March 7th
6pm - Nightlong
Isha Yoga Center, Coimbatore

- Powerful Meditations
- Sadhguru’s Discourses
- Musical Performances

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Over 15,000 years ago, a yogi appeared in the upper regions of the Himalayas. He went into intense, ecstatic dance upon the mountains. When his ecstasy went beyond movement, he became utterly still. The only sign of life were tears of ecstasy running down his cheeks.

No one knew who he was, so they called him Adiyogi, the first yogi. People saw him experiencing something that nobody had known before and many gathered. But he was oblivious to everyone, and eventually people went away. Only seven people hung on. These seven were so insistent that they must learn from him, so he gave them some preparatory sadhanas and left. They began to prepare. Months and years passed, but he just ignored them.

One day, after 84 years of suchana, on the first full moon day after the summer solstice, when the sun shifted from the northern run to the southern - or Ugranyasa to Daikshithayana - Adiyogi looked at these seven people and saw they had become shining receptacles of knowing. He could not ignore them anymore.

He watched them closely for the next 28 days and when the next full moon rose, Adiyogi transformed himself into the Adi-Guru— the first guru was born on that day. That full moon day is known as Guru Purnima. Adiyogi turned south and the transmission of yogic scietence through his disciples began.

Yoga is the science of the human mechanism — to be able to dismantle it completely or put it together. For the very first time, Adiyogi opened up and offered the possibility that a human being can evolve beyond all limitations set by his physical structure and mind to a degree.

After many years, when the transmission was complete and he had produced seven fully enlightened beings, Adiyogi asked them to take this knowledge and spread it across the world. It even today operates as a virtual process in the world's connected to the space of spiritual knowledge Adiyogi created.
THE ULTIMATE OUTLAW

Unfortunately, most people today have been introduced to Shiva only through Indian calendar art, where he is a chubby-cheeked, blue-colored man that is the only face the calendar artist has. The same chubby-cheeked, blue-hued man can either carry a trident or a flute, or be a snow-white Rama or Krishna, or whichever you want.

When we say “Shiva,” there are two fundamental aspects we are referring to. The word “Shiva” literally means “that which is not.” Today, modern science is proving to us that everything comes from nothing and goes back to nothing. The basis of existence and the fundamental quality of the cosmos is vast nothingness. The galactic system is just a small happening, they are a byproduct of the rest of all empty space, which is referred to as Shiva. So Shiva is described as a non-being, not as being.

On another level, when we say “Shiva,” we are referring to that thing that is the first yoga, that is the basis of the yogic science. Yoga does not mean standing on your head or holding your breath. Yoga is the science and technology to know the essential nature of how this life is created and how it can be taken to its ultimate possibilities.

This being also is yoga, and that non-being which is the basis of the existence are the same. Because yoga is someone who has experienced the existence himself. If you have to connect the existence with you even for a moment as an experience, you have to be that nothingness. Only nothingness can hold your everything. Something can never hold everything. This planet can hold an ocean, but not the solar system. The solar system can hold the planets and the sun, but not the rest of the galaxy. If you Like globe, you will see only nothingness that can hold everything. When we talk about Shiva, we are not talking about Shiva as a yogi, in a way they are synonymous, yet they are not.

This transmission of yoga science happened on the banks of Kanta tattva, a glacial lake a few miles beyond Kedarnath in the Himalayas. This production is not written. Shiva started a systematic exposition of yoga in a scientific manner to seven disciples, the Saptarishi. He began propounding the whole mechanism of life, not intellectually, not philosophically, but experientially. He explored every nut and bolt of creation and brought forth yoga as a technology with which every human being can evolve himself. Yoga is the personal and the system of doing it. A way of stepping beyond the boundaries that human beings are supposed to stay within.

We are yogis who will not be told by the rules set by nature. Nature has set some laws for human beings—they have to be within that. Reaching the laws of physical nature is spiritual death. To be in that state is spiritual outlaw. You cannot worship Shiva, but you may join the Gang. If you want to join the Gang, there is no better night than Mahashivratri (17th March). On this night, there is a natural upsurge of energy in the human system. This process of raising one’s energies to their highest pitch to dissolve oneself and become a part of the cosmic oneness has happened in abundance on this night. A certain night-festival has been established to make use of this possibility by remaining awake and keeping one’s spine erect. -Sadhguru

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Shiva is often portrayed as a dispassionate yogi. But whatever we say about Shiva, the very opposite is also true. This dispassionate yogi once turned into a passionate lover.

Punyakshi, a woman of great perception, was an oracle who lived in the southernmost point of the Indian subcontinent. She developed a leaning for Shiva and aspired to hold him as her husband. She had decided that she would marry only him and no one else. So Punyakshi started working towards making herself capable and suitable to dow Shiva’s attention. She remained absolutely focused upon him every moment of her life. Her devotion crossed all boundaries and her austerity crossed all levels of society.

Seeing the intensity of her passion, Shiva’s compassion and love were stirred. He reciprocated her love and was willing to marry her. But the society in which Punyakshi lived was worried. They believed that if Punyakshi married, she would lose her abilities to foresee the future and to protect and guide them. So they did everything possible to stop this marriage. But nothing could move Punyakshi from her determination and her devotion towards Shiva.

The date of her wedding was fixed. Shiva set off towards the southern tip of the subcontinent. But as the people of her community were against the marriage, they appealed to Shiva. "Oh Shiva, if you marry her, we will lose the only eye of perception that we have ourselves. Please do not marry her." But Shiva was not in a listening mood and he continued to proceed towards the wedding.

The community elders stopped him and said, "If you want this girl as your bride, there are a few conditions. There is a bride-price that you have to pay us." Shiva asked, "What is the bride-price? Whatever is it, I will pay you." They listed out three items that Shiva was to pay as the bride-price for Punyakshi. "We want a sugarcane without any rings, a boat with no oars, and a hut without interiors. That is the bride-price." All these items are unnatural. A sugarcane always comes with rings, there is no boat without oars, and there cannot be a hut without interiors. It was an impossible bride-price and a sign of something else.

All these items are unnatural. A sugarcane always comes with rings, there is no boat without oars, and there cannot be a hut without interiors. It was an impossible bride-price and a sign of something else. But Shiva was instead passionate about Punyakshi and wanted to marry her at any cost. So he brought forth his occult force and magical capabilities and breaking the laws of nature, created all these three things. He broke the very fundamental laws of nature to fulfill the unjust, impossible bride-price that was demanded. Having fulfilled the demands made of him, he proceeded towards the wedding. But then, the community elders put one last condition on Shiva. "You must get married before the sun rises tomorrow morning. If you are late, you cannot marry the girl." They said. Hearing this, Shiva hurried towards the southern tip of the country. He covered the distance at a rapid pace and reached Punyakshi on time. The community elders saw that Shiva was overcoming all the impossible conditions they had fixed and would fulfill his promise to Punyakshi. They were really worried.

As Shiva was hurrying on his journey to the place he had known previously, he reached a place called Pathankot, which was just a few kilometers away from the place of the wedding. He saw the sun coming up. He could not believe it. He had failed in his mission! But it was actually the community elders playing their final trick, they had decided to create a false sunrise. They had gathered together a huge mound of coal and had set it on fire and made it look like the sun. The campfire burned so brightly and intensely that when Shiva saw it from a distance, he thought the sun was coming up and that he had failed in his mission. He was so close—just a few kilometers away—but he was deceived into thinking that the time was up and that he had not been able to keep his word to Punyakshi.

Punyakshi was preparing for her grand wedding with Shiva, completely unaware of her community’s effort to ruin the wedding. When the real sunrise broke upon the horizon, she realized that Shiva was not coming. She became furious. She kicked and broke all the pots which were full of food prepared for the celebration, and in a violent temper, she went to the edge of the land and stood there. She was an accomplished yogini and wanted to see at the very edge of the subcontinent, the place that is known as Kanayakumar.

Shiva thought he had failed Punyakshi and was so frustrated by his community’s trick that he turned around and began walking back. But because of the anger within him, he needed a place to sit and cool his anger. As he walked, he came to a place known as Dushkhand, which was just a few kilometers away from the place of the celebration. In this second attempt, Shiva took a deep breath and began to walk. As he walked, he was in a state of deep meditation. He did not know what was happening inside him. But in a certain kind of transcendence, he realized that he had been made the very nature of the earth, wherever he walks, he is that place. As he walks, he is the very nature of the earth, wherever he goes, he naturally enters that place with his quality. So this mountain peak found a tremendous enrichment and intensity, and it became an image of anger and despondency attached to it.

A Failed Love Affair

SHIVA COMES SOUTH

A Fierce Lineage

The Vellilingiars are known as the "Kasali of the South." In height and color, and probably in magnitude, the Vellilingiars may not be comparable to the Kasali in the Himalayas, but in potency it beauty and in accessibility, they are not any less. The mountains embodied Shivas energy, which is of very different quality from anywhere else. His energies naturally cascaded down the mountain and people were using the source. This sacred abode produced many absolutely fantastic yogis, but all of them with an edge of anger attached to it. They were not peaceful, joyful yogis—they were eccentric and intense and so fierce that people would naturally perceive that they were angry.

The Vellilingiars Mountains have witnessed a phenomenal amount of mystic work over the centuries. Thousands of years, so many caves, so many saints and seers, yogis and mystics have realized these ranges. The kind of men that gods would be envious of because they lived with such grace and dignity. These great beings in the whole mountain (imagine what they knew, and it can never be known)
The Five Fundamental Forms of Shiva

Shiva has numerous forms that encompass every possible quality that the human mind can and cannot imagine. Some are wild and fierce. Some are enigmatic. Others are enduring and charming. From the fierce Bhairava to the fearsome Kalabhairava, from the beautiful Sannadhandha to the terrible Aghora — Shiva embraces every possibility but remains untouched by it all. But for a spiritual seeker, the five most fundamental and significant forms are Yogishvara, Bhuteshwaras, Kaleshwaras, Sarveshwaras, and Shambho. In this article, Sadguru explains the significance and science behind these.

YOGISHWARA

Being on the path of yoga means you have come to a phase in your life where you have realized that being physical and having felt the need to go beyond it. You are able to see that if you can be acquainted with a boundary, you can be restrained by a boundary and thus feel how each boundary has its own specificities and also how you can cross them. Shiva refers to one who has understood the boundaries of existence.

BHUTESWARA

All that we can see, hear, smell, taste, and touch—the every body, the planet, and the cosmos—is a play of five elements of purusa—earth, water, fire, air, and space. With just these ingredients, what a magnificent mise-en-scène! Bharat stands is the first form of yoga that Adiyogi delivered, and is also the source of all five elements. The attainment of this is referred to as bhuta shuddhi or mastery over the five elements. In its true form, it is a state of the human being being able to control and master the five elements, which will create the desire for the body, mind, and speech.

KALESHWARA

Kala means time. It may say that this is the aspect of time where you have mastered the five elements, but mastering time is a completely different aspect. Every moment, your time is ticking away, so it is a bit tricky to understand. The mastery of the five elements is a mastery of the purusa bhutas and creates the desire for the external physical realm.

SHIVA—SARVESHWARAS—SHAMBHO

Shiva means “that which is not, that which is dissolved.” That which is not is the basis of everything, and that which is dissolved is the basis of everything. Shambho is the realm of the boundless. Shambho is the realm of the timeless. It is a realm of immortality. It is a realm of the eternal. It is a realm of the unknown.

The Mantra of Shambho

Today, modern science sees the whole existence as a vibration. For every vibration, there is a sound. So, in a way, every sound is a vibration. This is the science behind Shambho. Shambho is the realm of immortality. It is the realm of the eternal. It is the realm of the unknown. Shambho is the realm of the timeless. It is a realm of the unknown.

SHIVA UNTOLD

Shiva Unveils the Secrets of Pushapathara to Arjuna

The following is a rarely heard story from the Mahabharata.

During the Kurukshetra War, after the tragic and brutal deaths of his son and wife, Prince Arjuna lost his will to live. The king Jayadeva was the one who was indirectly but absolutely responsible for this murder. An enraged Arjuna vowed to avenge his son’s death by killing Jayadeva. Arjuna left Shiva himself after doing a pain-taking meditation. But he never learned how to treat it.

That night, Krishna visited Arjuna in his dream and told him that he must visit Shiva and listen to the secrets of the Pushapathara. Arjuna was sitting in the middle of a thousand years, a millennium that is the result of the crucible of existence. Dressed in green cloths, he was lying in a field surrounded by trees. A blazing mountain came into view, and as they approached it, they saw Arjuna staring at the Shiva. He smiles with the force of a thousand years. A radiation that is the result of the crucible of existence. Dressed in green cloths, he was lying in a field surrounded by trees. A blazing mountain came into view, and as they approached it, they saw Arjuna staring at the Shiva. He smiles with the force of a thousand years. A radiation that is the result of the crucible of existence.

Shiva welcomed Krishna and Arjuna and the warrior duo and told the Mahabharata legend of the Pushapathara. Shiva smiles and tells them to retrieve his bow and arrow. From the heavens, the two arms are adorned with golden chains, from which to six terrifying colossal serpents rise. They carry a thousand hoods and sprout fierce flames. As Krishna and Arjuna chants in praise of Bhadra (a fierce form of Shiva), the serpents’ hissing gradually intensifies and they transform into a bow and arrow. Clasping these weapons, Krishna and Arjuna return to Shiva, setting them before him.

From Shiva’s body emerges a luminous being, a fearsome bhavamukha with enigmatic eyes and flowing red hair. He-element of Arjuna to the end and is pierced by the arrow. Seeing Shiva, a sense of immunity to all is communicated. Then the bhavamukha shoots the arrow back to the lake from where it came, and with a cry, hurls the bow back as well.

Arjuna is filled with joy. Lord Arjuna and Krishna travel back to the war camp, with the certainty that with the grace of Shambho, victory would be theirs.
DHYANALINGA

"Just sitting silently for a few minutes within the sphere of Dhyanalinga is enough to make even the busiest of meditation experiences a state of deep meditation." - Sadhguru

The focal point of the Isha Yoga Center is the Dhyanalinga, a powerful and unique energy form. A doorway to enlightenment and spiritual liberation, Dhyanalinga is the distilled essence of yogic sciences, creating the possibility of deep inner transformation for every human being who comes in touch with it. Dhyanalinga does not subscribe to any particular belief or faith, nor does it require any ritual or worship. In the metaphysical sense, Dhyanalinga is a Guru, an energy center of tremendous proportions. All the aspects of life are combined in the form of seven chakras energized to the very peak and locked.

We invite you to experience the Grace of this yogic phenomenon.

SADHGURU

Sadhguru is a modern-day yogi and mystic who has dedicated his life for the wellbeing of all. An arresting blend of profundity and pragmatism, 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 our times. He founded the Isha Yoga Center at the foothills of the Vellangiri Mountains, as well as Isha Foundation, an entirely volunteer-run, non-profit organization which is dedicated to cultivating human potential through its vibrant spiritual movement.

ISHA YOGA CENTER

Located 10 km west of the city of Coimbatore, the Isha Yoga Center is a sacred space for self-transformation, where you can come dedicate time towards your inner growth. The center offers all four major paths of yoga - kriya (energy), gnanam (knowledge), karma (action), and bhakti (devotion), drawing people from all over the world.

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Mahashivaratri
A night of nameless ecstasies
#ShivaShiva

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STAY AWAKE & AWAKEN!

On Mahashivaratri, there is a natural upsurge of energy in the human system
Stay awake, keeping your spine erect
Move into higher levels of consciousness

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