Sadghuru: India as a culture, with all its apparent disorganization, used to be very organized deep down. It functioned very systemati-
cally. Even today, the nation has not bro-
ken down completely simply because of
that deep in-built cultural organization.
With all the surface disarray, there is
something of a cohesive matrix. It is not
the government, the law, or the infra-
structure which holds society together in
India. There is something in people which
holds it together. With the level of poverty
that people face in In-
dia, still maintaining some sanity, going
on with their activities and celebrating their
festivals takes a different kind of in-built
mechanism which was put in by the culture.

Western organization means every-
thing is so organized. Then everything
will happen like a machine – every-
thing will be happening, but no life will be
happening.

The beauty of our culture is that it is
disorganized. But if you do not find harmo-
ny in the disorganization of what it is, then
a dis harmonious mind, a dis harmonious
body, and a dis harmonious social situation
takes away all possibilities from a human
being. Let’s say you happened to go into
your kitchen and everything was on the
top – you do not know where anything is.
It may be fun for a day trying to find every-
thing, but if it happens every day and if you
have to do it in a certain time-bound way, it
takes away a lot of possibilities in you. Just
trying to fix your morning coffee becomes a
full time job. That is the kind of situation
we have created in the West. Doing simple
things has become a full-time job for intel-
 ligent people who could be doing a lot more.
In small communities, in certain corpora-
tions, industries and businesses, people
are getting organized in small ways and in
small units. But this organization is coming in
a very westernized way, which is again
extremely stressful for the human being.

Western organization means everything
is so organized. Then everything will hap-
pen like a machine – everything will be
happening, but no life will be happening.
It is like everything is running so well
"just do this." Everything looks organized
but then when life does not happen, people
have a huge longing to break the rule. This
is what is happening in the West. For no
reason, a whole segment of population is
striving to somehow break the rules that
are working very simply because life feels
restricted in the whole process of organiza-
tion.

Yoga as a science and a practice is
such that if people bring this into their
lives, they can maintain an inner orga-
nization even if the outside situations
are going totally crazy.
The spiritual paths in India lived totally
disorganized because they did not want
anything to be suppressed. Right now, we
do not have enough space in the country
to be too disorganized. If it was just one person
per square kilometre, you could act crazy.
But when there are this many people, how
do you place every step matter. With the kind
of population and spaces available around
us, I think a little more organization would
make life much more saner than what it is.

I am not being too critical of the funda-
mental human potential within your-
self has always been the essence of my focus
when it comes to people and activity. Yoga
as a science as a practice is such that if people
bring this into their lives, they can
 maintain an inner organization even if
the outside situations are going totally crazy.

Brhamacharya has always been an inte-
gral part of the spiritual process. Sadghuru
speaks about what brhamacharya is, and
what a brhamachari is.

Sadghuru: "Brhaman" means "the divine" or
"ultimate," "charya" means "the path." If you
are on the path of the divine, you are a
brhamachari. To be on the path of the di-
vine means you have no personal agendas
of your own. You simply do what is need-
ed. You have no personal ways of deciding
where you should go in your life, what you
should do, or what you like and dislike; all
these things are simply taken away from
you. If you do this soulfully, it can be an
absolute torture. If you do it willingly, it
makes your life so wonderful and beautiful
because there is nothing to bother you any-
more. Having the path of the divine is so
simple. Once you have given yourself like
that, you do not have to bother about the
spiritual path or worry about your spiritu-
lit in a certain way, now the path of the di-

Everyone should become a brham-
achari, not necessarily in terms of life-
style, but internally.

Does it mean everyone should become a
brhamachari? Everyone should become a
brhamachari, not necessarily in terms of
lifestyle, but internally. Everyone should be
on the path of the divine. Brhamacharya is
not necessarily something you can be. That is
one of the aspects of the things that have been
taken up as a supportive system. To become a
brhamachari means you are ecstatic by your
own nature. You can be married and still be a
brhamachari. It is possible because you are
joyful by your own nature; you are not try-
ing to extract joy from your husband or wife.
This is how it should be. The whole world
should be brhamachari. Everyone should be
joyful by their own nature. If two people
come together, it should be a sharing of joy,
not extraction of joy from each other.

An Investment For The Future

Yes, if one is just seeking realization at the end
of his life, it could be taken care of in many
different ways. I can fix a date with you for
that day! But if one is an on-the-explorer, and
not only explore, if one wants to be a use-
ful instrument in making it happen to many
other people, then brhamacharya becomes
important.

Brhamacharins are an invest-
ment for the future, to keep spirituality in
its pristine purity and transmit it from gen-
eration to generation. A small, core group
of people are needed. They are initiated in
a particular way which turns their energies
in a completely different direction. Every-
one need not take that step, nor will we take
everyone because it is not necessary, and
neither can they put in the sadhus that
are required or demanded out of them.

All of us have eaten mangoes, but
how many of us have planted mango
trees, made them grow and then eaten
mangoes?

All of us have eaten mangoes, but how
many of us have planted mango trees, made
them grow and then eaten mangoes? Most
people have eaten mangoes because some-
one else planted the mango trees. In every
society, out of a thousand people, at least
ten people have to take care to plant mango
trees. Similarly with this, a few people have
to take the path of brhamacharya. People
who are willing to dedicate themselves
to others’ wellbeing are needed in society.
If there is no one thinking about others’ well-
being, that society is definitely heading
for ruin. That is what has happened to society
today now. There are very few people think-
ing of everyone’s wellbeing.

Like A Rocket!

Essentially, this human mechanism is a
certain energy system. You can keep it with
many openings and transact with the world
in a certain way or you can make this into
a close circuit system so that becomes
very integrated. A rocket goes up because
it is firing only on one side. Suppose it fires
on all the sides, it is not going to go any-
where, it will just dissipate itself. Or it will
go somewhere without direction and fall
apart. What we are trying to make out of a
brhamachari is just that he fires only on one
side. One that fires only on one side is going
to straight up and there is a particular
purpose to creating such a system.

It is a weapon with which you can
bomb the world with a spiritual pro-
cess.

When you have a close circuit system
like that, it is a powerful instrument. This
instrument could be employed or deployed
in so many different ways. It is a weapon
with which you can bomb the world with a
spiritual process.

Sadghuru Vasudev is a realized master, yogi and mystic, who has
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