

MISCELLANY



Sadhguru Jaggi Vasudev is an international spiritual master, author and authority on yoga, with profound spiritual and cultural insights on health and human values.

**Questioner:** Sadhguru, What is duality?

**Sadhguru:** You are asking a question right now; this is duality because there is you and me. You can ask a question only because you see yourself as one thing, the other as another thing. So there is a duality; that's why a question and an answer are possible. Now you have to suffer the answer. [All laugh] I don't suffer the question because I don't see you as you. I am such a super egoist; I see everything as myself. [Meditators laugh] So I don't suffer the question, whatever kind of question you ask. But because you see you and me, if I don't answer the way you like it, you will suffer the answer. This is so in every relationship. If the other doesn't do what you expect him or her to do, you suffer the other, isn't it? The French philosopher Jean-Paul Sartre said, "The other is hell." Once there is another one in your life, your life is hell. So unless you are in yoga — yoga means everything has become one in you — unless you are like that, suffering is inevitable. It is less or more, depending on your ability to manage life, but suffering is inevitable because the other is hell. This is the reason why people are trying to build

their own safe cocoons. Why family is such an important establishment in the world is because it's a safe cocoon. If you had to just live like this, every day you would be exposed to all kinds of things. The more insecure you feel, the more valuable your family situation becomes. If the world thrashes you, you run into the arms of your family, isn't it? If your family thrashes you, you run into the arms of your friend or somebody else.

For most people, it is the problems which unite them. They value the problems; because they value the problems, they have endless problems. Once you value something, you will create it. Whatever you value, you naturally start creating it. For most people, problems are very valuable. Only when there are problems, suddenly the head of the family says, "Didn't I tell you we should all be one because of all these other people?" Once you value the problems, unknowingly you go on manufacturing problems. So the world is full of problems because people value the problems. You go into the Himalayas; a sadhu is sitting there. He has no problem because he does not value problems. He is looking for a solution; he is not valuing problems. When we went to Gomukh, there was a Nagababa. These Nagas are

You are constantly trying to create these cocoons simply because "the other is hell," so you are trying to create a small unit of people. You can call it family, you can call it ashram, you can call it whatever you want. Essentially in the world, the basic unit of the society is called family. Next comes community, city, nation — these are all larger units, but the basic unit is the family. We have established this family and enshrined it with so much value in our minds and hearts, simply to escape the other in some way. But within the family also, if you look deep enough, they are all others. When there is an outside problem, they are all one. When we are inside, within the family, we are all others. Suppose your neighbour is creating problems, just see the kind of oneness that you have within the family. Just see when Pakistan is poking us, how India is one; otherwise see how we are quarrelling. [Laughs]

wild creatures. Wild creatures are well integrated within this planet; they are the ones who really belong here. But unfortunately, we say they are wild, as if they came from somewhere else. No — the so-called civilised ones behave like they came from somewhere else. Wild ones are very much in tune with life. They are living the way one should live on this planet. So these Nagas are wild in that sense. Every year, I have walked to Gomukh. A couple of times, I stayed with the Nagas. I wouldn't stay in Bhojwas because it's Bhoj-was — it's just about eating and sleeping. [All laugh] Bhoj-was means eat and sleep. I don't like that name. So I wouldn't stay there. I would go and stay with the Nagas, because for them life is not about eating and sleeping. When I was there, some Bengali families came and they were talking too much and something happened. This Naga was in a fury and he was saying to them, "What do you think you are? You think you are a rich man. All these rocks belong to me; do you know?" [All laugh] ... so all the rocks are his. Can you take one of those rocks home? They are too big for you to carry. But they are his and he won't let you touch them anyway.

So your problem has come because of your identification with your limited body. It doesn't take any great

enlightenment; anybody with a little sense can know, this body is something that you picked up from this planet and it's constantly in a cycle. It is not even constant; something in your body is going away, something is picked up every day, isn't it? Don't pick up anything for the next three days and you will see something will be going away every day ... without you doing anything. You won't see it falling off anywhere, but every day, you will shrink. Constantly something is going away and you are putting something back. You are on recycle. Life is on recycle all the time. We just need to imitate life; but we are going against it in so many ways.

So you know this body is just a recycle. Whatever you think is yours is just coming in and going out all the time. You cannot hold on to it. Not just at the final moment when you die; every day, you can't hold on to this body. It is going away from you. It is slipping away and you are putting it back; isn't this happening all the time? So if you knew this, not in a sense of intellectually knowing it, if you were aware of this, then naturally you wouldn't be identified with it. Once you are not identified with this [points to this body], then the next thing that is left is your thought process. It is very easy to see that it is always on recycle. Every few years, don't you have a new idea?

Or are you stuck with the same idea? [Laughs] So this is also a recycle.

How to get out of it? How to get out of the bottle? If you want to get out of the bottle, you must understand the nature of the bottle. It is full of holes; you can get out any way you want. That bottle [referring to Coca-Cola] — there is only one way. But this bottle [referring to the body] is full of holes; you can just get out from anywhere. If you want to experiment, just don't eat for the next nine days. You missed the navarathri? [Meditators laugh] You don't eat for nine days. You will see, what is in your body is getting out from everywhere; slowly, you will just shrink. It's simply going away. So we don't have to break the bottle. We don't have to destroy the bottle. If we understand the bottle is also just another vehicle that we have gotten into; understanding intellectually is not good enough; experientially if we come there, then we have no issue to play with 1, 2, 3, 4, 5, ... knowing fully well it's just a game. If you know this is not the real thing, this is just a game you have set up for yourself; it's okay. Play any kind of game, it's alright, as long as you are fully aware that this is just a game you are playing. If you think that's the real thing, then it's a danger. Then you are lost.

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