of joy to him. Mind, in its gross state starts gathering material things, when it is little evolved, it yearns for the accumulation of knowledge. When it turns more emotional, it loves to gather people. So also, when people start imagining that they became ‘pious’ ‘religious’ or ‘spiritual’, the mind starts accumulating spiritual or religious material in the form of gathering different religious books and gurus’ words. But, so long one goes on gathering any sort of material, he is limited only. Anxiety to accumulate anything is only a sign of insufficiency. Spirituality is all about the unboundedness. To come out of this garbage and dirt and to be pure and clean, and shine forth as a soul, Sadhguru gives out a weapon.

Your ability to recycle the garbage is your intellect. Your survival on this planet is possible only because you are able to discriminate between one thing and the other. When your ‘intellect becomes razor sharp’, nothing sticks to it, it doesn’t get attached to anything, it is not identified with
anything, it just makes you see everything simply the way it is. It is not influenced by your accumulation, by your identifications, by your emotions. ‘The whole process of yoga and meditation is just this,’ once you have a clear space between you and your mind, it is a completely different dimension of existence.

(Flowers on the Path: 85)

Indeed, Intellect is a wonderful instrument for survival and at the same time it is also a terrible barrier for one to experience the Oneness of life. This intellect is called ‘Buddhi’ in Sanskrit. Intellect alone discriminates human beings from animal kingdom. If only one knows to what extent one’s logic should go and where it should not go, one’s life will be beautiful. If the intellect also is stretched beyond a point one will break down. The judgment one passes and the conclusions one arrives at, are merely based on one’s sense perception which gives a distorted impression of reality; because sense organs experience everything only in comparison with something else; when there is a comparison, there is always duality. Any person can only perceive in parts. So, one’s perception is all in bits and pieces and these will never make the whole. Unless one is in an elevated state of mind, his mind is stuck in some sort of garbage and intellect doesn’t shine forth. Because, people do not use that highest gift- ‘intellect’ to reach the peak of one’s consciousness, but all the intelligence is used for futile purposes. It turns as a curse rather than an advantage. For most people, wealth, influence, comfort become big curses rather than becoming blessings.
Sadhguru often uses metaphors and imagery to fix the attention of his listeners on the point. In all his lectures, throughout, one can come across number of metaphors and imagery that keep the audience in conscious mind, without allowing them for any slightest deviation. The imagery - ‘sharp instrument’ (used for intellect) at once, cuts the layers of the ignorance. Without beginning his talk with a formal introduction what yoga is and how ‘yoga’ or ‘meditation’ can help one realize what he is, Sadhguru has simply narrated the process very interestingly with the use of different figures of speech and at the end, he just attached the tag ‘yoga’ and ‘meditation’. To encourage and prepare people into the practical aspect of yoga, Sadhguru emphasizes that ‘the whole process of yoga and meditation is ‘just this’, since there are a hundred unintelligible definitions and a thousand misconceptions about the terms- ‘yoga’ and ‘meditation’. In simple words, yoga means- a technology which is used for the elevation of human beings. “It is human aspiration to function at the peak of body, mind, and energy. Yoga is a technology that facilitates the fulfillment of that aspiration.” (Midnights with the Mystic: 143)

Mind can be a source of bondage or can be a great source of freedom. Right use of mind becomes meditation; wrong use of mind becomes madness. The possibility of both darkness and light are implied in it. Mind itself is neither a friend, nor a foe. One can make it either a friend or an enemy. It depends on the person. If it is made one’s instrument, a humble assistant, the mind becomes the passage through which one can reach the ultimate. Instead, if
the person becomes a slave and the mind is allowed to be the master, then the mind will lead man to abysmal misery. Every technique, every method, every path of yoga- are all indeed, concerned only with one crisis - how to engage the mind? When mind is rightly used, it reaches a point where it becomes no-mind. But, if it is used wrongly, mind comes to a point where it is just a chaos, confusion, commotion and turns man insane.

A realized soul, a Buddha uses the mind, but with the of ordinary persons, they are being used by the mind. Whenever a master wants to use it, he uses it; when he doesn't want to use it, he doesn't use it. It is a passive instrument and it has no hold upon him, what so ever. Such a person, who has reached the Buddhic (pure intellect) plane, remains like a mirror. If a person comes before the mirror, the mirror reflects him. When he has moved away, the reflection has gone; the mirror is vacant. But with those human beings, who have not reached that state, when they have an interaction with somebody and even when the person has gone, the thinking about him continues, the reflection continues. Even if he wants to stop, the mind won't listen. A person should have a ‘working mind’ to execute one’s instructions; if the mind becomes just a reflection of the society, then it turns to a ‘war zone’ with relentless contradictions and confrontations.

Indeed, mastery of the mind is yoga. The whole process of yoga, the spiritual science, is to elevate a person to an experience that is beyond the five sense organs. Without using any kind of religious jargon, Sadhguru has unfolded the much discussed concepts- ‘body’, ‘mind’ and ‘intellect.’
Sadhguru’s focus on another big basic human conflict- the conflict between the closest relationships; between the dearest and the nearest; between the people with good intentions; Sadhguru says,

Unfortunately the closest relationships in the world have more conflict going on than between enemies. In your relationships, you have fought many more battles and are still fighting; this is because your line of understanding and theirs is different. If you cross this L.O.C., this Line Of control, they will get mad. If they cross it, you will get mad.

*(Times of India: 20th March, 2012).*

Sadhguru’s interesting analysis of the conflict in the relationships has found an expression in the attractive phrases like-

closest relationships ……. more conflict;

L.O.C;
squeeze some happiness;
more layers of resistance;
sex based relationships breed much more attachments;

In the above five expressions, inescapable irony as well as antithesis can be seen. With the phrase ‘closest relationship’, sadhguru has brought out the other side of the coin- the darker side of the relationship. So also the word ‘squeeze’ indicates the hidden nature of the human beings- ‘selfishness’ and the commercial motives. The phrase- ‘more layers of relationship’ speaks of lesser intensity of relationship and connotes more layers of complicated relationship. The phrase ‘sex based relationships’ indicates the quality and purity of the relationship between two persons. There is a greater pun on the
word- ‘breed’ since it connotes both the production of children and miserable relations.

Sadhguru’s finding of the root cause of the ‘conflict’ is very enlightening. People are usually of the opinion that ‘conflict’ is between enemies, where as Sadhguru says it is more among near and dear than between enemies. The bolt from the blue is - the bad blood is between the blood relations, between the closest friends and between the dearest colleagues rather than between the enemies. Very humorously he makes use of the popular abbreviation L.O.C (used for the geographical demarcations between countries for the defence purpose) and points out that crossing L.O.C creates madness on both sides, in both the persons. The collocations - ‘closest relationship’ and ‘more conflict’, are in a way complementary though seems to be contradictory. People are deeply attached to their relatives and the strange problem is that the more one is attached to anyone, the deeper and stronger the conflict with that person. In the South Indian language Telugu, which is spoken by more than a hundred million people all over the world, there is a popular proverb that says that ‘one has to win at home to win in the outside world.’ That means winning at home is a biggest challenge since there are too many problems and hurdles. A family is meant for support, comfort and stability. Familial relationships are, indeed, a source of sharing and wellbeing. But, what is happening is quite contrary. Sadhguru humorously says, ‘our parents, aunts and uncles are examples of how we can turn ties created for well-being into a disadvantage.’

(Times of India: 2nd Sept, 2012) This is a strange situation in which the
humanity unconsciously has been mired in. The social institution family, instead of enhancing the happiness of a person, it has become an entanglement; affluence, instead of being a big source for joyful living, has become a big encumbrance for many wealthy men and women; so also, educated people, instead of leading life in enlightened way, many educated human beings lead most foolish lives, entangled by their own intellect.

It is a fundamental truth that one’s happiness and quality of life depends upon one’s quality of relationships. Everyone wants to build beautiful relationships in pursuit of happiness only. Sadhguru says that this is the basic problem, because ‘we try to squeeze some happiness out of people, next to us. Once you do this, relationships will become constant trouble.’ (Don’t Polish Your Ignorance: 68) There cannot be a better word than ‘squeeze’ in the context to express Sadhguru’s idea. People usually build relationships out of certain need. When there is no sense of joy, happiness and fulfillment, one tries to somehow ‘extract’ it from others. Naturally, this sort of nature leads to misery and constant torture. This is the main problem with marriages also. Instead of multiplying joy, people end up in multiplying misery.

Indeed, human life is all about connections. People constantly try to establish some or other connections- mental, emotional, physical and psychological either with people, nature or at least animals. But the problem is that people do not know how to build a relationship and on what basis. Only when people are connected in consciousness and awareness with the surrounding life, only then real relationship can be built. But what happens
with the emotional people is that they relate to somebody out of selfish nature. Any action based on the selfish motive will not endure long. The word ‘relationship’ may sound beautiful but actually what people, are doing, according to sadhguru, is just making ‘arrangements’. Since people want a comfortable life, they make certain arrangements that are convenient and give a euphemistic term- ‘relationship’, since they lack the courage to admit that they have formed a relationship for comfort. One’s life, built around the idea of comfort, calls for arrangements. It is quite a natural phenomenon that an arrangement cannot be permanent; when the purpose of that arrangement is over, it is changed. So also sooner or later, the human relationships have to change or break down. When a relationship is built on the basis of unconditional sharing, it transmits untold joy and enhances the sweetness of togetherness or else, it becomes mere misery.

Sadhguru gets deeper into the problem and analyses it- “You have more layers of resistance with people who are close to you than with people, you do not know.” (Don’t Polish Your Ignorance: 72) This is the most unfortunate situation that is happening to majority. Instead of breaking the barriers in the presence of the closest, people become more defensive, more careful, and more inhibitive. The juxtaposing aspect is that they cannot be with each other or they cannot be without each other. For most relationships are simply ‘attachments’ and sadhguru says that ‘sex based relationships breed much more attachments’ (Don’t Polish Your Ignorance: 79) since men and women are deeply identified with their bodies. Most disgraceful aspect of men and women is that just
because they exposed their bodies to each other, they think that they are in great love. If one is not attached to one’s own ‘body’, one will not get attached to any ‘other body’. Then what is the way out to the humanity? Sadhguru gives out the solution-

A relationship is possible only if you are an individual by yourself. It is very important that a human being turns inward and looks at himself before he looks at somebody else. If you become a source of joy by yourself, you would have wonderful relationships with everybody.

(Don’t Polish Your Ignorance: 76)

When Sadhguru says, ‘individual by yourself’, he means to say that an individual has become a crowd, an assembly of people. It is impossible for a crowd to be joyful since they are a huge mess of contradictions and confrontations. Life longs to become joyful but mind and emotions distract the being continuously. In such a state, ‘joy seems to be a deception of life and misery a truth’ (Joy 24 x 7-106) Sadhguru says that “no war needs to happen on this planet; human beings are fighting battles within themselves endlessly.” (Joy 24 x 7: 49) Man is capable of making his mind a bitter battle field and he is the one fighting on both sides bleeding profusely. Human beings are living under compulsions. People hang on to others mostly due to certain compulsive needs. If one can rise above these compulsions, identifications, attachments and expectations, one would become a joyful person and all his relationships will be on the base of joy only. So long as man is a just reflection of society, he cannot be happy. Only an individual can experience the bliss of happiness.
The second aspect of the conflict is – between the good people. Sadhguru says,

If you look at the world, the fight is not between the good and the bad. It is always good people that are fighting. If you are a good Indian, you fight a good Pakistani; if you are a good Hindu, you fight a good Muslim. The better you are, the more you fight. It is not the bad people who are fighting each other; it is always good people with good intentions. So, it does not matter with what intentions you do any act, because fundamentally, you are only creating what you are. If a man is not a joyous one, then knowingly, with good intentions only, he will cause much damage to everything around him. *(Deccan Chronicle: 24th of April, 2011).*

This analysis of Sadhguru must be a sure eye opener to many – from ordinary to intellectuals- that the root of the conflict lies not with the bad but only with the so called good and the divine and the examples cited by him are undeniable evidences to his argument. The never ending wars and unending fights in the world are happening not due to the traitors and turncoats of the respective nations but only due to the patriots and passionate admirers of their respective religions and cultures. Most unfortunately, the unavoidable conflict is taking place between the two best religious persons- a good Hindu and a good Muslim. Most religious leaders usually exhort people to become staunch followers of religion, but Sadhguru, as a spiritual leader, has a different dimension altogether- the juxtaposing fact is that most of those passionate followers are the very source of perpetual pain and continuous conflict.
If one observes at the level of syntax, with four simple ‘if’ clauses, Sadhguru has brought out the root of the conflict. Interestingly, irrefutable effect of negativity in the attitude of the people is established by the use of a single word of positivity- the adjective good, which is used nine times-

the good and the bad;
good people (used twice);
good Indian;
good Pakistani;
good Hindu;
good Muslim;
good intentions (used twice);
Complementing the thought, the lexical item- ‘fight’ is used in its noun form and the verb form- simple and progressive forms- altogether six times.

the fight;
are fighting (used twice);
you fight (used three times);

With the structure ‘it is’- using the pronoun as the subject three times, Sadhguru has unambiguously conveyed the reasons for the conflict-

It is always good people (used twice);
It is not the bad people;

Sadhguru has reinforced his point of view in a conclusive way. In the positive sentence as well as in the negative, the same point is stressed. In fact, the negative structure is used to strengthen the positive. This is another syntactical technique that the writers and the speakers use to highlight their point. Again, with a comparative structure- ‘the better you are, the more you
fight’- Sadhguru abundantly made it clear that it is undoubtedly the ‘so called best’ that are destroying the planet rather than the ‘so called worst.’

Sadhguru calls religion as the best example for the biggest ‘conflict’ on this globe. Sadhguru opines,

The moment man became religious, it should have been the end of all conflict, but unfortunately, everywhere in the world, religion has become the main source of all the conflict. This has taken the maximum number of lives and caused the maximum amount of pain on the planet for thousands of years. This is only because people believe in something that is not a reality for them.

(Flowers on the Path : 71)

With the phrasal constructions- “the maximum number of lives” and “the maximum amount of pain on the planet”, the role of the religion in unleashing violence on the earth is established by Sadhguru. The main clause, which is placed at the end of the first sentence- “religion has become the main source of all the conflict”, sounds like a pronouncement of a judge, a spiritual judge. The determiner ‘all’ used twice with the abstract noun ‘conflict’ reinforces his verdict that it is none other than religion that is unarguably responsible for the present tragedy of the humanity. The use of antithesis heightens the intensity of the judgment - ‘It should have been the end of all conflict; but… religion has become the main source of all the conflict’

So also, the pronoun ‘this’ used twice as the subject of the two sentences, emphasizes that it is only ‘the religion’ that is the root cause of the
devastation. The repetition of the adjective of quantity ‘maximum’, both with the countable noun phrase- ‘number of lives’ and with the uncountable noun phrase ‘amount of pain’ indicates both the calculable loss of lives and the experience of immeasurable suffering of humanity on account of the religion. The phrase ‘the maximum amount of pain on the planet’ which is producing rhythm due to the rhyming of the letter ‘t’ in the words ‘amount’ and ‘planet’ and also due to the repetition of the letter ‘p’ indicates the immeasurable range of violence that has taken place in the human society. The phrasal adjunct - ‘everywhere in the world’- confirmedly considers the ‘religion’, the culprit. The meaning of the word ‘re’ligion is to unite again- since one has lost the god consciousness, separated from Him, religion helps unite with the god consciousness. The big paradox is that the religion, instead of being a perennial source of peace and happiness, most unfortunately, has become the very spring of major cause of the maximum destruction on the earth ever since the dawn of the civilization. All the so called God- conscious people are fighting relentlessly with beastly instincts. On the globe, the most dangerous geographical spots that can be the potential threat for the entire mankind, are the countries where ceaseless fighting is going on in the name of religion- between Israel and Palestine; between India and Pakistan; between the USA and the Arab countries; even inside the countries, between the people of same religion and race, the eternal fight is between the sub sects of the religious people. In the modern history, since the time, the history is recorded; the violence that took place during a single historical event - the partition of India
and Pakistan - was unbelievably large – almost half a million were killed - just in the name of ‘religion’. And India is known as ‘a parliament of religions’.

In fact, the very opening words of the sentence - ‘the moment man became religious’, hits at the deeper religious consciousness of the mankind. Sadhguru subtly but stoutly says that a single moment of true ‘religiosity’ is enough to transform a person. But the pitiable paradox is that in spite of people proclaiming that they are ardent religious persons, no trace of any reformation is found, if not transformation. Indeed, a single moment is enough for a person to undergo tremendous change since ‘man is made in His own image and likeness.’

Then, why is it happening? Why religion, instead of playing the role of a reformer, playing the role of a predator? Sadhguru wants people to understand that -

The conflict in the world is always between one man’s belief and another man’s belief. There is an important difference between belief and faith. Belief means, you have made up a thought – or picked it up from somewhere else - and invested in it. But faith could make your mind, body and energy one pointed enough to penetrate your ignorance. (*Forbes India*, 3 June, 2011: 92)

One of the fatal causes of conflict is found out by Sadhguru. Why is it happening with the religious people? For Sadhguru finds out the fact that the fight between the religious people is nothing more than the fight between their so-called beliefs which are more valued and honoured than the human beings themselves. These people crown their beliefs and hold them in high esteem.
What is forgotten by the fervent people is that just their belief is just culture based and environment based in which they are brought up. One’s beliefs and ideals are influenced by different factors and aspects but ‘truth’ is beyond all these things, untouched by the beliefs and opinions of the people. The belief or the disbelief of the ardent devotees is nothing to do with the reality. Even the religions have come out from the beliefs of the man only. Though all religions started as an inward path, they all got twisted and became a set of beliefs. And for these beliefs, people are fighting like beasts, spilling blood for enforcing their own beliefs which they think, are only true and real. Somebody believes in something, somebody else believes in something else, and naturally conflict cannot be avoided. As long as one believes that one’s way alone is right, one is bound to fight. The battle of beliefs, arising out of the ignorant ir/religious minds is paving way for the battle of swords resulting in the massive bloodshed on the planet since the dawn of the civilization, since man invented God. Human beings just attribute their own feelings and imaginations to religion and think they are righteous forgetting the path of purity and nobility.

Hence Thomas a Kempis says, “Many count up the years they have spent in religion but find their lives made little holier.”

(The Imitation of Christ : 21)

Sadhguru makes a distinction between the terms- ‘belief’ and ‘faith’. Faith in the god or a system is totally different from belief. Faith comes out of some kind of awareness and realization- that means, it is purely internal; whereas ‘belief’ is just ‘external’. It is quite natural for an ordinary person to
become instantly furious over religious beliefs if the other person doesn’t accept his beliefs. Because, emotions are easily aroused in matters of religious beliefs since they do not involve intellect.

After unraveling the root cause of the colossal ‘conflict’, Sadhguru has further reasoned out why is it happening so? Why the so called ‘concepts’, ‘ideals’ and ‘isms’, have become the sole cause of conflict, cause of constant worry? Why should there be a conflict between the people holding great concepts and ideals at all?

The shocking truth, in the words of Sadhguru is- “Man believes in things that which he has not seen and experienced. This has become the basis of all the conflict.” (Flowers on the Path: 72)

The root cause of many a problem, especially of religion is that people believe in something that is not a reality for them; for they never have seen and experienced those things about which they are obsessed and highly passionate about. People say that Bhagavad Gita is great, Vedas are sacred, Bible is holy or Koran is unique, not because they have understood or experienced the essence of those books, but because they are Hindus, because they are Christians, because they are Muslims, by birth, that’s all. All this happens just because they have identified themselves with that concept of Christianity or Islam or Hinduism. The basic problem is that the people wish to project themselves as great; since they cannot do it, or find no greatness with their selves, they bring in religion and madly identify themselves; they wish to fasten themselves with their own idea of faith, religion and god. Identifying
oneself with something is nothing but narrowing and confining oneself. If only people follow at least a single tenet, then the situation would be completely different. The juxtaposition is that people wish to die and kill people in the name of God; but not love one another. Yet everyone proclaims like parrots that God is nothing but love only.

In a single sentence containing a main clause and a coordinate clause, Sadhguru has unfolded the mystery behind the ‘fighting with the beliefs’. Those who have realized God consciousness have become benefactors of mankind and showed a righteous path to the people for their salvation. But those who have burdened themselves with their own illusions and beliefs about God, they started fighting among themselves causing mammoth destruction to the mankind. Indeed, the major problem with the so called staunch followers of the religion is that they have their own understanding of the religion. They are highly enthusiastic and excited about the propagation of the philosophy of their religious leaders or the religions, but are least interested in following the precepts and directives laid down by them. When practice lacks, people cannot experience the truth and out of restlessness and desperation, they start fighting for experiencing a sort of power.

The solutions offered by Sadhguru -

Only when you act without identifications, when you just function out of your intelligence, can there be a solution to this. The most beautiful things will happen when your actions spring from your intelligence and not from your anger. (Flowers on the Path: 55)
Sadhguru repeatedly emphasizes the illusion of ‘identification’. In fact, “all illusions have come to you only because of your identifications.” (Don’t Polish Your Ignorance - 88).

In a way, both illusions and identifications are synonymous. Illusions are the result of identifications and identifications are the effect of illusions. They seem to be both sides of same coin. Once a person identifies oneself with somebody as one’s wife or her husband, then so many illusions are woven around that person; so many expectations and disappointments follow in due course of their interaction with each other. Sadhguru explains that due to identifications, intelligence is shrouded. If only one comes out of identification, one can act out of intelligence. Emotions, which are the result of identifications, will shroud the intelligence.

The beautiful thing about the teachings of Sadhgurus is that they give to the humanity the solution keys which are also very simple, if followed. Sadhguru instructs the people not to ‘identify’ themselves with imaginary and unreal things like community, religion, race, sex, group, beliefs and even with nationalities and lose their original nature. When one identifies oneself with a particular group, religion, a belief or a sect, it is no secret that the particular individual or the group is a potential threat to others. Only when one functions out of humanity and love, then he can be identified with the divine nature and rises to the plane of pure intelligence from the plane of emotions. Then naturally, right solutions can be found out. Great men and women are those
who have forgotten their identities and united themselves with the larger ones. If one identifies with one’s own self, it means, he is confining himself. One’s greatness doesn’t obviously lies in limiting oneself but expanding oneself. Expansion is possible only when eradication of ego happens. Sadhguru quotes the incident of Mahatma Gandhi as an example for rising from self identification to soul identification. When he was thrown out of a train in South Africa, in spite of possessing a valid first class ticket because of his dark complexion, he did not identify himself with the colour of his skin or ego, but identified himself with the predicament of millions and millions of his own countrymen suffering on this pretext. Fundamental problem is that people are always identifying themselves with something or other, or someone or the other. Why should a human being hang to an identity at all? Sadhguru asks, “Are our identities becoming an impediment or our identities an empowerment—that is the question?” (Mystic Mantra: Deccan Chronicle- Oct 2nd, 2012)

Then, one more spiritual solution, offered by Sadhguru- “Enhance your understanding to such a point that you can look beyond people’s madness also. There are very wonderful people around you.” (Flowers on the Path - 27)

The solution suggested by Sadhguru ‘to enhance your understanding beyond people’s madness’ filled with love and compassion, is a surest remedy to all the problems of enmity, cruelty and bloodshed between two persons or two nations. There is a rhythm in the expression- the consonant sounds create rhythm in the above sentence- ‘advises us to enhance understanding to such a point that you look beyond people’s madness also. There are very wonderful
people around you.’ Whether it’s a question of personal relationships or professional management, in any place one needs understanding; otherwise, one will not have fruitful relationships. With one’s understanding, one can create situations where the other person would be able to understand and comply with him. If one does not understand the needs and aspirations, the limitations and the capabilities of those associated with him, and then the conflict is bound to happen. The basic problem with the people is that everyone wants the other to understand him instead of he understanding them. The closer the relationship, the more efforts should be put in to understand the persons. The better the understanding, the more will be the bliss of that closeness. Everyone will have some positive and negative qualities and one should be able to embrace a person with all those qualities. The more one rises higher and higher in understanding the humanity, the more ecstatic and blissful he will be, but not the others.

Indeed, simplicity of the language blended with the clarity of thought in the teachings of the spiritual masters has united the peoples of the different nations in spite of the continuous ‘conflicts’ existing among nations. Though there are conflicts between the governments of India and America, there has always been a greater understanding and cooperation between the people of these two countries only because of the strong bridges of understanding built by the spiritual leaders of India. Their loftiest thoughts are clothed in their sublime language. This sublime language, working in the subconscious minds of men and women in millions of different nations, is uniting them in spite of
conflicts. It is the sweet words of the spiritual leaders that are shattering the differences and directing people’s destinies. They are creating such situations through their messages that the people are making efforts to understand one another unmindful of their identifications.

What is Destiny?

Destiny is something that you have been creating unconsciously. You can also create it consciously. You can rewrite your destiny. Destinies are just accumulated impressions within you which are creating a certain direction to your life. But, if you become conscious you can create a conscious direction to your life, says Sadhguru Jaggi Vasudev. (Ancient Technology for the Modern Man :36)

Many philosophers use too many terms to explain this tricky concept. But here is a master, who explains in simple words,

The sum total of all the impressions that you have taken in, creates certain tendencies within you. Everything that has gone into you through the five sense organs is recorded inside. An amalgamation of all these impressions that you have taken in, in the form of life, starts creating its own tendencies. These tendencies will take you this way or that way; they take different people in different directions. But if you are willing to make your life process conscious, then there is no destiny for you. Destiny is hundred percent your creation.

(Ancient Technology for the Modern Mind : 37)
In unequivocal terms, most complicated definition for ‘destiny’ is given in the simple, straight and direct language. The phrases – ‘accumulated impressions’, ‘amalgamation of all these impressions’, ‘the sum total of all the impressions’ and the dictum, designed by Sadhguru- ‘Destiny is hundred percent your creation’ will create a deeper impact on the subconscious minds of the readers and listeners and certainly help them understand what ‘destiny’ is without undergoing any sort of lexical difficulties. What is Destiny? How is it created? Who is responsible? – For all these puzzling questions, here is the explanation in clear terms. When Sadhguru uses the first person pronoun ‘I’ and the numerical word ‘hundred percent’, it reinforces his experience of what all he says about destiny. Sadhguru comes out with a solution-

Once you become an individual, your destiny becomes yours. Only because your destiny is being created in unawareness, you go about weaving bondages around yourself. (Flowers on the Path : pp 134-135)

When Sadhguru says, “once you become an individual”, he means to say, what is ‘you’ is spread out; you are a scattered being. Since all the energies of a human being are scattered and spent away in different directions, he cannot be an individual. The very word – individual means ‘indivisible’ i.e. one unit and cannot be divided but most unfortunately an individual is entangled in every trivial thing and got divided. If one’s destiny is in one’s hands, he will make the situations happen. If one is being constantly influenced by the persons and situations around him unconsciously, his human nature is no better than that of an animal since the very basic nature of the animals is dependent
wholly on the dictates of the nature. It cannot rise beyond that state of mind or fall from that state. The root word- ‘anim’ from which the word animal is formed, means- ‘mind’; so an animal is one which has no mind. From this root verb only, the words ‘animosity’, ‘magnanimity’, and ‘animation’ have been formed. ‘Aanimosity means hostility, bitterness and antagonism-all these feelings are created due to ‘mindless’ men; magnanimous person is one who has a big mind, a broad thinking; hence generous (mag/magna/maj/max mean big; anim means mind) ‘in’anim’ate -means without mind or life ) But man can exercise his free will and rise beyond the senses and create situations. He cannot remain what he is due to the situations, he should create the situation. Life cannot happen to anyone in a helpless way, ruled by destiny, which has been unconsciously created by him. A person cannot be like water which acquires the shape of the vessel in which ever it is poured. So, once one’s destiny is happening, in awareness, the next step will happen by itself, because life within you has the intelligence to choose freedom, not bondage.

“Though most human beings believe that their experience is created by events around them, it is hundred per cent self-created. You can make your experience whichever way you want.” (Sadhguru- More than a Life : 226)

Continuous awareness is the key that opens all the locks of oblivion or unawareness. If one awakens in awareness, he is in superior control of himself rather than being controlled or becoming uncontrollable, he becomes highly watchful, alive and attentive. Another shade of ‘aware’ness is freedom. But, most unfortunately, people are conscious about others but not themselves. One
must be conscious of one’s own consciousness. Every single moment one must be aware of one’s own thoughts, actions, responses, likes, passions and so on. The moment one is conscious about one’s emotions, they are no longer emotions, they are softened and gradually transform into love.

Awareness teaches a person to dwell only in the present, but not in the past or future. If one is living in awareness means he is living in harmony with his true self. This inner awareness will also be a tool of external wakefulness as well. Awareness doesn’t necessarily mean some deeper aspects of life but it includes every minute aspect of life- in eating food and even polishing a boot. If one takes food in awareness, he doesn’t simply gulp food, but becomes conscious of its taste, colour, smell and every aspect of it. When a person takes bath in awareness, he starts enjoying every drop of water that falls on his body.

Life without this awareness is only a shell of activity which includes intelligence, mind and reaction to the environment which is purely mechanical. In such a condition there is no difference between the activity of a machine and the activity of a human being. Master E.K. says,

Activity without awareness is but a living corpse. The corpse is also active in its course of decomposition. Similar is the activity of intelligence on the mind without awareness of life. Awareness of life arranges the activity around a center whereas that center is missing in the case of life without awareness. (The Science of Man :46)

Man doesn’t mean his body, sense, mind or intelligence, but man is himself, above and beyond all these aspects. He is pure consciousness which is
but awareness towards himself. Master E.K. brings in a shocking analogy between a person with awareness and a person without unawareness. A person might belong to an elite group, but without the light of ‘awareness of self’, he is as good as a dead body. All the activities, however dynamic might seem, of such a person can be likened to the activity of the decomposition of a corpse. All those activities, however attractive and grand in the eyes of the world may look, they do not add any value to one’s life, since the very quintessence of life is missing- the awareness of one’s self or soul- the very centre of one’s life. Indeed, the awareness of one’s self, arranges the activities of one’s life, but not one’s activities of life can direct one towards the realization, consciousness or awareness of one’s soul or self. Even if a person goes to church or temple and listens to the sermon and reads some lines from a holy book, he never lives religion and he is just a spectator, an outsider. Awareness of life may be compared to a player on the ground and unawareness may be compared to a spectator in the gallery celebrating or lamenting over somebody’s play. Only due to lack of this awareness, many people spend little time upon what they do and much time upon what they expect. What one alone is important and what has resulted out of one’s action is not at all significant.

Sadhguru’s responses to the questions of the highly inquisitive devotees are very precise, pithy and thought provoking. At once they break the disillusions of the devotees. “Why bad things happen to good people?” is an agony filled question of a devotee to Sadhguru Jaggi Vasudev who unfolds what is good and bad in simple terms. Sadhguru gives a befitting example -
What is bad and good is just what you like and dislike, Bad things don’t happen to anybody. Things happen. Different kinds of things happen to people. When you don’t like it, you think it’s bad. See, suppose today is your wedding and you have to take a procession on the street, but huge rain happen today- a thunderstorm. It’s a bad thing. The wedding is all drenched. But somebody else has been praying for rains, he feels so glad that it’s raining.

(Ancient Technology for the Modern Mind: 21)

People are highly confused about this concept ‘good and bad’ and the Sadhguru’s attribution of these two qualities to one’s own attitude is just like untying a complex knot. He highlights the most important aspect of one’s ‘attitude’ which is like a lighthouse for one’s journey. Indeed, it is only the mind that makes all sorts of gymnastics and creates differences and discrepancies.

If one looks at the syntax of the passage, the interrogative word ‘what’ is used in two opposite positions in the same sentence - in the context of question and in the place of clarification. In a single sentence, both the problem and solution are embedded regarding a deeper aspect of human psyche. Sadhguru uses varieties of expressions to convey his thought in an unambiguous manner. The concepts ‘bad and good’ are compared to one’s own ‘liking and disliking’ through an auspicious imagery, ‘marriage’ and a horrifying word picture, ‘thunder storm’. Though these two seem to be absolutely contradictory, one as a sign of joy and happiness and the other as a bad omen, both are indeed one and the same. Everything depends on how one visualizes things.
“There are no capitalists or communists, just bad and good human beings.” are the words of Svettana, (the daughter of the Soviet dictator Stalin), who died on 22nd of Nov 2011. (Times of India - 30th Nov, 2011)

The above statement reflects her perceptions of life. If the same question - who is good and who is bad – is to be answered by her father Stalin, he would release a missile like reply that communists alone are good and the rest are not just bad but or worse and hopeless. Good and bad are nothing but the manifestations of one’s own mind. Based on one’s own perceptions, these dualities will have reflections. It must be understood that it isn’t the events that cause people agony and suffering but it is how they relate those events to them, cause suffering. Often, it is said by the spiritualists that if one desires a change in the external world, one must necessarily change inside i.e. change one’s attitude. Mahatma Gandhi’s advice should be remembered,

“‘You must be the change you wish to see in the world.’”

The concepts- Good and bad, pure or impure, truth or untruth are like endless tangles and indeed, all the spirituality is for breaking these barriers. Sadhguru explains,

“The spiritual process is not about being ethical or moral, good or bad. It is just looking for ways to break the limitations in which we exist.”

(Of Mystics & Mistakes : 47)

Huge volumes have been written about the mystery of the mind by psychologists, medical experts, academicians and also by the spiritual leaders. The difference in the understanding of the mind of a spiritualist from the rest can be clearly seen.
The mind is a miracle, and right now it is being used in a disastrous way. This mind could have produced ecstasy for you. It could have been a ladder to the divine, right now it has become a source of misery, says Sadhguru. 

*(Don’t Polish Your Ignorance :106)*

Throughout Sadhguru’s speeches, *sutra* like aphoristic statements can be seen and any number of definitions can be found on ‘Mind’-

- Mind is - the manufacturing unit of misery. *(Don’t Polish Your Ignorance…It may shine: 106)*
- Your mind - is just a complex accumulation of information. *(Don’t Polish Your Ignorance…It may shine: 107)*
- The mind is - just a bank of information. *(Don’t Polish Your Ignorance…It may Shine: 105)*
- Your mind is - like a tape recorder. *(Don’t Polish Your Ignorance…It may Shine-104)*
- What you call ‘my mind’ is - a complex amalgamation of all the impressions that you have taken through the five senses. *(Don’t Polish Your Ignorance…It may Shine :104)*
- What your mind is - just the data that you have fed into it. *(Don’t Polish Your Ignorance…It may Shine: 104)*
- What you call ‘my mind’ - is actually society’s garbage bin. *(Don’t Polish Your Ignorance…It may shine:104)*
- Your mind is- like a basket. *(Don’t Polish Your Ignorance…It may Shine- 104)*

Indeed, mind is a miracle which can be a ladder to the divinity, but, most unfortunately, it has become a big burden leading man to untold misery. Almighty has gifted man with this wonderful instrument ‘mind’ through which man started creating matchless misery. Man is an expert in producing perpetual melancholy through that instrument which is meant for the experience of
incessant joy. Sadhguru says that the mind, which has turned to a mere tape recorder, is recording each and everything without one’s permission; so also, it is playing without the consent of the master. Most unfortunately, the mind plays wrong music and undesirable dialogues at a very crucial time only to worsen the situation. It is all happening due to mishandling of the mind – handling in unawareness and unconsciousness. If a person is operating his mind in unawareness, it starts identifying itself with each and everything and the result is – the person becomes crazy.

One more piece of priceless spiritual advice Sadhguru gives to the mankind for eradicating the misery is- “If you allow your humanity to function rather than your prejudice to function, there would be no misery. Misery is always self created.” (Ancient Technology for the Modern Mind : 21)

The root cause of misery is given out by Sadhguru in a most intelligible way. The structure – “If you allow your humanity………..’ the use of the verb – ‘allow’ is very cautiously used. It directly appeals to human nature. It indicates that man has the seeds for both negative and positive things; but it is he who is the master of his feelings, emotions or traits and he has the choice of operating himself from good or bad. If the same expression has to be made by anybody other than a spiritualist, probably it would be like this, “if your humanity dominates more than your prejudice, there would be no misery in this world.” If it is said, ‘if your humanity or jealousy dominates’, that clearly indicates that a person doesn’t have any control over one’s emotions. The verb ‘allow’, in
this context is a very weighty word, which speaks about man’s conscious control over his senses.

The aphoristic expression, ‘misery is always self created” reveals how man is making his life miserable. In this simple sentence containing just five words, the use of the adverb, the adverb of manner – ‘always’ reinforces the speaker’s concept of ‘misery’ that ‘misery’ is definitely a creation of man but not of the fate or circumstances. With the ordinary adverbs like – always, just - Sadhguru always succeeds in bringing out extraordinary effect. Man has the capacity to make or mar his life. Misery is caused by man because of his ignorance. He is unconscious of what he is doing. When the most efficient machinery – mind and body are not in his control, his life becomes miserable.

Even physically challenged or disabled people by birth, are not miserable because of their situation, but because of a comparison with others or when they are reminded of their disability, they feel depressed. It is just one’s creation. Even a mentally retarded person also doesn’t suffer; in fact, he is more joyful than most of the people due to his own state of mind; but it is the attitude of the people towards him that makes him most unpleasant and miserable. So, misery is not caused by situations. People try to produce misery out of those situations; but situations do not produce misery. Man is a master of creating his own misery from any circumstance and every situation. No creature in this universe is miserable except the human being and this is perhaps the greatest misery. Sadhguru says that it is not the past that is miserable but the ‘processing the material of the past’ (Joy: 24 x 7: 84) by the people that cause
misery. People either remember the past or imagine the future only to suffer. Mind, the noblest gift, has become a processing unit for producing all kinds of dirt even from the delightful and celestial things. Modern man is able to process the waste material (in the name of waste management) and is able to produce precious things; but strangely, he is not able to bring into being the basic human nature of being oneself.

Swami Tejomayananda, the head of the Chinmaya mission, says that the present attempts to find solutions are unsuccessful because, instead of investigating the root cause of the malady, symptoms are treated temporarily. He narrates a story how the magnificent mind has become a major burden to mankind.

A person had a strong conviction that he was a rat and was afraid of cats. He was promptly referred to a psychiatrist who, after several sessions, convinced the patient that he was not a rat, but a man. After the last session, the patient walked out of the clinic with confidence. However, within a few minutes, the patient rushed back in utter fright to the astonishment of the doctor. The reason for his retreat was that he saw a cat crossing the road, bringing back his earlier fear that he was a rat. The doctor repeated that he was not a rat but a man, and yet the patient asked: I know I am not a rat, but does the cat know it?

(Deccan Chronocal-14th Dec, 2011)

Such are the troubles and woes of mankind. For a deeper enquiry into the problems, people need to have a proper understanding of their mind. To be
a joyous human being, one should detoxify one’s mind and get rid of all evil thoughts and intentions. Since misery is self created, it should be dismantled consciously, using the physical and mental faculties to fight the tendency to harp on the negative thoughts that can cause harm.

Sadhguru dwells deep into the concept -‘energy’. Whether it is the physical energy or mental energy; whether it is positive or negative energy- it is considered by the spiritualists as an abundant source for the elevation of humanity. Sadhguru feels-

When you are happy, your energies always function better. Do you see that when you are happy you have endless energy? Even if you don’t eat, if you don’t sleep, it doesn’t matter; you can go on and go on. Have you noticed this? So, just a little happiness is liberating you from your normal limitations of energy and capability.

*(Flowers on the Path : 103)*

The relation between happiness and energy is best expressed through a topical sentence. The first sentence starts with the interrogative word ‘when’ which, here acts as a conjunction as well as an implied ‘if’ clause. Instead of ‘when’, the connective conditional ‘if’ can also be used. (if you are……..). But, ‘if’ always indicates a probability and there is always a negative implication and Sadhguru does not like to remind the people of these ‘conditions’ on men and women for being happy and joyful. He just wishes to indicate that the man’s energies function in a better way, ‘whenever’ he is in a happy mood and that happiness is a liberating force. The two rhetorical
questions deepen Sadhguru’s analysis of functioning of the energies – ‘do you see?’, ‘have you noticed?’ A joyful feeling is enough to ‘liberate’ one’s coiled energies. He further explains how the very energy is the basis for all the manifestations of life by quoting the examples of different flowers. Sadhguru observes,

Though we are all made of same energies, we don’t function at the same level of capability. What you call capability or talent, what you call your ability to do things in the world, your creativity, is just a certain way your energy functions. This energy, in one plant, functions to create rose flowers, in another plant, functions to create jasmine, but it’s all the same energy manifesting itself.

(Flowers on the Path: 104)

How energy manifests itself in manifold forms is expressed through the flowery examples. The repetition of ‘what you call’ expression, once with the noun ‘capability’ and secondly with ‘ability’- indicate very distinctly the different forms and functions of energy. The noun ‘Energy’, preceded by the determiner ‘this’ takes the parallel clauses to explain how it manifests itself in different aspects. The repetition of the pronoun ‘it’ for energy in between the clauses heightens the effect of the thought that the author wishes to present. Sadhguru could have conveniently avoided the use of pronoun- ‘it’, but only to lay greater emphasis, he repeated the pronoun. Though this may be a grammatical deviation, doubtlessly it will draw the attention of the readers towards the exact point that the author tries to focus on.
Now the Master reveals the secret of exploiting these energies to the fullest. He says,

If you gain little bit of mastery over your energies, you will see things that you never imagined possible, you will do simply and naturally. It is the inner technology of creating situations the way you want them. We thought we could only dig mud and make pots or bricks out of mud. With the same earth, haven’t we built computers, cars, and even spacecrafts? What you call a computer is dug out of the earth. It is the same energy; we have just started using it for higher and higher possibilities. Similarly our inner energies are like that. There is a whole technology as to how to use this energy for higher possibilities. Every human being must explore and know this. Otherwise, life becomes very limited and accidental; once you start activating the inner energies, your capabilities happen in different sphere altogether. ‘Yoga is a tool to find ultimate expression to life.’ Yoga is the science of activating your inner energies in such a way that your body, mind and emotions function at their highest peak.

(\textit{Flowers on the Path: pp 104-105})

As has been mentioned earlier, one of the striking narrative techniques of Sadhguru is that he tags the name of the concept, perception, theory, principle or any branch of wisdom that he explains, only at the end of all the narration. He does not formally begin with an introduction of the subject, explanation and conclusion; but usually the introducing statement becomes the concluding statement; in the present instance also, the same takes place. Sadhguru brings out different allusions, examples and images to unravel his
revelations about the big concept- ‘Energy’ and the way to channelise and master that energy and finally, he concludes with a solution that all this can be achieved through the practice of yoga which is nothing but a tool to find ultimate expression of life. He tries to make the readers realize that there are immense potentialities dormant in them without being tapped or exploited and there is a great spiritual technology to bring out the best in man. By drawing the analogy of computer, with which the present mankind has been deeply associated, Sadhguru tries to motivate the people to turn inward for exploiting the energies. When Sadhguru says, ‘what you call computer’, his intention is to drive the listeners towards the latent power in them. The much needed modern apparatus, around which the life of modern man is woven, has come from the earth only. As this fact of the very source of the birth of the computer is forgotten, so also the untapped inner energy of man is completely forgotten, neglected and ignored.

Sadhguru’s talks and writings are replete with great aphoristic sentences which sound as sayings, proverbs, adages and axioms which will enrich the language. The above passage is embedded with several vibrant words, action verbs and phrases–

‘Gain’ little bit of mastery;
‘Never imagined possible’;
‘You will do’ simply and naturally;
‘Creating’ situations;
‘Dug out’;
‘Build’ such ‘huge’ buildings;
Haven’t we ‘built’ computers?
‘Activating’ the inner energies;
‘Higher and higher possibilities’;
Our ‘inner energies’;
Must ‘explore’ and know this;
‘Dig’ the earth and make computers, cars, and even spacecrafts;
‘Capabilities happen’;
Emotions function at their ‘highest peak’;

The solutions, given by the masters of wisdom for the miseries of the world, are unusually simple and practicable. The lucid language of the enlightened souls shatters the confusions woven around certain concepts like—misery, destiny, conflict, desire, good and evil. People believe that ‘desire’ is the sole source of misery and are advised to kill the desires. But Sadhguru says that ‘killing the desire’ is nothing but ‘hanging yourself’. He explains,

Desire is the very essence of life. The energy which you call desire is not different from the energy that you call life. It is your desire that brought you here today, isn’t it? It is not your bus or car or something else. What is it which will make you eat? It is your desire which will make you eat. So what you call desire is not different from what you call life. Life is desire. Desire is the very essence of your life. If you look at the desire, there is something within you which is always longing to be a little more than what you are right now. That is desire. So your desires’ ultimate goal is unboundedness, the infinite nature. (Ancient Technology for the Modern Mind : 30)
In a passage of one hundred and twenty four words, the word ‘Desire’ is used for ten times; nine times as a noun and once as a verb. Twice, desire is used as the subject of the sentence. Twice, the word desire is used with the expletive expression ‘it is’ and once with the expression ‘that is’ to lay greater emphasis on the emotion Desire. Twice it is used as the object; once in the complement; once in the possessive form. The metaphors which sound as precepts-

Life is desire;
Desire is life;
Desire is energy;
Killing desire is hanging yourself;
Desire is the very essence of your life;
– are all admirable expressions which explain how spiritual masters view emotions in regard to life. The abstract nouns, used as subject and complement (desire and life), alternatively will make the readers ponder over life and desire and turn deeper inside and open new vistas in the thinking patterns of men and women about ‘desire’ which has been pestering humanity persistently.

Sadguru, in the first instance shatters the confusions that have been troubling mankind since ages; and he tries to explain what exactly a ‘desire’ is. Then, in the second instance, he tries to analyze ‘why’ there are desires and the very purpose of a desire in human life. He explains it as ‘a longing for expansion’, as a ‘longing for unboundedness’. The abstract noun ‘desire’ is personified and used in the possessive (desires’ ultimate goal). This conveys us how strong the desire of a human being is for unboundedness and expansion.
So, one need not destroy one’s desires. Indeed, these negative emotions or desires are the offspring of love only in a way. Then the immediate question is what to do? Sadhguru shows the path-

Right now you are living in Thiruvanthapuram and your neighbour has a big car. What is your desire? You want to have two cars like that. Now you don’t know all these cars. You are living in a remote place and your neighbor has one big buffalo. What is your desire? You want to have two buffaloes like that. So your desire is just a reaction to the social situations in which you are living. This is so because this longing to expand is finding unconscious expression. If you make your process of desiring into a conscious process, then desire is no more a problem. Desire is a wonderful vehicle which will take your places. Even if you want to reach the ultimate, you need a desire. Anyway, the desire in you is longing for unboundedness; it is longing for unlimitedness; it is longing for ultimate nature. You just have to bring awareness to your desiring process, it is a wonderful instrument. If it is finding unconscious expression, then it makes you run like a mad man all the time. It keeps you running endlessly.

(Ancient Technology for the Modern Mind : pp 30-32)

In the third step, Sadhguru explains how a desire can be a most powerful instrument and how it can be very effectively used or misused. Then he renders the solution that one should bring ‘awareness’ into one desires processes. In order to emphasize the much needed awareness in the desiring process of a person, sadhguru has repeatedly used the pronoun ‘you’ with different
structures only to concentrate on ‘you’, as ‘you’ are very important. The pronoun –‘you’ is used as the subject in the beginning of the sentence for four times;

You - want ……..that;
You – want …….buffaloes like that;
You - are living …….a big buffalo;
You – just …..Process;

“You” is with the if clause for two times-
If ‘you’ make your process….a problem;
Even if you…..a desire;
The pronoun ‘you’ is used as the object of the verb twice-
It makes ‘you’ run …….all the time;
It keeps you running endlessly;

As a subject, in the sentence, ‘you’ is used twice-
Right now ‘you’ are living……….car;
Now, ‘you’ don’t know …….Cars;
As the subject of the main clause along with a subordinate clause;
Even if ………, ‘you’ need a desire;
Then the possessive pronoun of you- ‘your’ is used several times-
‘Your’ neighbor (twice);
‘your’ desire (twice);
‘your’ process;
‘your’ desiring process;
‘your’ places;
Sadhguru’s use of metaphors-
Desire is a vehicle;
Desire is a wonderful instrument;
- and his analysis of ‘desire’ as-
A reaction to the social situations;
A longing for unlimitedness;
A longing for unboundedness;
A longing for expansion;

All these are thought provoking phrasal expressions. Sadhguru’s solution for the effective handling of ‘desire’ –‘bringing awareness into one’s desiring process’ is an example of the typical style of Sadhguru’s language. Bringing awareness into desires is a novel expression. Moreover, he has not just used the words-‘bringing awareness into desires,’ instead, he says, ‘bringing awareness into desiring process’. The use of the present participle ‘desiring’ as an ‘adjective’ with the noun ‘process’ focuses on the aspect that ‘desire’ is a process of thinking and one should do it with awareness or consciousness. Sadhguru gives a new dimension to the people that ‘desire’ is a great blessing and an opportunity given to the mankind to rise to the highest levels of humanity. His explanation with interesting examples creates curiosity in the people. By bringing in the image of a car and a buffalo, Sadhguru has established that ‘desire’ is nothing but a ‘reaction to the social situation’ and that desire will lead one to a higher level of humanity, if only one does it with certain amount of awareness. By using the analogies- ‘buffalo’ which is a symbol for the rustic life and the ‘car’ that symbolizes city life, Sadhguru makes his point abundantly clear that from a commonest man to the one who is on the higher rung of life, every one desires to expand knowingly or unknowingly, consciously or unconsciously and that expansion is unfortunately directed towards materialistic pursuits in a most ambitious manner. Since our
materialistic pursuits are harmful to many in the society, they remain mostly unfulfilled and that breeds dissatisfaction.

It is the human nature to compare and compete and feel dejected especially when one sees others with more money, huge properties, better relationships and good health and suffer consciously or unconsciously. But, since nature is kind enough to her children, she ensures that the desires are not fulfilled. In one of his discourses, Sri Vaidyanathan explains the reason why all the desires of the individuals are not fulfilled-

While life may seem unfair, if things are changed as per every individual’s desires and wishes, imagine the chaos and confusion that would result. In a matter of few days, the world would come to an end. The apparent unfairness that we see is needed for continuity.

(Times of India- 10th Nov, 2011)

Sadhguru gives out a solution to the suffering mankind - “Desire the highest in life. All your passions, direct them to the highest. Even if you become angry, direct it towards the highest.” (Flowers on the Path : 78)

When a person picks up a higher desire, the lower one drops. Finally when the lure of the Infinite grips a person, all desires disappear and that person will be in Bliss. When human beings are consumed with the worldly things, their energies are sucked and they become physically diseased and mentally imbalanced. When people are gripped by pride, avariciousness and greed, how can they be peaceful? But if their desire is for the highest, then they will be the blissful beings in the universe. Then, what is that highest desire?
The highest desire obviously is, God realization, which people have deserted infavour of the pursuit of the physical pleasures-

We are too occupied with our own whims and fancies, too taken up with passing things. Rarely do we completely conquer even one vice, and we are not inflamed with the desire to improve ourselves day by day; hence, we remain cold and indifferent. If we mortified our bodies perfectly and allowed no distractions to enter our minds, we could appreciate divine things and experience something of heavenly contemplation.

(The Imitations of Christ:8)

Desire, indeed, is a dynamic power. If one knows how to use this power, a single desire is enough to fulfill everything. One central desire is enough. But, when the senses, memories, and ignorance dominate a person, he enters into the cycle of ‘desires’. Desires are good for experience, for growth, for learning, but desires are not the best source of growth when they emanate from ignorance, selfishness and sickness. Indeed, beings have desires only for the sake of experience. If one follows one’s desires without Buddhi, one runs after everything madly.

Then, there is a spontaneous doubt about one of the most important precepts of Buddha - ‘Eradication of desire’ which is in direct contrast with that of the Sadhguru – ‘Desire is the very essence of life’. Sadhguru gives the clarification,
When Buddha said ‘desirelessness’, he is not stupid to think that people can exist here without desire; he knows that without desire, there is no existence. You being desireless means, you have no identification with your desires. Your desires are about what is needed. You have no personal identity with the desires that you play with. Without desire, there is no game at all, but now the desires are not about you anymore. It is just the way it’s needed for the moment, for this situation. You can be deeply involved with everything, but still not be identified with it anymore.

(Mystic’s Musings: 166)

Sadhguru has elucidated in the simplest language, one of the most perplexing concepts—Desire, which has been baffling and bewildering one and all, even the spiritual minded. While explaining his point, Sadhguru has illustrated the same concept, given by Gautama Buddha and Lord Sri Krishna. Sadhguru puts it very clearly that so long as one is not identified oneself with desires, he is unaffected with the effects of the desire. The basic problem with human beings is that they get instantly identified with the object so much that they lose their own identity as the soul. From getting identified with the physical ‘body’ to getting identified with nation, religion and region and community, man became a horrible victim of ‘identification’.

Man has forgotten that he is a soul and has a body and started thinking that he is a body and has a soul; ‘identification’ is losing one’s soul consciousness and becoming one with the object, he is dealing with. Acting according to the situation is different from getting identified, either mentally or
physically. As part of one’s duty, a jailor can even execute the orders of the court and hang a criminal and he is not bound by the result of his action; but if he does it with any amount of slightest anger or grouse or any other negative feeling, then his action will bind him. When Lord Sri Krishna speaks about ‘nishkama’ karma, (action without expectation) it means that one should perform a task without being identified with it; this is the most sacred concept, propounded by all the sages and scriptures of India.

One should remain like a lotus flower, being untouched either by the mud or the water droplets. Hence the lotus flower is considered the symbol of Indian spirituality. One should not be affected by his likes, dislikes and desires while performing a task. That means, one’s likes and dislikes should not overtake and possess a person while performing his duty or task. Arjuna (the greatest war fighter and an expert in archery) killed thousands of people during several wars and he was never unhappy while performing the task. But, when he had seen his relatives in the war field who were dearer to his heart, then he was reminded of peace, non-violence, love, compassion etc. Because, he got spontaneously identified with some other persons as his own and with some as ‘others’. That means, he is fighting a war not for an ideal but for his likes and dislikes which will definitely lead any one to suffering. Sadhguru tries to clarify another dimension of confusion in regard to the concept of ‘involvement’ and ‘identification’. Scriptures and saints have been more misunderstood by the people than they are appreciated. When scriptures say ‘don’t desire’ and ‘don’t identify’, there is a chance of being misunderstood for
‘don’t involve’. One can deeply involve with anything without identifying himself with the work he is performing. Involvement is entirely different from identification; “not being identified doesn’t mean, not being involved. It just means not being entangled.” (Don’t Polish Your Ignorance- it may shine: 68)

In dis-identification state, a person can enjoy absolute freedom. If a person is capable of doing this, he can always be happy, without being affected by the outcome or the circumstances. One should be like ‘silver screen’ in the theatre. Thousands of pictures fall on the screen, but it remains the same. Otherwise, if the screen starts identifying itself, then it should catch fire, when the scene related to fire is played on the screen.

Unbridled desire always unsettles the mind which rambles to the past and future, unable to concentrate on the present. Even when a person’s prime desires are fulfilled, he wants more and more and this gearless greed leads one to delusion. Fulfilled or unfulfilled, unrestrained desires prevent enjoyment. The moment a desire is fulfilled, one’s attention shifts to something else. Thus no one enjoys any longer what they have at present. Wherever there is attachment, the interaction becomes painful and in the end one loses the object. Desire puts him on a collision course with others which prevents him from meaningful relationships. Desires force people to compromise their values, deprive conscience and make a slave of their own weaknesses. Hence desire is one’s greatest enemy; yet this very enemy is pampered, nourished and encouraged.
The secret is that when one rises above desires, one can play with the desires; without desire the game of life cannot be played. The objects of desire, for which a person desires, automatically reach a person, if he is not in the grip of desire, because, mother nature always supplies all those requirements to those who work for humanity. It is only those that work for humanity are free from desires and those who are free from desires only can work for humanity. They are those who enjoy them thoroughly with a calm mind.

People are attracted to the spiritual masters since they help the human beings set their negative attitude right and receive the energies hither to, are considered highly problematic. Anger is the first among such negative traits. Handling the anger has been a giant problem to the beings. But, it is the masters of wisdom that have proved to the world that the same anger also is a great trait that the humanity can greatly benefit from it. If desire and anger are not auspicious attributes, almighty would not have allowed these traits to operate in the human beings. Sadhguru views anger as a great energy-

Anger is a tremendous energy. Direct it in the right way, that’s all. Every ounce of energy that you have, every passion, emotion, thought, if focused in one direction, the results can be very quick. Things will happen. (Flowers on the Path:78)

The striking metaphor ‘anger is tremendous energy’ is highly appealing and enlightening. He makes the readers realize that though anger is a most disastrous and undesirable trait, one should be intelligent enough to understand that there is great energy in it and should be able to direct and channelize it
towards the highest. The adjective ‘tremendous’ has profoundly intensified the noun ‘energy’. Sadhguru has filled the thought with power and energy through the use of abstract nouns, action verbs and phrases -

- Things will happen;
- Channeling them;
- Direct it in the right way;
- Every ounce of energy;
- Desire, passion, fear, anger;
- One direction;
- Every passion, emotion, thought;
- Focused in one direction;

The powerful aphoristic expression- ‘Anger is tremendous energy’- is like a scriptural sentence touching the core of one’s being. Then in the next step, he instructs the readers to direct the energies towards the highest and also shows how that anger can be tapped and made highest use for human wellbeing. In an appealing way Sadhguru unwraps the very genesis of the anger -

Anger is simply anger, says Sadhguru. He explains the concept, your anger has nothing to do with anything or with anybody except yourself, only yourself. Only because you believe that your anger has something to do with somebody, it keeps happening over and again. If you see that it is only about you and you alone, it would not have lasted this long.

(Essential Wisdom: 155)

Sadhguru, here explains the complex concept in the simplest words in a beautiful way. The crisp statement ‘anger is simply anger’ is a thought
provoking sentence. People think that anger is the result of some external provocation and it should be directed towards somebody or something, not realizing that it is just the result of one’s own attitude, one’s own likes and dislikes and one’s own behaviour. If a person or a situation or an issue makes a man angry, then all the men and women on this earth should become angry about the same. But it is not happening like that. The same issue or situation that causes uncontrollable anger to a person may not create a single ripple of anger also in some poised people. It means the roots of the anger lies not in the outer world, but in the inner. If this anger is not directed in a proper way, it results in shattering the peace and happiness of the people. There should be either peace or anger in a person; both cannot co-exist. Sadhguru sarcastically says,

Anyone can hijack your peace within you at any moment; anyone can make you angry, hateful or violent. This is a terrible form of slavery. Happiness has always been an internal phenomenon. But right now, though the source is within you, the switch is in somebody else’s hands- in the hands of the stock market, your wife, your children, and your neighbor. You have given it to everyone but yourself. (Forbes India: June 3, 2011)

Sadhguru’s comparisons of the age old human problems with the current context, clothed in the modern day vocabulary can be caught in almost all his speeches and the above two passages stand as one more example. The verbal word of action ‘hijack’ indeed, hijacks the imagination of the readers instantaneously. The word ‘hijack’ evokes the images of brutal abduction and
forceful capture by the ruthless persons. Moreover, the neutral subject of the
opening sentence- ‘any one’ reveals the human weakness, the susceptibility of
man. Irrespective of the stature and nature of any human being- powerful or
weak, man or woman, young or old, literate or illiterate- ‘anyone’ can be
completely captured and hijacked; the use of the determiner ‘you’ has an
intended purpose. The use of the determiners has a definite purpose in the
writings and speeches of the master. He is determined to target ‘you’ in most
cases. He doesn’t like to leave ‘you’ little scope also to escape from the
responsibility. It is ‘you’ and ‘you’ alone who have to bear the responsibility. If
we can observe the repetition of the determiner ‘your’ and the pronoun ‘you’,
in the above quoted passages, taken from different sources, it would be crystal
clear the intention of Sadhguru -

‘Your’ anger;
Except ‘yourself’;
Only ‘yourself’;
‘Your’ neighbor;
Hijack ‘your’ peace;
‘Your’ wife, ‘your’ children;
‘Your’ anger;
Everybody except ‘yourself’;
The determiner ‘your’ is used six times and the reflexive pronoun
‘yourself’ which is also known as ‘reinforcing pronoun’- ‘yourself’ is used
three times only to augment the strength of his argument. So also the repeated
use of ‘you’ at different places as subject; as object; with complement also
speaks about his emphasis on each and every individual-
‘You’ believe;
‘You’ see;
‘You’ and ‘you’ alone;
‘You’ have given it;
The source is within ‘you’;
Anyone can make ‘you’ angry;
From the grammatical angle, it is quite common to deny the determiner and use only the noun as subject. Instead of the sentence- “Your anger has nothing to do with anything ……….. except yourself”, it can be as well written- “Anger has nothing to do with anything………. except yourself.” Even the reflexive pronoun – ‘yourself’ also can be replaced with ‘oneself.’ But Sadhguru has deliberately resorted to the use of the ‘determiners’ and ‘reflexive pronouns.’ not just in this particular context but frequently. Another effective use of the lexical item to add force to the expression is – the adverb ‘only’ which seems to be very simple but Sadhguru has exploited it to the possible extent.

‘Only’ yourself;
‘Only’ because you believe;
It is ‘only’ about you;
Another conspicuous use of the literary device of Sadhguru is – an aphoristic sentence, in almost every narration. In the present context also, it is glaringly seen-

Anger is simply anger;
Happiness has always been an internal phenomenon;
Subtle irony, one of his literary instruments, is again reflected in the present passage also-

‘Though the source is within you, the switch is in somebody else’s hands- in the hands of the stock market, your wife, your children, and your neighbour.’

Instead of using too many words to explain the point, and giving agony filled philosophical speeches about the misery, sorrow, struggle and suffering of the present humanity, Sadhguru simply uses simple modern vocabulary in order to inaugurate the image before human kind; the proper nouns – ‘switch’ and ‘stock market’ have expressed more than a hundred words. The analysis of the Sadhguru is like churning the butter milk, i.e. in the process of analysis, the cream comes on to the surface as a solution. Though it seems satirical or humourous, the expressions- ‘switch’ and stock market, clearly conveys the readers that the control and command of ‘you’ and ‘your mind’ are placed outside unmindfully. If only ‘you’ can turn ‘your’ attention inward and begin to experience how the source of creation is functioning from within ‘you’, it is not possible for ‘you’ to be happy.

It would be very apt to conclude the discussion with the words of Muzaffar Ali, a film maker, painter and designer about his idea of ‘energy’- ‘the renewable energy’ -

Living is receiving and directing energy. Energy is a very fine channelizing of a delicate thought process through disciplined human application on a regular basis. It can
change the world. Energy is all about determination and will power. Through the power of your will, you can achieve the impossible. Human existence is alignment of energies-effort with an effect, effect with a purpose. Energy takes you into you a virtual world. Energy is accessible to all. It comes from a deep inner peace.

(Deccan Chronicle: 8th Dec, 2011)

Spirituality or the spiritual practice only cautions against the onslaught of emotions. The flood of emotion can overpower any person. Too much of emotion can victimize and destroy anybody. This truth is portrayed by William Shakespeare in his great tragedies- King Lear, Othello, Macbeth and Hamlet. Unless one keeps emotions under the control of one’s intellect, this priceless life becomes a disaster. One must be a master, but not a slave of one’s passions- a ‘terrible slavery’, in the words of Sadhguru; if one’s body, mind, emotions and energies are not functioning the way one wants them to, it is undoubtedly the worst kind of slavery since ‘outsiders’ are deciding what should happen within ‘yourself’. When someone decides what should happen around ‘yourself’, that is when someone is commanding your external situation either in the form of employment or through other situations, that itself is considered ‘slavery’, where as, if a person is ruled over by others in regard to his inner being, then it must be worse than worst slavery. Sadhguru feels that ‘the whole world is in this slavery. The only consolation is everybody is like this.” (Inner Management:18) One may entertain passion but not turn passionate; one can harbour emotion but not become emotional. One can have
sentiment but not turn sentimental. Emotions upset one’s intellectual balance and poise. One’s intellect, rather than one’s impulses and emotions should guide one’s life. Oliver Goldsmith portrays in his “The Village Preacher” who an ideal human being is. The poet describes the village preacher as one whose intellect reigns over emotions and feelings. The Village Preacher’s heart is replete with chaste emotions for his fellow beings and he never does let his emotions disturb his intellectual poise. The poet brings in a striking metaphor - the preacher is compared to a tall cliff that rises well above the level of the clouds. The clouds gather around the breast of the mountain but do not disturb the serenity of the peak, the intellect. The clouds represent the emotions of the mind and senses. The emotions of the preacher can never unsettle or upset his intellectual awareness.

It would be a grievous error to let the emotions interfere with one’s intellectual awareness and judgment. History reveals that humans have let their emotions overthrow discretion and judgment. The greatest warrior Arjuna was overwhelmed by his emotions which completely deluded his intellect. He could not carry out his obligatory duty as a warrior. He laid down his bow and arrow and refused to fight a righteous war.

The spiritual science transforms the character of emotion from personal to impersonal, selfish to unselfish, and from partisan to universal. The practice of spiritual science converts the frail form of emotion into a pillar of strength.

Another important aspect of human life is ‘Health’ about which entire mankind is highly conscious of. To Sadhguru, the idea of health is far higher
than the health that is usually visualized by the highly health conscious people or concerned physicians. His idea of health is ‘wellness’, a term, often used by him for health. One should experience ‘wellness’ at all levels – body, mind and spirit.

Sadhguru explains the term ‘Health’ -

“There are many people who are medically healthy in the real sense, because they do not experience a sense of wellness within themselves. Physically, as per medical terms, one may be healthy, but the energies may be lethargic.” *(Flowers on the Path:15)*

When we observe the stylistic significance of the above sentences, the noun phrase - ‘sense of wellness’- used as the verb complement and the expression ‘energies may be lethargic’ can flow from the mind of a spiritual writers only. The adjective, ‘lethargic’ is very innovatively used with the noun ‘energies.’ These are rare usages that can enrich the language as well as the spiritual literature. The very usage- ‘energies may be lethargic’ is highly thought provoking. It indicates that a person cannot be inactive, if one is healthy. But, in spite of physical health, people are lazy. Because, they are not enjoying the wellness or wholeness of the body, mind and spirit. Just because one doesn’t have debts, it doesn’t mean that he is rich. If only one can experience a sense of wholeness and oneness, then only he understands the joy of health. Usually people will be under the impression that health means ‘to be free from disease.’ That may be the definition of ‘health’ in terms of modern medical science; for all the medical science is about the fitness of the physical body only, since it has not risen beyond physical level. But, in terms of
spiritual science, when one thinks of health, it is not just the ‘body’ or ‘mind’, but how the energy works. If one’s ‘energy body’ is in proper balance, one’s physical body and mental body will be in perfect health. If one feels like a complete human being in one’s body, mind and spirit that is called - real health. To experience this sense of joyous health, Sadhguru gives out the secret,

One’s energies must function in a certain level of intensity within oneself. When one’s energies are properly activated and balanced in full flow, one’s physical and mental body will be in perfect health.

(Flowers on the Path: 16)

People are only aware of the ‘physical bodies’, where as spiritual masters are conscious of ‘energy bodies’ which keep the physical body intact. Behind every physical and psychological situation that one goes through in life, there is an energy basis for it. If only the energies are properly directed, things happen in life, the way they should. In India, the energy form is worshipped in the name of different deities. It is believed that energy manages human beings and resources. The basic difference between those who accomplish herculean tasks and those who lie at the very bottom of life, lies in the organizing of energies and directing them in a certain level of intensity. Then only one can experience the bliss of perfect health. Paramahamsa Yogananda says,

Realizing that man’s body is like an electric battery, I reasoned that it could be charged with energy through the direct agency of the human will. One may consciously and instantly recharge his life force (centered in the medulla
oblongata) from the unlimited supply of cosmic energy.

(Autobiography of a Yogi: 248)

The technique of forming the ‘energy body’ and recharging the ‘mental body’ has been experimentally explained by the spiritual masters. This is something that the Allopathic system of medicine is completely unaware of.

Sadhguru scans the cause of the disturbances in the energy body and a further disturbance done at a deeper level by the modern medical science which doesn’t have the idea about the astral body of the human beings-

Why did the energy body get disturbed? Either there is an improper life style, improper thought patterns, improper emotions or a combination of all these which manifest itself in the physical body as disturbed energy or disease. Indeed, the life energies within you created your whole body. For every physical and psychological situation that you go through in life there is an energy basis, which in turn has a chemical basis. In a way, modern Allopathic medicines have become just chemistry. For every problem that arises in the body, you are just trying to take in some medicine, a chemical, and come to some kind of balance. If you use one chemical to bring down one aspect, or enhance another, there is also a side effect to this. For this side effect, there is an antidote; for the antidote there is another antidote; it is an endless chain.

(Flowers on the Path: 15 & 125)

The collocational juxtaposition ‘disturbed energy’ – will at once draw the attention of the people towards Sadhguru’s analysis of what is meant by the energy body and the mental body. He unfolds what ‘disease’ is – it is nothing
but a disturbed form of energy; His rhetoric, “Why did the energy body get disturbed?”, followed by the repeated use of the lexical item ‘improper’ as an adjective- improper emotions; and as an adverb- improper thought patterns, improper life style- will make the readers introspect themselves. How the very thought patterns of a person disturbs the energy by creating vibrations in the harmonic architecture of the inner body is best expressed in these words. Each and every idea is energy and the energy follows thought. Ideas are great propellers and rich ideas power human propellers. This is the reason why all the world scriptures, time and again exhorted that one must be very vigilant about one’s thoughts since thought is the seed that germinates into speech and action – good or bad. As per the divine law, an evil thought also receives an equal amount of punishment like one’s actions do. That means even a simple evil thought has the potential to cause that much damage as can be done by an act. Hence, ‘purity of thought’ is an absolute requirement prescribed by the scriptures for the wellness of the body-mind-soul. Whether it is a noble thought or a wicked one, it is ‘you’ and ‘you’ only who need to supply energies. But when a person releases negative thoughts, the energies will be sucked. When a person entertains positive thoughts, the mind is elevated and the energies are organized and directed in a creative manner. It is said that on an average a person entertains nearly 60,000 thoughts every day and out of which 90% thoughts are negative only; and these thoughts can throw one’s chemistry off balance and create hazardous health problems. That means, the mental body is
completely disturbed and that disturbance obviously reflects on the physical body and the modern medicine is oblivion of this aspect of health disturbance.

In simple words, Sadhguru presents the potentialities of the modern medical science- what it is and what it can do – “In a way modern allopathic medicines have become just chemistry.” He equates the medicine to ‘just a chemistry’ and a ‘chemical’ which effects a chain of actions; an endless chain of actions and reactions. Modern science is not offering any kind of solutions for health, Sadhguru feels,

It is only offering to manage the diseases, but never really freeing you from those diseases. Today, there are whole systems of medicine, so many kinds of specialists to manage diseases for people, to manage them within certain limitations. A lot of money and time is being spent on just managing those diseases. It is just like people talking about stress management. People want to ‘manage’ their stress, ‘manage’ their diabetes, and ‘manage’ their blood pressure. It’s ridiculous. Simply because they have not understood the fundamentals of how their own life energies function, this kind of foolishness has entered.

(The Himalayan Lust: 84)

As it has already been discussed, Sadhguru makes the best use of the adverbs to effectively put forth his point. The adverbs ‘only’ and ‘never’ – used with the progressive verbs – offering and freeing- respectively, clearly indicate the chronic problem with the present medical system. The repetition of the word ‘manage’ reveals how the suppression of the disease, is happening,
instead of the eradication of it. The verb ‘manage’ is used in its ‘infinitive form’ five times-

People want ‘to manage’ their stress,
‘manage’ their diabetes,
‘manage’ their blood pressure –

Though the preposition ‘to’ is not repeated with the rest of the two words ‘manage’ to form an infinitive, it is implied in adherence to the parallelism since the main verb ‘want’ relates to them also. In another sentence also ‘manage’ is used in the ‘to infinitive’ form-

- many kinds of specialists to manage diseases for people, to manage them within certain limitations.

The pun can be clearly seen in the expression- ‘manage diseases for people’ which implies that the doctors are just handling the situation only to satisfy the people, but not tackling the problem to find a permanent solution. The comparison between ‘managing disease’ and ‘managing stress’ further heightens the fun of the pun that Sadhguru played on both the doctors and their permanent patients. The term ‘stress management’ itself is ridiculous in the opinion of Sadhguru. Another set of sarcastic expressions that Sadhguru has used to elaborate his point are- ‘whole systems of medicine’ and ‘so many kinds of specialists’ which makes a mild mockery of the medical science. The progressive verb- ‘managing’ speaks about the colossal waste of time, money and energies of the people spent on ‘just managing those diseases.’
Sadhguru has unhesitatingly used the word ‘foolishness’ to mark the ignorance of the modern allopathic medical system and the medical practitioners in understanding the vital aspects of the human constitution.

Sadhguru very precisely explains how the misuse of ‘the energies’ result in ill health and how proper use of one’s energies keep the physical and mental body in perfect condition. Sadhguru assures that if one’s energies are kept in full flow and proper balance, it is capable of much more than just health. Sadhguru unlocks the mystery, or the mysterious chemistry behind the ill health.

But if the energy in our system is properly cultivated and kept active, these things will not have an effect. The physical and mental body will be in perfect health; there is no question about it. Sadhguru gives the readers an interesting example of Cricket-

If our Cricketers can organize their energies, bodies and minds in such a way that they get more focused, everything happens for the best.

(Flowers on the Path: 20)

The term- ‘stress management’ is a strange term. The very collocation of the two words – stress and management – sounds somewhat odd. Sadhguru wonders,

Why would anybody want to manage his stress? I can understand you want to manage your business, your property, your family, your money, whatever else; but why would you want to manage your stress?

(The Hindu :20th June 2008 )
People think, managing stress is a great art and this has become a favourite topic for many and it has been glorified to such an extent of conducting even ‘corporate training’ for managing this stress. The rhetoric, used twice by Sadhguru ‘why would anybody ……’ and ‘why would you want……’ express the incongruity between the intellectual beings and stress. The repetition of the determiner ‘your’ with the nouns- property, business, family and money indicates that people started ‘owning’ stress also as they are owning men and material. When one possesses something in large measures, one should be able to manage it effectively. Then the question is why one should own stress and then manage it? The question of managing something does arise when it is valuable. People know that stress is a disease and they never wish to experience it; then why to manage it, instead of deserting it; why to tax one’s energies in managing a most damaging and undesirable thing? Most unfortunately, people have started thinking that stress has become a part and parcel of one’s life. Like the technology of the twenty-first century, stress also has become an integral part of modern man. People feel stressed as long as they are in some work, and they feel freed from stress, when they are in no work. Inactivity gives relaxation, whereas activity gives stress. Hence, they constantly look for long vacation to escape from stress. The moment activity resumes mental agitation returns. This is the misery of the modern man. He has failed to understand that stress overpowers a person if only he fails to handle his system. Handling the system means, handling one’s energies, one’s emotions and one’s senses. Absolutely, there would not be any problem with
any machine, so long as it is not used. In rest, anything is alright. It doesn’t develop any technical glitches. Only when a machine is in ‘movement’ and is put to some use, its efficiency is exhibited. What Sadhguru says is that the term stress was known as ‘ignorance’ in olden days. That means, undergoing stress is just an act of ignorance only.

Human machine is far superior to any other machine in the universe and it is expected to perform dynamic activity with perfect serenity of mind. Dynamic activity performed with tranquil mind brings par excellence. Stress is caused not due to a particular job or work, but it is happening because of the inefficiency in understanding the technology of the human machine; the ‘know how’ is very important. If one understands this, no job is ever stressful; otherwise, everything is hugely stressful. Either for happiness or for misery, the source is within a person; the switch is within only, not outside. Hence, neither a bad boss nor a nagging spouse can be the reason for the stress that one experiences. Sadhguru eases stress in simple terms giving a spiritual solution—

Fundamentally, life is a management and everyone is a manager. Hence, one requires certain skills to manage life i.e. one’s mind, energies, emotions, desires and the surroundings. The quality of one’s life depends on how well one manages one self. (Inner Management: 5)

The metaphors- life is a management; everyone is a manager – reveal the need of managing one’s inner self which can control the outer situations. When Sadhguru compared life to a management, he means to say that one should learn to manage oneself, and then the outer will not be a problematic
one. External situations depend on several things. Unless one has a control over one’s self, everything in the outer world seems to be chaotic and confusing. People have forgotten about managing themselves and all the management studies that the universities offer are in regard to the managing an industry, some business, some organization – everything in regard to economics. If only a person is skillful in managing oneself, he will be very successful in discharging his duties as a responsible, disciplined and creative human being.

The first and foremost significant aspect of human life is education about which all the spiritual masters are highly concerned. For, it is the education that changes the face of an individual, course of a society and the destiny of a nation. Everyone in the society has his own opinion about the ideals of education. Here are the spiritual masters whose idea of education is something different from others. To Sadhguru,

“Education means inclusion.” (Inspire the Child :14)

In just three words, Sadhguru has given a definition for education which sounds as a scriptural sentence intended for deep contemplation. Sadhguru says that the education that we are imparting is ‘highly exclusive.’ Then, what are these new terms - ‘inclusion’ and ‘exclusion’ in regard to education?

What we are imparting to the children is making them highly exclusive and they are not able to tolerate even one more person in their life. Most people, in these modern days cannot live with anybody. Even living with one’s own parents has become a big task. Modern education is teaching the students
to think of themselves only, and use everything available on the planet to their advantage. The only motto of the modern man is – how to use everything for one’s comfort? Now the situation has reached such a peak position as to ‘how to use man’ for his comfort, as that of an instrument. This trend or attitude is highly dangerous and is creeping into the majority of the population. With younger generation, the very concept of education has become a commercial concept, due to the ‘motivated education’. Students start their education with a goal already fixed by the parents, teachers and the society. The child is entering into a great field of competition instead of entering into humanity. Hence he is becoming self conditioned which will not allow him to accept anybody.

They are driven by the desires and the wishes of somebody else only to find out their own desires fulfilled – chiefly, accumulating wealth through some means. On the path of fulfillment of their ambition, they do not mind using every resource and every human being without any discrimination. The very function and intention of imparting education to the children is widening their horizon and broadening their intellect. But, what is happening is the opposite. Minds are becoming narrow and shallow. The more one is educated, the more one is becoming close minded and greedy. That is because of the kind of education that is being imparted.

Modern education is training people in strengthening their possessive instincts and they are constrained to think of themselves, only of themselves, nothing else. With all the intelligence and training, people are becoming more systematic in gathering things, but not in sharing. Indeed, the massive disaster
on the globe always has happened due to the so called ‘intelligent’ persons who are miserable failures in coordinating their emotions and energies. But for the highly educated and intelligent persons, there would not have been large scale destruction on the globe. Because, it is always the best brains in the world that came together to cooperate with one another for the creation of destruction on the globe. Ignorant people are incapable of causing such large scale violence. Human intelligence is a greatest blessing to the mankind but it has become a curse in disguise. Education has a major role in these disastrous activities. Sadhguru says,

A few decades ago, people lived in large families of fifty to hundred members, under a single roof without any sort of major differences and dissatisfaction. They tolerated and accepted the short comings of other members of the family. They were willing to serve one another with joy and pleasure. Living together like this, without friction needs enormous maturity and a broad way of looking at life.

*(Inspire your Child – Inspire the world :14)*

The difference between the present and the ancient style of education is – selfishness and selflessness respectively. The adjective ‘enormous’ indicates the high level of understanding and maturity which worked as lubricant to avoid friction and as a net to filter petty rifts and wrangles for the earlier generations. Sadhguru has very cautiously used the expressions- ‘enormous maturity’ and ‘broad way of looking’ which speak about the attitude, people had during those days. In India, in the Gurukul system of education (students living with a Guru, away from their parents), an inclination for the group living
is inculcated unconsciously in the consciousness of the student; the feeling of oneness is nurtured among the students.

So, the solution to change this situation is to impart that kind of education which is highly inclusive, so that as the student grows, he can include the whole world as himself and live joyfully with anyone and everyone. What Sadhguru says is, such system of “education is spirituality, because education is about broadening one’s horizons, not talking about God or some nonsense.”

(Inspire your Child – Inspire the world :14)

One more striking definition for education has come from the master of wisdom to whom ‘spirituality is education’, since the aim of education is the expansion of consciousness, experience of oneness with the surroundings and broadening of intellect. When a student is given this kind of education, he will look at every aspect of life with absolute openness and without any religious or cultural prejudices. Then naturally spirituality becomes a part of his life. The ultimate aim of spirituality and the very purpose of education is that only- the expansion of consciousness. Indeed, spirituality and education are identical and integral.

Sadhguru appeals to the parents to allow “the children to grow themselves keeping their intelligence intact- where a child’s thirst to know is kindled but he’s not forced to learn.

(Inspire your Child – Inspire the world :15)

The use of the action words as well as the abstract words– ‘grow up’, ‘intelligence intact’, ‘thirst to know’ and ‘kindled’ – indicate that the passion
for learning of a child should be ignited and the consciousness be allowed to blossom. When Sadhguru refers to the ‘intact of the intelligence’, he means to say that the child’s intelligence need not be nurtured, as the present day parents and academic institutions, however, are incapable of it, at least child’s intelligence should be allowed to flourish in its own natural way. If not kindled, at least a child’s intelligence should not be killed in the name of education. Sadhguru defines the present day learning as - “suppressive education.” As the students are ‘forced to learn’, it naturally results in the suffering of the tender beings. This is the reason, why usually children are disinterested in attending the school which is a horrible place, a virtual jail. Indeed, learning something new is a joyful thing. Hence Sadhguru says,

“If learning is making people miserable, then we have not understood what learning is.”

(Inspire your Child – Inspire the world :5)

In a single sentence of fourteen words, divided into a subordinate ‘if clause’ and a main clause, Sadhguru has proposed two vital aspects of education very subtly – that the very process of learning has become a big torture; that people have not understood what education is. He wonders how learning can ever be a sad experience. Even a pleasant experience of learning has been an agonising and heartrending process for the brilliant and enthusiastic children. In the name of learning, what has been done by the parents and teachers is that -

“They are putting two absolutely unique beings in comparison.” (Inspire your Child – Inspire the world :9)
Sadhguru has used the adverb ‘absolutely’ for the adjective ‘unique’ with the noun ‘beings’. He could have used one adjective ‘unique’ without using the adverb ‘absolutely’. In a way they are similar and may become redundant expression since both are of superlative sense. Usually, the adjective, unique does not take any superlative such as ‘most’. ‘Unique’ itself means- exceptional, single, matchless, inimitable, distinctive and incomparable and there is no need of using the adverb ‘absolutely’. But, still Sadhguru used that expression only to articulate his agony. Even as a grammar rule- degrees of comparison, two similar objects only be compared; dissimilar objects cannot be compared. Then, how can two completely different beings be compared in the name of education? Sadhguru asks the society-

“Is there one more person exactly like you on this planet?”

(Inspire your Child – Inspire the world :9)

Each being is an ‘absolutely unique being’ in this universe, how can they be given the same kind of training? When that is the truth, how can all the students be put in the same compartment and be compared with one another. It doesn’t matter at all either to the parents or to the teachers about the well being of the child, about his happiness or unhappiness. Competition and comparison naturally bring misery as they breed many negative feelings. Sadhguru is highly apprehensive of the present education system-

True human genius will not flower if this kind of education happens. True human capabilities will not find expression in competition. When you are trying to race with somebody, you are
only thinking of going one step ahead of him, that’s all. You are not thinking of what your ultimate potential is. 

(*Inspire your Child – Inspire the world :10*)

The ultimate aim of life of a human being is to realize one’s own potential to the highest possibility and education is the best tool for that. If the education can not contribute to the fragrant flowering of the human genius, it is a tragedy. There should be conducive atmosphere for the genius to blossom. And in the present day education system, which has become synonymous with the rat race, there is not even a scanty chance for the human genius to reach its zenith. One’s mind and body can work best and find fullest expression, and experience the calmness within oneself only when one is joyful and peaceful. It is from the stillness of the mind, anything can flow.

If one observes the effect of the grammatical structure that Sadhguru has used to convey his agony - the structure, ‘future auxiliary (will) +not’ is repeated to predict the doom of the nation if the same education system persists. The auxiliary ‘will’ is used not only to indicate the futurity of an event but also for the certainty of it. Instead of ‘will’, ‘can’ also be used, but there is a difference in the effect. In a way ‘can’ indicates a sort of ability and possibility in both the negative and positive ways. But with ‘will’, a tone of authority is sounded. In the sentences- ‘I cannot come’ and ‘will not come’ – the former indicates that it is not possible for him, but in the latter one, there is a reluctance and indignation to come. Sadhguru has used the negative structure twice – ‘will not flower’ and ‘will not find’, the former with the noun
‘education’ and the latter with ‘competition’. The ‘if clause’ is used for the emphasis on the ignoble condition of ‘education’ which encourages only a step ahead of others, rather than aiming at the development of the all round personality of the individuals. Whether an individual is progressing or not, is not the vital point for the parents, but their only worry and ultimate concern is he a step ahead of the competition or not.

The distressing aspect is that parents are not sending their children to school because they want them to know, they want them to learn, but because they want them to earn. It is the most unfortunate way of perceiving education. That can never be called education. Parents as well as teachers want the children to be enslaved to their idea of economic well-being. Parents are not sending their children to school because they want them to develop a thirst for knowledge, a passion for erudition and a desire for awareness. Education has nothing to do with economic concepts - whether they are going to make money or not. Surprisingly, every course, every subject, every aspect of education is viewed from the concept of earning. Contrary to Sadhguru’s idea of - ‘education is spirituality’, the definition of modern education attributed by the parents and teachers seems to be – ‘academics is economics’.

The basic point is that education should motivate and kindle the zeal of the students. Sadhguru says,

‘Education should stimulate your brain, not dull your brain.’

(*Inspire your Child – Inspire the world :23*)
In two main clauses consisting of nine words altogether, Sadhguru has proposed what education should do and what it should not do by using two opposite words of action- ‘stimulate’ and ‘dull’. The use of modal auxiliary ‘should’ indicates the mood of the speaker- that education must inevitably ignite the inner energy and the creative intelligence of the student. But, what is happening is just contrary to the very motto of education- it is taking off the intelligence, instead of arousing it. What Sadhguru says is that it is the opinion of the education scientists all over the world that twenty years of formal education is destroying seventy percent of the creative intelligence of the student. Reaching higher levels of the ladder of academics or career cannot be equated with intelligence. That can happen even without intelligence. Using one’s brains to handle one’s life situations is much more important than getting degrees. What is happening is that majority of those who are successful in their career are miserable failures in their life. That means, they are not able to apply their intelligence to life situations.

If with this attitude, education is imparted, naturally, there is immense pressure on the children and in no time ‘the joyful bursting pieces of life’, (Inspire your Child – Inspire the world :15) a phrase used by Sadhguru to refer to the energy and enthusiasm of the students, slowly become sad and pathetic with the compulsions and obligations that are thrust upon them. Competition and comparison in the name of first ranks start creeping into their curriculum, corrodes their creativity, ingenuity and inventiveness. What the parents want their children is to ‘sit on top of the other children’s head, on top
of the pile’. (Inspire your Child – Inspire the world :9) Since every one cannot be on the peak, those that are in the bottom will get suffocated and also those who are on the summit struggle to be always there with a fear of falling down.

The whole effort of the children throughout their career is focused on how to sit on the top. This naturally breeds all sorts of ill feelings among the children against others and then where is the chance of a child to learn to be cooperative and helpful and how can he understand the scriptural sentence ‘love thy neighbor as thyself.’ From all possible means, the child is spoiled by the parent or the teacher and since the education is predominantly based on the adult attitude which has been distorted in many aspects. When the British were ruling, education was oriented towards their needs. To accomplish their work, they designed the curriculum accordingly. So also, since the education policies are produced by the cumulative intellect of the government, the quality and the content matches accordingly only.

One of the major flaws of education is that there is no inspiration at all. In the name of instruction, only information is transmitted. Sadhguru opines -

“Without inspiration, no human being rises beyond the limitations in which he lives.” (Inspire Your Child: 29)

When people are not inspired, they tend to function only within the limitations in which they are placed. Only when there is inspiration, people can rise beyond their abilities. If there is no inspiration either at school, or at home or at any place in the society, how a child can flourish? In all means, children
are bereft of inspiration. The entire education system has become a mere mode of transmission of information. Only for gathering and processing some information in order to pass out the exam, a student is taxing his entire youth, the fertile part of one’s life. When a person is capable of performing many more tasks, he is merely masticating the same information in the name of knowledge which, however, goes undigested. Hence swami Vivekananda says,

    Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-making assimilation of ideas. (Power Capsules: 16)

    Most astonishingly, ‘global education’ never talks about the need for the universal brotherhood, cooperation and about the upkeep of the human consciousness. The government, parents, and teachers – everyone has a responsibility of giving children a global vision of stress-free and violence-free society. There is a need for the re-education of the educated people of this nation. That re-education can happen not in the universities, but certainly outside of the universities. In the name of secular state, the government is depriving the children of spiritual education which alone can break the barriers of all the trivial aspects - caste, creed, region and religion. It is only the spiritual education that can help the children grow beyond nationality and transcend the feelings – fear, anger, hatred, jealousy and conflict. According to Sadhguru, ‘Spiritual training’ is nothing but enabling a person to crystalise and direct one’s energies and emotions in a proper direction.