In yogic culture, Shiva is the Adiyogi, the first yogi. It is estimated that somewhere between 15,000 to 40,000 years ago, Shiva, the Adiyogi, attained this status. He began an intense, ecstatic dance upon the Himalayas. When his ecstasy allowed him some movement, he danced wildly. When it became beyond movement, he became utterly still.

Saptarishi

So he turned south to shed his grace upon their race and the transmission of yogic science started. When I say yogic science, I am not talking about the yoga class that you go through about how to bend your body which every new born infant knows, or how to hold your breath which every unborn infant knows. This is the science of the human mechanism, understanding the mechanics of human mechanism, to be able to dismantle or put it together. This transmission started and it went on for a long period of time. When, after many years of transmission, it was complete and it had produced seven fully enlightened beings, the Adiyogi said, "It’s no use for all of you to go down south. One will do for your race. The rest go elsewhere and spread this across the world."

So one went to Central Asia, another went to the Middle East and North African region, another went to South America, another stayed right there, another went to the lower regions of Himalayas, another went to Eastern Asia and another who is very important to us, travelled south. The one who travelled south into the southern peninsula is of greatest significance to us because he is Agastyamuni.

When we say south, it means anything south of the Himalayas. He came south and made the spiritual process a part of everybody’s life. They say he did not spare a single human habitation in the subcontinent. He made sure every human habitation in the region was touched, not as a teaching but by making the spiritual process a part of their life. You can still find the remnants of his work in every family in this country who are unknowingly doing some kind of yoga in distorted forms. If you look carefully at your own family, the way you sit, the way you do things, whatever is being done traditionally are the remnants of Agastyamuni’s work.

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