

# The Shivabalayogi Journal

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Dedicated to the encouragement of meditation. Shri Shivabalayogi Maharaj International Trust



## Darshan Conversation: Puja Worship & Homa Offerings

These questions and answers were recorded in Bangalore before Swamiji took mahasamadhi.

Q How do the gods receive the offerings at a *homa* fire? Is it like offering food to the gods for prashad?

*The other day when Swamiji did the purnahuti offering, when he did the homa, you could see how the fire leapt up. That is the way the gods come and accept the offerings. You put paper in the fax machine here and you get a copy over there. How does that happen?*

Q If people in the West are drawn to do *homa*, could they offer their own types of food and prayers?

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

Q When people do *abhishekam* washing of the idols, is it true the gods get happy and stronger?

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

Q When we do *abhishekam* to Swamiji, does the same thing happen?

*You yourself have seen Swamiji taking the bath.*

Q He looked like he was enjoying it. But my hope is that what happens is more than enjoyment, that it may strengthen his body, for example.

*Yes you will get strength. You will go ahead in the line of philosophy. When you perform abhishekam, you get power from the god so you can progress in the spiritual line. It is not that the gods get more strength. They give blessings. The more you do this, the more you get the power.*

Q Will Swamiji be installing Shivalingams in the United States.

*If they like it.*

Q In Christianity, the prayer that we recite is the Lord's Prayer. Is that considered a mantra?

*If it is a prayer then it is a mantra. In whatever language you pray, it still remains a mantra.*

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

*Sanskrit is a language. They can pray in whatever language they know. It is not necessary that they learn Sanskrit. ॐ*

Below: Shri Swamiji performing the *purnahuti* offering at a *homa* in the Bangalore ashram. If the fire leaps up when the offerings are made, it is considered a very favorable sign. Agni the fire god is pleased to carry the offerings to the other gods.



## GLIMPSES OF A YOGI

### “The Life Which Lives inside Stone”

What is a yogi like? Devotees have many experiences and sweet memories, and if we have preconceptions about how a yogi should be, the rich variety of a yogi's being may come as a surprise. The brilliant facets to Shri Swamiji are unlimited, and often He shows us those traits we desire to see: whether motherly, awesome, courteously thoughtful, mischievously humorous, brilliantly insightful, formal, playful or any other quality. Each small glimpse of the yogi reveals some of the delight, wonder, creativity and love that is the divine.

The glimpses offered in this article have to do with Shivabalayogi and the divine beings that live within stone. Shri Swamiji tells us that His astral bodies are working not only throughout the world, but throughout the universe, constantly available for those who call or are in need. He serves not only human life, but all creation, including the spirit life within consecrated idols and some naturally formed stones. In His *Kumar Nadis* — prophesies recorded in ancient times — it is written:

“For this soul there is no family life, wife or children. This world is his family. The people are his children. He will look after all families, throughout the day and night. He will have to look after the life which lives inside stone, and he must give life to the seed which lies in the nut shell. He must look after the soul which lies in the womb of the mother. He will have to give boons to whoever requests them. When the gods get into difficulties, he has to assist them. Even Yama, the god of death who takes away the souls from the body, even Yama has time to rest. But Swamiji can have no time to rest.”

During His 1989 visit to the United States, Shri Swamiji talked about how yogis give life to lingams and idols of the gods. We immediately bought small metal statues of Ganesha and Nataraja and later a Shivalingam carved from a stone found at Omkareshwara in the Narmada River. Swamiji blessed these and in 1991 when he stayed at our home we placed them next to His bed with the hope His presence would add to their power.

Swamiji had called us into the bedroom where He was staying. Although we had been in His room before, when one of the men traveling with Him entered carrying a tray with Swamiji's lunch, we were surprised to notice the man place the plates before the

Ganesha, Nataraja, and Shivalingam and did an *arthi* — burning camphor before the idols. After a short while, he presented the food to Swamiji and returned to the kitchen downstairs. I asked Swamiji why the man had done *arthi*. Swamiji smiled and explained that He never takes food without first offering it to the gods, an offering called *naivdem*. The gods actually come and take the food, Swamiji explained.

At Shri Swamiji's ashram in Bangalore, we experienced the beauty of the daily worship and offering to the gods in the temple. Shri Swamiji had consecrated the deities by attaching an astral body of each god to the carved stone forms. Swamiji knew that being in the gods' presence was important for those staying at the ashram. Among the few ashram rules, one was to attend the *naivdem* in the temple three times a day. The women who daily decorated the deities experienced the divine life which Swamiji had given to the idols: the gods would come in their dreams to give instructions on how they wanted to be dressed and their sanctuaries decorated, they heard the cosmic sound of Om and the anklet bells of the Divine Mother in the sanctuaries, and they would feel the gods' presence silently guiding their work.

Not only was worship a regular part of ashram life, it was an integral part of Shri Swamiji's own daily routine. Next to His bedroom is His *puja* (worship) room with a beautiful crystal Shivalingam and small idols of various gods, including Ganesha, Shiva and Parvati. Here each morning, after His massage and bath but before taking breakfast, Swamiji would do *puja* and offer food to the gods. The sound of a bell ringing could be heard outside indicating that Swamiji was calling the gods. It was in His *puja* room that Lord Shiva and many other gods came to meet Swamiji. He would tell devotees that He talked with His Divine Guru, Lord Shiva, just like the devotees were able to converse with Swamiji.

Swamiji talked about how he is a yogi, and yogis are more powerful than God. He would give us ancient examples to illustrate His point. Yet here was Swamiji offering worship to the gods.

Many of Swamiji's devotees have been profoundly touched by the extraordinary power of the lingams Swamiji installed and consecrated in Adivarapupeta and many other sites in India, Sri Lanka, and Italy. During His 1990 tour, Shri Swamiji was asked whether there were any lingams in the area. Shivabalayogi replied there were many, but people did not know where they were located. Then He said that He had one in the room where He was staying. It was a Ganesha stone He had found earlier that day. This startled many people who had thought that lingams were only found in India.

Shri Swamiji's assurances about lingams in North America are being confirmed by the recent experiences of devotees being led to three lingams, all of them found within the last two years in different parts of the continent.



Swamiji doing abhishekam during the consecration of the idols in Bangalore, August 7, 1987.

A devotee found a large lingam in Minnesota state, buried near the source of the Mississippi River. Years before, Shri Swamiji had asked this man how he would take care of a lingam if he had one. Then about two years ago, while camping in the area, the man saw a vision of a lingam in meditation. He searched the area and, after many frustrating hour, making him doubt the inspiration, he spotted a beautiful large granite lingam, almost coral in color, about eighteen inches tall and twelve inches in diameter. A few months later he received a second vision telling him to return to that lingam and bring it back to his puja room. This devotee is now doing tapas, with Swamiji's blessings and power, sitting in his puja room before the lingam.

A lingam appeared in the sands of a far northern island off the west coast of Canada. While vacationing in the summer of 1997, two devotees came by kayak to this remote place. They were walking along a beach and were attracted to a large stone laying in their path. Holding the lingam was like embracing a long lost lover; one wanted to merge into it. The great stone was too heavy to carry any distance over the rocky beach, so they carefully marked the exact location and, the following day, they returned with a sturdy tarp in

## Glimpses of a Yogi

### "The Life Which Lives inside Stone"

which to carry it. The stone, however, was nowhere to be found. The intervening twenty-four hours of gentle tides could not ordinarily have washed away such a huge lingam. In its place was a smaller granite lingam which they knew was prepared to travel with them back to Oregon. These devotees were inspired to transfer the lingam to Seattle where it now lies in the Shivabalayogi Center for Meditation. During meditation and bhajans there, some of the devotees have been led into its massive dense interior, gaining new understandings as they experience some of the richness of this lingam's being.

Devotees were recently led to another lingam on a beach south of the Monterey Peninsula in California. They had asked Swamiji, present in bhava samadhi, if there was something He would like them to do while driving to Santa Barbara. His reply was "*Go to the ocean.*" The devotees altered their probable route and decided to stop at one of the rugged coastal beaches. There one of the devotees felt inclined to walk away from the rest to pick up unusual stones near the water. Suddenly she knew she had to climb up over some boulders to a small cluster of large rocks. As she climbed up, Shri Swamiji came over her. Barely conscious of her surroundings, her gaze focused on a stone partially buried in the sand. Without a thought, her hands plunged into the sand and pulled out a beautiful stone about one foot tall. With the other devotees, they sat with the lingam for a while to determine if they were meant to take the stone away, and Swamiji swiftly indicated the stone wanted to leave with them. Since then, Shri Swamiji has given instructions on how the devotees could care for the spirits in the stone and they have experienced the light and love through the sacred lingam.

In 1990 when Shri Swamiji was in the United States, He was asked what was the advantage to having a lingam in one's house. He replied, "*If you stay in your house, what happens? You take care of your house. You have lots of spiritual things in your house, blessed vibhuti, rudraksha beads, pictures of saints and things like that. Do you have any experiences with them? You have a lingam, but are you doing puja to it every day, like washing it, offering flowers and food, burning incense and doing arthi? There is no need to do any specific form of ritual — those who are interested will do more puja. You can pray for it, and that would be fine. So if you have a lingam in your house, you will have lots of peace of mind, and peace in your house, and peace in all of your duties every day.*" ॐ



The altar and idols in Swamiji's puja room at the Bangalore ashram. Photo taken in 1995. On the left can be seen several small Shivalingams, including one of crystal. On the right are the idols of Shiva and Parvati.

## SWAMIJI'S AGENDA

an essay by P. N. Murthy, Hyderabad 1984

In Advarapupeta on June 11, 1983, Swamiji said, *"This is my last birth. That is what the nadis say. If anyone writes differently I will not come because they have written it so. Mine is a birth for a mission."*

Has he done everything that is to be done? If so, whatever is done now or is being done refers not only to this age but also to the future of humanity in this creation process. Is Shivabalayogi a milestone in this process of creation?

To answer this question, one must refer to Swamiji's earlier births. Looking at the births listed in the *nadis*, a very interesting aspect of his appearances in the world is revealed. In everyone of his births he essentially has sown a seed and assigned the task of nurturing it into a tree to some one of his disciples and then left. Once when I mentioned this to Swamiji, he said, *"You have said it. Even in this birth it is the same. If anyone wants to see God, he can come to these temples and see God."* [Swamiji was referring to the sanctuaries of Brahma, Vishnu and Shiva in the Bangalore ashram temple.]

*"This is my last birth."* This statement of Swamiji immediately gives rise to questions about his previous births. The *nadis* answer this. However, what are these *nadis*? When asked, Swami said, *"Nadis are records of discussions between maharishis."*

*"But sometimes we do not get the right predictions about some individuals,"* I objected.

*"The reason for that is the fellow who reads them is not sincere. He is interested in money. He reads and interprets in the way you want to hear."* So replied Swami.

The *Brigu Nadis* and the *Kumar Nadis* identify Swamiji's prior births. The list begins with Sanaka, one of the four mind-born sons of Lord Brahma, God the Creator, and include, in order: Suka, Sivadeva,

Jyaneshwara, Jayanti, Tulsidas, Kabir, Rajabhushan, Namadev, Mahadev, Jayachandra, Mahabala, Nityananda, Bhavananda, Sri Chandra, Lahiripathi, Parameshwara Prasad, Ramashastry, Guru Arjundev, Shivaji, Gadadhar (Ramakrishna Paramahansa), Phanimohan Bhattacharya, and now Sathyaraju. This list seems to be too short for Sanaka who, according to *The Secret Doctrine* of Madame Blavatsky, is in primary charge of creation during this eon (*mahakalpa*).

Swamiji told me once that his first birth was Ganesha, the Lord of all the Ganas, controller of all the destructive forces, an unenviable and indomitable task of cosmic magnitude.

There must be a very powerful reason for coming over to the earth so many times. When asked, "How are agents like you sent over here?" Swamiji said, *"We live in our world of maharishis. The Divine calls for a meeting and asks, 'Somebody has to go to such and such a place. Who will volunteer amongst you?' Then somebody like me comes forward. Many do not volunteer due to a dislike for the problems of birth and life on this earth."*

Some births of Swami may appear too common place and simple. However their mission is essentially what Sri Aurobindo says: to inspire silently the soul of the race. Sometimes it may be to decide the paths of action by living close to the common man. Once Swami told me, *"It is to decide the future program, we live incognito on this earth."*

When he was asked about how he came to be born in a remote village like Advarapupeta, Swami said, *"Several people desire good children. Many do not look for unusual children. Even if they desire, it is not possible unless they can bear the power of such a birth. When Christ, Buddha and such people were born, it is said that a great light entered their mother's*

Swamiji's Agenda  
This article is edited and excerpted from a much longer essay by Prof. P.N. Murthy which includes many observations regarding Swamiji's mission. Readers wishing a complete copy may write to the editors of *The Journal*. A donation to cover copying and mailing would be appreciated. Prof. Murthy writes about the *nadis*, astrological prophesies which were recorded in ancient times. *The Journal* will publish excerpts from Shri Swamiji's *Brigu Nadis* and *Kumar Nadis* in forthcoming issues.



## Swamiji's Agenda

womb. Mary and Maya Devi were great ladies who spent their lives in the purest way possible always thinking of God and living in prayer."

H. N. Krishnamurthy, a close devotee of Swamiji, once told me that Swami wants to revive Hindu religion to its pristine glory and purity. When I asked Swamiji about this, he said, "There are many misconceptions about Hinduism. There are many superstitions, blind beliefs and foolish practices which have surrounded it and clouded the Truth. It has been violently distorted by the pundits. This has to be corrected and the True Teachings and its Divine character have to be brought out. Only then the great prowess of Hinduism will be realized."

Someone asked, "Is this not a gigantic agenda?"

Swamiji replied, "Yes it is. For that first this country [India] has to be saved. People must be able to live peacefully. Their standard of living must increase. How can you teach philosophy to those suffering from hunger?" Swami loves poor people. He enjoys feeding them. Sometimes in Bangalore he feeds nearly ten thousand people in a single day.

Swamiji gets upset when something happens to India or he learns that something is likely to happen. During such times he is day and night constantly in the thought of saving the country from catastrophe. He looks like one possessed with anger. One wonders how such a compassionate person can be so angry.

Swami went into tapas during the Pakistan-Bangladesh war. "Nobody should do anything to Bharat. That country should not suffer in any way." The same sentiment I noticed in Swami during the Punjab problem, living closely with Swami. He used to get every report read to him every day. He used to watch television. "Why is this government inactive? People are suffering." His body used to shake with concern. During the Indo-China war in 1962, his skin used to split and blood used to come.

Swami told me several times, "We are the agents of the Divine. All are the same to us. We will not tolerate anybody who harms society and country. This X [identifying a troublemaker by name] should go. People should be free from trouble."

"If people have to change, the minds must change. If they do not change, they must be changed. If necessary, force must be used. Medicine should be according to the symptoms. If necessary, surgery should be done. One should not feel that the body is being cut. Otherwise the rest of the body will be lost."

When Swamiji was asked why great beings who attain very high levels of Divine consciousness are always in tapas, he said, "Firstly for themselves. Secondly for this creation. For this creation to sustain, one needs great shakti. To acquire this shakti, the only way is

tapas." Where is this shakti? "The unmanifest Parabrahman is infinite. This shakti generates in that." Swami also is always in tapas. Even though he appears to be talking to us his subtle body is performing tapas. He once told me when I had been quiet for a while, "Come on, talk. If none of you talk, I will slip into samadhi."

Even though they are immersed in tapas, maharishis have to come down as avatars into the world very often to guide this world in person into the right path. We are even now worshipping many such avatars who have come and gone. "Are they even now residing close to the earth?"

When this question was put, Swami replied, "Each such avatar or what you call god or maharishi leave several millions of subtle powers of theirs while they are on the earth. Their tapas shakti remains on the earth as a subtle force. You can worship them only when such subtle force is present. They do not come down specially for you. The subtle forces fulfill your desires and requests. Now these forces are unable to operate. The reason is the lack of real bhakti."

In the *Kala Jnanam* of Sri Veerabrahman it is written, "When this world is in unprecedented confusion and conflict, suffering greatly, Suka Maharishi will be born on the earth and will free the world of all this." Hearing this, Swami said, "Swami is Suka Maharishi. Is it not so?"

"I am a maharishi. Maharishi is greater than an avatar. So a maharishi does tapas and transmits that shakti to the avatar. There is no necessity for the avatar to do tapas. He gets the shakti from maharishis."

In this incarnation, to which avatar is Swami going to give his shakti? As far as our knowledge goes, Kalki is the last avatar coming for the welfare of this earth. Swami is on this earth now only to give shakti to the coming Kalki. This does not seem to be an unreasonable inference. ☸

[Editors' note: During His visits to the United States, Shri Swamiji repeatedly told devotees that His mission included empowering Kalki Avatar, the last of the major incarnations of Lord Vishnu in this cycle of time. Swamiji said that Kalki was already born in India.]

### Internet Note

The Shivabalayogi web site is at <http://www.shiva.org>. In addition to information and articles on Shri Swamiji, it contains a gallery of color and black & white photographs which can be downloaded and saved. The Shivabalayogi International Trust e-mail address is now at [shivayogi@sprynet.com](mailto:shivayogi@sprynet.com). We welcome your suggestions and requests. ☸

## SILENT WORDS

Swamiji was completing his last four years of tapas when Hindi Master used to arrive at the ashram at about six-thirty or seven in the evening. Kabbe and Rumale would already be there and perhaps with an occasional other devotee, they would enter Swamiji's room and Swamiji would ask them to do meditation.

They turned off the single fluorescent tube light so it was completely black inside. Yet even with their eyes closed, they could see that the room was flooded in light. When they opened their eyes, they would turn on the tube light. Sometimes they asked for Swamiji's permission to stay with him in the Mandir, but he would not allow it. *"If I allow you to stay, I will have to do another twenty years of tapas."*

Swamiji would tell them, *"If you do meditation, you will know who you are and what you need to do."* He asked them to increase the meditation day by day, but Hindi Master and Rumale could do only one hour of meditation at a time. Kabbe was able to keep increasing the duration of his meditations from one hour to an one hour and a half, then two, two and a half, three, and longer.

After meditation, Swamiji would ask Kabbe to describe what he had experienced, and he would describe some communication which he was unable to understand or remember. Swamiji told him that he was getting messages and he should try harder to understand them. But Kabbe could understand the messages only when they were put in writing, as if an unseen Teacher had written them on a cosmic blackboard for Kabbe to read and retain.

Kabbe used to see written messages in his meditation, messages like sayings from the Upanishads. They used to discuss them with Swamiji and on Swamiji's instructions, Kabbe or Rumale would write them down in English or Kanada on scraps of paper. Swamiji told Kabbe that he would get 105 messages. Over the period from 1959 to 1963, Kabbe received some eighty-five messages before he left Adivarapupeta. Examples follow:

Though it is well established God powers are unimaginable. The selfish mind of a man thinks that without him God cannot exist. ॐ

Man forgets God and thinks that he himself is God. This is the beginning of his downfall. ॐ

A man's body is just like a bubble. So long as there is air in the bubble, it is alright. So also, while the soul is in the man's body, it looks alright, attractive like a bubble. So man must try his best for Self realization until he is attractive. ॐ

The man should review daily the progress he makes controlling his own mind through dhyana and think what he was, what he is, and what he wants to be. ॐ



Life is a pleasure to a man who knows what is dhyana. ॐ

In this world the conception of what world is differs from a man to man and time to time. But to a man who knows what dhyana is, he knows correctly what the world is. ॐ

Man should limit his thoughts about himself instead of pointing out others' mistakes. That is the way of real happiness. ॐ

Samadhi is a state of man's mind by which he knows what the real mind is — he masters the artificial mind, body and senses and then experiences real happiness from all these things. ॐ

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*Shri Swamiji keeps telling us that he teaches in silence. If we meditate, he will give whatever directions we need through silent teaching. Many devotees have experienced Shri Swamiji's silent words. One devotee in the United States has written down many hundreds of such messages he has received in meditation. The following messages are only examples. They were received a sentence or two at a time and have been arranged here by theme.*

Yoga is the absence of all thought waves from arising. In the absence of ideas there is bliss. The nature of reality becomes known when the mind is still. The bliss of silence cannot be measured. ॐ

The purpose of meditation is to experience samadhi and know God. Meditation is when the subject and the object become one. What is samadhi? To be aware of God in every moment. Samadhi is the road from the many to the One. In samadhi, there are no thought waves blocking God realization. God is an ocean of deep peace. ॐ

I will meet you in the deep silence of meditation. The Guru works within to show you the way. The Guru is the window through which God shines through. ॐ The road to freedom is filled with sorrow turned into joy. Long practice brings the goal within reach. The awakening comes in a flash. The effort lasts a lifetime. ॐ Existence is the mask of God thinking a dream in time. Clouded by desire, man does not see the Truth. Detach yourself from the body to know the Spirit. ॐ Hear the sound of Aum arising in meditation. The blue flame points the path to the hall of freedom. When the light is one, the Yogi travels to other worlds. ॐ

### Meditation & Bhajan Programs

Devotees in Minneapolis hosted meditation and bhajan programs on December 12 and 13, 1997, and in Santa Barbara on January 2 and 3, 1998. Local devotees arranged for a public place, distributed flyers, and prepared a simple altar with a photograph of Shri Swamiji. With the help of Shri Swamiji's Oregon Trust and devotees from Seattle, Santa Barbara and Montana, many new people were able to take Shri Swamiji's initiation into meditation, experience His energies during the bhajans, and receive the blessings of His darshan through bhava samadhi.

From the time Shri Swamiji began touring the United States in 1988, He has encouraged devotees to travel and organize programs around the country to make His initiation and blessings available. He told us this was the work of His Trusts and that He would not be able to travel everywhere in His own physical body. Since He has taken mahasamadhi and dropped His physical

form, Shri Swamiji continues to assure us that He is with us and working directly to develop humanity's spirituality by bringing tens of millions into the line of meditation.

Those of us who attended His programs from 1988 through 1991 remember how profoundly He affected the people who came to Him, usually evidenced by deep spiritual states, peaceful inner joy, and broad smiles of love. All the worries of having to help organize the programs evaporated when Shri Swamiji gave darshan and we realized that He had touched each person's heart.

Those of us who helped make the recent Minneapolis and Santa Barbara programs possible had the identical experiences, recognizing Shri Swamiji's presence and loving teasing, delighting in His distribution of chocolates as prashad.

Shri Swamiji's Trusts are committed to helping devotees everywhere organize local meditation and bhajan programs, and in the United States we will establish regular schedules with devotees traveling and helping with local programs.

This new year of 1998 is the tenth since Shri Swamiji's first visit to the United States. This anniversary is an excellent opportunity for us and you to share the blessings we received with others who have not yet had the opportunity. If you have any interest in local programs or would like more information, please do not hesitate to contact the editors.

For each small effort we make, Shri Swamiji gives blessings and rewards many hundredfold.

Shri Swamiji sends you His blessings. ॐ

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