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Om Shri Shivabalayogi Maharajaya Namaha

TRANSCRIPT of CONVERSATION  
with  
His Holiness Shri Shri Shri Shivabalayogi Maharaj

BANGALORE  
Video-Taped Interview by Devotees  
Sunday, February 6, 1994

*The second of two Bangalore interviews with Shri Swamiji that devotees organized at his request. Swamiji's purpose was for devotees to ask questions in order to collect material to be published in The Inner Eye, the newsletter being published by Bangalore devotees.*

*This conversation was video-taped, edited for length, and is available on DVD through Handloom as "Interview with Shivabalayogi".*

*Comments by Swamiji himself are in bold italics.  
Comments of the transcriber, Tom Palotas, are in brackets [].*

- D Is it true that most yogis cannot be recognized by ordinary people?
- SBY That is wrong. Everybody knows what a yogi means.
- D How do people know?
- SBY Because of the fact that they have done tapas, the people can recognize them. Also they will look at the face of a yogi. You can easily make out that the person is a yogi.
- D Swamiji a couple of days ago mentioned that yogis like him are born only every few hundred years. Yet, he also mentioned that people like Nityananda and Ramakrishna were yogis. How does he reconcile the two? What does he mean?
- SBY He talked about the *munis* [ancient yogis]. He says yogis come only when necessary. Like if you take the example of Ramakrishna, he has been taken the birth again and again, at the given time. Because at that time it was necessary, that's why he had to take birth and come again.
- But when he said that yogis come only every few hundred years, he was referring to the *munis*.
- D Is Swamiji a *muni*?
- SBY Swamiji is a yogi. A *muni* is a very ancient . . . People who have been doing tapas for thousands of years, They are called *munis*.
- D Have there been many *munis* that have done thousands of years tapas?
- SBY There used to be a lot of *munis*, but now there a no *munis*. They are now only in their astral bodies, in the form of their astral bodies. You don't have any real *muni* now.
- D Coming from the West, many times I am talking with people and I am tell about Shivabalayogi, a great yogi in India. People, it seems the first question is, what is a yogi? I think I've talked about it and heard about being a yogi. But I'm not really sure how to explain the greatness of Who Shivabalayogi is. I don't have the words for that.
- J So what's the question?
- D Just being from the West, when \_\_\_ approached \_\_\_, what is, Who is Shivabalayogi? That's my question. Who actually is Shivabalayogi?
- SBY Those people who ask you who is a yogi, they are all idiots. They don't have any intellect. The people who spoke to you who ask you who a yogi is, did they read the Gita, the Bhagavad Gita. Did they read the Ramayana? "**Nonsense.**" You don't have to speak about such people with Swamiji. In our country, so many histories of yogis, so many stories about yogis. Who is there who does not know about yogis? Who is there who doesn't know what a yogi is?
- D In the West. In the Western world.
- SBY You should not turn the words. In India. Now you are saying in the West. You should ask the question directly.
- Yes, the Westerners have forgotten Who a yogi is. That is because their culture has been destroyed about five hundred years ago. So they don't know the ancient history. They don't know what has happened in the ancient days. They don't know what is the culture of the *munis*, what are yogis. If people killed Christ, it was because they did not know the value of Christ. They did not know who he was. That's the reason they killed him.



- D Swamiji, Your mission is peace in the world. Of late, my feeling is that the beginning of peace in the world comes from the family. Earlier the mother raised the children. She is there all the time. She is there all the time. She is the one who brings up the children. She has been the role model from their early life.
- But today, what's happening is that both father and mother are away. Children don't have anyone to look up to as a role model. So what happens these days is children grow up in their own way. Trouble starts there right at home. This percolates down to neighborhoods & society.
- SBY He says the present culture isn't right. It's always good that the parents teach their culture to the children. Once that doesn't happen, the children will get spoiled. It's up to the parents to teach the children the culture. It would be very good if the parents will teach their children.
- D But what if both the parents are working and do not have the time to spend with their children?
- SBY They have the time, but they spend the time on entertainment, going to clubs, going around the city. This is what they do. Everybody has time. Nobody does work for twenty-four hours a day. They do have the time.
- D These days because of economic compulsion people are forced to work. When the children are available the parents don't have the time. It's not that they are spending their time on entertainment.
- SBY Swamiji is going to change that. Swamiji will train those children. If the children are not trained by their parents, Swamiji shall train them.
- D So they should be drawn to Swamiji first? [additional comment not relevant.]
- SBY The children themselves are knowledgeable. If the parents don't come in their way, then we can change them, Swamiji can change them. So that's the role the parents have to play. If they cannot teach them, then at least they should not get in the way of their way of learning good by themselves.
- D What sorts of things should parents be teaching their children.
- SBY Tom should ask that question of Nelson. Why should Swamiji say that?
- D Swamiji thinks it is important, so I want to know what Swamiji thinks.
- SBY Getting up in the morning. Keeping them in the philosophical line. Teaching them their exercises. You have to put them in the proper line.
- Take the example of India. The parents go to the temple, but they don't take their children along with them. They keep the children at home. This is what is happening. That is the reason the children are unable to get to know what is our history, what happened in our country earlier. Children who grow up like that, those are the ones S mentioned who don't know who is a yogi. Right from the beginning if the child is trained well they become top class citizens.
- D Today in our country, India, only forty percent of the people follow. Sixty percent don't follow. This comes back to my question. Children these days they don't grow up at home.
- SBY Once they grow up and become intelligent, they themselves will change.
- D [Yashoda's question] When Swamiji's devotee dies, on their journey beyond, do they get Swamiji's help automatically without asking for it, or do they have to particularly come to Swamiji and ask for it before they die.
- SBY They get it automatically. Before they die they come to me, they see me. And when they go they get my help automatically.
- D Is it the spirit that comes to you for help?
- SBY No. They come to me in flesh and blood. They come to me with their bodies. They come to me about ten days before they die. Then they get my help.
- D What is it that brings them to Swamiji?
- SBY It's the spiritual connection that brings the devotees to me before they die. The spirit of Swamiji and the spirit of the devotee are connected.
- D Can you stop them from dying?
- SBY That is wrong. I am not supposed to interfere with nature.
- D But we have seen various examples of people getting saved by being with being with Swamiji, or in the presence of Swamiji.
- SBY That is untimely death, an accident, not their natural death. Those I save.
- D What I've read about other yogis, most of them stay in one place and people go to visit them. But Swamiji is traveling around the world. Why the difference?
- SBY Those are the orders of his guru.
- D Swamiji does not ask why?
- SBY The guru orders him depending upon the conditions of the world.
- D [Devi] Was there ever a fight between you and your guru?



- SBY Nobody fights with the guru. If the devotees fight with the guru, they go out.
- D [Yashoda] Some devotees pick a fight with you and leave you. Do you hold on to them like a cat or do you leave them like a monkey? [Yashoda had prior conversations with Swamiji using the cat and monkey metaphor. A cat mother holds onto their young, using her teeth to grab the young by the back of the neck. In contrast, a monkey child has to hang onto its mother or it risks falling.]
- SBY They get left out like rats. Ask good questions.
- D [Yashoda] What happens to those devotees?
- SBY If they come back and seek forgiveness, then it would be all right.
- J He was talking about his own experience with his mother. They used to go to temple every Tuesday. Their mother died on Saturday. The Tuesday before that they went to the temple. After they did the puja in the temple they were coming back. They got into the car. When he started the car, he heard a sound like a spark in the car. He saw a glow, a light, coming out of the bonnet and going up and then bursting into a big flash of light. Then it disappeared. He didn't know what was that.. And the next Saturday his mother passed away. So he is asking Swamiji what was that light?
- SBY That's exactly how the spirit goes out when the person dies. It appears like a mercury lamp. You were made to see your mother's death four days before it happened. You were not by her side when she died.
- D [Mohan] Does the connection between my mother and me [*i.e.*, her family] last?
- SBY Until she takes the next birth, yes. But after that it is lost.
- D What is the spirit or the soul?
- SBY Whatever has entered into your body, that is the soul.
- D What is it like?
- SBY It happens automatically. When that leaves your body, your body is going to fall down dead.
- D [Yashoda] Does the soul or spirit have a shape of its own, even after it leaves the body?
- SBY The spirit never has any shape. Only after it enters the body does it take a shape.
- D Is it in the form of light?
- SBY Yes, it's like light. Only when it enters the body does it get the shape of a body. It identifies itself with the body. It might enter the body of a tree, a man, or an animal.
- D Swamiji talks about foundation, and India has the old traditions. How much can these traditions be adapted in other countries? Do we need to be singing Sanskrit in the USA? Do we need to be doing puja exactly the same way as it is done in India?
- SBY No, that's not the foundation. Would you like Swamiji to tell you what is really the foundation?
- D Please.
- SBY You won't be happy if you hear the answer.
- D So be it. We've got to learn sooner or later.
- SBY Foundation is not puja, mantra and Sanskrit. That's not what Swamiji means by foundation. When he says foundation, what he means is one man should stay with only one woman. And the rest of us also. One woman should stay with one man only as her husband. If this culture continues, if all men and women stay with only one partner, then the culture will continue. The blood carries the culture through. If the father was a devotee, or was devoted in spiritual life, then his son gets that blood, he inherits that devotion. He inherits that spiritual attitude. The son also follows that. That continues through generations and generations provided the people stay like that.
- This culture is carried over on this foundation. The way you live the life, the culture gets carried on that life. Until the life is not proper, the culture does not get carried on properly. It gets broken down, gets dropped.
- D And the culture that gets built on that foundation can vary from country to country?
- SBY In your country itself, there are families who stay like he mentioned earlier. There are also people who don't follow those rules. You can see the difference between them, between their lives. So talk about that.
- In your country there are a lot of people. Not all the people in your country are spoiled. Only some of them lead the life like that. There are lots of people still who lead a good life. You can feel and see the difference there in your country.
- D If that's the case even in our country, people who lead that kind of a lifestyle are considered primitive, old fashioned. In fact it has become very common here in our country also. Suppose one man lives with another woman permanently. He is considered primitive, old fashioned, not capable of falling in line with modern . . .
- SBY Yes, we are also trying to correct. We are trying to pick up the Western culture, and the Westerners are trying to pick up our culture. The reason for this is as you had mentioned earlier in your question. The parents are not training their children. So the children see this kind of a culture around them, watches the TV,



movie everywhere, so they come to the conclusion that that is what is right. So that's how the Western culture is coming here.

D Swamiji teaches do your duty, follow righteous path so that life becomes more meaningful,, comfortable, enjoyable. But everybody who violates that becomes more successful than we. Lot of people, they just violate that. Even Swamiji's devotees who frequent the ashram, they pay scant regard for that kind of advice from Swamiji. But they are high placed, better performers generally than anybody who listens to that advice, what Swamiji has to say.

SBY There has developed a new concept of modern education. It's because of the modern education that the people are getting spoiled.

That happens quite normally because that bad person, one who has fallen apart from his path, that person goes and meets a lot of people around him. So he is quite popular. He has a lot of friends. Whereas the one who is on the right path, he prefers to go along with just one person. He doesn't have a need to go and meet the other people either. At the end if you see what will happen, the person who has deviated from his path, he is the one who is supposed to blow[?] finally.

There used to be two *tehsildars* [local tax collector] with Swamiji, one a very corrupt man and one very honest. Both of them got transferred. The honest *tehsildar*, to the official above him there were complaints about the honest officer. The fellow who was corrupt, he had attended about sixty dinners. Swamiji had been watching that. Both the officers, *tehsildars*, later on became deputy collectors. At the end the corrupt officer had become the officer for the steel plant in Chakapatnam. The honest officer stayed as district collector. There at the steel plant, this fellow was punished for being corrupt, for having taken 35 lakhs [3,500,000] bribe. He was punished and put in jail. The honest man remained a collector.

Now what do you say? These two are examples which Swamiji has seen with his own eyes while he was growing up. Both these people were Swamiji's devotees.

D The problem is that people are in a big hurry. Nobody has patience. So people in a big hurry, whatever has to be achieved has to be achieved today.

[Devi talks in Telugu.]

J The question was, once you receive the initiation from Swamiji, if you fix up a time every day, say four o'clock in the evening, when you like to do the meditation. You continue doing it. After a period you develop some kind of a pull. At four your mind is automatically pulled towards doing the meditation.

You go to the place and sit and you do the meditation. This does continue for a few years. But in between, there are certain spells of time, few days, when you feel very lazy. You don't feel like going there. Although you know it's time for meditation, you don't feel like going there. You feel very lazy about it. So why does it happen like that? What is it that we should do at such times?

SBY If you're not being drawn to meditation on those particular days, it's because your mind is not at peace. Your mind has diverted, you're concentrated on something else, you're thinking of something else altogether.

J Then she's not agreeing to that. It's not that I'm diverted. The body feels very lazy. I don't feel like getting up and doing the meditation.

SBY The laziness itself is because the mind is not at peace. That's the reason you are feeling lazy.

J Next question, what should one do when something like that happens?

SBY By force, you have to force yourself and do the meditation at that time. If you do that, if you go and sit for meditation in such conditions, your laziness automatically falls off and you get interested in the line of meditation. You can continue the line of meditation.

D Two people came for Swamiji's darshan. They are the people who never believe in going to temple and all that, ashram. They have no time for that. But after that day, Swamiji's darshan, today they are totally changed. How are these changes effected?

SBY If they have come to Swamiji, it is because the time has come for them to come to Swamiji. Unless the time comes, they don't come to Swamiji. He himself, you are giving an example of yourself and your friends. He is giving an example of himself. He was a boy playing around. He had no intention of doing tapas. When the time came, he developed an interest in tapas and sat down and did the tapas for twelve years.

D [Moti] People have struggled to get things done and could not succeed for years. They got it done within twenty-four hours of having Swamiji's darshan.

SBY Those are due to the powers of the yogi. They get the blessings of the yogi.

D [Mohan] His wife works all through the day and gets upset when her father-in-law says something unkind. Then she worries throughout the rest of the day and at times even suffers from fever. What should she do at such times?

SBY When someone says something, you shouldn't let that upset you. You should control your mind. Keep calm and continue the work. Instead, if you get into an





- argument, then it might get worse and upset your health. You may have fevers.
- J. When someone is trying to upset us intentionally, the appropriate reaction is to control our minds and not get upset.
- D Swamiji I started coming to the ashram much before my wife started. She started coming to the ashram much later. She has a lot of experiences. She's waiting for a bus and if immediately she doesn't get it she thinks of Swamiji, prays to Swamiji, and within seconds the office car will come and pick her up. If she's sick, or somebody at home, immediately she prays to Swamiji. She gets it. But I've been coming to the ashram much longer than she, more frequently, but I don't have any such experience to claim. It's not that I have not been praying to Swamiji, but I never got anything out of it. What is the difference? Is it because of lack of faith, or lack of commitment on my part?
- SBY It's not anything wrong with you. The difference comes because those who are close to Swamiji, you feel a kind of love towards Swamiji. You feel he's your Swamiji. Whereas the one who's away from Swamiji, they are feeling like Swamiji, Swamiji, Swamiji, Swamiji with their mind. That's what causes the, that's the difference.
- D [Yashoda in Telugu]
- SBY [not translated]
- S, he is again telling you that everyone in India knows about yogis. You should not talk about India like that. [J: They have been watching the Ramayana. They have been trying to tease her.]
- Every little child knows what a yogi is.
- D Swamiji, it seems like different yogi emphasize different things. Swamiji emphasizes meditation, for example. Ramakrishna emphasized *bhakti*. Haidakhan Babaji emphasized *seva*. Ramana Maharshi emphasized discrimination, the path of *jnana*. Why the difference?
- SBY It depend upon the way they are trained by their gurus. Depending on the training that their gurus give them, they emphasize different things. Whatever his guru taught him, he is teaching the world that.
- D So these different yogis had different gurus.
- SBY Every one of them had a guru. No one came up without a guru. If Ramakrishna came to samadhi, it's because of his guru called Totapuri. It was Totapuri who put him in the line of samadhi and meditation. The people later on they don't disclose that. They try to cover up that, and they say he is into *bhakti marga* [the path of devotion]. They say he emphasizes *bhakti*. But he could obtain samadhi only after he came into contact with Totapuri.
- D Was she the woman? There was a woman who was a yogi and visited him and put him into samadhi.
- SBY No, it's not that lady. Totapuri was the person who brought samadhi to Ramakrishna.
- D Yet if I read Mahendra's work, *The Gospel of Ramakrishna*, it quotes Ramakrishna over and over again talking about *bhakti*.
- SBY Ramakrishna Paramahansa was a *pujari*, a priest who performs the puja in the temple. Naturally devotion was his line. That's what he practiced. Finally when he wanted samadhi, he had to go to Totapuri.
- D What about Ramana Maharshi?
- SBY He used to meditation. He used to tell people find out who you are. That's also dhyana. In dhyana you do that. First you find out who you are. That's the foundation.
- D Did Jesus complete his mission in the two [sic] years that he taught or was that cut short by the crucifixion?
- SBY Because he has completed his mission, he has so many devotees around the world now. Otherwise, how would he have so many devotees?
- D Would that have happened faster had Jesus not been killed?
- SBY Yes.
- D That would be the same for Mohammed and Buddha?
- SBY Yes. He is giving you the example of a tiger. A tiger came onto the roads. It was walking around on the roads, so the people fired on it and killed it. Same thing happened to Christ. He came out to teach the devotion to the people. There were a lot of people opposed to that. So they got him killed. Although his body was destroyed, the spirit worked and he performed his duty and his mission. Even now he is doing it. His spirit is still doing his work. But the people now are unable to do what he told them to do, what he asked them to do. They are unable to do it now.
- D So as Swamiji's mission go on, is it that people in the West from a Christian tradition . . . In India there are a lot of Gods that people can worship if you are of the Hindu faith. In the West will it happen with Swamiji's blessings, that people will begin to worship Jesus more?
- SBY Whatever Christ had taught and preached, that's exactly what Swamiji teaches and preaches. So automatically people will start believing more in Christ and they'll follow the path of Christ. But if you mean that they'll start following what the pope tells them to,



that is wrong. They are not going to follow what the pope tells them.

D Will people in the United States, if they want to worship God, will they have to all become Hindus. I think the answer is no, but what will happen?

SBY Right from the beginning Swamiji has been telling you they don't have to leave their path. They can be in their own spiritual path. They don't have to change it. He will help them to follow their own path, but he will never ask them to deviate from their path. When he has very clearly mentioned that earlier, there's no need for you to cross examine him this way.

“Understand no?” Last year Swamiji has told you. Swamiji will only help to guide you. He will never ask you to come out of your religion or path.

D Swamiji says that Brahma, Vishnu and Maheshwara belong to all the world. That may be true, but nobody worships any one of those in the United States.

SBY You are doing now.

D Yes, but I have mixed feelings.

SBY Brahma, Vishnu and Maheshwara are there in the path of Christ also. They are there in the path of Shivabalayogi. And so they are there in the path of every other *rishi* and *maharishi*. They being the source on everything, of all these lines, people have to worship them. Everybody will have to worship them. Brahma, Vishnu, Maheshwara, they don't believe in a caste or in any religion. They don't belong to any particular religion.

D What about Ganesha or Nandi?

SBY They don't have anything to do with religion or caste.

D Swamiji, Tom's question is that Brahma, Vishnu and Maheshwara are acceptable in India, nowhere else.

SBY Because of their ignorance. We'll have to teach them. [J: If I can add. Christ refers to a God. Has he given a special name? That god that Christ has referred to, to whom he has not given a name, Swamiji is giving a name. He is trying to clear your ignorance. This is the God that Christ spoke of.]

It's not just India. The whole world is going to offer salutations to Brahma, Vishnu and Maheshwara.

D Maybe in spirit, yes. But not in actual practice.

SBY Nobody knows about Ganga. Only when you go and bathe there do you understand what is the Ganga. If Brahma, Vishnu and Maheshwara appear to them in their meditation, then what will they do? Will they not come and pray to them? If you teach people something about which they don't know, what will it take to get them changed? The world did not know about India.

Only when the Portuguese, the British, the French they came down to India they came to know about India. Earlier they did not know what India was. When people don't know it, it will take some time for them to understand, to get to know things. Once they get to know it, then . . .

D So when people go into bhava samadhi in New York, they will get the same astral bodies of the same bodies as they do in Bangalore or Agra?

SBY Well if there are any divine spirits in New York, they will also come in to bhava samadhi. They will also participate in bhava samadhi.

D So some spirits, some gods are geographically located?

SBY That's right.

D Will Swamiji be installing Shivalingas in the United States.

SBY If they want it. If they like it.

D I'm just concerned about crossing the line between what Swamiji's mission is and Hindu religion. That's why I'm asking these questions.

SBY The word Hindu [gap] What you are now calling the Hindu religion, the essence of that, that is the culture of the rishis, the ancient sages.

D Will people in the United States be drawn to praying in Sanskrit, Sanskrit mantras?

SBY Sanskrit is a language. Whichever language they know they can do the prayers. It's not necessary that they learn Sanskrit.

D So if they are drawn to do *homas*, *yagnas*, they would potentially use their own fruits, their own vegetables, their own prayers, etc.?

SBY You should not put meat in that. Even there in America you get the things that we use here.

D How do the gods receive those offerings. Is it like offering food to the gods for prashad?

SBY The other day when Swamiji did the *burnahuti* [the final offering at a *homa* fire sacrifice], when he did the *homa*, you could see how all the fire \_\_\_ came over there. That's the way they come and accept it. You put the paper in the fax machine here and you get a copy over there. How does that happen?

D When people do *abhishekam* [ritual bathing] to the gods, the gods get happy, they get stronger, is that true?

SBY When you are fed until your stomach is full, how satisfied do you feel? That kind of happiness they get when they [receive] that kind of a puja, the *abhishekam*.



- D So when we do *abhishekam* to Swamiji, the same thing happens?
- SBY You yourself have seen Swamiji taking the bath.
- D He looked like he was enjoying it. But my hope is that it is more than enjoyment, that it may strengthen his body, for example.
- SBY Yes they'll get the strength. They go ahead the line of philosophy. When we perform that kind of a puja, the *abhishekam*, we get the power from the god so we can

progress in the spiritual line. It's not that the gods get more strength. They give blessings. The more you do this, the more you get the power.

[S], again he says if you ask questions, you shouldn't bring such questions here. It's not good. It is like insulting India. If we insult America, how do you feel? In the same way Swamiji gives an answer to that question. And if it is a displeasing answer to the public, he'll have trouble. The public will come and stone the ashram. We shouldn't be asking him such questions.

[the end]