



Q and A with Sadhguru

By [Kavita Chhibber](#)

Thank you again for the overwhelming response to my continuing conversations with Sadhguru Jaggi Vasudev, the founder of Isha foundation.

The questions have been reformatted to make better sense. No question is off bounds with Sadhguru and I hope readers will continue to think about life and ask relevant, thought provoking questions so others can also learn from the discussion. Some repetitive questions have not been answered in this month's selection. Please do not ask Kriya related questions as they have to be explained. Contact your teachers. Also please do not ask more than 2 questions so others also get an opportunity. Some of the questions have already been answered here and in Mystic's Musings, and will not be posted again here. Please refer to previous Q and A selections. Others did not make it in time for the issue.

Here are the selections for this month.

Dear Sadhguru,

I'm practicing shakthi chalana kriya for the past one year. I read the autobiography of yoga ananda and now the doubt arises. Which is real kriya yoga- shakthi chalana kriya or kriya yoga taught by self realization foundation SRF society.. Thanks and regards, jayave lu jaisenthilkumar

I cannot comment on other Kriya yogas being taught because it will not be fair. The question is not about difference. The fact is that Kriya yoga has different expressions. What we teach at Isha is meant to develop a human being in all aspects - physical, mental, emotional and spiritual. The program is taught by a teacher for that very reason, and that is why it is not offered on audio, video or as a lecture series that you can get by mail. It's important to learn the technique properly in the presence of a teacher to get its maximum benefit.

In many other places it is not being taught in a committed atmosphere and that is when the subjectivity is lost and it's being taught more as a technique than a life process. When you practice what we teach for a while you start noticing the impact it has on you.

Dear Sadhguru, there has been a lot of discussion in spiritual circles about the significance of the winter solstice - 21st December 2012. Ancient prophecies speak of massive earth changes and of a huge shift in human consciousness. Will everyone on the planet be affected or only those that are sensitive and receptive? Love, Chaital

As far as the planet is concerned, these years and dates are meaningless. Only human beings create a classification of time and somebody or the other is busy predicting something. The end of the world has been predicted so many times. The last time some people came to me and asked Sadhguru the world is coming to an end-what should we do? I said, donate whatever you don't need, to Isha as we need to get a lot of work done after your world is over! None of them did that. So why talk about something you don't even believe in yourself? Similarly the above date is not significant in any way.

I attended Isha yoga program a year ago. But I didn't do the Kriya and Meditation for which I don't have any excuses. But when I read the book Gnaniyin Sandhnyil I had a different understanding of the importance of the tools taught to me. Now I regret for not doing the kriya and meditation. Can I attend the program once again? V.Sridhar,dubai, UAE

Yes you can.

Before taking the Inner Engineering course, I was an avid reader and searcher. I was always restlessly seeking after God, never truly finding, just searching. After the Inner Engineering course, for a month or so I felt no need to read spiritual books or to search for any answers. I felt calmed, stilled, full, at peace. I have become a restless searcher again. The techniques I learned in the Inner Engineering program seem so humble and ordinary. Can they really transform me? Is profound, permanent transformation really possible in the marketplace? Gratefully, Amy Virginia Beach

Inner engineering is definitely not marketplace. People who conduct it do it with great integrity and commitment and they are trained extensively and comprehensively in it. It's just that if I show you a seed and say, this will become a great tree, if you don't know the connection between a seed and a tree you will only see it as an insignificant little seed that can never transform into a huge and strong tree. Disbelief is all you will feel. But if you nurture it you will see the seed transform itself into a strong tree. Those who do not nurture the seed and it dies will say oh we were given the false promise of a big and strong tree. Similarly I will tell Amy that instead of wasting her time by indulging in intellectual exercises, to do her sadhana with faith and conviction and understanding and make the seemingly simple aspects of inner engineering an integral part of her life and do the Shambhavi. It will take her to a different dimension-it's only a matter of time, All she has to do is nurture the seed we at Isha have provided in the program and do it with commitment.

Dear Sadhguru, does becoming a brahmachari or vanaprastha at the ashram ensure faster spiritual progress ? Is it impossible to progress as fast as the brahmacharis by remaining in one's family...attending to one's job

Whatever you want to do in life, if you are committed to it full time, won't you do it better?

Legend has that Adi Shankaracharya was not only a seeker of truth but also a great devotee he has sung in praise of various deities in various temples... and the various deities also have been said to give darshan to him .. speak to him...?kindly also tell us about this sort of spiritual experience where a devotee speaks with the deities.....was it just a hallucination ? kindly also explain this concept of deities ? Can a person be a spiritual seeker and a devotee at the same time....?

When we talk about a deity we are talking about a certain energy form. These energy forms are created in a way for certain specific purposes-spiritual, material, health related. There is a whole science behind it. This energy form is given a certain access code in the form of mantras and chants. When you are on your computer certain areas only become accessible when you have the password to enter. It's the same way. Adi Shankara was not just singing some emotional songs like any other devotees. He was using the access codes to get access to a certain energy form and using that energy in a certain way. Sankara was someone who formulated Soundarya Lahiri and he was the master in a way regular devotees are not. So you can't put him in a slot of the average devotee. Also seeking truth and devotion can be complementary, but every one's truth and devotion are individual experiences.

Dear Sadhguru, it is said that Sri Ramana Maharishi greatly revered the sacred Arunachala hill he has said that Kailash is the abode of Shiva whereas arunachala is Shiva himself....I remember you saying that yogis had deposited their spiritual energies in a certain way in Kailash...and that its a colossal spiritual library ... is the Arunachala hill anyway similar to it...?

I don't know of a place in the planet comparable to Kailash. I have been to Arunachal also and that too is a very beautiful mountain. Ramana never went to Kailash but experienced things in a powerful way probably on Arunachal. When you love something so much you revere it in an intense way but his statement cannot be taken out of context to start comparisons. Perhaps he experienced Shiva himself at Arunachal, and if that was true then for him, then for him Arunachal becomes Kailash. That is all.

Dear Sadhguru, In your famous Nadha-Brahma song you say-"nadha hi karma..... nadha hi dharma".... you have dealt with the topic of karma in your book "mystic musings"but there is no mention of the word dharmathis word "dharma" has been used in various contexts...kindly tell us the actual meaning of DHARMA-Bhaskar Chennai, India

Karma is device by which you bind yourself, Dharma is a device by which you release and liberate yourself. It's as simple as that.

Dearest Sadhguru, Since I did the Isha yoga classes, I've been regular with the practices till date. As I go through various experiences through the sadhana and increased awareness, one part of me wants to become a part of Isha while the other part keeps pulling me back into the present situations of the world I am in. Though I've heard you say that to be on the path one can be wherever he want, do whatever he wants, in my actions, I am not able to be 100% in what I am doing. Sometimes I feel that being part of the ashram can help me be ON always while other times I feel that, if I can be ON anywhere anytime, that is when one has to go to the ashram. Continuing with my present job isn't making sense. For that matter doing anything else is also senseless most of the times. But I am not in such states where I can be without actions too. I am so lost Sadhguru.

This urge to limitlessly expand is constantly increasing but I am not able to find a means to achieve that. How should I be or what should I do? Anonymous

Do not have any fancy ideas of leaving everything and coming to the ashram. If you ask the people there they will tell you they are over active and often have a 20 hour schedule. When you don't know how to be, only then will you make some sense of being by performing certain actions. If you say you know how to be then the actions will always be about the situation. Focus on human consciousness. Don't tell yourself fanciful stories about who you are. We all often believe things that aren't true isn't it?

Pranam. You have said that, as a Creator, God has made a wonderful creation and that there is nothing for us to complain about. But individually, He has created children with mental and physical deficiencies and problems even at birth. How can one not complain about such and despise God for that? Especially, we see more and more autistic children being born now-a-days. One may argue it is because of their past Karma. But what is the use when the Being has not come with a capability to even understand his karma and get an opportunity to work on that? What would you advise to the parents of such children, who we find are quite frustrated, disappointed, clueless and depressed?

When you have a child who is supposedly retarded its no laughing matter. Yes nature makes some children differently, but it is you who creates the stigma. Don't compare any child-whether normal or supposedly not normal with anyone else. If you don't then that child who you think is retarded also becomes normal. Try comparing yourself to your boss or the person you think is the smartest you have ever met. Don't you become inadequate and "Not good enough" then in your own eyes? Won't you start thinking yourself to be a cripple? If you think of the child as retarded then it is you who needs to change. The child is fine-it is you who is creating that nonsense.

People come into this world with different capabilities, and many of the so called " abnormal" children come with their own capabilities that often are not recognized. You catch a fish and you want it to fly. When it doesn't you call it an abnormal fish, a freaky fish, its autistic and its retarded. All the words are invented by you. Every one always responds to inclusiveness and love. It is we who exclude others because of the parameters we set. You take a rose plant and put it before a banyan tree and call it a dwarf. But it is not so. So we must look at the beauty of each being than finding faults and calling a different quality retarded. It is all your own mind that sets these limitations. So may be you are the abnormal one. Also why does every one need to be productive the way you want them to be. It's all because we are not an inclusive society. We think in terms of " he" and "me" not "us".

What is your take on the untouchability practiced in ancient India and even today in some parts of the country? How would you respond to Shri Krishna's proposition in Geetha on four basic varnas like Brahmin, Kshatriya, Vyasika and Sudra? Does he mean that their varna is decided at birth or does he categorize them based on the character and attitude they take? Why, of all places, it was practiced in Indian culture especially since this culture is known to look at body distinct from the inner being? Even Adi Sankara made the mistake of asking the Harijan to move away from his way

Continuing on the above question, what is your view on reservation policy of the government?. So far, it was only based on caste, now the politicians are also talking about reservations based on religion!!! Pranam Sadhguru. Vish, Chennai. India

Varnas were there to create a certain social order, not social discrimination. It was to hand down certain specializations from father to son. Today you have medical school, engineering schools etc to learn certain specialties. Earlier it was not so. Then how would you have trained humanity? This system was relevant to a certain period of time, but a sense of self importance, and an egotistical attitude made certain human beings exploitative. The priest started telling the farmer-I deal with God, you deal with mud. Well most of the time we pray to God it's for food, isn't it? We can live without praying to God, but can we live without food? Today the field has been leveled to a certain extent but not totally and again it is we who are responsible for the imbalance and we have to both individually and collectively take action and be inclusive, because no matter what system you create some segment of humanity will try to exploit it.

After experiencing yoga my perception of life has changed and I am no longer trying to derive happiness from someone but I have worked with my own self to be joyful. We are living in society and following social norms and in the process entangled with life. Take for example Marriage, which is a social arrangement of uniting two individuals for life time. We seek fulfillment in marriage for individual happiness and marriage is looked upon as legal arrangement to continue the family way of life and reproduction. Society has enforced this bondage and we are pretending to be in love with our partners when our energies are longing to go beyond. If we know to deal with our sexual hormones and have acceptance, we will become more cheerful and playful. There is a cause and effect in every action of ours. Sadhguru, what are your thoughts on this social arrangement of marriage for lifetime and what do you see the future society to be in the next 100 years. Anonymous

How many people are capable of living outside of the bondage? They want to bind somebody but don't want to be bound themselves. But the fact is if you bind someone in a relationship you do get bound yourself. All social institutions are essentially structured for individual human well being and so while you think of society at large while creating the structure, there will be some individuals who will feel suffocated or restricted. To give an example, the speed limit on the highways is 70 mph, for everyone because that is considered the limit where everyone can drive safely, but I feel restricted because I can drive safely at 140 mph. But 70 is the social code for everyone's well being so, I too must follow that rule.

Having said that, I will say, if you don't want to stay in a marriage, don't, if you have the courage to be on your own. What is stopping you? But don't make sweeping statements like you have in your question. There are many people who want the comfort and security of marriage but don't want to pay their dues. Remember there is always a price attached to anything you seek. Nothing comes for free.

As far as marriage is concerned, now its man wanting to marry man, woman wanting to marry woman, apart from men wanting to marry woman, so looks like the future of marriage is even brighter.

I will say this- if you can learn to be self sufficient and enjoy your own company, by all means be on your own. If you can't enjoy your own company then it means you are a very boring person. Then I should give your partner a reward for putting up with you.

For more information about Sadhguru, please visit www.ishafoundation.org

Sadhguru Jaggi Vasudev is an international speaker, author and peace advocate with profound spiritual and cultural insights on health and human potential. He addresses over 500,000 people annually at his public forums. Sadhguru is a realized master and yogi who has practiced yoga since age 13 and authored four books on the essential nature of yoga. Sadhguru has synthesized the science of yoga into a dynamic program that allows people to restore and maintain optimum health and inner balance.

Through his books, columns, articles and interviews aired and published in a host of international media, Sadhguru is considered an authority on yogic science whose teachings help people gain an inner understanding of the issues and events that happen to themselves and the world around them.

Sadhguru is founder of the Isha Foundation, a non-profit organization advancing physical, mental and spiritual health through yoga and self-transformation. The Foundation administers over 100 yoga centers, an ashram, residential complex and medical center in India, and conducts public programs around the world. His humanitarian initiatives for world peace and his outreach programs for Tsunami relief, prisoners, children and Action for Rural Rejuvenation in India are examples of his determination to improve the human condition for all people.

Disclaimer: The views and opinions expressed in these columns are solely those of the writers and do not necessarily represent those of the editor/publisher.

Archives:

- [Sadhguru Speaks November 2007: Q & A with Sadhguru. Missing out on Things.](#)
- [Sadhguru Speaks October 2007: From Stagnation to Stillness](#)
- [Sadhguru Speaks September 2007: Spirituality and Economics. Q & A with Sadhguru: Transformation through Isha - A Man's Journey](#)
- [Sadhguru Speaks August 2007: Terrorism is the result of a non-inclusive society: Q & A with Sadhguru](#)
- [Sadhguru Speaks July 2007: What Role Does Spirituality play in World Economics?: Q & A with Sadhguru](#)
- [Sadhguru Speaks June 2007: Sadhguru Speaks at TieCon 2007: Q & A with Sadhguru.](#)

- [*A DIRECT LINK TO SADHGURU'S KEYNOTE ADDRESS AT TIECON 2007.*](#)
- [*Sadhguru Speaks May 2007: Inner Engineering: How Do we Deal with Growing Violence? and a Q & A with Sadhguru*](#)
- [*Sadhguru Speaks April 2007*](#)

Other Articles featuring Sadhguru Jaggi Vasudev:

- [*An Interview with Sadhguru Jaggi Vasudev by Kavita Chhibber*](#)
- [*February 2007 Words of Wisdom - Sadhguru Jaggi Vasudev on Science and Technology*](#)
- [*March 2007 Words of Wisdom - Sadhguru Jaggi Vasudev Q & A*](#)
- [*January 2007 Words of Wisdom - Sadhguru Jaggi Vasudev Q & A*](#)
- [*December 2006 Words of Wisdom - Sadhguru Jaggi Vasudev: "Good and Bad Divide the World"*](#)
- [*August 2006 Words of Wisdom - Sadhguru Jaggi Vasudev's "Allergic to Spirituality"*](#)
- [*February 2006 Words of Wisdom - Sadhguru Jaggi Vasudev: "Conflict Between Religions"*](#)
- [*October 2005 Words of Wisdom - Sadhguru Jaggi Vasudev: "True Happiness"*](#)

All Material © Copyright Kavita Chhibber and respective authors