

A Mystic World of Spiritual Writers

Syeda Saleha Begam Naqvi^{1*}, Dr. Suresh Kumar²

¹ Research Scholar, Shri Krishna University, Chhatarpur M.P.

² Assistant Professor, Shri Krishna University, Chhatarpur M.P.

Abstract - Sadhguru Jaggi Vasudev, a yogi and mystic, is the man behind the Isha Foundation and its network of Yoga institutes. The Sadhguru has been a featured speaker at several prestigious International Leadership Forums. He has attended the US Millennium Peace Summit, the World Peace Congress, and the World Economic Forum in Devos on several occasions. Sadhguru's life and teachings are a striking example of how the ancient practice of yoga can be modernized into a cutting-edge science that is critically relevant to today's youth in our technologically sophisticated society. In this paper review the mystic world of Sadhguru Jaggi Vasudev.

Keywords - Sadhguru Jaggi Vasudev, yoga, Peace, Isha Foundation.

-----X-----

INTRODUCTION

When it comes to world peace, everyone has an opinion, even the spiritual gurus. Sadhguru believes that only when everyone on Earth is happy will it become a peaceful place. A peaceful world is a pipe dream unless we can create peaceful people.

These phrases embody the hallmark of spiritual leaders' expression: crystal clear contemplation of what it means to have 'peace' on earth. An unadorned chant-like phrase is used to describe the connection between peaceful humans and a peaceful earth. Change on a global scale is impossible until each of us undergoes a personal metamorphosis from grumpy, restless human to blissful spirit. Only global reform can bring to global peace.[1]

'Pipe dream' is a compound abstract word used very intentionally to convey Sadhguru's distress at humanity's current state. A pipe dream is a hallucination, fancy, ambition, desire, or plan that is so far-fetched and unrealistic that it is very improbable that it will ever come true. This one word, a noun, illustrates how dire the situation is in terms of global peace. The iliterative effect is achieved by using the letter 'P' as the first letter in four different words: peaceful, peaceful, planet, and pipe-dream. Each part of the complicated sentence, which consists of a main clause and a subordinate if-clause, has the same amount of words. Even though grammatical experts object to the usage of 'have' in progressive tense to show ownership, speakers and writers often disregard this advice. It might be because of how easy it is to say. The correct tense should have been "to have," not "to have," as "have" is a negative connotation. This was Sadhguru's immediate reaction to a query from one of his devotees.[2]

Sadhguru conveys a great deal of meaning in just one line. Humans aren't the most peaceful creatures despite having some of the greatest qualities in the animal kingdom. The planet has never been at rest. People have been at constant war for resources both on and off the planet, including food, notoriety, riches, power, religion, and worldviews. There is a lot of brutality going on behind the scenes in the name of economic progress. Sadhguru frequently says that in order for humans to find happiness in the external world, they must first find happiness inside themselves by mastering the art of self-management and environmental control. The countries will live in peace if their leaders can keep their own households in order. The world's leaders, who are ultimately responsible for maintaining peace, are constantly spitting venom at one another.

Even the most primitive members of modern society are selling weapons and ammunition to one another in the name of globalization and cooperation while viciously pursuing one another in the name of development and competition. There is little use in holding international peace conventions if the spirit of peace does not permeate the hearts and minds of world leaders and citizens alike. Achieving world peace requires individuals to become global citizens. Cooperation and understanding, rather than trade and investment, are the means by which one might become a global citizen. A global citizen is someone who cares about the well-being of people all around the world and isn't limited by stereotypes based on their origin, religion, or color. In reality, an Indian would feel stifled in the majority of the SAARC nations that border his own country. Where does it leave the possibility of a peaceful Earth?[3]

Sadhguru believes that humanity has yet to experience true inner serenity. How can individuals

create peace if they have never known its absence? Finding inner calm depends mostly on one's own efforts. One cannot fathom it on the exterior level, on the globe, when the leaders of the world cannot handle themselves, i.e., their emotions. Creating a global culture of peaceful coexistence, rather than just saying those words, is the only way to alleviate human suffering and end hunger. No contemporary ruler has ever made the globe a peaceful place. Because they do not possess the authority to control their own minds.[4]

It's one thing to rule the world as a slave to one's emotions, and quite another to rule the world as a king of oneself. The instances from human history are endless. Self-mastery is an integral part of the spiritual path. In fact, "to be spiritual means, to be an emperor within yourself." Houston (South American News), April 19th, 2012.

If we desire the kingdom of God, then the political and economic kingdoms also need to be kingdoms of God. It is suitable to include the words of Master E.K. in this discussion of global peace. The Kingdom of God is not limited to religious buildings or purely theoretical concepts. We should all essentially function as churches and temples.[5]

The only places people go to think about God are churches and temples, and the only place they hear about a kingdom of god being is in myths. Therefore, the vast majority merely cares about 'seeing' religious sites. However, the 'economic and political kingdom of God' can only be established if every person becomes a sanctum sanctorum in which the image of God is placed rather than the image of the devil, the demon of hostility, conflict, and violence. The masterful use of adjectives and nouns in "economic and political kingdom of God" by E.K. makes for some interesting reflection. Combining the noun phrase "kingdom of God" with the adjectives "economic" and "political" is an unusual statement. To spiritualists, the human body and intellect are a greater vehicle to experience the ecstasy of the divine, and therefore the figurative language "Every one of us should be a church and a temple" conveys this idea. Only until man reaches that pinnacle will he really become a citizen of the world, and only then will the spiritual kingdom of God be created.

Scientists, philosophers, and spiritualists have all pondered the nature of the body, the intellect, and the self. Here is a straightforward explanation of the connection between the brain and the rest of the body, free from the complications that have plagued the many ideas, definitions, debates, and disputes on the subject. The abstract idea is stated in an elementary statement.

When asked who or what the "I" is, Sadhguru explains,

You've built up your physique over time. Your so-called "body" consists all of the stuff you've consumed. What you term "my mind" is really simply a collection of perceptions you picked up from the world. That means these two items are still in the open air. Culture dumps its trash into your head. Anyone who passes you by, crams something up your nose, and then leaves. The memory bank stores impressions from the many diverse social, religious, and cultural contexts to which you are exposed.

Sadhguru provides a clear and concise definition of a body and a mind in only two phrases. Sadhguru's choice of the pronouns "your" and "my" is particularly powerful because it emphasizes the extent to which people treasure their bodies and the extent to which they take great pleasure in their minds, despite the fact that both are, in reality, nothing more than "a heap of food" and "a heap of impressions," respectively. Thus, these extraneous 'heaps' cannot be claimed as 'I'. These piles are just getting bigger over time. You can't be as clueless as I am and yet think these things are called "heaps." The essential functions of "anybody," whether human or animal, are self-preservation in the name of food and reproducing, so if this body is all that "I" am, then I am no better than an animal. The body is limited to only these two actions and nothing else. Animal bodies are superior to human bodies in this respect since they serve man both while alive and after death. Animal waste is not only valuable as a manure but also as a source of medication for humans. Sadhguru says that without spiritual development, the human body is "no better than a complex chemical factory." So, 'I am' doesn't refer to any of them. Who or what exactly am I, then? To what end may it be understood? And why should you even care? According to Sadhguru,[6]

If you consider the non-physical realm, you'll find a desire to break free of all confines. Unfortunately, most of the time, a guy will engage in a wide variety of destructive behaviors while seeking the physical manifestation of being limitless.

Sadhguru encourages his followers to look inside so that they may see realities beyond the material world. That they may begin to feel the beating heart of the creative source inside themselves. One has to develop spiritually in order to achieve this. Since the soul permeates everything, it has an insatiable need for growth, which is often mistaken by the uninformed for the expansionary potential of physical action. It has no way of knowing the vastness of space. According to Sadhguru, all of humanity's hard work is for nothing, and instead produces an endless cycle of activity. If a person can't feel what's going on inside of him, he won't be able to feel what's going on outside and appreciate the magnitude of nature's activity. As above, so below; whatever occurs in the universe also occurs on the inside. Interesting phrases may be unearthed if the lexical level is studied. The words "dimension beyond the physical,"

"the longing to become boundless," "to find the physical expression," and "all kinds of insatiable activity" are all examples of how sadhguru contrasts the physical with the spiritual in just two sentences.

The human body and mind are the subject of 23 of the 39 words used in this sentence. The world's most famous theosophist, Annie Besant, breaks down in an emotional essay. When I think about how most of my fellow humans chase the pleasures of the senses and the completely blank and erroneous vision of life they adopt, I feel an overwhelming feeling of despair. I'm far more moved by the sight of people's stupidity and lunacy than by their actual suffering.[7]

According to Sadhguru, the constant battle and the greatest conflict lie between "body consciousness" and "beyond body consciousness"; between "material" and "spiritual."

The human condition is one of perpetual conflict, a tug of war between the material world and the spiritual realm. Although he is physically present and subject to bodily obsessions, he is also aware of his non-physicality. This awareness really differentiates man from all other forms of life. Once you've established a firm attachment to the material world, the two primary forces at play in your life—the one that helps you stay grounded in the here and now, and the other that's meant to lead you beyond—instead work against each other. The question of whether one should prioritize spirituality or materialism underlies most of humanity's internal strife. There seems to be tension between our natural tendency to protect ourselves and our desire to expand our horizons. Although they are not antagonistic to one another, these two factors may seem to be at odds if you are just considering the physical realm. Strong connection with the physical causes tension between these two characteristics.

In his own straightforward storytelling style, Sadhguru has revealed the perpetual battle, the seeming conflict between the body and the soul, between the awareness of the body and the consciousness beyond the body, between the soul. Sadhguru emphasizes the fact that human beings are in great chaos, confusion, and turbulence due to their deep rooted identification with the body, i.e. with the body consciousness, by using the adjective 'constant' with two different synonymous nouns — turmoil and struggle and 'physical' — twice in the same sentence. Sadhguru has captured the human race's fundamental dilemma in a single phrase. By contrasting the terms "compulsiveness of the physical" and "the consciousness of not being physical" in the following line, he draws attention to the opposite side of human nature—man's awareness of soul—without ignoring the dilemma of mankind—man's body consciousness. Compulsiveness and awareness are both abstract nouns that are employed for the same adjective ('physical'), showing that both abilities are unique to humans.

This distinction between the abilities that make you feel grounded on Earth and those that are meant to carry you to new heights is further upon in the fourth phrase. Sadhguru has established the nature of body awareness and soul consciousness by the internal rhyming of the phrases root and planet; presumed and beyond. The identical argument has been made in three clear words using three distinct approaches. Sadhguru uses the prepositional word 'instead of working in partnership' to clarify the connection between the two apparently distinct characteristics — the physical and the non-physical — in the very next line. Man's physical and spiritual selves are represented by the abstract words collaboration, teamwork, partnership, affiliation, alliance, and connection. This demonstrates the inevitability of these two levels of awareness and the need of the human being to achieve a condition of harmony and reciprocity between them in order to transcend the limitations of bodily consciousness.[8]

If one examines the vocabulary, one finds that a great deal of adjectives, nouns, and phrases are employed in a straightforward and easy way to explain the notion of "body consciousness" and the associated difficulties and turbulence; they include the following:

A preoccupation with body image issues; Awareness that one is not a physical creature; Immerse yourself in the material world; Establish solid grounding here on Earth;

The physical world;

Strong attachment to the material world; Our awareness as a whole is confined to the material world;

Always changing, caught in a tug of war between the material world and the spiritual realm;

Self-preservation instinct; Only the physical world can be perceived; Tensions between;

Disagreement caused by preoccupation on material things; Nearly 80% of the passage's 178 words are devoted to describing the 'awareness of the bodily' in various contexts. What stands out is how the same combination of very basic words always explains the difference between 'body' and 'beyond the body' states of mind.

All the world's religious and spiritual leaders share a deep concern about one characteristic of humanity: the tendency of the mind to give in to the desires of the body. They can't imagine anything more agonizing than this. In fact, the whole canon of sacred texts is devoted to this one topic. The whole point of spiritual leaders is to help humanity evolve spiritually. Swami Vivekananda once said, "Without that experience of the spiritual, the body is merely a

load of flesh and bones," while Master E.K. compared the spinal column to a "bamboo stick." The spine becomes "the very axis of the universe" if one transcends the physical body.

Sadhguru gets down to the meat of the problem in step two. In other words, how to resolve the tension between soul and body consciousness and emerge from the shell of physical awareness. It's not really a conflict, in my opinion. Discernment between the two eliminates any potential for friction. Yoga refers to any practice that helps you become more in tune with and aware of the non-physical, or that which is at the heart of your own creative potential. I use the term "yoga" to refer to any and all forms of spirituality.

Sadhguru had previously taught how the physical and the nonphysical are always at odds with one another; in this section, however, he merely states that this is not the case if the reader has the requisite awareness. Sadhguru provides a solution as he wraps off his explanation. More often than not, the word "yoga" is misunderstood and misapplied. It is a common misconception that yoga entails holding bizarre and difficult bodily positions in the name of improving one's health and wellness. They are a side effect or unimportant component at best. As the saying goes, "Yoga is all about breaking the limitations of this dimension and moving into a totally different sphere of life -from the physical world to another existence by itself."

As was mentioned before as well, a defining feature of Sadhguru's narration is that he never provides one. Instead, he tells stories about the concept, theory, or principle in question, providing interesting analyses, inspiring anecdotes, humorous episodes, and jokes along the way. In order to avoid misunderstandings while discussing abstract ideas like "yoga," the intended audience should not have any prior views.

The intellect, second only to the body, is the ultimate shackle or freedom for humankind.

An explanation of "Mind" from Sadhguru.'-

Consider yourself a trash can for all of civilization. Everyone who passes you by drops something in your cranium before leaving. You are being exposed to a wide variety of social, religious, and cultural settings, all of which contribute to the accumulation of knowledge in your mind.

Without any hesitance, Sadhguru introduces the crass analogy of the mind being like a rubbish can. The definite article "your" plays a crucial function, creating the impression that Sadhguru is speaking directly to the reader. Perhaps he would have begun the statement, "The mind of the majority of people or humans is...."

Though one may take great pride in one's mental prowess or intellect, Sadhguru resorted to a direct attack by selecting seemingly soft diction, namely the determiner 'your' and the adverb 'just', to determine his point and to make a double impact that it is no one else's mind but truly 'your' mind which is no better than a garbage bin. Indeed, it is stuffed to the gills with the most repulsive ideas and information. Sadhguru has opted to use the possessive form of the word "society": "society's garbage bin" rather than the noun phrase "garbage bin of the society." There is a variation in intensity, even if the uses do not seem to have distinct layers of meaning.[9]

The following phrases have a somewhat different meaning from one another:

Ram Naresh wrote this book.

Ram Naresh claims ownership of this novel.

The former line is a "affirmation" that the book is exclusively Ram Naresh's and no one else's because of the emphases placed on the specific noun "Ram Naresh" rather than the more generic word "book." Despite the assertion that the book is Ram Naresh's in the second to last phrase, it is clear that the book is far more significant than that. As soon as Sadhguru states, "it is your mind," he expects you to become acutely aware of your mental state. People, it seems, are quite interested in critiquing and judging the character of others and making snap judgements of any type, without the smallest compassion or thought, but they are very careful to avoid even the tiniest critique or analysis of themselves.

Then, in a sarcastic tone tinged with pain, Sadhguru describes how our senses have turned our minds into a dumping ground for all the junk that we can't bear to throw away. He tells the public how easy it is for them to let any type of filth into their heads. Everything that enters via the senses, whether it sight, hearing, touch, taste, or smell, is recorded in the brain. One's five senses are the exclusive conduit via which perceptions are processed in the brain. The sensory organs are limited to making relative judgments about the world. So they are not what we experience in the actual world. In addition, the person's senses will be misled, causing them to focus on what they want to see rather than what is really there. One's whole mental inventory consists, therefore, only of the information to which one has been exposed. One's mind, therefore, is not internal at all; it exists entirely in the external world. Since the mind (or buddhi) is a treasure trove of learning, an individual's level of introspection directly correlates to the amount of knowledge he acquires. One does not submit to the authority of another in the real world. But the worst part is that individuals let themselves be absolutely trampled on and taken over by anybody and everyone, as if they had taken out a mortgage on their irreplaceable thoughts. It's the

same as letting strangers into one's bedroom or kitchen wearing filthy clothes.

In the following example, Sadhguru jokingly classifies several forms of trash.[10]

Your whole manner of thinking, feeling, and comprehending life is based entirely on the junk you've let to accumulate in your mind. It makes no difference whether some of you are full of social rubbish, religious rubbish, or spiritual rubbish. But this has all sprung up unexpectedly.

The human mind, which God alone gave to mortals to be the home of sublime ideas, is increasingly being used as a garbage dump for everything that doesn't belong there. This priceless endowment is what makes each individual human being special and different. Unfortunately, the mind has accumulated an unlimited variety of big rubbish in the name of society, religion, and, most unexpectedly, spirituality. Sadhguru has coined several new collocations to describe his anguish for mankind. Garbage in the social, religious, and spiritual realms Sadhguru attempts to convey how people are destroying their souls in the name of religion and spirituality are reflected in the collocations he created. Therefore, a man is not his thoughts and he is not his body. It's basically a collection of ideas that someone has had throughout time, based on their upbringing.

However, the sole importance is that of survival. It's meaningless in the grand scheme of things. Therefore, it is necessary to consider factors outside these parameters. Sadhguru has awakened people from their mysticism and religion. When a person's identity is firmly grounded in the material world, he tends to amass a wide variety of possessions since they provide him so much happiness. When the mind is crude, it craves tangible possessions; when it is more developed, it seeks to increase its store of knowledge. When it's feeling sentimental, it likes to assemble a crowd. Just as the mind gathers spiritual or religious information when one imagines becoming "pious," "religious," or "spiritual," so too does it do so when one imagines reading various religious books and listening to the teachings of various gurus. But one is limited only by his own ability to continue collecting data of any kind. Worry over amassing things is a symptom of a lack of confidence in one's own resources. The concept of limitlessness is fundamental to spirituality. Sadhguru provides a tool for escaping the filth and impurity of this world so that one may emerge as a pure and radiant spirit.[12]

CONCLUSION

Education is not the accumulation of knowledge that floats about in your head without being processed for the rest of your life. We need the kind of idea absorption that helps people become better people. 'Global education' surprisingly avoids discussing the need of maintaining human awareness, as well as the importance of worldwide brotherhood and

collaboration. Instilling in children a global vision of a peaceful and secure society is the shared duty of the state, parents, and educators. The nation's educated population must undergo retraining. That re-education may take place not in academic institutions but elsewhere. The government, in the guise of a secular state, is denying children access to spiritual education, which is the only thing that has the power to unite people regardless of superficial differences like caste, faith, geography, or religion. Children may only really evolve beyond nationality and emotions like fear, rage, hate, jealousy, and conflict if they are given a spiritual education. Sadhguru asserts that "spiritual training" is nothing more than teaching one how to focus and channel their inner resources.

REFERENCES

1. Merton, T. (2015). *The Wisdom of the Desert: Sayings from the Desert Fathers of the Fourth Century*. Shambhala Publications.
2. St. John of the Cross. (2017). *The Dark Night of the Soul*. Digireads.com Publishing.
3. Kabir, T. (2016). *The Songs of Kabir*. Courier Corporation.
4. Rumi, J. (2015). *The Essential Rumi, New Expanded Edition*. HarperOne.
5. Teresa of Avila. (2017). *The Interior Castle*. Digireads.com Publishing.
6. Tagore, R. (2017). *Gitanjali: Song Offerings*. Penguin Classics.
7. Hafiz, S. (2018). *The Gift: Poems by Hafiz, the Great Sufi Master*. Penguin.
8. Julian of Norwich. (2020). *Revelations of Divine Love*. Oxford University Press.
9. Hildegard of Bingen. (2019). *Scivias*. Paulist Press.
10. Meister Eckhart. (2019). *Selected Writings*. Penguin Classics.
11. John of Ruysbroeck. (2016). *The Spiritual Espousals and Other Works*. Paulist Press.
12. Brother Lawrence. (2016). *The Practice of the Presence of God*. Createspace Independent Publishing Platform.

Corresponding Author

Syeda Saleha Begam Naqvi*

Research Scholar, Shri Krishna University, Chhatarpur M.P.