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Om Shri Shivabalayogi Maharajaya Namaha

TRANSCRIPT of CONVERSATION
with
His Holiness Shri Shri Shri Shivabalayogi Maharaj

NEW ENGLAND, 1990

Transcript of video taped conversations with Shri Swamiji taken by Peter Morales during 1990 programs and stay in the Boston area. The video tape was edited into "Shivabalayogi Questions and Answers." Material from this collection was also used in the "Shivabalayogi in New England" video tape that Morales put together.

Consists of two conversations, one at the Zen Center in Cambridge,
and the other outdoors & at 142 Elgin St, Newton, Maryland

Translation is by D. Jagadish Kumar.

Comments by Swamiji himself are in **bold italics**.

Comments of the transcriber, Tom Palotas, are in brackets [].

Long dash — means sentence trails off and isn't finished, sometimes because interrupted.

ZEN CENTER, CAMBRIDGE

SBY It is Buddha himself who talked about samadhi. He spoke about samadhi.

D Samadhi a conceptless state, a thoughtless state?

SBY Yes. There is no — Because you soul goes and rests six inches above your head.

He is referring to the soul as an individual, an entity. He refers to it as "he," a person, okay?

So if he comes back into you, you come out of the samadhi state. But if he goes away, you enter mahasamadhi. ***That's difference.*** That's the difference. ***Yes, yes, yes.***

"Come on. Come on. Talk. Talk."

D _____ [inaudible] meditation for one hour. What is the best hour of the day?

SBY He says whichever time you like, whichever time you find convenient for you, during that time you can do it. If he specifies a particular hour, you will not be able to do it in that hour.

D Could he comment on all the beliefs about Armageddon in the world?

J What's that?

D End of the world. End times.

J End of the world.

SBY He says the world is not going to end. Somebody or the other will come and protect you from that.

D What is the origin of racism between people?

SBY That's what we ourselves have created. It's the spiritual leaders who created that. It's not the yogis who have done that, and neither God. It has been done by the spiritual leaders. It's not the outsiders who have done it. It's not the outsiders who have done it, he says. He says it's neither the yogis who have done it, nor Buddha, nor God, nor the Indian saints. Nobody has done this. We ourselves, our spiritual leaders have created this racism.

[Swamiji says something about "guru" but not translated.]

D I don't understand. What spiritual leaders?

SBY He says your masters.

D You mean, like political?

SBY Spiritual leaders.

J The religions, yeah. See, I'll try to clarify here. What he says is [*i.e. in general*] when you add politics to philosophy, only then it becomes religion. In philosophy there's no politics. There's no religion in philosophy.

D Then Hindu [?] _____ [inaudible]

J That's it.

SBY He says all of that is politics. In that, there is no God. ***"Fighting, fighting, fighting, fighting."*** There's only fighting in that. There's no God. Whereas if you peacefully do prayers, you will have God.

D What about chanting?

SBY [Jagadish uses word "bhajan" to translate for Swamiji.] It's for devotion [***"bhakti"***], he says. Chanting is for devotion. He says it's the starting for the spiritual life,



for the spiritual path. Just like you go for the first class in primary school. It's like that, he says. (That's the beginning of spiritual path.)

He says if you practice like that, if you practice the prayers, if you practice the bhajans, if you keep doing it continuously like that, the homa, the sacrifice in the fire, that, and also doing the japa, all these things will help you developing further and further in the spiritual path. So gradually these things will bring you into the line of meditation, he says.

D When we make a decision, is it better to follow the heart or the head?

SBY He is explaining very clearly. What he says is, what's in your heart is your soul. Okay? Now when you look at something and you get carried away by that, for the object, okay? That's the mind. And then what makes you think whether to take it or not, whether to get carried away by that object or not, that is the intellect. That's *buddhi*. "**You understand, now?**"

D Yes. In other words, it's like discrimination. The mind is like ego and it like drives the senses.

SBY "**Yes.**" Yes, you are right. And then he says the mind is filled with ego and it will crush you down. It will make you fall. "**Monkey, monkey, monkey mind.**" It's like a monkey, he says.

D Swamiji has a teacher and guru who speaks to him and guides him. Is it also important for us to have a guide and teacher? And how do we find that teacher?

SBY "**Yes, yes.**" He says yes, it is necessary to have a guide and guru like him. And when I asked him how you are going to get him he says, automatically as he has got it.

D So it will happen automatically?

J Yes, as it happened to him. He got his guru automatically.

D So we wait for the moment, the automatic moment?

SBY He says when the time comes, he will come to you. Even if you ask him to come and appear, he won't. He says in the fourteenth year, his time had come. So his guru had come to him and then he started meditation. So when you get the time, your guru will come to you. "**Blessings.**"

D How do you control the mind? What do you do when the mind overpowers you?

SBY If you practice correctly, you will get control of the mind.

D When we pray things come to us in vision, is there a way we can know whether or not it is ego manifesting or whether it's the divine manifestation and is there a way we can be strong —.

SBY He says yes, the great souls do come to you. Whatever you said. They do come to you in the dreams or in your meditation. So at that time, you should not allow your ego to go up. Okay? But you should keep continuing the practice. Then you will develop further. You will grow much more. Whereas if you allow the ego to take over at that time, you'll fall down again.

D Continuing that question about the guru and waiting for that moment to happen. What should we do in the meanwhile?

SBY He says until then, he is asking you to practice meditation.

D Some of us practice meditation that focuses the attention on the heart rather than the point between the eyebrows. Is there any, in terms of superiority —

SBY He says, for whatever kind of meditation that you are doing now, you keep continuing doing that. You keep doing that. After you do that, whenever you find the convenient time, you also do this meditation which he has taught you now. So if you practice both of them together every day, then they will go with each other well. Okay?

You need not worry about that.

D In wanting to surrender to God's will, is there any room at all for a healthy ego, or an ego that doesn't want to control, but wants to serve humbly?

SBY He says it's not ego you should have to serve the people. What you should have is a strong will to serve people. Okay? You should have perseverance to go and serve the people. Then it will be good for you.

That's not ego. That's perseverance.

If you have a strong will or wish to see God, that's neither ego, that's neither selfishness also. Okay? So that's a strong will, he says. So if you have a strong will, the mind will automatically come under control and then you can see God.

D Sometimes it could be wonderful having meditation, feels wonderful. The mind says no, that's ego. You mustn't claim that you feel good. You mustn't hold on.

SBY He says, to be experiencing that bliss, you should not mistake it for ego. If you keep continuing that experience, if you keep experiencing that more and more, he says you will get into this stage of samadhi.

D It's clear that Swamiji had to endure much physical hardship during his own — From that journey, is there any advice that he can give us, those of us who are challenged by very extreme physical symptoms that pull our focus out of the meditation into the melodrama of the body. Is there a suggestion.



SBY He says that struggle that is going inside your body, the ill health, he will take care of that. And not only him, even he had to suffer like that. Buddha had to suffer a lot while doing the penance, while doing tapas.

He says the same way people made him [Swamiji] to suffer, in the same way even he [Buddha] was made to suffer like that during his tapas.

He says, well for him, he's from a poor family who used to work —. He used to work even as a chilled. All through the day he used to work. He used to do business and then earn money for himself and his family. He used to support his family. So being a hard-working man, for him the hardship wasn't felt that much. He didn't feel it all that much, the suffering. But for Buddha who was the son of an emperor — He was a prince. He lived in a palace. Okay? For him, the suffering was really very hard.

Before he started the penance, he really didn't know what suffering was at all. But after that he had to suffer really hard.

D Does that mean that all physical illness is penance?

SBY “Nonsense.” No, that's nonsense.

He says the person who is doing the tapas, when his body is suffering from anything, he feels that it is a test from the God. He doesn't take it as a difficulty. He takes it as a test from God, and so he proceeds forward. If you think of it as ill-health, either you will return home from the tapas or you will go into mahasamadhi. You cannot do penance. You cannot do tapas.

J Understand that? See the tapas —

SBY He says the suffering of the body, for those who are doing the penance, for those who are doing the tapas, there's no relationship between the tapas and the suffering of the body. Okay? So he considers the suffering of the body as a test for him. Those who take it as an illness, and those who are concerned about it, they will not be able to finish the penance. They will not be able to continue the tapas.

He is talking about a great sage called Valmiki. It is that person who wrote the history of Rama, the *Ramayana*. He wrote the history of Rama ten thousand years before Rama was born. Okay? So then he performed the tapas. So when he was doing the tapas, the ants, they had eaten up his body. There were ant hills formed all over him, but he didn't stop his tapas. This continued like that until he saw God. Only when he saw God he came out of that tapas.

He is giving you another example, of Dhruva. Okay? Well, this Valmiki was at least this grown-up man, but Dhruva was just a child. So when he did the tapas, even over him the ant hills formed over him.

God himself had to come and wake them up from their tapas, both Valmiki and Dhruva.

D What is tapas?

SBY He says, if you sit like this, close your eyes and concentrate here, you will get good bliss, a wonderful bliss. Okay? So slowly you will lose yourself in that bliss and you get the samadhi state. If you remain in samadhi for twenty-three hours a day, or for days together or months together or years together, that is called tapas.

Valmiki had done the tapas for hundreds of years. Vishwamitra who is another sage, he has done it for twelve thousand years.

D Is there a spot [?] or sound you can concentrate upon when you are in meditation?

SBY He says it's up to your interest. He says it's up to you. It's your own interest. If you already have something, some sound or some mantra to concentrate on, if you know of any other kind of meditation, you do that meditation and then you do this meditation that Swamiji has taught you. If you don't know of any sound or any mantra until now, you will get it in the meditation itself.

In the meditation itself you will get that sound, or the thought or whatever to concentrate upon. He says you can continue your prayers. All the prayers that you are offering now, you can still keep doing them. He doesn't advise you to stop those prayers. He will again clarify to you that he has not come here to start a religion. He has not come here to form a group of people of his own. He has come here to support people of all groups, people of all religions.

“You understand now?” You understand this?

D In doing this meditation, you just hold the mind open and concentrate on the spot between the eyebrows —

SBY He says no, you should not keep the mind open. You should try to control the mind. So if you keep looking at this point, if you close your eyes and keep looking at this point — and you should not shake your eyelids or move the eyebrows, then you will get to the stage of samadhi. You will get the control of the mind. And it will also reduce the tension in your minds. Okay? So, in whichever religion you are, you can practice this meditation.

You can remain in any religion. He doesn't have any objection to that. You be in that religion and then you practice this meditation.

So by practicing this meditation, you will get a lot of power. You will get a lot of strength. You can also develop your own religions very much if you practice this meditation, he says.



D I want to know how long is it, like practicing

J A little slower, please.

D How long he's had the contraction in his hands?

SBY He says after three months after he started the tapas, his hands became like that. The rodents, rats, insects, bugs, snakes and all these things, they came and they bite him. They bit him and then they ___ his body. He is asking you to come forward and have a look at it. That's the reason they got stuck like that. "Yes, yes, yes."

D ___ does it hurt at all? Like does he have pain in it even now?

SBY [No] He says if he feels the pain in that, he won't be able to serve you.

He remained in this position during samadhi, so the blood vessels and all, they got — I mean the actual word he uses, they got curdled that way. The whole body got curdled in that same position. So then a sage called Tapaswiji Maharaj, so when he came to Swamiji, he applied an oil all over Swamiji, and then he could cure his body and he came to this shape now. Otherwise, he just remained in the same position he was sitting.

D So if our bodies are constantly regenerating, then could he also — even now can he be straightened?

SBY Why should he do it? What's the purpose in that? Lots of people like you, they offered to repair his hands. But he said no. He doesn't want. He says, if he remains like that, you will understand what's the meaning of penance, what's the meaning of tapas. He says if he gets them operated and becomes like us, people won't believe him. They'll think that he's a crook.

D [How many hours a day does he meditate now?]

SBY He says whenever he finds it convenient, he does the meditation, throughout the day. He spends only three hours with you: one hour in meditation, one hour in the bhajans, then the other hour this discussion, the question and answers. All the rest of the time he is by himself. He says the rest of the time he is in a jail. He remains in his room, locked up.

D Does he eat special food?

SBY Whatever is suitable for his body, he takes that food. He says when he was a child, he used to eat all kinds of food like you do now, including the meat. He used to take the non-vegetarian food also. The day before he sat for the tapas, he left all that. During the tapas he used to take milk and water, nothing else. He used to take that when he came out of the samadhi stage. After

he came out of the tapas, when he looks at the things he used to eat earlier, meat and fish and eggs, he throws up. He becomes sick.

He used to smoke a lot, and that's the strong, raw tobacco. He used to smoke that. A lot of it. But now he can't stand the smoke at all. Whenever somebody else is smoking in the room, he won't be able to stand it. He starts throwing up. He feels sick.

He says after he got up from the tapas, people like us, they taught him to eat a little of the vegetarian food. Gradually he had to pick up that. If he didn't have any food, if he stayed on only milk and water, his health used to weak, because of the weakness, so people advised him to take a little more food. So that's how he started eating a little vegetarian food. "**You understand now?**"

D I just wanted to know. He says just meditate an hour. How do you know what time it is? How do you keep track of time, after an hour?

SBY He says exactly at the end of one hour, you will automatically open your eyes with a strike [i.e. at the strike of one hour]. To keep track of the time, you may have to practice for four days. If you practice for four days, then automatically your eyes will open at the strike of zero.

He says that will happen as long as you don't enter the stage of samadhi. If you enter the stage of samadhi, neither will you know it nor would he [Swamiji] know it. "**Understand?**"

D After doing that much meditation, does it keep changing, or do you reach a constant stage?

SBY He says now, whether he does more penance or not, whether he does more tapas or not, his mind is fully in his control. He doesn't roam about now. It doesn't matter. It is in his control fully now.

So because of tapas only is he able to give us the answers now. All the answers he is giving now are out of his practical experience. Had he not had the practical experience, he wouldn't have been able to give us the answers now. All of you have the knowledge from the books, whereas he has the practical experience. Even Buddha — he refers to Buddha as Buddha Bhagavan, that is, Lord Buddha — he also had the practical experiences. So that's what he taught the people.

D Does it take meditating for twenty-three hours a day to get to the point of being able to control your mind?

SBY He says that is if you get into samadhi. If you don't get into the state of samadhi you will not be able to do that long meditation. [Swami mimics pain in the legs.] If you don't get into samadhi, you will keep feeling the



pain in your ankles. But if you get into samadhi, you will become unconscious of your body. So you can do it for a long time. You should get samadhi, he says. If anybody gets samadhi, or if he even gets samadhi, he won't know the pains in his body. He is not conscious of the body anymore.

But, as soon as you get up from samadhi, as soon as you wake up, you should drink something, either milk or water, or you can eat some fruit. And if you don't, there is a fire inside [points to the abdomen]. Inside there is a fire going around and around. If you take that milk or water, that will give peace, he says. You will get peace.

D How can you make it to samadhi? I mean, you can't make it happen. How do you get it?

SBY If you practice meditation, you will automatically get samadhi. He is explaining to you how you are going to get samadhi. He says as you keep practicing meditation, you will get a lot of happiness, a lot of bliss. So in that bliss . . . He says the kind of happiness that you get in the meditation, that does not exist on this earth anywhere else. All the kinds of happiness that you experience outside is nothing compared to the happiness that you get when you do the meditation.

So in this happiness, this bliss, there is a current passing through your body. So when the current passes through your body you get this state of samadhi. So when the current goes up into the head, then slowly you will start going out of your body. The soul will go out of your body and it will stay six inches above your head. Until that climbs down into your body you will remain in samadhi. It could be a time of a few years, or thousands of years. As long as it remains there, you will remain in samadhi.

As long as a person remains in samadhi, the body will take care of itself. It will feed itself. The body will not get spoiled. He says whereas the soul, if it leaves you totally, then the body will start giving a foul smell. It will start disintegrating. Whereas as long as you remain in samadhi, until the soul comes back into your body, your body will remain intact. And nothing will happen to your body. He says well, the body will not get decomposed. You don't have to worry about it.

But the soul will not have the interest to come back into the body. It wants to go away. It wants to leave the body totally and get away. It wants to go back to the planet from where it had come.

D So do you know that you are in samadhi?

SBY No you won't. He says . . . How do I know it? I told you that I am going to be unconscious of the body totally. So how can I know it?

He feels you are trying to cross-examine him. He asks not to do that. He is saying, he is giving an example. It's like asking what is the relationship between Rama and Sita after listening to the complete *Ramayana*.

D I've had a lot of trouble with the meditation and wanting to stay down here. How does the balance between —

SBY He says there's no relation between the two. Whenever you come out of samadhi, you can go and do your duties. And when the time comes again, you can go into samadhi. Again when you come out of samadhi, you can go and do your duties. Because of that you will not have any loss. You will not have any problems and — You will not have any problems doing your duties. Because of this [*i.e.*, in the world], your samadhi will not come down either. Neither the stage of samadhi will get affected because of the rest of your duties.

Whatever is related to your body, all those duties you can do, he says. That doesn't affect the samadhi in any way.

J You understand that. He says those two are really independent things. They're not related in any way at all. Each is not going to affect the other in any way.

SBY The ancient sages, saints, they also used to lead a family life, a householder's life. They used to take care of children. They used to have families. Still they used to do the tapas, the penance. "***You understand now?***"

D When you go in and out of samadhi — when you're like now talking to people, are you always in a state of samadhi or do you have to be in motion [?].

SBY He says when he is talking to you he is not in samadhi. He has his mind here. He keeps his mind here. So then he's answering your questions. He is talking to you.

He says when he sits in meditation, he goes into samadhi. But when he is talking to you, he should not have the mind on samadhi. He says if he goes into samadhi, he won't be able to answer your questions. He himself will be six inches above his head.

Can he go now?

OUTDOORS & 142 ELGIN ST, NEWTON, MARYLAND

By the waterfront

D Are you finding time to enjoy Boston?

SBY He does not have the time. The time is over.



D Is it more difficult to concentrate and to focus in this environment than at home?

SBY He says wherever it is, it is the same for Swamiji. He says the way he finds India is the same way he finds this country also. He finds this quite familiar. He doesn't find it strange or new. He finds it quite familiar. He says even there we have the hot climate as well as the cold climate. Even here you have the hot and cold climate.

Sitting in the park

D When you teach meditation, you are teaching in a simple, very simple way. Is that a choice, or is there a . . . In India do you teach a more complex form of meditation?

SBY No, that's not right. Whether he is in India or in any other country, he is teaching the same kind of meditation. Whatever he has learned from the guru, that is exactly what he is teaching all the people.

D You met your own guru at a very special time in your childhood, and I imagine that you also met him at other important times in your life. Can you speak more about your guru?

SBY He says whenever he wishes to see him, his guru appears in front of him. And then with his direction only he is doing the service for the people.

D Is your guru always in a physical form or does he take a physical form when he wishes to?

SBY He says the very first time, the way he appeared to him, in the same physical form, the same physical body, he appears to Swamiji when he gives him the direction. He keeps following the directions given by his guru. He follows the directions very exactly, he says. If his guru tells him not to go to a certain place, he doesn't go there.

D All the time he is in . . .

SBY He takes the direction from his guru and only then he goes anywhere. He says his guru has made him do the penance, the tapas, for doing service to the public, for doing service for the people. So whatever directions he gives, he follows that.

D Can other people see his guru, or is it an inner vision?

SBY No, no, it's not just a form appearing to him internally. Even the others can see him, if they do good meditation.

D So he's got a pretty physical form, right, flesh and blood?

SBY He says the astral body has all those things. He comes just like a man, he says. Even when Christ appears to somebody, he appears in a physical form, a fully

physical form like a human being. That's how he appears to people, he says. That's the power the astral body has.

D If he wanted to appear here now, he could do that, if he wanted to, if there was some need for it?

SBY He can come anywhere. He can go anywhere. So wherever he feels he should go, he'll go there.

D Here is a photograph from Sai Baba who is said to have materialized this picture of Jesus, when he was incarnated and working and teaching. Is this a true picture, as you see it?

SBY [Swamiji holds the picture by his own face for the camera.] He says not just this single photograph. Christ had various forms. He used to appear in different forms. It depends upon the devotees. In whichever attitude they see him, they see him in that form. So this is the way Sai Baba saw him, so he created the photograph in this way. Even while Christ was alive, he used to appear to his devotees in various forms. He is, yogis do it, he says.

Now he gives you an example. He says in his astral body he appears to people in various forms. So he gives you an example. You have seen him last year. You have seen him yesterday. And now you are seeing him today. There is a difference?

D Yes.

SBY [laughs]

D Last year, before, have [sic] a relationship with Christ. And now earlier you told me that he goes back to even before the time Palestine. Can you explain to me a little what relationship you have with him?

SBY He says all these yogis, they know each other. They are all the agents of God. So that's how they keep meeting together and they decide what's to be done and they go ahead and do it. They may not be on the same planet at any time. They can be on different planets. But they do the service for the people, he says.

D They do service? Are you serving in the other planets also, besides the earth?

SBY Yes. He keeps doing service on the other planets also. He goes there with his astral body, he says. Not only him, he says, even Christ does the service. All the agents of God, all those who are the agents of God, they all do this, not just him.

D Last year when he was in Boston he told us that teachers like Christ, Buddha, et cetera would be coming physically to help the world. Can he be a little more specific about when that will happen?



SBY He says they are coming. A lot of them are already born, and still people are going to be born. All these agents will have to come and protect the people. He says the people are in a lot of danger.

D So that's a part of your own mission, to help?

SBY Yes, he says. He is also with them. He himself is also an agent like them. So he will have to work along with those people.

142 Elgin St, Newton, Maryland

D Should we try to correct our mistakes or just leave them behind and forget about them?

SBY He says, you don't have to correct your mistakes now. But instead, if you do good meditation, all those mistakes will disappear by themselves, and it will also see to it that you won't commit any mistakes in the future.

He says whatever has already happened, there's nothing you can do about it. What's going to happen in the future, you'll have to be careful about that.

If you do the meditation, he says, automatically it will be taken care of. You will have control, you will get control of the mind. Automatically the mistakes will be taken care of.

D Is it better to avoid an angry person or — I mean is it better to avoid a person who makes you feel angry to, or is it better to try to control you anger, even if you are getting angry again and again?

SBY He says when you feel angry about a person, you should wait for some time and then try to talk to that person and settle the issue. Okay? And still if you feel that that person is not listening to you at all — he won't listen to you — at that time, you just salute him and you leave him to the side.

J Understand?

D In addition to meditation, is it important to study Sanskrit?

SBY He says it's up to your interest. You can either learn Sanskrit or you can learn any language. You can do your prayers in any language. There's nothing wrong in that.

He says now if you want to learn Sanskrit, it will take a very long time. And if the person who is trying to teach you can't speak it, it's not right. Then the whole thing will go topsy turvey. If you do the prayer in your own language, he will be very happy, he says.

D Can you do meditation lying down _____?

SBY "Yes." You can do it any way. "No objection." There is no objection. He doesn't have any.

D I have this fear [?] sometimes of meditating and leaving the body because years ago, in my sleep, when I was just about to wake up, like this electric thing, something tried to pull me out of the body. And sometimes there would be like a long back trail of light, and such a bright light. And I don't know what it was, but it scared me, and then the sound —

J Can you keep it short? If you want you can add to it after I translate for him. Small portions. Then we can add to that. That will be convenient.

SBY He says that's a very good experience. He is asking you not to be afraid of it. And you should not open your eyes. If you are conscious, you should not open your eyes, he says. Just keep watching that vision. If you travel like that — he says it's the travel — if you travel like that, let's say you go to the moon. You can see what all is available on the moon. And if you travel to the other planets, you get experiences of what all is existing on those other planets.

He is asking you not to be afraid of it. If you write down in a diary of what all you see, then you can understand to which planet you have traveled.

D How do you know you are going to come back, if you let yourself go?

SBY He says he is there. He says when your astral body goes out like that, he will bring it back. He says at that time, you should think of him. "Oh lord, I am going away. Please bring me back!" [laughter] He will come and bring you back into the body.

He asks you not to be afraid. It is a very good vision that you are getting.

D The Native American people say that the space ships are going to come. And also some traditions from Japan say space ships are going to come and do a massive lift off of people from this planet, soon. So is this true?

SBY Right now the space ships are coming here. They keep coming and going. You are trying to watch them but they are actually watching you.

When I asked him about the lift off, what you meant was that the people will be carried away from here, right? It is up to you if you wish to go with them, then go. He's not going to say anything about it.

They won't take you there. This body of ours, it won't be able to resist the conditions on the other planet. He says they won't be able to take you aboard in there. They won't be able to take us with our bodies there. If you want, they can take you in astral bodies there, show you what all is there on their planets. If you wish to go there, you tell Swamiji. He will recommend you to those people. [laughter]



He says it's not just happening now. It has been happening since the start of this earth. Those people they want to observe what's happening here. That's the reason they come here.

The difference he says is that we are using the machines to go to other planets. But they use the power of the mantra to travel about. Not only to this planet, they travel to all the other planets also. That's the reason they have more power than we have.

D Do they, the beings that are doing this, do they come from planets that used to be like this one or different kind of planets?

SBY He says no, it's different. What he means is the atmosphere and the world is different there. But they also talk to each other like we do. They also discuss like we do. And the bodies that we have now, these won't be able to live there, in their pressure [?], in their planet.

He says about five thousand years back, our bodies were able to resist the atmospheres on their planets. But now our bodies have deteriorated. They cannot resist ___ [inaudible].

In our history we have incidents of people traveling from here to the other planets. For example, Ravana. Then the father of Bharata. His name is Dushenta. Even Vishwamitra used to travel from planet to planet. Vasishta had traveled. He says lots of people, the great sages, and also the great kings, the emperors, they used to go to the other planets and then come back. Even the ordinary people used to go and come, he says.

At that time they had the power of the mantra with them. Because of that they could go out. Now we have lost that power of the mantra, he says. Gradually we have lost that, whereas the power of the machines is increasing. We call that the yantra. The yantra is machine, okay?

So the *mantra shakti* is decreasing and the *yantra shakti* is increasing. So that's the reason they were able to do that. But if you do good meditation now, you can go there in your astral body.

Just like this lady has described now, in the same way you can go and come.

D People who used *mantra shakti*, did they use astral bodies?

SBY He says they used to go with this body itself. The *mantra shakti* means sitting on his couch now [Swamiji was sitting on a couch], he would fly with the couch straight there. He would go along with the couch. Then you don't need a plane or a space craft.

If you read the history, you will know it.

D Which history?

SBY *Yoga Vasishta*.

D It seems like we all have fears. Why do we have fears whether it's astral traveling or —

SBY He says if you have selfishness, you will have fear. If you're not selfish, then you will not be [*afraid*] automatically.

He says if you do good practice of meditation, you will get control of the mind. It is the mind that is creating all this fear. So when you get control of the mind, then the fear will disappear.

D People seem _____ you know _____ communicating with another entity _____ what they say or what to believe __

J I think you asked me too many questions. I don't know. You will have to repeat the question.

D Is there like a negative entity and how can you know when it's true?

SBY What do you mean by negative entity? He is asking you to be clear about that.

D Well. I don't know. It just seems like some people say there are.

SBY They are trying to frighten you, he says. He says there are no bad entities like that. Okay? It is to help you, to do you good that God and the other beings are coming here. They don't come here to frighten you. They come here to protect you, he says. You should not be afraid of them. You should try to salute them. You should try to pray to them.

He gives you the example of parents trying to frighten the children, trying to create fear about the darkness, things like that. In the same way people are trying to frighten you. So whatever fear that was created in you by your parents when you were a child, that fear is now still continuing with you, he says. That fear should not be there.

J Yeah?

D Can you ask him _____ [materialism? inaudible; mike noise] special stage in devotion right now, spiritual evolution.

SBY He says the time has come for change. If you practice good meditation, and if you obtain the necessary power, you can control your minds, you can reduce the tension in your minds, and you can resist all the dangers that are going to happen in future.

D Does progression of souls exist? Can you be born as an animal? I mean are you always born again as a human —



SBY He cannot say that, he says. It depends upon what you have done.

D No, I'm not asking for me. I'm asking in general.

SBY He says you can be born like a man or you can be born like anything else. It doesn't matter, he says.

He is giving you an example. Let us say you have a cat with you, a pet cat, and you take very good care of it. You love it very much. Okay. So you take such good care of it that when you are dying, the cat would think that "If this lady is born to me as a child, then I would take good care of her again. I will try to return her love." So if the cat does that, you will be born to her as a cat.

In history, a great sage had become like that. It happened to a great sage.

He is now explaining the story of that sage. His name is Jada Bharata. Okay? So while he was doing his tapas in the forest, he finds a small deer, a little deer, which was abandoned by its mother. He takes it to his ashram and he takes very good care of it. It becomes a pet to him. And he loved it so much that when he was about to die, this deer, it thought that this person should be born to her as a son so that she would return the love. Okay? So this sage, he had to be born to that deer.

After having been born to the deer — he became a deer, he used to participate in such meetings which the sages used to hold in the forest. So the deer would come and keep listening to all the discussions that were going on. So he had to spend that lifetime as a deer, and after he died, he again had to become a man, and then he could finish his penance.

D Is this a warning to us that we should never love our pets too much?

SBY He never gives anybody warnings, he says. He loves all. He never warns anybody. So whether you love your pets or not, that's up to you. It's your interest. He won't say anything about that. Because you have asked him the question, he has given you the reply, he says.

D Last summer I had an experience witnessing some circles, in England, in the landscape. Circles that were put there not by human beings. And I am wondering if Swamiji would show what role the landscape has in the development of human spirit.

SBY He says lots of people from different planets, they come here and then they do work in different ways. We should not be afraid of that, he says. That should bring us into the line of philosophy. He says that they left a sign for us, to understand that somebody else had come there.

D What is the origin of ignorance and selfishness? Why do they _____?

SBY They are born from the mind, he says. They originate from the mind.

He says because your mind is weak, it is creating the fear in you, the ignorance, everything. It's a monkey, he says.

D The more I focus spiritually the more I question how to relate, how to make decisions about with and whom and which jobs to take, things like that.

SBY He says you can do anything you like, anything you wish to. By doing meditation, your mind will begin to get clear, and you can take decisions very easily. Your decisions, you can take them very easily once you practice meditation.

D How does one obtain the discipline to do the meditation regularly?

SBY Automatically you get it, if you practice meditation. You are a doctor. You know how to give an injection. If you keep giving injections then you will get the experience, right? In the same way, if you do the meditation, you will get to know. You'll get the discipline.

D Are we entering into a new age of spirituality? Are we coming into a lighter age, making the transition?

SBY Yes, he says, the time has come. From now onwards you have to increase the devotion in the minds of the people. It had just started now. Until now we have been having fun, just playing games. But now, we will start having more and more devotion.

D Is this technique of focusing on the third eye, is this sufficient for self realization?

SBY "Yes." He says yes, Whatever practices you have learned already, whatever you are practicing right now, before he learns meditation, whatever else you have been doing, you can continue doing that. But if you do meditation as he has now told you, you will get samadhi. The chakras will start moving faster, and you will get into samadhi sooner.

D How many, how much time a day as I do?

SBY He says it's up to you. As much as you wish you can do. He says you don't have to force yourself to do the meditation. If every day you do it for one hour, and then you should get into samadhi, you can do it for as long as you want. Once you get into samadhi you won't have a sense of time. You can do it for hours without doing it.

D My husband has no faith in any practices, and doesn't believe that meditation is necessary for all. How can I help him?



SBY He is advising you to practice the meditation regularly every day. He himself will become intelligent and he will come to this path. He says you should not force him to come into this line of meditation. He himself will be hit. What he means is that he will have an experience, a bad experience which will teach him a lesson. And then he will come into this line. So when the time comes for him, he himself will come into this line. When that happens, he will do a lot of meditation and you will drop doing all this practicing. You yourself will go and fight with him saying that he is not spending much of his time with you.

D You say that you shouldn't share the visions in meditation. I wonder if I can share with someone close, like my husband, for example?

SBY He says why he is advising you not to expose your visions is that is people don't believe them, they will think you are a funny lady. They will say there is something wrong with you. If you know of people who believe in you, who know what you are doing, and they are close to you, then you can talk about your experiences. But specially like your husband, if he is also doing the meditation, then there is nothing wrong in discussing it, the visions or the experiences. He says because these experiences are related to the spirit and the soul, the person opposite to you, to whom you are talking, it's not easy for him or her to understand. Whereas, if that person is also in the same line of practice, then he will be able to understand it.

D The vibhuti, can we share it with each other, for meditation?

SBY He says no. The vibhuti that has been given to you, you use for yourself. If you want more vibhuti for your friends or for your relations, you can ask him and take more vibhuti.

D I wonder is there any other general advice on having positions with the eyes, as to how —

SBY He says if we just follow that simple instruction, that itself is sufficient to take you a very long way forward. You will go into the stage of samadhi and you will have the vision of God.

D He says that we are doing our duty now, or doing what we should be doing. If we have been struggling feeling that we are not doing that, then the cost, they are not meditating enough, . . .

SBY "Yes, yes." He says if you practice meditation, the meditation will tell you whether you are doing your duty right or wrong. OK? First you do that, and after having told you, it will also tell you how to correct your duties. OK. So if you take the advice of meditation, from your own meditation, then you can do your duties properly and go into the right path. Very

clearly you will understand what is your duty. It will tell you very clearly whether you are going in the right direction, or in the wrong direction, by the side road, or what. Nobody else need to tell you about that. You yourself will understand it.

D In the meditation instructions you say to do *pranayama* no more than fifteen minutes. Does this mean that meditation makes energy flow a lot in the body, [that] this is bad to do for more than fifteen minutes? Is that bad for us?

SBY He says if you practice *pranayama* for more than fifteen minutes, you will have the nervous breakdown, or the nerves will become weak. OK? That's the reason he is asking you not to do more than fifteen minutes. Whereas if you do it for just fifteen minutes and then start doing the meditation from then onwards, in the meditation automatically the *pranayama* continues. But as long as it continues there is no problem, he says. The way he explains it to you is when you are doing *pranayama* consciously with yourself, you will not know whether the time of *pranayama* you are doing is suitable for your body or not. If it is not suitable, then it might harm you. Whereas if it happens in the meditation, then there is no problem. You can just continue for as long as . . .

You should do the *pranayama* on an empty stomach. You should not have anything inside your stomach when you are doing the *pranayama*.

That's the reason he is asking you to do for only fifteen minutes. Whereas if the *chakras* are moving inside your body, whatever you will need, you will get it. But that has nothing to do with you. If you practice everyday, you will experience it. Swamiji will tell you only this much [holds his forefinger close to his thumb]. You will come to know this much [holds his hands a couple of feet apart]. By practice you will get that.

D He says about the New Age, the New Age comes about. He explains why it might come about and the nature of it, and I can understand what you're saying. But what I find difficult, what my doubt is with is how that will come about. It seems that there is so much dishonesty, blindness, corruption, insensitivity — you name it — irresponsibility. How is this going to change? And is it each person meditating more and more, more and more people meditating? Why all of a sudden more people meditating?

SBY He says now there is a lot of tension in the minds of people. All that you mentioned, all of that is because of tension in the mind. Once you get rid of the tension, each person can understand the person in front of him. There is more understanding between you. So all the bad things will disappear by themselves. Now there is



no understanding between people. People are jealous of each other. It's because of the mind, he says.

He is explaining it more clearly to you. He says this woman, this man, for the usual people, for the normal ordinary people, the mind is about sixty percent of the individual. He says the mind is working for about sixty percent, and the intelligence is around just thirty percent. And the soul only ten percent. Now by practicing meditation. If you can increase your intellect to sixty percent, then your mind will be reduced to ten percent, and the soul will go to thirty percent. So that will bring about the change. Then people can understand. That is the thing which changes the ages. **"You understand now?"**

If you still have any doubt, you ask him, he says. He will explain it to you.

D Well, people are ready to do this because they will feel so disgusted, or just so scared about the . . .

SBY He says you'll have something by the side of you. Some day or the other it's going to open up. So people are getting ready for that. **"You understand now?"**

D I don't.

J Do you understand what that something is?

D Not exactly.

SBY That something is the atomic weapons, he says, atom bombs, nuclear arms. All the things which create the radiation, the harmful radiation. He says you have the poison beside you, OK? So if that poison erupts, comes out, then all, everything will be destroyed. So because of this fear, people are coming into the line of philosophy.

He is explaining it to you several times. What he says is when that erupts now, by that time, before the people are in the line of philosophy, we can see to it that the radiation goes in the direction opposite to where the people are staying. OK. He'll see to it that, we also can see to it that the breeze, the wind blows in the opposite direction, away from us. If you're not interested in this line of philosophy, the breeze would come this side and you will all be gone. **"You understand now?"**

D Yes.

SBY **"Yes."**

D He says that we are doing our duty now, or doing what we should be doing. If we have been struggling feeling that we are not doing that, then the cost, they are not meditating enough, . . .

SBY **"Yes, yes."** He says if you practice meditation, the meditation will tell you whether you are doing your duty right or wrong. OK? First you do that, and after

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[Palm Reading]

This is the palm of Swamiji and you can see the lines. These are the lines that are drawn together, bringing together the whole self, and bringing together like three rivers, all the world for peace to meet on the mount of highest self realization. And this comes very soon, next year, soon. And there to meet the Buddha, the Christ, all of the great sages and masters and rishis. That they all have gathered. They have come and our friends from space, to bring the peace, the release from all the tension, the health, and all of the blessings that come with the truth and with love. And that's all there



in the palm, since he was born, and before he was born.
As in his chart his father, an astrologer, also saw this.

“Yes. Blessings. Blessings America.” He gives his
blessings to all the people of America. He had a very

safe and peaceful tour of the America for the last three
months. And the people here have been very happy
about it. And today he is leaving. That’s all he says.

[the end]