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Om Shri Shivabalayogi Maharajaya Namaha

TRANSCRIPT of CONVERSATION  
with  
His Holiness Shri Shri Shri Shivabalayogi Maharaj

SANTA FE RADIO INTERVIEW  
May 5, 1990

*Radio interview of Shivabalayogi by Alan Hunter.*

*D. Jagadish Kumar translating.*

*The interview was published in print in June of 1990 (hence the introductory narrative) and aired on June 3, 1990, both in Santa Fe, New Mexico.*

*Comments by Swamiji himself are in bold italics.*

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

*The living room is richly scented with incense. Candles flicker, enhancing the mystical, yet informal ambience of the room. Shri Shri Shri Shivabalayogi Maharaj sits in a relaxed yogic posture on an elevated futon/mattress, surrounded by flowers, plants and other East Indian decor. No, I am not in India. I'm in the home of friends, Lenny and Ivy Blank, who are hosting one of India's greatest living saints. He is touring the U.S. and by circumstance, grace, or both, he has stopped in Santa Fe for three days of meditation, initiation, kirtan (devotional singing) and darshan (questions and a personal meeting with participants).*

*The final evening program is over and I have been invited by Shivabalayogi to come back to the house to tape an interview session for a future Cosmosis radio show. I could sense that I was indeed in the presence of a holy man. There's a light, humorous, detached and very playful essence to this man whose seems to be able to open the heart to a place of divine love and respect.*

*At the age of 14, Sathyaraju (now Shivabalayogi), entered into spontaneous samadhi (full union with God). He spent the next twelve years completing yugas tapas, spiritual austerities consisting of meditation 23 hours a day for eight years, followed by twelve hours a day for four years. He managed with extraordinary spiritual powers. He has spent the last 27 years guiding people to inner peace. His mission is to awaken humanity's dormant spirituality through initiation into meditation, to heal physical and mental disturbances and to safely guide willing aspirants into ultimate union with God.*

*His message is "world peace to inner peace." Although we may have heard it before, one senses that he has the ability to somehow capitalize that inner and world peace for the individual, for the planet. What follows is the dialogue we had through his skilled devotee/translator, Jagadish — thus the third party languaging.*

Q I'm honored to be with Shri Shri Shri Shivabalayogi Maharaj, or Swamiji, as he is reverently called. What is the meaning of the name, Shivabalayogi?

SBY The meaning is this. Shiva is the Lord Ishwara. Bala is another name of Parvati, who is the spouse of Shiva. Yogi is he himself, Swamiji. That's the meaning of Shivabalayogi. Shri Shri Shri is added because Swamiji is a group. (In one definition all sense yogi a means union with the absolute God and yogi is one movies in union.)

Q When Swamiji was fourteen, he had spontaneous samadhi. For our listeners, can you tell us what that is and what the experience was like?

SBY This is what Swamiji says. At the age of fourteen, he and a few boys of the village had been playing marbles near a canal. After finishing the game, they went into the river for a bath. When they came out of the canal, they wanted to eat some Palmyra fruit. So from the tree, four fruits had fallen down. The twelve boys shared the fruit among themselves. Swamiji was trying to squeeze the fruit when his body started shaking. After that fruit, a sound which we call the *Omkar* (the sound of "Om") emerged. Later on, there was a big light coming out of the fruit. Swamiji saw of Shiva linga, which is a symbol of Lord Shiva. He saw that inside the fruit. Then the linga split in half, and out of that emerged a well built, broad-shouldered man. Now, that man asked Swamiji to sit down, and he told him how penance should be done, how meditation should be done. Then he hit Swamiji on the forehead. Swamiji went into samadhi. He pressed Swamiji with his thumb in between the eyebrows, and he hit him on the forehead. Then Swamiji went into samadhi. He lost his outer consciousness.

Q Was he at all afraid, as young boy, having an experience like that?

SBY He says, no, he wasn't afraid. Even as a child, he was never afraid of anything because of the training that his grandfather had given him. So his grandfather has trained him not to be afraid of anything at all.



Q What about the Self realization work and the *yugas tapas*? Talk about what was that like and the experience of doing so much meditation.

SBY Swamiji says that one has to do penance, to perform a minimum of twelve hours of penance. Swamiji would then bless him. Swamiji would give him darshan. He will appear to you and he will train you up. From time to time he will appear to you and give you instructions as to how you should continue to do your tapas, your penance. So if you do your penance well, as directed by the guru, you can have the vision of God very soon.

Q For a Westerner, someone here, would they have to do as much meditation as Swamiji did or would be maybe less — less time?

J. For what?

Q For doing meditation here, a Westerner, would they have to do as much, twenty-three hours a day, or could they start out and have an experience in a shorter amount of time?

SBY What he says that one has to do penance, to perform a minimum of twelve hours of penance. And the rest, Swamiji would bless him. Swamiji would give him guidance and directions and help him out. He will see to it that the person can go forward.

Q Twelve hours in what time period?

J. A day.

Q In the West, the terms “Yogi” and “Yoga” are somewhat common, but the meanings are not well-known. What is the real meaning of “Yogi”?

SBY Swamiji says that a yogi is one who has actually performed a penance. Whereas a spiritual leader is one who reads books and gets knowledge from the books. That’s the difference.

So he says there is an example. He is asking you to bring all those three photographs. He says there is an example in this very house. You can know very easily the difference between a yogi and a spiritual leader. He is going to show you the three photographs and he is going to show you the difference between those three. He will explain that.

Q If somebody wants to know God, to be in union with God, then they need at some point to get to twelve hours of meditation a day, then they need to give something else up to do that twelve hours a day no matter what else they do.

SBY “*Yogi*.” [first picture, Nityananda]

Q Is that Nityananda?

SBY This [second picture, Muktananda] is a spiritual leader, he says. This is a devotee of this person —

Q Nityananda —

SBY Is a yogi, yes. See this [third picture, Guru Mayi] is a devotee of the devotee of the yogi. So you can see the difference in these three photographs. “*Understand?*”

Q Yes, yes.

SBY “*Full house.*”

SBY [Jagadish translates the earlier question about Westerner doing tapas.] He says the first of the twelve hours in the day, they can do anything they wish. They could probably bathe themselves, do their work. They could walk, have some exercise. They could have their food. It could be spent in any way.

Q After Swamij’s *tapas yugas* and his experience — he was talking before how that felt so good or how that was such a great experience, how difficult is it to come into the world now be w with us? And is he experiencing God all the time even while he’s present with all of us?

J. What do you want him to say?

Q After being with God for so long in *tapas yugas*, how difficult is it to be here now, with us, and is he still with God while he is with us in that state?

SBY He says he won’t have the interest to come out and speak with us and to be with us. And it takes a lot of time. Gradually he had to do that.

Q Now that he’s here is his focus —

SBY Swamiji has taken five years to come back into the world again, to come into the public. For five years, he didn’t speak to anybody at all.

Q Now that he’s here, what is his purpose or focus of being in the world now?

SBY He says, what I have learned, I want to teach that to the public. That’s my purpose.

Q There is so much pain and suffering in the world now. There are all kinds of disease, health problems and various forms of conflict. What is needed by each person and everyone in general to bring harmony and peace back into the world?

SBY Swamiji says that each individual should do meditation, should practice meditation. With that the tension will come down and people will understand each other well. So that it will reduce the pain, and the harmony will build up. In this way, you will be able to achieve peace in the world.

Q What is the significance of Swamiji’s initiation with somebody and is it necessary for them to have a relationship with Swamiji and God? Is that the pathway?



- SBY He says, it's necessary.
- Q Many people also believe that God is experienced within the. We talked about that today. But must Swamiji or some guru be a guide to open that up in them?
- SBY He says that without a guru they wouldn't be able to achieve what they want. This theory is called by the name of *aham brahmasya* in Sanskrit. So even the Sage Vasishtha, whose name is mentioned in the Ramayana, was a yogi like that. He was considered an *aham brahmasya* yogi. And Vishwamitra, who also comes in the Ramayana, was a hatha yogi. Both of them tried to practice by themselves without any guidance, but they couldn't achieve anything. They couldn't achieve the peace. So finally they had to perform penance, and then Vasishtha obtained the vision of Lord Shiva. So did Vishwamitra. So this is an example, Swamiji says, that you need a guru.
- Q Is Swamiji both a yogi and a guru, then? He has his devotees and relates to them as a guru as well as a yogi?
- SBY Swamiji's answer is that, years, there will be a relation of the disciple and the guru, with Swamiji and the other devotees. But he further adds that he's not going to start a mission. He doesn't have that idea. Instead, the devotees can remain in their own missions, in their own paths and their own lines, only he's asking them to do a meditation of one hour per day. They can remain in their own line and they can do meditation.
- Q So if the devotee does one hour of meditation and Swamiji is not there are physically, the work is still being done? When does one switch to penance? Is that just more meditation? Instead of just one hour, penance is doing more hours?
- SBY Swamiji's answer is, if the duration of the meditation increases to about twelve hours, then it becomes tapas. You will go into a state of samadhi. Then it's called tapas.
- Q Is there a different time period for different people? Do they just set a pace that's comfortable, and then add longer and longer periods of meditation? How quickly can that happened for somebody?
- SBY He says that speed with which he or she develops depends on how much he practices in the interest he has. And he should also have the blessings of his guru. It depends on that, he says.
- Q Which all the people here have received the blessing, in New Mexico?
- SBY That's what he says. You're right.
- Q Now, when Swamiji leaves, people will hear this on the radio or may be read this. ... How would they make contact with him after he's gone? Because after hearing this or reading this, they may have an interest.
- SBY He says it's very simple. It's the way in which you have established contact with Swamiji. In the same way, they also can establish contact with Swamiji.
- Q Is it okay to maybe have this printed in an article ...
- SBY Yes, you have the permission for this. You can also take the experiences of people around here, and you could publish that also.
- Q In the next few years , what does Swamiji see happening in the world? Is it going to get harder and more intense for more people? Is it going to be even more difficult and is it going to be more important for people to be meditating? Does he have any thoughts about what's going to be happening?
- SBY Swamiji's answer is that after the Third World War, the world will become better for people's lives. Until the Third World War commences, this fighting, this trouble, this struggle will go on.
- Q So Swamiji says there will be another war?
- SBY "Yes."
- Q Will that involve many countries? Will it be a nuclear war?
- SBY He says, yes, it's going to be a nuclear war.
- Q What should we all do? Is there something we can do and have the blessings to move through that?
- SBY That's the very purpose for which Swamiji has come here. He has come here to reduce the tension. That's what he says. If the tension reduces, you could probably preventive the war.
- Q So it's up to us to — How much of an influence does God have through Swamiji and other beings to effect that change quickly enough to avoid the war?
- SBY He says, the part of God will be around ten percent. The part of played by yogi will be ninety percent. To safeguard the people, it is the part of played in avoiding the war. By God will be ten percent. So it is only a tenth part of the action that is played by God. The rest of it is played by the yogi.
- Q What is the difference between God, that ten percent, and the Yogi, that is ninety percent?
- SBY The answer is that as a yogi tries to protect the people and tries to preserve the people, God just unconcernedly (laughter from Swamiji) tries to watch the drama that is happening here. Swamiji says, he keeps the demons on one side and the people on the other side and the deities on the other side. He keeps watching the waters. That as a yogi, he's always trying to protect the people.



Q In closing, is there any message that Swamiji would like to deliver to the people who hear this war to people will read this?

SBY Swamiji wants to say, his blessings to all the people, all the readers and all the listeners on the radio.

Q Thank you. Namaste.

*Although this appeared to be the close of a formal interview, one of the devotees who was a part of the informal group now gathered around Swamiji and me pursued the issue of the Third World War. Swamiji said that the world leaders were in effect inclined to have more influence on war in the people, even the majority. A "Q" designates a third party question or comment from the gathering during the ensuing discussion.*

SBY He says, you try and see, but you have elected a President like that. So what shall we do now?

Q He may not be the majority.

SBY It depends on how you select the people who are ruling us.

Q So like what's going on in the Soviet Union now, Russia.

SBY He says, it's not question of that country or this country. It depends upon the choice of the people. If the people choose well, if the people choose with intelligence, then, okay, you'll prevent the war. Otherwise you'll have to suffer the consequences. If you select leaders who have some interest in the welfare of the people, if you select leaders who are interested in protecting the people, who love people, then you can avoid the war.

Q If there is a war and we have done all we can, that lets save the planet is destroyed or life is destroyed, is there another place where we will do this again? Another planet or another place of consciousness?

SBY He says, the world will not be destroyed. It depends on where the wind blows. What the Swami says, is if a bomb of such a nature explodes, then it depends on where the breeze blows from that.

J. Once the bomb is put — that's your idea, isn't it, once a nuclear bomb is put, the whole world is going to be destroyed? That's what you think, you believe.

SBY Whereas what Swamiji says, if a bomb of such nature explodes, then it depend where the breeze blows from that. Only that part of the world will be affected. The rest of it will remain as it is now. At that time, he will have to save your people.

You understand what he says?

Q Yes.

SBY At that time you will have to save your people, he says. At the time when the bombs of being put during the

war, it is the leaders who will have to protect their people.

Q [Not audible on the tape, nor Jagadish's translation. Recorder apparently was turned off.]

SBY It is the innocent people who will suffer. The same thing will happen again.

Q Aren't there more devotees meditating to help?

SBY See, whether they are devotees or not, It wouldn't matter at the time to bomb is put. They will all get damaged. They will all get destroyed.

Q The physical body, but what is the physical body

SBY Then the spirit will have to search for a new body.

Q Unless you're at peace. If you're at peace and when the bomb goes off, your spirit won't be searching?

SBY Still it has to search for a body. Otherwise where will it go? It's better to avoid the war, he says. We should try to teach these lessons to the leaders, the political leaders, and keep them in proper line. [Jag: And again he takes the example of the epics of India.] He says, it was only Draupadi, a single lady in the whole war of the time, a few others like Drona Acharya, like Duryodhana. Because of these three or four people at that time, the whole world was at war. So that's how it happens. Finally only one or two people who really create that, who are really the reasons for the war, the cause of the war. But so many people have to suffer because of that.

Q Even now it's people and organizations with a lot of money, the industrial/military complex, who have a vested interest in making weapons and war. It's not the masses that want it. It's just a few people right now. The question is, how do we influence them to change? Money is the only important things to them. Money is their God.

SBY So to those people who are now interested in the money and such weapons, to them we will have to teach a lesson. The public will have to teach a lesson. He says, as the tension comes down in the world, their business will automatically collapse.

Q That's why I feel the media is so important — radio, television, Phil. Before, it had other, perhaps less desirable, influences. Now at least some important things are getting exposed. ...

SBY He says, yes, the radio is very important. He also says the process has already started. And then he says it is your responsibility to see that this happens.

Even at the time of the *Mahabharata*, he says, the same type of bombs were utilized.

Q Really?



SBY *Astra* is a weapon that Arjuna had at the time, called *Pashupathasthra*. That *astra* is similar to the atom bomb, he says. But, at that time, he says, the power of the mantra used to do the work. Now it is the power of the *yantra*, or the machine, that is doing it.

There's another point says he says. Those people who could bring the weapon into action also knew how to take it back. They also knew how to dissolve it or how to notify the effect of the bomb. But now we don't know that. We don't know how to take it back. We don't know how to nullify its effect. This is the difference between them and us. They can explode the bomb, but we don't know how to take it back, how to dissolve it.

Slowly now, if you reduce the tension and then you inform people about these matters, this tension will come down. And then people like Bush will also go down.

Q I'd like to get my wife to meditate an hour a day. If I can do that then I can work on some of these other people.

SBY He says Swamiji will change her. No problem. "**No trouble.**" Slowly he will bring her into this line.

Q Okay.

SBY What he says is here is an experience. You have seen that when such people are changed into this line, they will come into it so hard and fast that you will start objecting to that. This is his experience.

There are a lot of devotees of Swamiji like that.

Q This is already a tough tapas. If it gets any harder —

SBY Swamiji, he is again assuring you that he will change her. He will also cure her.

Q The asthma. Thank you.

SBY Anything else?

He wants a party now.

Q Okay. We'll turn this off.

[the end]