

Preface by Arundhathi Subramaniam

Yogi, Mystic and Visionary

Sadhguru



Of  
Mystics &  
Mistakes

The journey from  
confusion to clarity, from  
error to enlightenment, from  
self-deception to self-discovery

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## CHAPTER 3

# THE BIG BANG – OR ROAR?

Where Physics Meets Metaphysics



*“The more you unravel the scientific process,  
the more mysterious this world becomes.”*





*“If you look inward, a different dimension opens up. Now instead of things getting more complex, you get to clarity.”*

**Sadhguru:** The biggest problem is the moment you say “spirituality,” somebody starts talking about God, someone else about mukti, someone else about nirvana and someone else about the Ultimate. They are all already up there. You cannot do anything with people who are already up there. If somebody is down here, you can do something with them. You can only take a step if your feet are on the ground, isn’t it? The moment you talk about God, you are not here anymore; you know it all. You can only start a journey from where you are. You cannot start a journey from where you are not. If you are willing to come down to where you are, then we can see what the next step is. If you are already on the third step to heaven, what can I do with you?

In pursuit of knowing that which is not known, science has gone in one direction. As it progresses, its intention is to convert everything into knowledge. Everything that is not known, we want to cull it down into that which is known. So in the last 100 or 150 years, a phenomenal effort has been made by the scientific community. We have invented various

instruments that are like third eyes, enabling us to see things that we could not see. Whether it is a microscope or a telescope, these are all the third eyes of science. They assist you in seeing that which you could not otherwise see. But by seeing microscopic life and by viewing the stars and galaxies, nothing significant has been known. Life has become more mysterious than ever before.

If you look up at the sky at night, how many stars do you see? Have you ever counted them? Did you make an attempt to do so? When I was young, I made a serious attempt to count, and I counted somewhere around 17 – 18,000 stars, and then it got all mixed up. But I thought there must be another 8000 or more stars. We can probably see 10 – 15,000 stars with our naked eyes. But today we have powerful telescopes through which we can see over two billion stars. And yet, has the world become less mysterious or more mysterious? More and more mysterious, isn't it? The more you unravel the scientific process, the more mysterious this world becomes.

If you looked at a leaf a hundred years ago, it was just a leaf. Now it is not just a leaf. We know billions of things that are happening in it right now, and we still do not know the leaf. We are not able to figure out a single leaf in this whole existence. This planet is full of trees I am sorry, it is not a planet "full" – there are very few trees left actually! (*Laughs*) But with whatever the number of trees we have left, still we do not know a single leaf.

So this method of arriving at knowledge – trying to know life by ripping it open, trying to know life by dissecting it – has not worked, because the more we look, it is only getting more complicated. If there was no technological offshoot to science, no technological benefit coming out of it, science would have been dismissed as a totally nonsensical effort. Today most people in the world do not know what science is. They only know technology, because they are enjoying technology. Technology is just an offshoot of science, a consequence of it, but it is not science.

Actually, a mystic has no issues with science. Science is not different from a spiritual process; I am talking about fundamental science. His issue is with technology, because a lot of technology is simply plainly destructive. Trying to do everything that we can do in this world is a very foolish way of doing things. The development of technology has been in many ways most unscientific.

So if we come to science as such, essentially I see it as a thirst or a longing to know the nature of the existence, which is not in any way different from the spiritual seeking. It is just the approach and the methodologies employed which are different, but essentially both of them want to know the nature of the existence.

See, when we say a “spiritual seeker,” unfortunately most people assume that he is God-oriented. A spiritual seeker is not God-oriented; if Devil is the chief of existence, he wants to know that. We want to know what is true; we are not interested in proving our belief systems, because we don’t have any.

So, through my perception, what I see with the scientific community is that their longing to know is fine, but somehow, they have crippled themselves by believing that everything that they want to know will happen through physical means. I feel this is the main crippling factor in the development of science.

When we talk of “exploring the mystical,” we are not trying to dig into creation, because if you dig into creation, it will only get more complex. It will not bring clarity; it will only bring more complexity. That is why the yogis looked in a different direction. We looked inward. If you look inward, a different dimension opens up. Now instead of things getting more complex, you get to clarity. It is because of this that we say that those who look inward have a third eye. They see things that others cannot see. They have brought a new clarity to life.

So this is the fundamental nature of yoga and of mysticism: only if you become absolute non-existence, you will know

existence. If you go looking around in the existence, you will not even know a leaf of a tree. If you study the leaf of the tree for the rest of your life or the next million years, you will still not know it absolutely. So the only way is, if you become non-existence, the nature of existence will become apparent to you. The whole point of mysticism is to sink into this one (*referring to oneself*) because this is creation.

Knowing creation within you makes a wonderful difference for you. Knowing it within you gives you an enormous amount of freedom to use your life in ways that you have not imagined; to use these life energies in ways you never thought possible.

Recently, I happened to be in a presentation by a popular scientist<sup>21</sup>. He has written a book called *The Endless Universe*. It has become very popular in the scientific circles. So he called this particular session “Beyond Big Bang,” because until recently the scientific community believed that everything has happened because of the Big Bang. But now they are saying, “It was not just one; many bangs must have happened.” It has been held that some billions of years ago, this particular Bang happened, which has resulted in all these planets and this universe. But now they are saying this Bang is not the only one.

I will not go into the whole science of it, but it was amusing for me because these theories are beginning to sound just like yogic lore. This is something that we have always known from within. But slowly they are not only beginning to talk like yogic lore, they are beginning to describe the same forms and shapes that we have always held as sacred and have always worshipped.

As I said, in the yogic system, we do not believe that you can ever go out into the existence and find out everything that is there – a belief which scientists have also come to. When the scientist says it is an endless universe, he is obviously saying you can never find out what it is. You can never travel from end to end and say, “Okay, this is existence.” We recognize that

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21 Referring to Paul J. Steinhardt and/or Neil Turok, distinguished theoretical physicists and authors of *Endless Universe*.

this is an ever-expanding universe; there is no way to travel from one end to the other and know it, because by the time you travel across, it would have expanded. For everything in this universe, the basic law is that anything that travels at the speed of light will become light. Suppose I move this finger back and forth, it is fine. But if I make it go at the speed of light, this finger will not remain physical; it will become light. Light is the only physical aspect that can remain; everything else will disappear. Because of this we can only travel at most a kilometer below the speed of light; that is the top speed you can attain. So if you travel at a speed below the speed of light, by the time you go from one end of the universe to the other, it would have grown much faster; there is no way you can ever travel the whole distance. That is the reason why we are saying it is an endless universe; we can never travel to the end. This is something that has been said thousands of years ago. Since it is an endless growth, it is ever-expanding. Now the scientists call the universe endless. In yoga, we have always said it is ever-expanding.

And so, the best way to know this existence is by turning inward. Whatever has happened in the existence, all of it is in some way recorded in this mini-universe, in this body. It is because of this recording, because of this reflection of the existence, that we said that the human being is created in the image of God. So this expression that was uttered way back, thousands of years ago, in the yogic realm, has found reflection in every religion in a misinterpreted way. We just said, “Everything that happened in existence has happened in a small way here inside you.” If you know this one (*pointing to himself*), you know everything that is happening out there. This human being is just a reflection of the whole creation. We cannot separate the creation and the Creator. So in the same image as the creation is the Creator. When I refer to the Creator, I am not talking about God having the same features as me. He may be like me, but definitely not like you, because you have all cut off your hair! (*Laughs*) There is a possibility that he looks like me, but definitely not like you.



So, I will make what science is trying to say today very simple. I think recently certain scientists from a Scottish university were saying that there is a link between what we call “dark matter” and “dark energy.” You know, these days, scientists are saying everything comes from dark matter; everything in this existence is dark matter. And now they have started talking about dark energy. They thought these things were separate. Now they are saying that they are linked.

Let me tell you how yoga explains creation from within. This is a dialectical culture. I can make it all ABC if you want, but let’s enjoy the culture. There is a certain beauty to the terminology. Because it is speaking about a dimension which is not in our logical perception, it is best to speak in dialectical ways. The story goes like this: Shiva is sleeping. When we say “Shiva” here, we are not talking about a person or the yogi that I mentioned before. “Shiva” here refers to “that which is not”; that which is nascent. “That which is not” can only sleep. And he has always been referred to as the “Dark One.”

So as Shiva sleeps, Shakti comes looking for him. She wants him to come awake because she wants to dance with him; she wants to play with him; she wants to woo him. Initially, he does not wake up. After some time, he does. Anybody who is in deep slumber, if you wake him up, he will get a little angry. If you were in deep sleep and somebody came and nudged you, it would not matter how beautiful that person was, you would get angry. (*Laughs*) Isn’t it so? So he gets angry, roars and rises. That is why his first form and his first name is Rudra. The word “Rudra” means one who roars.

I asked the scientist, “If there is a series of Bangs, could it be a roar?” If it was a “Bangbangbangbang” rather than “Bang-bang-bang-bang,” it becomes a roar, like an internal combustion engine. So I asked this scientist, “Was it just one bang or was it a continuous thing?” He thought about it, and then he said, “It cannot be just one; it must have been longer than just one moment.” And I said “Why are you calling it a Bang? It is a Roar, isn’t it?” So Shiva roared and stood up.

Now, this scientist had put up a picture of the first form that came up when the Big Bang happened. It was like a tower coming up, with a small mushroom spread out on the top. This is exactly the form the yogic culture has always described. It is because of this dialecticism that they said that he woke up and became ready for creation. So they described him as the phallus. Because we are human beings, we think that the creation of life means sexuality, and there is body involved in that process. So we say the first roaring form that he took was that of a phallus.

Now, wherever there is a vacuum state, there are some particles called virtual protons and virtual neutrons. Through them, creation is happening and disappearing randomly. It is based on this that the Quantum Theory has propounded that creation is, at random, happening and disappearing. But, according to modern science, if you take any vacuum state and apply a little bit of electromagnetic energy from outside, all these random happenings will now find a proper defined role. They will all start moving in elliptical orbits. These are the fundamentals on which the whole theory of Quantum Mechanics has grown.

So when Shiva was awakened by Shakti, he roared, rose and then he cooled slowly. He was a Rudra for some time. When his anger cooled, he became an ellipsoid. Today scientists are saying that the first form was an ellipsoid; the whole universe was in the form of an ellipsoid, or what we call the “linga” – the first form. This ellipsoidal form was just one large mass of gases, still roaring. But gradually it cooled. When Shiva saw Shakti, we say he got up because he was enamored by her. This is how he took on a form of linga. Then slowly, because she wooed him continuously, he cooled down. This cooling is what has caused creation, according to science. These hot gases cooled and became masses of creation; the whole universe is just that. So here we have both the dark matter and the dark energy: Shiva is referred to as the “Dark One,” and the first form of Shakti, or dark energy, is called “Kali.”

So this universe is contained in an ellipsoidal form, depending upon the heat, the expansion and contraction of gases, and the density of their mass. Most of it is empty. Here and there, mass particles, stars and planets and everything else happened. This, in our perception, is phenomenal, but in reality if you look at it, most of it is still unformed; very small particles of creation have happened. The rest is all just emptiness. If you look up at the sky, there are just a few spots of creation. The rest of it is all vast emptiness, isn't it?

Now, as I said before, what is being perceived now in a phenomenally roundabout way was perceived a long time ago. It is true within every human being if you look deep enough. Today, we know from our experience, that there are a 114 chakras or energy centers in the body. The basic bio-energy system, which we refer to as "prana," has 114 junction points or important meeting-places. There are 72,000 *nadis*, or pathways or channels. If you cut this body, you will not see them, but as you become more and more aware of the movement of energy you will see energy is not moving at random, but it is moving in particular patterns. The energy moves through 72,000 patterns or channels, and these meet at 114 points in the body. One hundred and twelve are within the physical body, two are outside the body. This manifestation itself is a representation of the cosmic-scape.

Out of these 114, eighty-four are of a certain nature. The remaining are of a different nature. The first eighty-four belong to the past; the rest belong to the future. We say Shiva roared eighty-four times; that means eighty-four Big Bangs have happened and eighty-four universes were created. Slowly, over a period of time, these universes lost their form and kept spreading away, became lighter and then disintegrated.

Now, if you just focus on certain parts of your body (I shouldn't be saying this because you may start imagining all kinds of things!), you might notice that there are three dimensions to your forehead. The right side is known as Rudra, the left is known as Hara and the middle is known as

Sadashiva. These three dimensions are a revelation of how existence has happened. This is why we said the third eye is between the eyebrows. Everything that you want to know about the existence is revealed just by being here. These are the three dimensions or stages of the development of existence. Creation went from a primordial state to a roaring state, then to a settled state, and then to a transcendent state – all these three dimensions have manifested themselves in the physiology in a certain way.

So we are saying eighty-four Big Bangs have happened until now and only a total of a 112 can happen. Another two are non-physical. Creation happened, expanded to its limits, obliterated itself and again started over. The lifespan of this universe, in which we exist right now, is about eighty-four billion years. Right now, scientists say this universe is about 13.6 billion years old. So it is a very young universe. If you are going to live for eighty-four billion years, 13.6 is young, isn't it?

So this physical body has happened in the same way that this whole creation has happened. Today you know that if you cut a tree (please don't do such things!), there are rings in a tree which will tell you almost everything that has happened on this planet for as long as the tree has been here. Similarly, if you look into this body – you don't have to even cut it open – it tells you how the whole of creation has happened.

So this is the eighty-fourth cycle. And this will continue to happen till it reaches 112. These 112 universes will be physical in nature; the last two will be perpetual universes. That is, after the 112th, the next time creation will happen in a semi-physical condition, not in a physical condition. That will be 113. After that, the 114th is a completely non-physical creation, a no-thing, which is right now un-manifest. A no-thing will manifest itself, in the subtlest possible way, and this will live maybe hundred times or thousand times more than the physical, but still not forever. It will live for an extraordinarily long period of time. After that we don't know what is next. We

generally think everything will be obliterated after that. That is what yoga says. Eighty-four times Shiva has roared. He will roar 112 times; after that he will not roar any more. He will step out; that means the nothingness itself will be a universe. It will not be physical existence.

There are various other aspects connected with this body. And the way cosmology has developed, all these could have been perceived just by looking inward. We have spent I don't know how much money, time, energy trying to explore these things. But if you are willing to look in – just for a moment, if you simply look in – it is possible for every human being to see this.

So, based on this, because you live and exist in the eighty-fourth universe and you have eighty-four chakras of a certain nature, yoga developed eighty-four basic *asanas*, or postures. There are 112 different types of meditation, but eighty-four basic asanas, because these eighty-four relate to past memory. The rest is the future. This past memory has to be released. The information or the karmic bondage goes back as far as these eighty-four Big Bangs do. So everything is recorded in this body, and that is why physical nature is the bondage.

This is how stable your body is. At the same time, see how fragile it is. If the next inhalation doesn't happen, you are gone, isn't it? We are so fragile, but at the same time, see how sturdy we are. Look at all the things that human beings can do and have done. How many things we have overcome, how many things we have accomplished on this planet. (*Snaps his fingers*) It will all be gone like that someday. At the same time, the things that man can do are remarkable and unbelievable in their own way.



*“The Indian temple was never created as a place of prayer.”*

**Questioner:** I have been to many powerful places, such as Kailash and Manasarovar, and have had very intense experiences. I have equally intense experiences at the Dhyanalinga. Could you explain a little bit more about the Dhyanalinga, Sadhguru?

**Sadhguru:** As I said before, the first form that creation takes on is that of an ellipsoid. Today, it is common knowledge in cosmology that the core of every galaxy is an ellipsoid. It is from this core that the galaxies are spinning out. And from our experience we clearly know this: if you take your life energies to a certain level of intensity then the final form that your life energies take is that of an ellipsoid. Before dissolution happens, it will take the form of an ellipsoid. So from this we know that the first form and the final form are both ellipsoids. Before creation, it is un-manifest; when creation begins to happen, it becomes an ellipsoid, and then everything else happens. When it begins to dissolve, the final form that it takes is that of an ellipsoid. After that, there is dissolution. So the first and the final form being an ellipsoid, this form is seen as a doorway to the beyond. It is both the front door and the back door.

So linga-making became a very deep science in the Indian subcontinent. It is not just here. Almost everywhere in the world there are lingas. In Africa, there are a variety of terracotta lingas which are used for occult purposes. The Native Americans in South America have used lingas for similar purposes in a different context. In Europe there used to be many lingas before the Inquisition. One which has survived is in Greece. It is known as the “Navel of the Earth.” This was consecrated about four thousand years ago by Indian yogis, and it is one that is still maintained, but now they have moved it from its original place to a museum.

Some of the African lingas are in American museums today. What used to be established in a certain type of temple, people dug these out and took them to their museums, because they found them interesting and thought they were phallic symbols.

These are very powerful forms which are created with a definite purpose. There are varieties of lingas, created for a whole variety of purposes.

The Dhyanalinga is unique because it has all the seven chakras established in it. If you look at it one way, it is like a live being, the highest possible human being, the most intense possible human being, without a physical body. The energy body of a person has been created; or in yoga, we would say, he is like Shiva, the highest possible intensity. If you go anywhere beyond that, it will be dissolution. So the Dhyanalinga is in that kind of a state. It has the energy body of the highest possible being.

This may be too weird for you, but actually, in theory, it is possible for us to create a physical body for him. Practically, there are too many difficulties, but in theory, it is possible. He has the energy foundation. If we want, we can add flesh and blood to him. But then what is the point? If he gets flesh and blood, we have to share our food with him. Then he will get up and go to the toilet. Then he will sleep. He is better this way! He has no physical body, but he has an energy body of tremendous vibration.

In the seven days of the week, you will notice that every day the quality is different. Essentially, the Dhyanalinga was created to initiate people large-scale into meditative processes. People who do not know anything about meditation come and sit there. They thought they would sit there for five-ten minutes, and they simply sit there for an hour or two, because the very reverberation takes you into meditateness, without a single instruction. Without any kind of instruction, without any kind of preparation, it makes a person meditative. When we first opened the temple, there was lots of resistance in society because it is a temple without any rituals. There are no rituals here, no offerings, no mantras. It is in total silence because it does not need any of that.

When you consecrate a certain space, if you consecrate it through mantras and certain other processes, it needs regular maintenance. If you do not maintain it, it becomes a

withdrawing force which is very damaging for people. They have told you that if you keep an idol at home, it must be maintained on a daily basis. If you do not do this, it can become harmful. They are saying this because if you create a form of a certain vibrancy and if you do not maintain it at that vibrancy, it becomes a withdrawing force. If you are in that space where a form is withdrawing in a powerful way, it can cause more damage to you than it could help you.

Many temples, unfortunately, are moving in this direction because people do not know how to manage them. The necessary discipline to manage them is disappearing in most of the places. You need to understand, the Indian temple was never created as a place of prayer. It was not a religious place. Only in the last 600 – 800 years, the temple is being turned into a religious place. Otherwise it was never so. Temples were created as energy centers.

Now if your problem is fear, you go to one kind of temple. You have no love in your life: you go to another kind of temple. You need prosperity: you go to another kind of temple. Like this, different energy centers were created. Maybe in northern India this aspect is less obvious, because most of the ancient temples in this part of the country, which were created in a scientific way, have gone long ago in the invasions. Now there are only the *bhakti* movement<sup>22</sup> temples here. If you come to the south, the traditions are very much alive. For people who come from southern India, there is a clear instruction right from their childhood. When you went to the temple, nobody told you to pray to God, to give an advance check for what he is going to give you later, or anything like this. They told you, if you go there, you must sit there for a while.

The science of temple-making in India took a big beating when the *bhakti* movement happened, about eleven to twelve hundred years ago. A *bhakta* or a devotee does not care for

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22 Referring to a time in India when devotion became prevalent, and devotees built temples out of the strength of their emotion, rather than the science of temple-making.



science. For him his whole growth depends on the strength of his emotion. Devotees are given to exaggeration. That is natural for them, so it is okay. A devotee can exaggerate as much as he wants about his deity, about his guru. He can exaggerate because he is trying to grow through the single process of his emotion. Emotion will not flow without exaggeration. If you love somebody, you have to make up all kinds of things about that person. Otherwise your emotions will not continuously flow. If you logically look at it, you will ask yourself, "Is she okay? Is she not okay? This is all right about her, but this is not all right about her." So the love affair is finished. You have to see, "Oh, she is fantastic!" (*Laughter*) Only then it flows. So devotees are allowed to exaggerate as much as they wish. Nobody should stop them, because that is their process. When you are trying to reach the Ultimate through your emotion, if you curtail the exaggeration, emotion will dry up, and it will not work.

All the ancient temples were consecrated by the yogis, but in those 300 – 400 years that the bhakti movement swept the country in a big way, the devotees built temples. Anybody who had a piece of stone and a chisel built one temple. That is why you see, in the middle of the street, on the median, on the side, everywhere, there is a temple. These shrines were built by devotees. They wanted to put them up everywhere.

The Dhyanalinga is a combined possibility; all the seven dimensions are there in it. Because all the seven chakras are fully active, it is oriented towards meditateness. But the other aspects are very much there. It is unique, because all the other lingas are generally consecrated towards one direction, in one particular dimension. Only in a few places there are lingas which carry two or three chakras in them. There have been a few attempts where they have tried all the seven. There used to be about three of them in the present state of Bihar, but they are all gone. They were razed to the ground a long time ago. Their energy forms still exist, but there is no physical presence anymore. Towns have been built over them. We have located more than half a dozen of them which people attempted to

create in the past. They reached certain levels, but they were not completed. So right now there is only one linga like this where all the seven dimensions are included in one form. That is what makes the Dhyanalinga very unique. And this temple is always in silence with no rituals because it does not need any maintenance.

One great temple in the south which is incredibly beautiful, architecturally, is the Thanjavur temple. It is believed to be made up of about 130,000 tons of granite. The sixty meter high *vimana*, or tower, is the tallest in south India. When they built it eleven hundred years ago, there were no cranes, no trucks, so they built a ramp which is over six kilometers long, and they slowly moved the dome up.

The linga itself is some twelve feet in height and twenty-five feet in circumference. And this stone came from Saurashtra in Gujarat. They wanted the stone from the banks of Narmada. I want you to just imagine, over a thousand years ago, transporting a close-to-300 ton stone from Gujarat to Tamil Nadu. No highways, no trucks, no cranes. You can imagine what it takes. These were a completely different kind of people; they were not thinking about their well-being at all. I do not know how many thousands must have died just transporting that stone from there to here.

A particular yogi was the architect for the temple and also the one to consecrate the temple; he was known as Karuvurar. There is a temple in honor of him in another town in Tamil Nadu. He was an accomplished yogi. It was his idea to build this, and the king financed this idea. But as the temple was being constructed, because it was a project of many years, some problem arose. The king's ego got a little trampled, and so the yogi left. But he could not really leave the project, so he put up a small hut on the southern side of the temple.

The moment you put your hut on the southern side it means you are clearly indicating that things are not going well here. So the yogi just camped there, and they went about constructing the temple. Then when they had to put the linga into what is

known as the “*Gauripeetam*<sup>23</sup>” (“*avudaiyar*” in Tamil), whatever they did, they could not get it in. Clueless as to what to do, they came to the yogi and asked him, “What shall we do? It is not going in.” So the yogi took his spittoon, spat into it – he was chewing *paan*<sup>24</sup> – and said, “Take this, put it inside, and then place the linga; it will go in.” They did as he said, and it did go in. He was a great devotee and spitting on the linga is something impossible for him, but he did this just to indicate it was destroyed. It was already gone. There was nothing left there.

So this is a very powerful linga in a withdrawing sense. It can cause lots of damage to people’s lives. Especially for women it could be very damaging and disturbing because it works in their system in a different way. Tamil Nadu politicians are aware of this. None of the Tamil Nadu politicians ever visit the Thanjavur temple, because if they go there, there is a firm belief that they will lose in the elections. You want to send someone there? (*Laughter*)

Right now the temple is under the authority of the Archeological Survey of India. They once came and asked me a few things about the temple. I told them, “You leave the temple in my hands for two weeks. I will kill the linga, because there is no way to revive it. If I kill it at least it will be a good monument.” But they cannot make such decisions, you know? So, it is still like that. For over a thousand years, it has been withdrawing, not dying. They have always told you, if an idol is even slightly damaged, take it and put it in a well or a river where people cannot access it, because it becomes a withdrawing force.

Coming back to Dhyanalinga, its uniqueness is that it does not need maintenance. If nobody enters this temple for a thousand years, it will still remain the same. It does not need anybody’s

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23 The base or the feminine portion of a Linga.

24 Rolled or wrapped betel leaves usually containing a mixture of areca nuts, tobacco and slaked lime paste. Traditionally it is chewed to cleanse the palate and for improved digestion.

care. Another unique aspect of the temple is that fifteen days in a month, from one phase of the moon to the next, men maintain the temple. In the other phase of the moon, women maintain the temple. There was a lot of social resistance at one point. “How can women take care of the temple? Have you checked whether they have their periods or not?” You know, there was this kind of nonsense going on in the society around us. But now all that has settled.

In a month’s time, approximately 1 – 1.25 lakh people visit the temple. There are all kinds of people; there is no religious divide. A number of Muslim and Christian families come regularly to the temple because they experience it in a certain way, and they are not required to change their beliefs. It is a yogic temple. It is geared towards one’s spiritual evolution.

Another basic reason why it was created is this: to do sadhana by yourself and to do sadhana in the intimacy of a guru’s presence is very different. Usually only a few people could do the latter because of various limitations. Now everybody has the opportunity to do their sadhana in the intimacy of a guru’s presence, and that too a guru who does not have the problems of a physical body. He is much better, you know? I am on about twenty hours; for four hours when I sleep, I am down. But he is on twenty-four hours. It’s good. (*Laughs*)



*“Peace is the last thing I’m seeking. You ‘rest in peace.’ This is the time to live.”*

**Questioner:** I wonder if you could explain a little more about the consecration procedure at Mahima<sup>25</sup>. Would you tell us more about that process? I saw a lot of ingredients went into that pit, but I really didn’t understand what was happening.

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25 A 39,000 sq. ft. dome-shaped meditation hall, the largest of its kind in the Western hemisphere, consecrated by Sadhguru. Located at the Isha Institute of Inner-Sciences, Tennessee, USA.

**Sadhguru:** It looked like we were making *sambar*<sup>26</sup>. (*Laughter*)

**Questioner:** I really don't know how you consecrated it. What were the steps that you followed? That's a big subject, I suppose, but I really would like to know now that I have attended the consecration.

**Sadhguru:** See, this is always happening in the world – constantly, all around us, one substance is being made into another. This transformation is happening all the time. If you make mud into food, that is called agriculture. If you make food into a human being, this is called digestion. If you make a human being into a mud again, we call this cremation. (*Laughter*) If you transform the physical into the non-physical, that is called consecration. Why the need to transform the physical into the non-physical? Because that is your longing. When you say “I want to walk the spiritual path” what you are saying is “I want to touch something which is not physical.” It is just that the word “spirit” is so terribly corrupted. If you leave the social implications of the word aside, essentially, when you say “spirit” what you are saying is you want to touch something which is not physical, something spiritual.

You know, today we can take an egg from a woman's ovary and a sperm from a man, and in a laboratory we can put it in a conical flask (not a test tube... I think it's too narrow). (*Laughter*) If you create the right kind of condition, you could come out of a conical flask. (*Laughter*) It is possible. We are close to that. It is very much possible. When there are so many women or when there are so many wombs, I don't see why there is all this effort to make babies in a conical flask. It doesn't make sense to me; it is just such a wasteful effort. So what you call a womb is, essentially, a conducive atmosphere to create a life, to nurture a life for a certain period of time.

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26 A popular South Indian stew made with vegetables and lentils.

In case you slipped out of your mother's womb too early, then we put you in an incubator, because the normal atmosphere would be too much of a challenge for a child who came out a little too quick. Have you been to that ward where the prematurely born are placed? So here you find all these babies which are born a little early for some reason; babies with mothers who are in a hurry... (*Laughter*) When I was in Mumbai they took me once into this neonatal ward. There were about twenty-six children in this, and they were in different states of incubation. It was quite amazing how these creatures survived because they are not fully done, you know. Maybe a hundred years ago, all these babies would have died. Natural selection would have happened. Now, because of medical care and support, they are slowly nurturing all these babies into normal life. I think only about fifty to sixty percent of them could become normal; others would always be not quite normal right through their life, because certain things did not happen for them in a protected atmosphere. They came out too soon.

All of you are like that. (*Laughter*) Physically, you are fully developed. If only there could also be an incubation to make you fully evolved, spiritually, before you pop out of the womb all this would not be necessary, you know. If somehow we could make future pregnancies last for eighteen months...! If we could make all the women so meditative that they could hold on to their fetuses longer, nurture them to a certain level of spiritual blossoming and then let them out, then we would not need Mahima. Because Mahima is just a womb or an incubator for neonatal care! (*Laughter*) All those premature babies that came out, this is just to nurture them to a different level of blossoming within themselves.

So this transformation from one dimension to another is always happening, whether a flower blossoms, or a fruit ripens, or a sprout comes out of the earth. One thing is becoming something else. One substance is becoming something totally different. The flower and the mud: aren't they the same substance essentially? But look at the difference. So, using all

the same ingredients largely, we make something else out of them. The womb is one kind of incubator; the fetus is also another kind of incubator. You, as a body, are also another kind of incubator which is nurturing something else within. A fetus, or the formation of this bundle of cells in the mother's womb, by itself is not life. The womb created the fetus; the fetus became a receptacle for life, and nurtured that life which is still continuing to happen.

Somebody in their garden produced a thousand roses out of their plant. Someone else has just managed one in ten years. It depends on what kind of soil, what kind of care, what kind of nourishment went into this. Similarly, everybody has the same kind of body: one person can make this into so many things; another person struggles with it; another person is somewhere in between. Each person is in his own way.

Unfortunately, too much nonsense has been said about the systems of yoga and *tantra* and the essential nature of the spiritual process. So, the moment I say "spirituality," people say "I want to be peaceful." If you want to be peaceful, you must be dead. (*Laughter*) You don't walk the spiritual path for peace. I know worldwide this kind of nonsense is happening. To be peaceful you don't have to be on the spiritual path. A drink will do it. If you go climb one mountain and sit there, it will happen. If you take a long walk and lie down, you will sleep peacefully. You have a full stomach, you will sleep peacefully. (*Laughter*) It is a shame that so-called spiritual teachers are going about telling people that this is about being peaceful. The longing for peace has essentially come from troubled minds, minds that are torturing themselves. For them, peace is a big commodity that they have to seek. If you are not using your mind for self-torture, why would you think of peace? Would you seek the exuberance of life or would you seek peace? Only if you have become an expert in self-torture, peace seems to be the greatest thing. A bullet in your head does it very well actually. (*Laughter*) It renders you peaceful instantly.

About four months ago, someone came to me and said, “Sadhguru, your face is so peaceful...” “What! Me and peaceful? Look at my eyes and see: I’m like a bloody volcano!” Don’t insult me by saying I am peaceful. (*Laughter*) Peace is the last thing I am seeking. I mean it. You *rest* in peace. (*Laughter*) This is the time to live. For people who have lost control over their mental faculty, what should have been a miracle has become a misery-manufacturing machine for them. So this spiritual process is not about being peaceful.

I met a group of people in Israel recently. When I said “*Namaste*,” they said “*Shalom*.” I asked them, “What does shalom mean?” They said, “This is the highest form of greeting anybody. This means peace.” Then I said, “Why would peace be the highest form of greeting another human being?” That would be so only if you happen to live in a troubled region. Peace is not the highest form of greeting for me. If you are steeped in violence, peace is the highest longing that you can have. In rural India, particularly in south India, if you go into the village, they will not ask you how you are; they will just say, “Have you eaten?” That is the only greeting, because if you have eaten what else can be wrong with your life? The rest is only your mental nonsense, isn’t it?

So in a society where people are constantly struggling for survival, asking whether you have eaten is the highest greeting. In a society where they are steeped in violence, peace is the highest greeting. In a society where they are deprived of love and care, “I love you,” is the highest greeting. When I come to the United States people come up and say, “Sadhguru, I want my hug! I want my hug!” (*Laughter*) So somewhere people are in some kind of downtrodden condition where compassion is the highest greeting. But these are all social realities which can change.

So once these needs are fulfilled, nobody is going to value these things. If you are well-fed, peaceful, blissful, happy, well-loved, with nothing to complain about, you will not value food, peace, love, compassion so much. The spiritual process is not



about this. As I repeatedly keep saying, the spiritual process is about removing the foundations of the physical so that a dimension beyond the physical becomes the main force in your life. Being peaceful, being loving, being compassionate, being gentle, being kind, being pleasant to each other is just civility. Anybody with a little sense understands that if you don't maintain a pleasant demeanor in the world, everybody else will give you double unpleasantness for the unpleasantness that you share with them. It is just simple sense. Unfortunately, most of the time in spiritual processes is wasted in inculcating these qualities because most people have not even learned that it is a sensible thing to be pleasant.

In terms of experience, we want to make this (*referring to the self*) very pleasant. We want this to be blissful, ecstatic. But, as I said before, even being ecstatic is not a goal by itself. If you are blissful by your own nature, then the important thing is that you are no more the issue. There are other issues in this existence; we can look at those. But if you are an issue, what other issue will you take in your hands? You will not touch anything. When I am enough trouble myself, why do I want to take on this one or that one? When I am no more an issue, now I am willing to dig into the whole existence and see what it is all about.

So mysticism evolved only in those places where people learned the technology of being ecstatic by their own nature. For you to experience a little bit of pleasantness within you, if you have to drink, if you have to dance, if you have to do some other crazy thing, then you will never explore any other dimension of life. Keeping yourself pleasant itself is a great challenge, and it is a fulltime job. Isn't it so? The pursuit of happiness has become the goal of life itself. Happiness is not the Z of life. It is the A of life. It is not the end-product of life. It is not something that you achieve. It is something that you start with. That is the square one of life. As children we all started joyfully.

Only if you are blissful you will truly explore all aspects of life. Otherwise you will not dare to. If maintaining a little bit of

pleasantness within you is such a big challenge, where is the question of taking on bigger challenges?

There was a time when we believed that whether the tree in your house bears fruit or not depended on God's will. But we took charge of these things. Now if this is not bearing fruit, we know what the problem with it is and what to do with it. All these things we slowly figured out. So, if this one (*referring to the self*) has not blossomed, it only means we are not doing something right with it. It is as simple as that. When we understand that, that is when a spiritual process actually begins.

So, when you are not an issue, when being peaceful or joyful or blissful is not an effort anymore, then naturally you want to know what is behind everything. It is not an induced quest. It is very natural for human intelligence to look for it. You cannot help it. The spiritual process is not a conscious choice; it is a kind of compulsive behavior. (*Laughs*) But unless you handle it consciously it will not yield. That is why it looks like a trick. Longing for the boundless is compulsive, but unless you become conscious, it will never work.

If you are stuck to the rigid formats of your logical mind, it looks like an impossibility. It looks like there is no way. If you come to India, you will see this: people will go to, let's say, a Devi temple, bow down to her, chant all the mantras, the prayers. They are saying, "You are everything." Then they go to a Ganapati temple, bow down to him, chant all the prayers, everything. They are telling him, "You are everything." Then they go to the Lakshmi temple; they do the same. They go to the Vishnu temple; they do the same. To Shiva, of course, they say, "You are everything." Because when you say "you are everything," you are saying "you are the center of the universe." And it is true. The cosmos does not have a fixed axis. You can make anything the very center of the universe. It is all in your consciousness. So these people move seamlessly from one thing to another; they just don't have a problem with anything. And if you want to access other dimensions of life, if

you want to know, experience and handle other dimensions of life, it is very important that you have no rigid structures in your mind.

So, coming back to your question, consecration is just this: you are making one thing into another thing. What is just a physical thing you are making a god out of it; you are making it the very center of everything. People keep asking me “Sadhguru, are you going to make another Dhyanalinga in the United States?” I tell them “No use. And there is no need to because you can bring that here whenever you want.” Dhyanalinga does not belong to time and space. If you are willing, it is here also. We can establish one space where we won’t consecrate anything, but if all of you are willing, that will become the Dhyanalinga temple.

Now, I am beginning to talk mumbo-jumbo (*Laughter*) because life is mumbo – and it is jumbo. (*Laughter*) It is big. The biggest thing in existence is life itself, isn’t it? The biggest thing in the existence is not some god sitting somewhere. The very life process itself contains the creation and the Creator. If you are willing to go beyond the surface substance of the self, suddenly everything is plastic. You can move one thing to another, another thing to another. It is all mixed up. As I said before, time and space are stretchable; you can make them small, you can make them big, you can make them anything you want. So the consecration process is touching the borders of that.

I don’t want to ask questions which will make some people go into flights of imagination, and make others feel depressed that they can’t feel anything. All this is not necessary. But if you came into this hall the day before the consecration and the day after, you might have noticed that there is a big difference in the way the space is. If you meditated here yesterday and if you do it now, you will notice a big difference in the way it happens. So, you change the quality of the space simply because you change the reverberations.

This is why always yogis and mystics chose spaces which are small and generally deep into the earth. Caves are just cubicles

in the earth. The mountains and the caves are always popular with spiritual people because they want to be surrounded by earth. They don't want to be in a wide open space where they can't retain the energy. Those mystics who were further evolved in these aspects went into subterranean spaces. In your perception, this could be just as big as a mustard seed. But for them, it could be a whole city. There are lots of people living there and doing their sadhana. They are living a full-scale life. In your perception of space, it may be like a grain of sand. In their perception and in their life experience, it is big. You can stretch space like this.



*“Everywhere else people believe God is the Creator and you are a piece of creation. This is the only culture where we know that we can create a god.”*

**Questioner:** I have heard that there is a tradition of animal sacrifice in the Kali temple at Dakshineswar. They say that this happened even when Ramakrishna Paramahansa<sup>27</sup> was alive. Somehow I can't help wondering how an enlightened being like him could allow it. Would you ever allow such a thing, Sadhguru?

**Sadhguru:** I thought you would leave me alone at least! (*Laughs*) So the question is, “Oh, someone like Ramakrishna, how could he kill an animal?” Ramakrishna always talked about loving every creature in existence. Whenever such teachings are given, people take these teachings literally, by the word, not by what it really means. One of the devotees was really struggling with this. If I tell you “you must love everybody,” that is going to be a struggle, isn't it? Immediately

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27 A mid-nineteenth century spiritual master who lived mostly in Kolkata. A devotee of Goddess Kali, he frequently went into ecstatic states of samadhi.

your boss, your mother-in-law and all those people will come to your mind. (*Laughter*) How to love all of them? “Yes, I am willing to love everybody except these two people. If you exclude those two people, I am willing to love the whole world.” (*Laughter*)

Once it happened: a mother and her seven-year-old boy went to the cemetery. This is the first foray the boy had made into a place like this. The mother was dedicated to a particular grave, where she would often go and sit. The boy was interested in the whole cemetery, so he went from tombstone to tombstone, reading the inscriptions. He went on a whole tour of the cemetery, came back to his mother and said, “Mom, every tombstone says: This is the most wonderful man that ever lived. So where do they bury all the horrible people?” (*Laughter*) Dead people are always wonderful, isn’t it? It is only the living who are trouble. The dead are great, aren’t they? That is why we worship them! We never worship them when they are alive. The moment they die we worship them, because we like the dead.

So, since Ramakrishna went on preaching, “You must love everybody and everything, not just your neighbor,” I want you to know what this “everything” means. (*Laughs*) Jesus was very kind. He just said, “Love your neighbor.” At least with Jesus you can move into the right kind of home! (*Laughter*) But Ramakrishna is cruel. He is telling you, you must love everybody and everything – every creature on the planet.

So, one devotee was really getting messed up by this because his bed was hugely infested with bedbugs. They were giving him hell, but he could not kill them, because the guru says you must love all creatures. And a large part of the bedbug is human, you know? He has a tank full of humanity in him, isn’t it? (*Laughter*) So this devotee was going through hell, not killing a single bug. He could not bear it anymore, because many nights passed without sleep.

One morning, totally sleepless, he walked to Ramakrishna’s house. He wanted to ask him, “Can I kill the damn bugs at

least?” So as he entered Ramakrishna’s house. He saw Ramakrishna sitting in the yard, with a mat which had bugs in it. And he was very methodically killing each of them one by one, one by one. The man saw this and thought, “Okay, you can kill bugs, but lovingly.” (*Laughter*)

So, why did Ramakrishna allow animal sacrifice in Dakshineswar? Because Kali likes it. Ramakrishna never ate meat, but Kali likes animal sacrifice. Whatever she likes, he does. Why does Kali like it? You need to understand what these deities are about. Indian culture is the only culture where there is a technology to make gods. Everywhere else people believe god is the Creator and you are a piece of creation. This is the only culture where we know that we can create a god. We have a whole technology of how to create one. We never saw god as Creator; we only saw what you call “god” as an ultimate flowering which every human being can reach.

It is a completely different way of looking at life, a completely different dimension of understanding and knowing. These forms for example, Kali, a fierce form were created by human beings. We created various types of gods and goddesses. Some are very fierce, some are pleasant, some are horrible, some are very loving, some are fearful. There are various types for different purposes. We created certain energy forms and consecrated them. And we created certain sounds and attached processes to keep them alive and to keep them going.

So, Kali needs sacrifice. If you do not perform sacrifices, she will slowly die. If she dies, Ramakrishna cannot live, because his whole spiritual process is based on Kali. If she dies, the whole possibility is gone for him. So he will allow anything to keep that going.

Let’s understand first of all what this sacrifice actually means. I want you to look at this from a proper perspective. I am not speaking in favor of sacrifice, okay? (*Laughs*) You know all over the world at one time or the other, the sacrifice of animals, and even humans, has existed. In just every part of the world, it has been there. When people want to sacrifice something, they

always pick an animal or any life form which is in a vibrant life state. Nobody ever sacrifices an old man, isn't it? When they want to do a sacrifice, whether it is a chicken or a goat or whatever, it must be vibrant young life, in just the beginning of its youth. That is the kind they choose. They also know a whole procedure for creating a certain atmosphere and suddenly breaking the body. Once the body is broken, the life will burst out. They have a method of how to use this life towards some other goal. So some of these deities were made like this.

In a Kali temple, if you give up the sacrifice, it means you have decided you do not want Kali, because she will die over a period of time. She will become a receding force for some time, and then she will die. That is how she is made. Her very creation has happened out of this kind of process. Understanding this, Ramakrishna allowed it to happen. Even now it is happening. In most of the Kali temples, there is a sacrifice every day.

Is it cruel? Anyway, you eat the meat, right? A butcher will do it somewhere else. Instead, they are using the life energy in the temple in a certain way. In any case, the goddess does not eat it; it is people who eat it in the end. So seeing this and understanding this, Ramakrishna allowed it to happen. Instead of slaughtering the animal in a slaughterhouse, you use the life energy also in a particular way to enhance the deity that you have created.

Would I allow sacrifice? Yes, but not animal sacrifice or human sacrifice. But without throwing out some kind of life energy, you cannot do anything. You will just end up talking spirituality. Right now, generally what is happening in the name of spirituality is that somebody has read a book, and if you sit there in front of them, they will vomit it on you. They are articulate all right. They read lots of books. But what they are vomiting on you is not about life; it is about a book. However sacred the book is, it does not matter. I am not saying this with any disrespect to the book. With all due respect to all the books

on the planet, the fact is they were written by human beings. Maybe they were spoken by God himself, but still they were written by human beings.

Right now whatever I have spoken here, if I ask all of you to sit down and write it down, you will see, there will be 300 different versions of what happened today. That is because the human mind is given to enormous distortion. You say something to somebody today about something that you witnessed; that someone else expresses it to someone else. Suppose it went through twenty-five people within twenty-four hours and then came back to you. Do you think you will even recognize the story? Human minds are given to distortion, and most of the time this distortion is not intentional. The mind always functions from its identifications, so naturally it distorts things.

So if you want to know anything, the best thing is to read this book (*referring to the self*). This book was written by the Creator himself, no question about it. In this there cannot be any distortion. So yoga decided, no books; you just read this book. We do not trust anybody else's book. It does not matter whether my father or my grandfather or my guru wrote it; we do not trust anybody, because everybody is capable of distortion. But this book is constantly being written by the Creator himself. In this there is no distortion. So you look at this one.

When they talked about sacrifice, they trusted nothing else other than life. Now, this sacrifice has taken on many forms. There have been some extreme forms where people have sacrificed their own children. There have been people who have sacrificed themselves. In the tantric way of life, people have sacrificed themselves. And there have been temples – I do not want to name them right now – where instead of using animal sacrifice or human sacrifice, they used something else. It is something unthinkable for you because it is supposed to be a sacred place. They have used the menstrual fluids of a woman, because that is also life. Instead of killing a baby, they just used



the menstrual blood, because it is life-making material. With that they created whatever you refer to as “gods.”

I am also constantly making a sacrifice even though we are not slaughtering anybody or anything. Now, if you do not throw some life into something, nothing happens. (*Claps his hands*) That is a sacrifice. If you don't throw out some life, nothing will happen. We can demonstrate to you what this sacrifice can do (*referring to the clap*). It can just blow you up because it is just life energy being thrown. So without throwing out some life whether – you do it by cutting an animal or a human being or using menstrual fluids or this (*claps again*) – you cannot do anything worthwhile. You can only talk. Talking spirituality is just entertainment. It does not take you anywhere. It psychologically satisfies you; maybe it brings solace. If you are seeking solace, all you are seeking is bad psychiatry. In the name of spirituality, what is generally offered is just uneducated psychiatry. People are trying to fix people's minds. That is not what a spiritual process is about. That is not what mysticism is about. Mysticism is about transcending the limitations of the physical to explore a dimension which is both beyond the physical and which is, at the same time, the basis of the physical. That which is the basis of the physical is the Creator.

When we say Creator, how did this idea come to us first of all? You crawled out of your mother's womb and saw so much creation. Obviously, you did not create it. So you looked at your mother and thought, “Oh, she doesn't look like a person who can deliver the planet.” Okay, she delivered you, but not the planet. You looked at your father; he also does not look like that. You looked all around; nobody looked like that. So you concluded that there must be somebody up there. It is a very simple childlike conclusion.

Some religions on the planet believe God is up there. Some religions believe God is down there, in the core of the earth. Those religions which see that God is in the planet, somewhere deep inside, they walk a little more gently upon this planet. Those who believe God is up there, they walk aggressively,

because this planet is not so valuable to them. They think they are going to heaven anyway. If you are so dead sure that you are going to heaven, I do not see why you are waiting and what you are waiting for. You must take the opportunity today, isn't it? The problem is, to a point where it is convenient, you believe just about anything. But if I ask you, "Anyway you will go to heaven; why don't you jump into the pond and drown yourself right now?" Then your answer is no. But anyway you will go and land in God's lap; why postpone it even by a day?

It is just that we are unwilling to see that we do not know a damn thing about life. It does not matter how much you have heard, how much you have read, how many discourses you have attended, still you do not know a damn thing about life. You do not know where you came from, where you will go. There are just stories. Now even if the stories that you have heard are true stories, as far as you are concerned they are just stories, isn't it? You can entertain yourself with a story. You can give solace to yourself with a story. But you cannot liberate yourself with a story.

Let's come back to this idea of sacrifice. Actually even in your life, if anything significant has to happen, you have to sacrifice something. Otherwise the result won't happen. You have to throw life into something; only then it happens. If you are successful in your business, in your career, you know you threw your life into it. Are you not sacrificing your life eight hours a day in the office? Is that not a sacrifice of life? To build your business, to build your career, to bring up your children, are you not sacrificing your life? You are. Even to go to college are you not sacrificing your life? Life is somewhere else on the street, but you go sit in the college and study those damn books, don't you?

Once a kindergarten teacher was in an inspired state. She had just taught the children how Isaac Newton got knocked by an apple and came to realize gravity. She got a little poetic, and she told the kids, "How wonderful it must have been! Just imagine it: Newton just sitting there under the tree in a garden, an apple

falling and he suddenly understanding that apples fall down.” Now the kids always knew that apples fall down. So when she said this, one of the little boys stood up and said, “Yes, but if we sit in the school and go on reading these books none of those wonderful things will happen.” (*Laughs*)



*“...if I have the necessary support, I can pull out a Devi from every tree, every flower, every human being...”*

**Questioner:** How was the Linga Bhairavi<sup>28</sup> consecration different from the Dhyanalinga consecration in your personal experience? Is birthing a goddess less demanding, less challenging?

**Sadhguru:** As I have said before, there is going to be only one Dhyanalinga Temple, but I am willing to do any number of Devi temples.

But first, I notice a certain inflection in the question: “Is the Devi any less than the Dhyanalinga? Is the feminine form less than the masculine?” No, but the feminine form is definitely less than a combination of the two and that which is beyond. The Dhyanalinga is not a representation of masculine form; there is both the masculine and feminine sitting there – just in case you missed it till now, being a woman. (*Laughs*) And above all, it does not represent either the feminine or the masculine; it is there to represent that which is beyond. So establishing something which is of a non-physical nature into a physical form is a much more complex, much more demanding process than establishing that which is a force in the process of creation. The feminine is a force in the process of creation; you

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28 A manifestation of the Divine Feminine, both fierce and compassionate at once. The goddess energy is mainly geared towards bringing physical and material well-being.

can draw it from every piece of creation. This is the reason why almost every Devi Temple (except the Bhairavi Temple adjacent to the Yoga Center, because we have done it in a different way) has an animal sacrifice as a part of it. That is because they are trying to use this life energy from this animal and transform it into a goddess.

Bhairavi is feminine. And like everything feminine, she has no morals. The feminine has no morality. A woman may have it, but the feminine never does. This idea of morals, ethics, codes, all this is purely masculine stuff. When women become like men, they will talk of morality and ethics; otherwise how they feel is all that matters to them. If they feel right, they will do anything. It has always been so; it is not a new discovery. The feminine is like that – if her emotions are fulfilled, she will do anything. All this nonsense of morality and ethics belongs to the world of the masculine. That is why right from ancient times they tried to distribute work accordingly.

In society we need some morality, so we let man handle that nonsense, that PR work. Inside the family, there is no need for morality; we can mingle and merge absolutely. So, no morality in the house, total morality on the street. The masculine walks the street; the feminine in the house. We made this arrangement because we wanted to enjoy freedom from the ethical and moral at least when we go home. Now we have made it the other way around – inside the house too much morality and in the social life no morality. That is because we have stupid logical ideas as to how to conduct life without seeing life the way it is.

Shiva said that if the female population increases and females start participating in those things which are limited and logical, then both the man and the woman die. Neither the masculine will exist in its full force and nor will the feminine. When both of them lose their essential quality, the human race cannot continue, and it will dissipate itself. This is beginning to happen in many ways. But still there is a long way to go. Shiva's sense of time and your lifespan are different. When he says it is

approaching, he is talking about a few thousand years. But a few thousand years for a great species, which is capable even of liberation, is nothing. As I keep saying, this (*referring to the self*) is not a small thing. This can behave like a worm if it does not know what it is. But if it begins to know what this is, it is not a small thing. This can even put gods to the yoke.

So the Devi needs constant attention. Every day in the morning you have to make an offering to her; otherwise she will sulk; after that she will become furious. We don't want you to see her furious. A woman may be physically weaker, but when she gets angry she can cause hell to you. Isn't it so? She is not capable of punching you or wrestling you down, but she has a way. (*Laughter*) So Devi has to be attended to every day. But, as I said, Dhyanalinga is not like that. If nobody enters the temple for next thousand years, he will still be the same. He is like Shiva, simply sitting with his eyes closed; if nobody attends to him, no problem. So establishing something like that was definitely far more challenging, far more taxing, far more painful, far more manipulative.

Creating Devi has been a pleasure. We paid small prices. There has been a little bit of impact on my system, but it has been a joy. One thing is because of the nature of who she is. Another thing is – I am choosing appropriate words here because I may have to face the wrath of the one who asked this question, who is a minor Devi by herself, I'm sure. In many ways, it is like if I cut my little finger, I can make a Devi out of it. But even if I take my head off, I cannot make a Dhyanalinga. It was manifested somehow not from this body, but through this. But Devi is not like that; she is delivered by me. So with every piece of my body I can make a Devi. If I remove my little finger, you won't miss it. My ability as a guru will not go away. My ability to throw the Frisbee will not go away. I can even play golf without a little finger. I can eat well. I can do everything. With just a little finger, I can create one more Devi and one more Devi.

So am I belittling her? No. All I am trying to tell you is that she is *Prakriti*; she is part of nature and this (*points to himself*) is nature. I can either pull her out of myself or if I am willing to conduct a sacrifice, I can pull her out of an animal because that is also nature. I thought it was not necessary in the ashram to go in for such sacrifices. Actually, if we create a conducive atmosphere, we can even pull it out of a live animal.

So Devi is a wonderful phenomenon but if I have the necessary support, I can pull out a Devi from every tree, every flower, every human being, and establish her in so many different ways. But we cannot do that with Dhyanalinga. It is beyond my physical prowess to attempt another Dhyanalinga. This body cannot withstand that anymore; it is too old. The Dhyanalinga is not just an important event in my life. The making of the Dhyanalinga is a significant event in the very life of humanity. I would go further and say in the history of existence, because even if humanity dies, even if the planet cracks up, it will still be on.



*“There is enough food on the planet, but half the people cannot eat properly. If the feminine was dominant, the population would eat for sure.”*

**Questioner:** How important is Linga Bhairavi, a goddess energy, to our planet today?

**Sadhguru:** See, the worship of the feminine was prevalent right across the planet at one time. But unfortunately, a certain very ambitious approach to religion, as with everything else, became the mode. When conquest became the mode, people burnt the feminine out of the planet. We made it like this that the masculine is the only way to be successful, and we have compelled even women to be very masculine today in their attitude, approach and emotion. We have made everybody believe that conquest is the only way to success.

But to conquer is not the way; to embrace is the way. Trying to conquer the planet has led to all the disasters. If the feminine was the more dominant factor, or at least if the two were evenly balanced, I don't think you would have any ecological disasters, because the feminine and earth worship always went together. Those cultures which looked upon the earth as the mother, they never caused too much damage to the environment around them. Only when conquest was seen as the way of life did damage happen.

See, right now, after all this damage to the planet, still half the people cannot even eat properly. There is enough food on the planet, but half the people cannot eat properly. If the feminine was dominant, the population would eat for sure. If the feminine was dominant, compassion and love and aesthetics would be dominant.

But we chose the power of gross conquest over the subtleties of love and compassion. We chose to conquer life rather than embrace it. Maybe if the feminine was dominant we would not have gone to the moon or Mars, but what have we really achieved by going there? We just put a flag there, and we came down. We left a footprint there, and we came down. What is the significance? The whole romance of the moon is gone now. (*Laughs*)

So our whole attitude towards life has become very lopsided. I am not against scientific achievements, but we have lost the life-orientation of science. As I said, right now unfortunately science and technology, for most people at least, only means how to use everything on the planet for our benefit. So this attitude of how to exploit everything for our benefit is a very conquest-oriented masculine approach. If the masculine and the feminine were evenly balanced, we would have lived much better lives. Unfortunately we have even compelled women to become masculine in their approach to life.



*“That every human being and every creature that walks or crawls should live in a consecrated space is the dream of every enlightened being.”*

**Question:** Sadhguru, you mentioned (during the Kailash trek) that at one time the country of Nepal itself was consecrated as a full energy body. How has this been used by the people for spiritual benefits? Are such things possible even today? Can the whole planet be energized?

**Sadhguru:** This is a tremendous experiment – a successful experiment – that a certain group of beings of phenomenal caliber created. A certain part of Nepal – not the whole country as it is, because it used to be many kingdoms at one time – was made into a spiritual body by itself, establishing shrines at key points. The physical body that you have right now is an accumulation of food. But to convert food into flesh and bone, you need an energy system, an energy body. So, they built a massive energy body across the geography of a certain part of Nepal, so that the whole population could live in a consecrated space.

That every human being and every creature that walks or crawls should live in a consecrated space is the dream of every enlightened being. Similar things have been attempted in Tamil Nadu and in the southern parts of India. They have also been attempted in various parts of North India but, as I mentioned previously, most of it has been destroyed due to invasions. Southern India is, I would say, more intact that way. This is a dream of every enlightened being because it does not matter how many teachings or practices or methods you impart to people, you have to create a womb where people can naturally rejuvenate and grow. For the common populace to be able to do sadhana by themselves, go beyond their physicality and attain to their highest, is not impossible. But unfortunately, most people would not do it because their lives tend to be determined by the natural forces around them.



The whole purpose of spirituality is to transcend all the limitations of nature. It is nature which gave you the body. It is nature which gave you this life, this earth to live on. But now, if you want to transcend her, she is not going to let you pass so easily. So you have to be extremely alert and carry a certain kind of energy so that she cannot hold you. Otherwise she will hold you at every point in a million different ways.

So, creating an energy body, creating a consecrated space in such a way that the very atmosphere around you is constantly instigating you to go beyond your physicality – this has always been the aim. You will see Tamil Nadu is full of this. Magnificent temples were built here. The people who actually built these temples often lived in small hutments. But they built such fabulous temples because they realized that living in a consecrated space is more important than living in a comfortable home. Every street in Tamil Nadu has five temples. These are not in competition with each other, though it may be turning out that way today. The purpose of this is to ensure no creature that walks this land will ever be outside a consecrated space.

This great dream has many times come close to fulfillment and many times it has been pulled down. Once again, we are making such an attempt. If you ask me what my dream is, I'd say I would like to consecrate the whole planet.