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Om Shri Shivabalayogi Maharajaya Namaha

TRANSCRIPT of CONVERSATION
with
His Holiness Shri Shri Shri Shivabalayogi Maharaj

LAS VEGAS, NEVADA
VIDEO TAPE RECORDED
April 16, 1991
“Jesus, Yogis & Spiritual Leaders”

*Video tape recorded at the house of Dr. V. A. Ram in Las Vegas, Nevada.
Swamiji's interpreter is D. Jagadish Kumar (“J”).
Comments by Swamiji himself are in **bold italics**.
Comments of the transcriber, Tom Palotas, are in brackets [].
Major portions of the video tape was edited to make the program entitled,
“Jesus, Yogis and Spiritual Leaders”*

[personal; about a woman's son in India, not transcribed]

D So we'd like to know what's the best way to meet together to worship, bhajans, with Swamiji's blessings.

SBY He tells you that you should try to meet once in a week. Wherever you meet, you should have the first one hour of the program for meditation, followed by bhajans. If you do this then everything will be fine. He says that's all the program. That's all you need to do.

Anything else?

D Many people here have practiced Transcendental Meditation. That technique is one of taking a sound and then letting go and moving inward. Swamiji's technique is to focus [between the eyebrows] in this area. I was wondering if maybe Swamiji could talk to us a little about the difference between the two.

SBY He says that method is you keep saying “so hum,” the sound. And then while doing that you also concentrate on your breathing, the way you breathe, take in the breath and breathe. So if you do that, he says, it's very difficult to [reach] samadhi.

Now he's asking you, because you say no, he is asking you what is it that you do.

D We are given a sound. It might be called japa, mental repetition of a one or two syllable word. And then we're instructed to . . .

SBY He is telling you to do that japa. After that do the meditation that Swamiji has taught you.

D What I was thinking about is that in Maharishi's technique, we can transcend and experience the absolute. Is the goal of Shivabalayogi's technique the same?

SBY He says no. Transcending yourself is not the goal he says. It's not that you just forget yourself. He is asking you if you have reached samadhi in that meditation, have you reached samadhi, have you achieved samadhi?

D Maybe once, but not perfectly.

SBY He advises you to do whatever you are doing now, followed by the meditation he has taught you. If you do that, he says, you will get in samadhi.

D I know, I have been doing this for twenty years with Maharishi, and I want to get moving.

SBY He says well, if you now want to come up, whatever word you use, he says he shall support you. Give you the necessary guidance required. He is asking you to practice.

D Please ask Swamiji if “tapas” is relegated only to meditation, or, because that is penance, right, or can one's job be also a form of tapas?

SBY He says tapas is meant for the soul. Whereas the job that you are doing is for your physical body. It is for your stomach. It's to feed you.

D I meant that if it is a difficult job, can you sort of offer it as tapas. [Let's say] you do a very difficult job, that is physically difficult, mentally, psychically difficult. Instead of getting another easier job. And you offer this job, accept it and offer it as a form of tapas. I know you have to feed yourself. Can you offer it as penance?

SBY No. He says that will become practice, but that will not become tapas. He says you will get a lot of experience out of that, but it will not become tapas.

D Tapas strictly on meditation only?



SBY He is asking you if you start swimming in the ocean, and still say it is tapas, what do you say about it?

D I just wanted to . . . Catholic upbringing. One takes a view of things. It's considered penance. You hear what I am saying?

SBY He says you have to undergo difficulties. But that is only to gain experience. Tapas is different, he says. To gain strength in what you are doing, you have to undergo difficulties. He says whatever may be the difficulty in the job, if you do it you will learn sacrifice. But that does not become tapas.

D I suspected that. I just wanted to clear . . .

D Is tapas after samadhi only?

SBY He says when you get samadhi, when you get into the state of samadhi, then the tapas starts.

D I have questions for several dealing with world events. Mainly one would be from myself and friends here research on the Antichrist. And we look at this, or at least I do, like a puzzle and try to put the pieces together. And although no man shall know the day, you know I feel possibly we may know the decade. Is the Antichrist to be on the scene anytime soon?

SBY He says because you are not using your intelligence, because you are not intelligent enough, those people are doing that to you. If you are all right, how can they do it?

D People who are running this thing and trying to direct us that way?

SBY Because you cannot work with each other, you cannot go around with each other, they are trying to utilize that.

D Then our righteousness, they cannot manipulate us, if we are established in that rightness, that righteousness.

SBY He says it's not the question of righteousness. He is looking at more from the angle of unity. He says you people quarrel amongst yourselves. You criticize your own religions, your own lines. This gives them the strength to break you down. The more you create problems for yourselves, among yourselves, the more you go down.

He tells you that if the pope himself tries to bring himself to the righteous path, the right path, then nobody else can do anything about it [i.e. any Antichrist]. But he himself is involved in a lot of politics himself, he says. That's the reason you're getting affected.

He's telling you again that you ask him freely whatever you have in mind. He'll answer your questions. You need not have something inside and ask something else outside. He's answer your questions freely.

D Some people in this town, we are aware of what they are trying to do. They want to create a new world order with a one world economy, a credit-debit system that they will control, all buying and all selling. And we have gone out and tried to let people know of this. But we find there is a resistance among our fellow man to want to listen. And what we would like to do is find some way to get them together so we could resist, resist their control if they are planning this.

SBY He says that thing what you are talking about, the debit and credit and the same world economy and all, that is something social. He is not in any way connected with that. He is a spiritual man, he says. He is not a social man, and he is not a political man to discuss this. That's a political affair.

D My feeling is that if we can become more spiritual, we would help handle that affair so that this calamity may not happen.

SBY Yes, that is right, he says.

D Did you ever meet Swami Mukhtananda?

SBY He says it is not necessary for him to meet Mukhtananda. He is a spiritual leader whereas Swamiji is a yogi. Mukhtananda is a spiritual leader whereas Swamiji is a yogi. All the friends of Mukhtananda had come to Swamiji. They have met Swamiji. All the devotees of Nityananda, they have all come to Swamiji.

D Can I ask Swamiji if my spirituality actually comes from a star system called Sirius?

SBY He says it keeps coming in different ways, if you practice it well. It comes from different types of worlds.

D A collection of other worlds.

SBY "Yes."

D Could Swamiji tell us, whatever _____ comes a yogi, when a person does the tapas or the penance and becomes a yogi, what is it of a yogi that could understand help us know what a spiritual leader is. What is it of a yogi that makes him a yogi, as opposed to a spiritual leader?

SBY He says if you look at Mukhtananda and his guru Nityananda and also the modern leader that you have now, you will understand what the difference is. Who is the modern leader? You will understand everything by looking at them. Who is doing the management now? He is asking you to keep all three pictures, pictures of the people I mentioned now, inside of you. And then you will understand what is the difference. He says Nityananda was a yogi. Mukhtananda was a spiritual leader. And the people who are now working, who are in the management, they are the modern



- leaders. If you look at them you will also understand, very clearly.
- D Swamiji, if we meditate faithfully every day, is there any guarantee that we will reach samadhi in this lifetime?
- SBY "Yes." He says he gives you the guarantee. If you want to learn, if you learn it, he himself will teach you that.
- D I've experienced with Swamiji a beautiful internal experience of things happening by themselves. I know Swamiji [is giving] his blessing. Perhaps Swamiji could say what it means for us to meditate, yet he, this is what I said at the intro to the programs, that he would guide us in the meditation, he would deepen it, he would move, even in the book it said the eyes may move adjust themselves. So the whole idea of Swamiji guiding us without us even talking to him because he is not here, the inner guidance. Is that with all yogis, that's a power of yogis?
- SBY He says yes, they do come in their astral bodies and they help you. They guide you. All the yogis do that. When he says the astral body, what he means is the minute [*i.e.* small] body.
- D We hear the minute body to be the super causal or the soul body. Other terminology.
- J What he says is *sukshma* is minute. So he calls it the *sukshma sharira*. It is the minute body.
- SBY He is talking about Christ. You have the Christ, right? Now he does appear to a lot of people here and there. How does he do that? It is his astral body is moving, which do that job. He comes to them to bless the devotees, he says. To bless his devotees he appears to them. His astral bodies do that work. He says for a yogi, there are lots of astral bodies, of different kinds of astral bodies. Yogi has them. Through them he guides and helps people
- D The Apocalypse makes reference to Jesus returning to earth for . . . Well, there's a few things in Revelations particularly. One is, rapture for one, and is it rapture when he comes and takes his children and then also at the end . . . And that kind of dealt with that false prophet that I referred to as the Antichrist. A prophet that comes to the world and he claims beautiful things. Many miracles are performed. And people acknowledge him as the Messiah, the second coming of the Messiah. And many people fall into his trap. The people that believe in that . . . What I am getting at is . . .
- J Two things. Be very clear, because I will again translate. So as it is in translation there is some . . . So I don't want you to be further inconvenienced.
- SBY He says if you meditate well, you'll come to know when he is going to come down here, and whether he has already come here. He does say Christ does really come down. Let us say Christ does really come down. Let us say he has come down to you. Will you allow him to come near you? Will you accept him, is what he is says.
- D Yes.
- SBY He asks you, well, if somebody comes and claims he is Christ, he is Jesus Christ, will the pope resign his job and give that to Christ? He says if Jesus Christ himself comes down again, he will have to start his mission in life from the beginning. These people themselves will be his enemies, he says.
- D His own church would be his enemies?
- J Yes.
- SBY He is giving you the example to answer your doubt. He says the place where Christ was born and was brought up, is it Jerusalem? Now who killed him, who got him killed? The people in the same place. So it was his own people who got him killed.
- D I think what Mike is trying to say is that Revelations, the Christian doctrine in Revelations says that Christ will come back very soon, in our lifetime, and destroy all people on the planet . . .
- SBY [interrupts before any translation] Again he is asking the same question. Let us say Christ will come to you, you yourself, and he'll openly show you that he is Christ. You will see very clearly that he is Christ. But will your religious leaders accept him?
- D I would, I think.
- J The question is religious leaders. He is not asking about you personally.
- SBY He says the devotees would be happy. The devotees, they would be happy to receive him. But what about the religious leaders?
- D They'll go to war with him, I think.
- SBY He says the same way that they did at that time. He says, again if he comes back now, that they will again start a war with him, as you said. So it's better that he remains obscure. He doesn't come out. It's good that he remains away from this and then he serves his devotees. "**You understand now?**"
- D His point is that many people who read the Bible and the book Revelations take it literally. There will be a man who was that man who must look like the same man and have the long hair. He will wear the robe and say I am Christ. And therefore there will be another man who was mimicking him who will be that



particular body that says he's Christ again. They are taking it very literally. And I don't know.

SBY He says what's the necessity for him to come in the same form, the same clothes, and . . . He is saying that God comes down here. He comes down in various forms. The same way, well, God himself has come down in the form of Christ, right? So, do know in what form Christ will be coming down? Now did you ever see Christ? Did any of you see Christ? He says after how many years after the death of Christ did Christianity come into being, the religion?

D Three hundred? Constantine?

SBY He says that means that the people who started Christianity, the religion . . . He says if it is true that the religion had started two hundred years after Christ died, then there's no believing that the people who started the religion, they had seen Christ. So they wouldn't have seen Christ, right? So it is only out of their imagination that they drew pictures of Christ.

D Well, the records, the Dead Sea scrolls, records in the Himalayas in India where Christ studied.

SBY He says yes, and he has already told this answer to people who had asked him questions and you can also find it in the new book, that Christ had done penance in India. He also had done the penance for twelve years. What Swamiji says is he had undergone training, in the sense he has done the tapas for twelve years, so as to serve the people. But when he came out to serve the people, he was killed.

He is asking you the question. These people have not even seen him. They don't know what his form is or how he will appear. So how are they saying that this is the form in which he is going to be born again? Do you really think that he is going to take the form of a pope? The same dress that the pope wears now, do you expect Christ to wear the same dress?

D I understand what Swami is saying, but what the scriptures say is that there will be a man that mimics him and says he is Christ and sets up this around the world.

J Now you are asking a different question. That's why I asked you to be very clear.

SBY He is again telling you, he is assuring you that you can ask your questions freely, OK? And he is going to give you answers openly and very clearly. So do ask him the questions, please. You need not have the doubts.

He tells you that you should not bring him politics. As long as you don't do that, he is open to you.

He is trying to tell you another point. He says Christ is in the form of a yogi. Whereas the pope now he's in

the form of a policeman, a security man. His dress and the way he looks, it's a uniform. So now he has made a statement and he has given you a point. He wants you to explain this point. And if you can't, then he says he will do that. Take your time and then you tell the meaning of this. Try to look at the attire of Christ and the attire of the pope now, the traditional attire of the pope. Whereas the attire, the dress and the form of Christ is that of a yogi, the attire, dress, the behavior, and everything else of pope is that of a man who keeps the law of the king? What he means by police is, you understand, eh? A man who controls the law. So you go and then you try to interpret this. You try to give the meaning of this to him. And if you can't, he will tell you the answer to this. He is interested in this point. He is asking you to tell that. He is saying that a lot of people here, many of you could answer this.

D I would say that the pope is considered a spiritual leader, and Christ was a yogi.

SBY He tells you to look and find out how a Roman policeman looked say two thousand years ago. You get the point?

D You compare that with the pope?

SBY "Yes." He tells you that the uniform or the dress that the pope wears now is not that of the devotees of Christ. It is of that of the representatives of the king at the time. He tells you that what actually happened is this. That after Christ was punished the people of the king, the representatives of the king, they had taken the cross into their hands, then they went around the city and the roads trying to tell people that all traitors will get the same treatment on this cross as Christ had got. This was a warning and a threat to all the people there in the city.

The worship that you are doing now is more related to the king and not to Christ. You're not worshipping Christ, he says. You are following the orders of the king.

D How many fully enlightened masters are there on earth, such as Swamiji?

SBY He says there are a lot of people like that.

D Fully enlightened?

SBY Yes.

D American masters?

SBY He says there are people in America but they won't come out. They won't expose themselves. He says they are among the red Indians. They are among the natives of this land, the red Indians. And they won't expose themselves.



D To their own natives, to their own tribe perhaps? Will they expose themselves to their own tribe?

SBY [interrupts before translation possible] He is telling you that when there is a point being discussed, you should not break there and go into a different question altogether. That way, what we are discussing now will become useless. He says we are now talking about Christ. We are discussing Christ. He says you should understand this in detail, about Christ. He is asking you to talk about Christ now, to discuss Christ. After it is over, we can take up another subject, he says.

D Related to Christ, as Christianity has taught. It always teaches that, the majority of the Christian teachings are [sic] that the only true path is Christianity. So by that teaching, somebody like Swami wouldn't be a true path. I'm just saying that that's the way Christianity has taught. I just wondered, I'm sure he knows that, but I am just wondering what he would say about that.

J About what? I didn't get the word here.

D Christianity says it is the only true path.

J Which is the only true path?

D Christianity. And I am just wondering what he says about that. The way Christianity is taught, it teaches that it is the only true path.

SBY He says not just Christianity. Every religion says that it is the only path to God. But he says, yogis don't say that. Christ himself had not said that.

D Christ said I am the way and the light.

SBY [There was no translation.] He says no that's the actual point. We are talking about the pope, the Christ. You left that, he says.

D I'd like to ask if Swamiji feels that the pope is not spiritual and is very political, rather than being a holy man.

SBY He says well, he's ninety percent political man. He says that's the reason you are being hard hit by what's happening now. He says you are being affected now because of this, this is the reason. He says right at the beginning of this discussion itself he told you that it is because of the pope that you are being affected. He is telling you that if you speak to him, speak to the pope, or in some way control him, and see to it that he does not go into politics, but he stays in devotion, then you will all come into the right path. You will be saved. And he can also serve the people, he says.

D Is Christ the atma?

SBY He tells you that Christ is a yogi, and a yogi has a number of souls, not just one. He has a number of atmas.

D A super soul? He talked before about the small form. Is there an atma that is a huge form, a large form?

SBY He says, the atma, the soul is much, much smaller than the minute body that he mentioned earlier. But it can take any form that you would like it to take, either a big form if you want it, or a very small form.

D When a yogi has many souls, can they all be in a physical body at the same time? Therefore, a yogi can be this yogi and this yogi and this yogi and maybe even this yogi this yogi but maybe here he is not a yogi?

SBY "Yes. Yes. Yes, yes." He says they also could be related to the others. One of those incarnations, one of those forms, the physical forms, could be related to the other physical forms also.

He gives you the group for that. He is giving you the example of Rama and Parashurama, the man with the ax. You read the Ramayana you will come to know that all of these two are the forms of the same soul, that is Mahavishnu. These two are related to each other. They used to fight each other. He says Parashurama showed a lot of ego. Rama had to take over all his powers. This is the history, the historical evidence.

He is giving you the example, the other example of a number of yogis together. He says Hari Das, Tulsidas, Namdev, then Ram Das, and also Shivaji, all these people were born in the same time. They lived at the same time, although their soul was one. He says Shivaji had become an emperor. All the others had become yogis.

D Is it correct to say same atman and many souls, or one soul and many atmas?

J How do you want me to translate "atma" to him? See I have been saying "soul" is "atma."

D Then what is jiva? See there's a term. Sometimes I feel an atma is soul when the soul is awakened to its higher self. And then when the soul is not awakened . . .

SBY "In English soul, in Telugu atma." He says in English you call it the soul. In "Sanskrit" Sanskrit, we call it atma. They are the same, he says.

D Then atma and jiva are the same.

SBY They are the same, he says.

D But the jiva can become . . . Then when we think of a man who is not enlightened, like myself, if I were to become enlightened, does not the jiva, or the soul . . .

SBY [interrupts] You use only one word, and don't keep saying jiva and the soul.

Let's say Swamiji enlightens me. My soul then changes. Does not my soul become a greater soul or



- somehow there is some freedom or some identification with pure consciousness or Brahman? See I have the understanding of the soul changes, it becomes absolute.
- SBY He says no. The atma or the soul doesn't change. Whatever was microscopic, as I was telling you, minute, that grows up. And then you become a yogi. **"Understand now? No understand?"**
- D Not entirely, no.
- SBY Swamiji is also a man like you. How did he become this now? How did he become a yogi?
- D My understanding is from tapas, from samadhi . . .
- SBY [interrupts] You do that then you also will become a yogi.
- D What if I do not do tapas, and then one day, some way, because some great man came, because I was devoted to a great man like Nityananda or something. Say I don't do tapas. Do I become enlightened?
- SBY He says when you become enlightened, you will do tapas.
- J See there is a difference. What Swamiji has achieved is self realization. Are you trying to use the same word for both? So a yogi is a self realized person. He is not just an enlightened person. So when a man gets enlightened, he starts doing the tapas to realize himself.
- SBY He gives you again his own example. He was just a normal kid like any of us. But he went to play there, while he was eating the fruit, he had the enlightenment. Then he started doing the penance. Now he has become a yogi. So that is the meaning of enlightenment he says. He says not everything is enlightenment. All that you see that you think is enlightenment . . .
- He is telling you that if you sit in penance, if you start practicing penance, then you will get into samadhi. And when this samadhi stays for an extended period, something like twenty-four hours a day, then God will come down to awaken you. That will be self realization. So then he appears to you, when God appears to you, in front of your eyes, that is the siddhi. Now that is the qualification. You have then finished your penance successfully, that's what it means.
- You should not fail in that, he says. He says in the final stages, some people do fail.
- D When Swamiji became enlightened, was he not chosen by God to become enlightened?
- SBY He says you'll have to ask God whether he chose Swamiji. Because he doesn't understand why he has been chosen. [laughter] He was a naughty boy. As a boy, he was very naughty. He doesn't understand why he has been [chosen to be self realized].
- D Not everybody can be, right?
- SBY Not all of us can do the tapas. That's why he was chosen.
- D So not all of us here can do this.
- SBY If you want to do it, then he says he will make you do it. He is ready to make you do it.
- D I want to do it.
- SBY He says well if you wish so, before he leaves this place, Las Vegas, he can make you sit in tapas. He is saying that you should not run away, until the next twelve years.
- J Tapas means it has to be done for twelve years.
- D I would like to talk about balance. How do you balance a job, and a family, and a spiritual life, and then make progress in the spiritual life.
- SBY He says if you continue doing your duty, just keep aside an hour a day for meditation, and do meditation in that one hour every day, you will balance it. He says the rest of the twenty-three hours every day, you do your work. Just set aside a single hour to do your meditation. That is enough. You can balance that, he says.
- D If you do an hour a day, it says in the instructions that you should consider increasing that. So if you just do an hour a day, does that mean you will never achieve samadhi?
- SBY He answers like this. He gives you two points. You just let us say both the points.
- What he says first, automatically the time will grow. Again I insisted and I asked him that if you keep doing only for one hour, will you not get into samadhi? He says once you get into samadhi you won't have the concept of time. So you wouldn't know whether it is an hour or what.
- He says you do get samadhi if you do only for one hour. You do get into samadhi. But once you get into samadhi, you'll lose time. You wouldn't know the time.
- D And then what happens to your other responsibilities, your duties?
- SBY Well, he says, your husband is not going to keep quiet, he says. The actual words that he uses is that your husband will start kicking you.
- D I work at one of the hotels on the strip, and my job is extremely stressful. I am unable, or it is the most difficult thing in the world for me to concentrate on a



mantra. It's like what Sai Baba calls having monkeys in your head. I don't seem to be able to divorce myself from my job into my personal life easily. And therefore I can't concentrate upon a mantra. Is it ever possible for me, does he know any way I could possibly do something to take my mind . . .

J I do not understand what your job is. Could you explain a little more so I can translate for him?

D I am a photographer. I deal with people, person to person, and that is very, very difficult, particularly in a casino. It's extremely difficult and very, very stressful.

SBY He says actually in fact for you it should be much more easier to concentrate. He says you have seen everything there is to be seen in this world, in your job. So having seen all that, you automatically get detached from the world and you feel like doing more and more meditation. Your mind suits to that much more easily than anybody else. Because you have already seen what is to be seen in the world.

Well, he gives you another example. Let us say we train people in meditation, trying to give them a lot of discipline and keeping them under control. Let us say this girl has said that she wants to do the tapas. Let us say we control her very much and keep her in a very disciplined line. Then after some time, even if she sees, let us say single as she was, something in the outside world, she will get attracted to him very fast. So it's much more easier for a person like that to fail. I mean the chances of a person who is under rules to fail are much more than a person who is free.

He is giving you another example that he had come across. I think two years back, a man from America had come to India, to his ashram, to do penance. And he was doing it very well for about two years. Then in the final stage when he was in the ashram he was doing it almost for fourteen to fifteen hours a day, the practice, the sadhana, the meditation. And he was in samadhi for such a long time each day. He had come to such a stage. Right at that stage, two girls from England, from London had come there. Well they distracted him. Now he is off the path. So he was sent back. He has returned to America and he is now doing a job. Actually all the people of America were very happy that one of their fellow men was undergoing tapas with Swamiji. They were so proud of him. Now he has lost it.

So he says if the person doesn't have control over the mind, this is what will happen. If you have control over the mind, then nothing will happen.

D But wouldn't samadhi be more charming than a woman, to a man once he's touched samadhi? Maybe he had some unfinished business . . .

SBY Hundred times more.

D Maybe he had something to finish in his life before he went on to meditation.

SBY It's nonsense, he says. Once it gets disturbed, it's very difficult to again achieve that steadiness. He tells you that it is the duty of the guru, in that person's case it was his duty, to see that this does not happen to the devotee, until the last stage. So, even at that stage Swamiji had actually called him and told him not to meet people, not to get involved with anybody else. And then Swamiji had to come to America for his tour. This happened in the ashram. Those people spoiled him in the ashram.

D Was he supposed to have for twelve years meditation?

SBY He says after he did that he didn't speak to Swamiji there. He came here and then he asked Swamiji for forgiveness. So Swamiji told him to be in this line for some time, and that he would take him back after some more time. So that's what he told him and he let him _____ .

He says at the time your mind should be stable. It should not become unstable. Just like this lady has said, you should not allow your mind to get disturbed at that time. If you don't allow your mind to get disturbed, then very soon you will have the darshan of the Lord. You will be able to see the God.

D Would at that time tapas start, or could the person not go through tapas? Well he was there for two years doing penance. And very soon he would have seen God. Could he at that time choose not to do tapas at that time or is it automatic?

J After the two years you mean. After he sees God.

D Yes.

SBY He says yes, he could stop. It depends on what he asks of God. When he sees God, it depends on what he asks of God. His future life, it depends on what he asks of God.

D So God gives him the choice.

SBY Yes.

D What exactly is karma yoga?

SBY Whatever you are doing now is karma yoga, he says.

D I thought it was mostly devotion, helping other people.

SBY He says well, you thought it was devotion. You did that. You did your duty. You did not practice. You didn't do sadhana. So it has become karma yoga. Whereas if you practice, then that will become jnana yoga.



D Could it be said that there is some particular quality that is most important for the spiritual aspirant to have? Or certain qualities that are most important?

SBY No. If you do practice, that is enough. If you can control your mind, that is all that is required. If you keep your mind, the certain qualities will be required. Those qualities themselves which will themselves lead you astray. So what happens, when you are practicing, practicing the meditation, you keep getting the thoughts about trying to check whether you have the right qualities or not, all the time. So you keep getting the doubt. You won't be able to do your practice.

SBY I'd like to ask if, say Brad and I as householders wish to become self realized, or to eventually go into tapas, then we would have to give up the household relationship, or give up our relationship?

SBY He says no, you don't have to. What he tells you is as you keep practicing, automatically you will get a detachment. Then you will go into samadhi. After the samadhi again, you can again join each other, he says. You can still love each other, he says. Let us say one of you is doing the tapas. The other one can serve you. And if this one does the tapas, then the other can serve again.

This we have seen it in the history. The great sages they used to do this, he says. It's not written down that you have to leave each other, anywhere. Neither does he advise you to be separate from each other.

Let us say Brad starts doing the tapas. You could do service to him. Then when you start doing tapas, he could do service to you.

D Then I wouldn't have to work!

SBY He says if you stay in samadhi, if you do tapas, your food will come to you by itself, automatically. You won't have to work for it. You won't have to do the job.

Well, he is asking you to start. He says he shall give you all the training that is required. He shall see to it that you will have the darshan of Christ.

D I am reading his [Swamiji's] life history, so I will pursue this.

SBY He says the more you pursue that line, the more he will encourage you, the more he will support you.

D Swamiji I believe has blessed me with an experience that I would like to bring up. Perhaps for clarification, or whatever.

SBY Yeah.

D I find that there is a different experience in me, a consciousness that I . . . I'm choosing the words as

best I can, not knowing exactly what it is. Perhaps Swamiji will help me understand.

SBY He is asking you to say it quickly, he says. You always take a lot of time.

D I am experiencing what I call identity. Whatever it is that I identify myself to be inside, is changing. I experience a love inside me that I know is a higher love, that is teaching me through ego, reducing ego, or maybe even moving ego in different ways. But it's like an invincible power that doesn't come from what I've always considered myself to be. And I'm curious to know what Swamiji would . . .

SBY He is asking you to keep that in mind and do good practice.

D With regard to avatars, Sai Baba, Satya Sai Baba, and also Maha Avatar Babaji. What their purpose is and how that relates to what Shivabalayogi, Shri Kalki [?]. Haidakhan Babaji.

SBY He says well, I asked him the first question that what's the purpose of this avatars and maha avatars, he says you mentioned the name of Satya Sai Baba, an avatar. He asks you to ring him up, to call him and ask him what your purpose is. You could ask him what avatar you are, and he himself will let you know. He will explain it to you, he says. He is the avatar of Shirdi Sai Baba. He is the incarnation of Shirdi Sai Baba.

When I again asked him, Swamiji he is asking you to relate them to the Kalki Avatar that you had mentioned earlier . . .

He says the Haidakhan Baba that you mentioned, that man was a great yogi. He had done a lot of tapas and he was doing tapas. On his name now another person has come up and he claims he is an avatar of Haidakhan Baba.

D What he's asking is, is he a yogi like Shirdi Sai Baba or different? Is Haidakhan Baba [the same as] Maha Avatar?

SBY No. He says there is a lot of difference between an avatar and a yogi. Shirdi Sai Baba was a yogi. Sathya Sai Baba is an avatar.

D So Babaji who was Paramahansa Yogananda's . . .

SBY He says Paramahansa was a spiritual leader. Babaji was a yogi.

D I've read in Yogananda's book that Yogananda said that Babaji was Maha Avatar.

SBY He says later on, the people like you, will all join together and also write about Swamiji saying he is a maha avatar. That's how it happened. He says the Yogananda out of devotion to his guru, he has written about Haidakhan Baba as an avatar.



D Why do avatars not have to do penance? And do they have, are they similar to yogis, are there yogis, like Sathya Sai Baba therefore . . .

SBY [garbled question; not translated] He says Sai Baba is alive now. So if you have questions you can go and ask him that. You don't have to ask him [Swamiji]. Because the boy had asked him something, he has given a reply, that's all. Such questions should not be asked of Swamiji and you should not criticize anybody like that. It's a nonsense question.

He says he is here, Swamiji is here, to support everybody. He is not here to criticize anybody. He says if he starts criticizing another yogi, or another spiritual leader, or another avatar, he himself will turn into a spiritual leader, rather than be a yogi. A yogi always supports everyone else.

He says you should not ask him such questions. He says you ask him questions like you have asked him about Christ. He has answered your questions. You asked about Yogananda. He has told you about him. But you should not ask him questions about the spiritual leaders. You should not ask him about the modern spiritual leaders. It's not good for him to talk about them now. It will be like he is doing injustice to them. "Understand now?" What he actually said was, I will try to correct myself, he will be doing injustice to the people.

Whatever doubts you have in mind, you ask him that. But don't ask him about the other spiritual leaders. You ask him about your doubts, and he will answer your doubts, about meditation, about devotion, about the ancient sages.

D Swamiji, I have found in my life bhakti, devotion, very beautiful. It moves me more than anything. And that's one reason I wish to visit you in India is because of the love and the bhakti that I feel.

SBY He warns you that you have to keep the same mind, the same kind of devotion, even after you come to India. If you leave this and then you catch hold of a girl . . . [laughter; some present mention 'or drugs']

He says here you already collect a lot of people in the foreign countries you have visited [?]. Then the people tell him when they take the drugs, they feel like they are in heaven. So that's what they tell Swamiji. He says if you take drugs you will not be able to do meditation. He says the intoxication that you get out of the meditation is about a hundred times more than the intoxication you get out of the drugs. He says by taking drugs, you won't be able to see God. You will not be able to meditate and your body will get spoiled, it will get hurt. Do you understand that? "Yes."

If you agree with this and if you stay in this line, he is ready to give you as much support as you need. This is advice from him, he says.

D What if in the past one had taken drugs, and is not now for a number of years. Can you still meditate?

SBY He says he can change them. He can also change those who are taking drugs now.

D I don't know if I got my answer there. If they had taken drugs, but then had cleaned, you know, sober, and now chose to do the meditation. Because they did the drugs long time ago, can that still block them now?

SBY No, it will not be blocked. It will not be a block to him, or ____ that he will not go near that again. He shall no return to the drugs once he gets into meditation.

D I suffer from multiple health problems. Is it best to get into the meditation and forget about the traditional doctors?

SBY He says if you do meditation, gradually all those illnesses will go away. You will be cured, he says. You have to practice every day.

D Will Swamiji help us personally to enlightenment?

SBY "Yes." That's the reason he has come here, he says.

D If one were to meditate for two years, say, were to take drugs, would all he had done in the past be lost?

SBY It depends on whether he falls from that line, he remains in that. If he does not fall, then it will not happen so.

SBY What's the need for him to take drugs?

D No, just curiosity.

SBY What's it necessary to take drugs? You know that it is bad, right? What's the necessity of taking it? He says that's an intoxicant, and intoxicants like that are not good for meditation. They will not help you in meditation.

Whereas now the spiritual leaders are giving people these drugs, or these intoxicants, and then making them sit in meditation. He says he has come to know of this fact from other people. He says the people who teach Transcendental Meditation, they themselves have told Swamiji that they give drugs, or they give the intoxicants to people. He says in England, these people had brought the medicine, the drug, to Swamiji himself and asked him to bless it. He says that he asked them, for what do you use this? Then the person answered that the people who taught him Transcendental Meditation had given that to him. And he was told that if he takes that he will have good



meditation. It happened in England, he says, and he had to pay a hundred dollars for that.

D Ayurvedic medicine?

SBY He doesn't know. If you take medicine, can you do meditation? Does it help you? He is asking you to answer that question. He says you yourself are a teacher, right? He is asking you to say. Again he is telling you that in England, they are giving each person two bottles of that. And they take hundred dollars for that. The price of that is a hundred dollars. And they are also telling people if you take that you will get good meditation.

And he says if you want, he will give you his address. It's a proof. If you come to England he will show you that person. He didn't know that this was happening. So he himself was surprised when this was brought to him.

He says when his nephew came to Swamiji again later on, he scolded him a lot and sent him back. He says, he was referring to the nephew of Mahesh Yogi, his sister's son. He says when that person, Maharshi's nephew, when he came to Swamiji's ashram in Dehradun, Swamiji scolded him a lot. Also his brother came to the ashram.

D Is it ayurvedic medicine? I know they sell ayurvedic medicine.

SBY He says how do I know? They say it's a medicine. They say if you take this medicine you will get good meditation. Then the question Swamiji asked is what's the relation between the medicine and the meditation? They told him that you will get good samadhi if you take this medicine.

D I think that theme is carried out. From my understanding it's ayurvedic medicine. And they say it helps the body. And I think they do say it'd be good meditation.

They call it [amrikalosh].

SBY What's the name of the medicine? He says along with that, they are also giving some pills which are black in color. What pills are those?

D This I haven't seen.

SBY He says there are two bottles of medicine. He says he has seen the bottle of the _____ [amrikalosh]. They have come from India. He knows that. But besides that there is another little black pill that was being given.

D I think they have many items now they sell.

SBY He says as long as they say it's a medicine, it's for the body, it's for healing, then it is OK. But they had mentioned that it helps the meditation, it helps the

samadhi. That's where he disagrees. So he asked them the same question, what's this black pill. And they would not answer him.

So when he heard this, he says he scolded, he reprimanded Maharshi's brother and his nephew a lot. He told them that the line of devotion will get spoiled because of what you are doing.

SBY He says they have also come to him to learn the kaya kalpa. It's the process of rejuvenation. So they came and they asked Swami for that. So he told them that this medicine, this kaya kalpa, is not for business. Only out of devotion you can do this. So he told them that and then he sent them off. He didn't tell them the kaya kalpa. He did not teach them the kaya kalpa.

D They wanted to use it in their business?

SBY He says you wouldn't be able to do kaya kalpa, and whatever you do is not kaya kalpa. He says the person will have to stay in dark room, totally dark room, for forty-five days. And you should know how to prepare that medicine. Only then you can do the kaya kalpa. So he has that medicine. He knows the procedure and all. They had come to him to ask for that, but he refused to give it to them because they would do business with that.

D They wanted to put it with their other items so they can sell it?

SBY It's not a thing to be sold, he says. It cannot be sold. For the kaya kalpa you have to be in a dark room for forty-five days and you have to take a lot of training for that.

He says he didn't give that. They ____ him a lot. They took Swamiji to their ashram. Even there they tried to pamper him a lot and tried to take the medicine out of him, but he wouldn't give it. They have also taken him to the Rishikesh ashram. They took Swamiji there, just to extract the medicine out of him.

D Is it the knowledge of the medicine, is that it?

SBY He says the method of preparing the medicine, and also the method of putting the person in samadhi for those forty-five days. That only he knows it. They came to know that he has that knowledge. This knowledge was taught to Swamiji by Tapaswiji Maharaj. That's explained in the book. They knew this and they had come to Swamiji to obtain it from him. They tried to knock it out from Swamiji.

D So one yogi can't steal another yogi's knowledge? Or spiritual leader can't take . . .

SBY He says well Tapaswiji Maharaj had given it to him. He also can give it to another person.



D But they couldn't take it without his permission, as far as mind theft or something?

SBY He says he will slap them if they try to do that. He says if he tries that, then even before he completes the kaya kalpa he will die. He will lose his life. "No chance . . ." He cannot do that. He says because this training has to be given out of love and out of devotion. He says it's not a thing which can be done in business. It's not a common thing like that.

This man Tapaswiji Maharaj, he had been living for a hundred eighty-seven years. So he used to do this kaya kalpa and he used to rejuvenate himself and used to live for a longer time. So he had also taught that to Swamiji. Swamiji himself had done it.

That had come in the newspapers there, that Swamiji had done this kaya kalpa. So they saw that news and then they had come to Swamiji to take it from him. They had come to his ashram in Dehradun, in the foothills of the Himalayas. Then they also took him to the Rishikesh ashram. What's the name of the place? It seems they had an underground room for that. They showed Swamiji the underground room and they told him, what do you call it, the basement? They showed Swamiji and they told him that they would do it in that. Swamiji said that if you would do business out of that, I won't give it to you. If you do it free, then I am ready to give it to you. Free of charge, then I am ready to give it to you.

D There's a Dr. Dipak Chopra who was educated in America as a medical doctor. And he has taken over the ayurvedic things of Maharishi's movement. So they are coming out with these medicines. They ___ it was very important that they get that.

SBY He says there is another person called Balaraj Maharshi in a place near his [Swamiji's] native place which is called Rajamundry. So it is he who is preparing the medicine now. And these people are selling it for money, the same medicine that is being prepared in Rajamundry. That they call as kaya kalpa. Sorry, I am mistaken. What he says is all the ayurvedic medicines that they are selling now are being made by this person in Rajamundry. It is he who manufactures them and the people of Maharshi Yogi, they sell these products. They have a contract with that person there. They are selling it all over the world. He is in the Godavari District.

And then the medicine that he has mentioned earlier which is being sold here, that costs us six rupees in India, which is about a third of a dollar, say thirty cents. They are selling that here for a hundred dollars. This medicine is manufactured in Delhi, New Delhi.

D How can Mahesh Yogi allow this? Or does he not try to control people?

SBY He says he is a spiritual leader. He had come here to do business. He says his guru is a yogi, not him. The Shankaracharya of Jyoti Math is his guru. He says he has learned all that he has learned from Jyoti Math of the Shankaracharya [sic]. The Shankaracharya of the Jyoti Math is a yogi. So from him he learned all this. He has got the training there. Now he has come here and he is teaching you all this. He is not a yogi. He is a spiritual leader. He says the spiritual leaders want all this business.

D How can he reach samadhi and still be money conscious? Isn't it contradictory?

SBY He says he doesn't say that. He did not. You yourself will have to answer that question. If you ask Swamiji what is the answer that he can give you.

D Has Swamiji ever heard of an herb called sola creepa [sp? Should be *amrit kalash*]. It is a native of the Himalayas. It's supposed to cure any kind of illness.

SBY He says well, it's not just that one. There are lots of such things, lots of other kinds of these herbs. And they are not just available in the Himalayas. They are available all over India, in a lot of places. They have such properties.

He says in Karnataka there is an area called the [Bhavan Giri Metha]. That is a hill. In that hill there are a lot of herbs available, medicine herbs. In the forests of the states of Andhra Pradesh and Karnataka, there are lots of herbs. Also in Orissa. He says there are a lots of herbs available like that. And then the person's name who we mentioned, the Balaraj Maharshi from Rajamundry, he knows all those herbs. So he is preparing the medicines and the Maharshi, the people are selling it here.

D I will be coming to India again this September. [Perhaps Swamiji can direct me to a guide to find such herbs.]

SBY He says he shall send you to the Balaraj Maharshi. So he will show you how the herbs. There these people have their head office. It is he who is manufacturing the medicines for Mahesh Yogi's people to sell.

D Well I'd like to go to someone I can trust . . .

SBY He says the Balaraj Maharshi doesn't charge anything for the medicine. He can tell you all the herbs. He himself was trained with a yogi, he says, under yogi.

D I'm so confused now. All this time I thought Paramahansa Yogananda was a yogi.

SBY He says those who get trained from a yogi become spiritual leaders. He says why are you taking the name of Yogananda? What you have in mind was actually Mahesh Yogi, he says.



D No. See his book is *Autobiography of a Yogi*. He calls himself a yogi.

SBY That's what happens, he says. Is not Mahesh Yogi calling himself a yogi?

D I'm OK on this. Yogis did tapas, is that it?

J Yeah, that's right.

D Otherwise, they are just spiritual leaders.

SBY He is talking about Vivekananda. He is spiritual leader. His guru was a yogi.

D What about Lahiri Mahasaya?

SBY "**Yogi.**" He is a yogi. Even his guru was a yogi. They had to do tapas, he says. If you do tapas you yourself will become a yogi.

D What is the role of the ego, in terms of the spiritual leader and a yogi? Does the ego eventually no longer exist when you are a yogi?

SBY He says the difference is that a yogi, he loves people of all religions, people of all lines. Whereas the spiritual leader only takes care of his devotees. He will start criticizing and abusing all the others. He will tell you that if you look at his face then you will get a sin.
"**You understand now?**"

D My understanding is that the ego did not leave the spiritual leader but did leave the yogi.

SBY He says if the ego leaves the spiritual leader, how can he develop his religion? He should have the ego, he says. He says unless he accuses and criticizes somebody else, how will they come to him?

J What he says is unless the spiritual leader, unless he criticizes the other lines, the other paths, the others won't follow his line. So he has to criticize them. He has to say that the other lines are all bad. So won't you please come and join my line.

D A practical question. If someone comes to our weekly meditation who has not met Swamiji, can they come and join?

SBY "**Yes.**" You should not say no to anyone. He says they can do their own practices. They can also do the meditation.

D And then if someone comes and they do drugs, do we just openly accept them?

SBY Well you take him, and you accept him. And slowly with good words and with good advice you ask him to leave the drugs. Whereas if you ask him to get out . . .

[the end of the videotape]