

# SRI SHIVABALAYOGI

by Prof. S. K. Ramachandra Rao

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## FOREWORD

Constant conflict between the forces of good-evil, the Daivi and Asuri Shaktis is going on in the universe since the beginning of creation. With the progress of Science and preponderance of materialism, humanity and the world is rushing headlong towards destruction and darkness. The greatest need of mankind today is the revival of Spiritualism and Divine guidance.

At all such troublous times, God comes down on earth in different forms as Saints and Avataras to guide humanity on the right path and save the world from destruction. History shows that the life of Saints and Avataras is one of suffering and sacrifice for the good of humanity. The biographical sketch of His Holiness Sri Sri Sivabalayogi Maharaj written by Prof. S. K. Ramachandra Rao, based on information gleaned by him from authentic sources, even though not complete, is a fascinating story of sacrifice, suffering and Divine Initiation, Inspiration and Guidance — the epic story of the great Tapas and Sadhana of a young boy of fourteen for twelve long years against many obstacles and hazards — and the emergence of the young youth as a Siddha Yogi, Sri Sri Sivabalayogi.

He has come with the mission of healing the body and the mind through Dhyana and Trance and guide and spiritually uplift those who come to him with humility and faith. His influence for good has already touched large sections of people and will no doubt go on increasing in ever widening circles with the passage of time.

We deem it a proud privilege and good fortune to have had this opportunity of association with the publication of this book by writing this Foreword.

R. N. Singh Deo  
His Highness Maharaja of Patna  
(present Chief Minister of Orissa)  
K. K. Devi  
Her Highness Maharani of Patna

## THE LIFE

Draksharama in East Godavari District of Andhra Pradesh was a famous shrine in the distant past. In Puarnic times it was known as "Dakshavati." This is said to be the place where Dakshayani immolated herself in the sacrificial fire when her father, Daksha, after completing his Yajna, slighted her husband, Lord Shiva. It was Bhimeshwara, the presiding deity of Draksharama, who inspired Srinath, the prince of Telugu poets. It is believed that Bhimeshwara Linga, situated between the Banyan and Margosa trees, is a self-evolved linga. It is said that here it was that sage Vyasa performed penance and attained 'siddhi.' Now Draksharama is a little hamlet. A mile from here, is a small village known as Adivarapupeta. Sri Sivabalayogi was born here; never before had it come to renown.

Most of the people living in this village belong to the Devanga community. Some of them have received Shiva-linga-diksha. They are by profession weavers. They earned their living by weaving colourful sarees and dhoties, and selling them in neighboring towns. Theirs was a poor lot. Even the children here had to assist their elders in the profession. There is a primary school in this village. School-going children attended the school only in the afternoon, after assisting their elders in their domestic work, during morning hours.

Three decades ago there lived in this village a poor weaver, Allaka Bheemanna. He belonged to the Devanga community. He was married to Shravanamma. As she did not beget children, even long after their marriage, Bheemanna married another woman, Parvatamma. Shravanamma hailed from the village of Banarulanka which was sixteen miles from Adivarapupeta. Parvatamma belonged to Adivarapupeta; her father Goli Sathyam lived there.

Parvatamma begot two sons. Her second son Sathyaraju was born on Thursday the 24<sup>th</sup> of January 1935 at 2:45 p.m. (Bhava Samvatsara, Pushya Shukla Panchami). Two years later Sathyaraju's step-mother Shravanamma got her husband to approve her rearing the child. Five months later Bheemanna passed away, and the two wives separated. Shravanamma left for Bandarulanka to join her people, while the second wife Parvatamma returned to her father in Adivarapupeta. Shravanamma had to look after the three-year old Sathyaraju, as was agreed to by her husband as well as the second wife. Being reluctant to separate the young boy from his mother,

Shravanamma left Sathyaraju under the care of his mother and returned to Bandarulanka alone.

### Early Life

Goli Sathyam, father of Parvatamma, though a weaver, was not well placed in life; maintaining his daughter and grandson was an added burden to him. It was with great difficulty that he looked after the family.

When Sathyaraju was five years old, his step-mother Shravanamma came to Adivarapupeta and took him away to Bandarulanka. Six months later Parvatamma visited her son. Then Sathyaraju wished to return with his mother and Shravanamma readily agreed. Sathyaraju joined the school in Adivarapupeta. As they were poor, Sathyaraju had to get up at 5 a.m. to assist the elders in weaving till ten in the morning, before he went to school. On returning from school at 5 p.m. he would assist in the household work and go out to play at six. It was only then that he was free. He would play till nine in the night and return home. This was the daily routine

He was active and intelligent. Laziness was foreign to his nature. He was efficient in household work, in studies and in games. He was the cynosure of his mother and grandfather. Goli Sathyam, though poor was a proud man with abundant self-respect. To submit to anybody was humiliating to him. He was a man of independent temperament. He had resolved to lead an honest life regardless of all hurdles. To preserve his prestige and safeguard the status of the family were uppermost in his mind. Sathyaraju grew up in an atmosphere that was guided by such a man. There was an incident, when Sathyaraju was eight years old, which was characteristic of his nerves. His grandfather was addicted to opium, then a controlled commodity. It was not available freely. It could be had only from the Treasury at Ramachandrapuram which was at a distance of six miles from Adivarapupeta. It was Sathyaraju's job one day to bring opium to his grandfather. His grandfather advised him as to how he should conduct himself before the rich relatives residing in Ramachandrapuram. He was told not to visit the relatives unless invited, for he knew that the rich folk have little regard for the poor, even though relatives. Sathyaraju understood his grandfather's viewpoint. It was eleven in the night by the time he finished his work in Ramachandrapuram. It was impossible for the boy to return home at that late hour. If he had

gone to one of his many relatives there, he could have spent the night with ease and comfort. Instead, he slept on the verandah of a closed shop and returned home early in the morning. Parvatamma was sorry for the boy when she heard the story; but her father was elated at the boy's guts. He was assured that Sathyaraju would uphold the family prestige.

The old man loved Sathyaraju deeply. Every day Sathyaraju after his return from play at night, would relate before him the day's happening; and he would be an interested listener. There would then be a discussion and counsel. Thus the grandfather's temperament took deep root in the young boy's heart. "Poverty, though unfortunate, was not a sin and one need not be ashamed of it. Self-respecting person would not like to beg of others but would prefer to live honourably and without obligation. Honest ways, though difficult are desirable; insincerity and falsehood are harmful." This in short was the thesis of the old man, and the young boy absorbed it. Sathyaraju was prepared to do anything for his sake.

When Sathyaraju was eight years old, his step-mother Shraavanamma came to Adivarapupeta again and took him to Bandarulanka, where he now joined a school. He was here a leader among his school fellows, as was also the case at Adivarapupeta; at Bandarulanka, however, there used to be a big battalion of boys behind him. But there was little progress in his studies, as he could not continue there even for five months. An incident that occurred during his stay there, resulted in a misunderstanding between him and his step-mother. Shraavanamma had taken to opium trade after her husband's demise. She did not believe that ethics was necessary in business. She was in an illegal possession of 40 tolas of opium when Sathyaraju was there for the second time. Somehow the officials got scent of this and she got into trouble. This was distasteful to Sathyaraju for whom honesty was all important. He severely criticized the action of his step-mother for engaging herself in illicit trade and obtaining the gains the wrong way. Unwilling to be under her protection any longer, he left for Adivarapupeta, but after obtaining her consent.

After his return to his village this time, Sathyaraju did not join school, again. The Youth Congress movement had gathered momentum then and Sathyaraju took a leading role and his friends selected him as their leader. In the village he was reputed for his boldness, enthusiasm, intelligence and sense of justice.

His friends knew that he had practiced sword fighting in the local athletic school even as a boy of six. His eagerness to bring about reforms in the village life was evident in all his activities.

When Sathyaraju was 12 years of age his step-mother fell seriously ill at Bandarulanka. She sent word to Sathyaraju, who was her foster child, to come and live with her when she was bed-ridden. Sathyaraju agreed and lived for some time in Bandarulanka. When she recovered her health, she continued the illicit trade as before. She was however afraid of Sathyaraju, because of his uncompromising views about honesty. The boy was also short-tempered and would stick at all costs to his views. [His horoscope incidentally, also shows that he would be hated by his relatives for his outspokenness.] The step-mother had no peace of mind, on account of him; and she regretted that he lived with her now. Sathyaraju did not approve of her ways either, and decided to return to Adivarapupeta. Shraavanamma readily consented and let him leave.

Sathyaraju did not return to Adivarapupeta directly. On his way back, he went to Draksharama and prostrating before Lord Bhimeshwara prayed that his relatives may understand the reasons for his departure from Bandarulanka; his grief that he was not able to fulfill his late father's promise to his step-mother was great

### Poverty

This time, Sathyaraju had returned to Adivarapupeta with the firm resolve not to return to Bandarulanka any more. At home, he was working on the looms for long hours each day, to help his poor parents. While others wove two cubits he would weave three. Goli Sathyam took care to see that his grandson was not overworked. But Sathyaraju would put in hard work unnoticed, and hand over the profits to his mother. During the summer months he would earn money by selling soda and other drinks on the wayside, in addition to his weaving work. He took it as his responsibility to redeem his mother from poverty. Goli Sathyam firmly believed that his family would surely prosper through Sathyaraju.

Sathyaraju did not believe that weaving profession would bring in riches. He was looking for a better profession. While he was thinking on these lines, he learnt that a playmate of his, with whom he had once quarreled, had opened a beedi shop in the village. This shop opened with a capital of Rs. 25 visibly prospered. Sathyaraju felt that he too could open a beedi shop and expressed the desire before his

grandfather. But the old man did not like the idea. He hoped that Sathyaraju would become a cloth merchant, and argued that a beedi shop would be unbecoming to the family tradition. Sathyaraju was not to be put off; the prospects of a beedi shop did not fade from his heart.

One day, Sathyaraju, while he was walking on the road, dreaming of the beedi shop, he spotted a copper coin on the road. It was a common belief that finding by chance a copper coin was auspicious. To Sathyaraju however, it was as if Dame Fortune had opened the gateway. With devotion he bowed down, picked up the coin, and pressed it reverently to his eyes. It struck him that it was a good omen for the opening of the beedi shop. Pocketing the coin, he proceeded to where some boys were playing marbles for stakes. Sathyaraju joined in the play. As luck would have it, Sathyaraju won marbles worth five rupees in the game, and he felt that the copper coin in his pocket was responsible for it. He sold the marbles for five rupees, and went straight to the shrine of Lord Bhimeshwara in Draksharam. Bhimeshwara was Sathyaraju's family deity and he had intense faith in His grace. Sathyaraju, filled with devotion, stood before Bhimeshwara Linga with folded hands and prayed for the fulfillment of his long cherished wish: opening a beedi shop. Whether or not Lord Bhimeshwara granted the boon, Sathyaraju not only opened the beedi shop but found that his rival's shop closed in twenty days. Sathyaraju's business grew from day to day and brought him money. He pleased his mother and grandfather by depositing his earnings with them. Once after collecting Rs. 150, he handed it over to his mother for buying a pair of gold bangles for herself. She spent only Rs.50 over the bangles and saved the rest for the marriage of her two children.

Sathyaraju's business in four [sic] years prospered and took firm roots. Then Goli sathyam had to undergo an operation for the removal of cataract. For this purpose Sathyaraju sent his mother with his grandfather to the General Hospital at Kakinada. He gave Rs. 50 for their expenses, accompanied them up to Draksharama and returned after they had boarded the bus. He had promised them that he would come to Kakinada after a fortnight to fetch them back. It was arranged that they would return on 8<sup>th</sup> August 1949. Sathyaraju got ready for the journey even on the 6<sup>th</sup> of August, collecting Rs. 40, being his business earnings and depositing the money safely in the shop.

### The Touch

It was Sunday the 7<sup>th</sup> of August 1949 (Shravana Shukla Chaturdashi of Virodhi Samvatsara). Sathyaraju was alone at home, his mother and grandfather having gone to Kakinada. Sathyaraju after finishing his domestic chores, left home at about 7 a.m. and returned at noon after playing with his playmates. Then his friend Gangaraju came home and pressed Sathyaraju to accompany him for a bath in the Godavari Canal. [A canal of the river Godavari flows on the outskirts of Adivarapupeta.] Sathyaraju, though unwilling, yielded to Gangaraju's pressure and started. He spent some time playing on the canal bund with some of his friends, took coffee in a hotel nearby and then stepped into the canal with Gangaraju. Other boys, about ten in number, strolled to the nearby palmyra groves and began to pluck the fruits. When both Sathyaraju and Gangaraju came up the canal after bath, fruits fell of their own accord from one of the palmyra trees, all of a sudden. Boys ran towards them, picked them up and gave them to Sathyaraju and Gangaraju.

Sathyaraju held the fruit he got and was trying to squeeze the juice out of it. Suddenly, his body began to tremble all over, and the sound resembling OMKAR was heard from inside the fruit. Sathyaraju was startled when he heard this strange sound. Then a dazzling light, like that of bright sunlight, flashed forth and the fruit, at which he was staring all the while got merged in that light. Instantaneously the fruit took the shape of a Shiva Linga, which soon broke in twain and a man, seven foot tall, stood before him. This unknown person beckoned Sathyaraju to sit. Sathyaraju, although frightened marshaled all his courage and protested, "Why should I sit?" Nevertheless, without waiting for the reply, he sat down. Then the man who appeared before him asked him to sit in "Padmasana" (lotus posture) at which he pleaded his inability to do so. Then the man himself sat, and showed Sathyaraju how to sit in "Baddhapadmasana." And then he touched the forehead of between the eyebrows with his middle finger and gently patted on his head. Sathyaraju immediately lost consciousness.

The palmyra fruit was in his hands all the while. The juice squeezed out, was flowing and was dripping over his elbow. The boys seeing Sathyaraju sitting motionless with closed eyes thought that he was pretending to be a Sadhu, and began to make fun of him. They began to pester him in several ways since he did not respond to their call. In fact, Sathyaraju

was lost to the outside world. Several of the village boys did not like him, and his own relatives had not taken kindly to his success in business; jealousy haunted many in that village. Now they began to torment him under the pretext of waking him up. Nine boys were there. Some pulled him out of his padmasana; some beat him with sticks; some gave him blows with their fist. The palmyra fruit juice was rubbed all over his body. Notwithstanding all this Sathyaraju did not regain consciousness. The boys carried him to the canal and put him in the water. Still Sathyaraju did not wake up. Now the boys were indeed frightened. Scared that people might accuse them, they cleaned the dirt which they had smeared over his body and carried him back and sat him on the canal bund. Suspecting that he was now dead, they left him there, ran home and informed his relatives. Neither his mother nor his grandfather, was at that time in the village.

Some six or seven people came from the village and stood around Sathyaraju. One Gora Mallana from among this group disliked him most. He snatched this opportunity and began to beat him with a big club ostensibly to bring him back to consciousness. Sathyaraju suddenly regained consciousness when one of the blows accidentally touched the place between the eyebrows. Sathyaraju had lost consciousness when the stranger touched this spot and patted his head. Touched at the same spot he regained consciousness. Sathyaraju stood up as soon as he regained consciousness and requested the persons standing next to him to give him a piece of cloth. When one of them offered a towel, Sathyaraju removed the shorts he was wearing and tied the towel around his waist. The assembled persons pestered him with questions. "What, are you a sadhu? Are you possessed by spirits? Are you possessed by the devil? Has the village deity come over you?" Sathyaraju made no reply. Then two of the persons assembled caught hold of his hands and carried him towards his house.

As soon as he reached his house he stood at ease, legs apart. His legs got stiff like wooden ones, and he could not negotiate the house steps. They were not able to push him forward, however much they tried. Some ten or twelve persons tried in vain for over an hour to bend his knees. At last, with great difficulty they made him sit on the outer verandah. Several among the assembled persons came to the conclusion that he was possessed by evil spirit and burnt incense to propitiate. Some said that this was occult; some diagnosed it as hysteria; and some denounced it as

only a make-believe. Among them, only a Harijan, an old man of about sixty years named Peddakamaraju, suggested that Sathyaraju was now transformed into a YOGI.

From evening till eight in the night, people of the village gathered around him and pestered the boy in various ways. Relatives of his forced milk down his throat. As night set in, he was at last left alone. Sathyaraju sat by himself in the verandah in front of his house. When he was sitting like this he felt that the curious sound was still emerging from the distant canal bund where he had lost consciousness and that it was inviting him. At about eleven in the night, he returned to the canal bund and sat at the same place.

It started raining very heavily, late in the night and continued till the next afternoon. Eager to know Sathyaraju's state of affairs the villagers came near his house and when they did not find him there, proceeded to the canal bund. Having sat all through the night unconscious, and in the open, Sathyaraju was drenched to the skin. The villagers carried him and sat him down under a Banyan tree; they placed a palmyra leaf for an umbrella over him to protect him from the rain. Even that day it rained heavily. Sceptics arrived and tried in vain to wake him up. At 9 in the night some Harijan boys who were passing that way heard some strange sound coming from the place where Sathyaraju sat, hurried to the village and informed the people of this. The villagers came, and stood at a distance. They heard the sonorous sound resembling "OM" for nearly three-quarters of an hour. When this sound ceased the men made bold to approach Sathyaraju, lifted him and carried him to his house. He stayed in the house for the night. The next morning however at 6:30 he partook of the food offered by his relatives and left home at seven. He came to the canal bund and sat at same place. Soon after, he began to vomit and had great bodily discomfort. At that time, only one of his playmates, Govind was by his side, and he looked after him. A woman from the village approached Sathyaraju, who was still seated on the canal bund, and taking him to be a "BALA YOGI" worshipped him by placing coconut, flowers and scented sticks in front of him. At about 4:30 the same evening, the villagers took it into their heads to erect a pandal of the palmyra leaves under the nearby Banyan tree, and pleaded with Sathyaraju to sit under it. Sathyaraju agreed.

The same evening, at 5:30, his mother Parvatamma and grandfather Goli Sathyam returned to Adivarapuepta. Parvatamma was shocked to learn of

her son's plight. She went to the canal bund, stood before her some and weeping bitterly implored him to return home. Goli Sathyam, who believed that Sathyaraju was the prop of the family, was disappointed at this sudden transformation. The boy did not speak with his mother; he informed her by signs that he would not return home and closed his eyes again.

By this time the villagers had concluded that Sathyaraju had now become a Yogi. They understood that his unconscious state was nothing other than Samadhi. They no doubt felt it was extraordinary for a young boy of only 14 to become a yogi; but they realized that it was not impossible. They treated Sathyaraju, seated motionless in Padmasana under the palmyra leaf Mantap on the Godavari canal bund, as the boy-ascetic (Balayogi).

Considering him a Yogi, the villagers now began to look after him well. At that time the yogi was taking only milk. Gora Mallanna grew jealous at the kind treatment given to the Yogi by the village folk. It may be recalled that he did not take kindly to the boy and had beaten him with a club when he was in Samadhi; he now pretended repentance and devotion and offered to stay as his caretaker. However, he started by finishing up the milk and bananas brought by the villagers for the yogi, when the yogi was in constant meditation. He would eat the plantains but keep the skins thereof near the yogi. The people naturally thought that the yogi himself had eaten their offerings. Out of jealousy, he would encourage the yogi to increase the intensity of his TAPAS. He suggested that the yogi should give up even milk and fruits and thus observe complete fast. And the yogi agreed and intensified his tapas. This put his mother, Parvatamma, in great distress. Gora Mallanna who had successfully prevented her from bringing the milk, now prevailed on her not to come to see the yogi either. When the yogi came to know of this, mental agony was added to his physical suffering. The yogi however put up with all these, and continued his tapas, with steadfast devotion.

At Adivarapupeta, there was a man, Dora Viraraju by name, was going around telling the people that the Balayogi was after all an imposter. He had a friend in Chinta Suranna, an Ayurvedic Pundit, who lived in Someshwara near Ramachandrapuram. The two conspired and connived to expose the Balayogi. One night, when the yogi was sitting under the pandal, Chinta Surabba came there ostensibly wanting to have his darshan. When those who had gathered left, and

the yogi was alone, he tried to unlock the yogi's padmasana posture in order to test the intensity of his sadhana. He pulled out the legs but they remained open where they were left! He tried to open the closed eyelids, and raised one of them with his finger but it remained there half opened! Suranna now tried to put him back into padmasana and tried to close the half-opened eyelid. He struggled for the whole night, but did not succeed. Fearing that his ill treatment of the yogi would come to light, when the villagers came in the morning, he begged his pardon and touched his feet. The yogi smiled, and readily pardoned him. On his way back, Suranna met Parvatamma and told her that her son was a real "MAHATMA" and entreated her to look after him well.

Balayogi remained in this place for two months after the divine experience. Many grew jealous on seeing the treatment he received from the village and tried to torment him in several ways. Some stealthily came and beat him. Some persons once dipped a piece of cloth in kerosene, lit it and threw it on the left leg of the yogi; the scar of the burnt skin can be seen even to this day. As result of all this he found it difficult to stay there and retired to another village Pasalapudi, five miles away where a Sadhu had built an ashram. It was evening when he reached this ashram. Balayogi met the Sadhu, who was the chief of the ashram, narrated the troubles he encountered during his stay at Adivarapupeta and requested him to allow him to stay in the ashram. This Sadhu was of a deceitful nature and looked upon the yogi with suspicion. Before providing accommodation for him he asked the yogi, "What is the meditation you are doing?" Balayogi replied, "I do not know." He had told the truth: it was spontaneous Sahaja Samadhi which he experienced. Then the sadhu suggested: "If that be so, I shall initiate you to a mantra" and gave him the mantra "SADGURU." Early next morning the Sadhu came and asked him if he chanted the mantra that was given to him. The yogi replied in the negative. The Sadhu was annoyed. "Alright, what is your diet?" he asked the yogi. The yogi replied that it was milk. Thereupon the Sadhu said, "That is not the food of the ashramites here. It is not available either. You need not stay here." The same day the Balayogi returned to Adivarapupeta and posted himself again under the old Banyan tree.

Thus time passed on. One night during November 1945 at 2:30 a.m., there blew a severe tempest, followed by torrential rains which continued unabated till 5:30 a.m. The whole country was in trouble.

Hundreds of trees were uprooted, houses collapsed and the people were in great distress. When the rains and the gale subsided, the yogi's mother Parvatamma ran to the canal bund; she was naturally anxious of her son. But she found to her surprise that the boy was sitting under the Banyan tree, lost in meditation and the rains and storm which raged like a deluge had not disturbed his samadhi. Not only that, there was not the slightest disturbance under the banyan tree; not even a leaf had moved; the place where the yogi sat had remained clean and calm as before. But armies of red ants, which usually crop up after rains, were freely running in swarms over his body. Parvatamma could not stand this sight; she began brushing away the ants from his body. But the yogi signaled here not to do so.

Somehow the yogic practices continued there. But the Balayogi found it difficult to stay in that place. On 18<sup>th</sup> November 1948, he shifted from there and entered the burial ground, situated on the outskirts of the village. Mischievous boys were scared of the new venue and did not go there; he was, more or less free from their torments. The tranquility of the burial ground was congenial to his Sahaja Samadhi. But life in the burial ground was not altogether comfortable. When he sat on the floor for meditation he was tormented by rodents, squirrels and wild insects. As he sat motionless for several hours at a stretch, these creatures began biting his fingers taking his body to be lifeless. Mosquitoes settled on his body freely sucking his blood. Now and then, several snakes bit him and caused him pain. It was his practice at midnight to go to the canal for a bath, unnoticed. As his body was covered with wounds due to the animal bites, fish used to nibble at them while bathing. At other times swarms of ants enveloped him. If it was the torment by the mischievous boys in the village, it was the torment of the animals in the burial ground; in the water it was the torment of the fish; indeed the yogi's plight was miserable beyond description.

One night, while he was on his way for the usual midnight bath a deadly serpent bit his leg; blood was dripping from the wound. Ignoring this, he went to the canal, took his bath and returned. In the meantime the deadly poison spread all over his body, which now turned blue. Gangrene had set in due to the poison and foul smell proceeded from the wound. The pain became unbearable for the yogi; it became difficult either to meditate or to concentrate his mind in Samadhi. There was burning sensation all over his body and he began to weep, unable to bear the pain

any longer. Then he was only 14 years of age; it was only four months since he entered into this extraordinary life. In this intolerable situation, the boy's determination wavered. He resolved to put an end to this yogic life and return home. He felt that it was not correct to live like a ghost while still alive, in a burial ground, undergoing such difficulties. He thought it better to return home and lead a normal life in the village like others. But his yogic life had begun in spite of himself, and he had not sought it. He was lost in meditation after obtaining spontaneous real Samadhi, without any effort on his part. It was not left to his choice, therefore to decide whether or not to follow the path of yoga. The stranger who had appeared before him four months ago when he had the divine experience, once again appeared and commanded him not to return home but to continue the yogic life. He decided thereupon to die in the yogic path rather than return home as a "Yogabhrashta" (one who has failed in yogic practice). This decision relieved his mental agony immediately.

In a way this incident was remarkable. When it was beyond the capacity of the yogi to bear the physical pain, he received help from unknown quarters. Not only did the stranger appear before him and infuse courage into him but also initiated him to a manta which soothed the physical suffering, facilitating him to hold on to his "SAMADHI". By constant chanting of the mantra the poison in his body lost its sting; the normal skin colour was regained, and the pain disappeared. Immediately thereafter he went into "DHYANA SAMADHI".

The news that the Balayogi who was in the burial ground was unaffected, though a poisonous serpent had bit him, reached the District Collector of East Godavari. He was a man of religious disposition and was interested in spiritual practices. On hearing this strange news, he resolved to have a darshan of this Balayogi. Before leaving, he inquired if he could be of any service to the yogi. The Balayogi was then squatting on the bare ground for his meditation. One had to use a deerskin or tiger skin for meditation as ordained in the Shastras. The yogi asked the Collector to send a tiger skin for his use. The Collector caused one to be sent to the yogi the very next day through Garaga Narasimha Murthy, Tehsildar of Ramachandrapuram. Narasimha Murthy, who went to the burial ground to give the tiger skin, saw the yogi sitting on the wet ground. Realising that the tiger skin would emanate a bad smell if spread on such a

ground, he got a wooden platform constricted and spread the tiger skin on it. He also got a small pandal of palmyra leaves built over the platform. This relieved the yogi from the torments of rodents, ants and insects to a great extent. Meditation progressed undisturbed. The yogi lived for one and a half years in the improvised hut on the burial ground.

The District Collector of East Godavari District who came to meet the yogi again on the eve of his transfer, had his assistant Sri T. V. Sathyanarayana Rao also accompanying him. The latter was greatly impressed by the Balayogi. The very next day he met Garaga Narasimha Murthy, the Tehsildar, and discussed with him a proposal to build a "Mandir" for the yogi. The site adjoining the burial ground belonged to Vattakoota Pattabhiramanna, the Zamindar of Vella. Sathyanarayana Rao and Narasimha Murthy discussed with the Zamindar the proposal to put up a mandir. The Zamindar agreed to have the mandir on his own site.

In fulfillment of their desire, by October 1950, a mandir measuring 12 ft. by 12 ft was constructed on the burial ground of Adivarapupeta. After the mandir was ready, the Balayogi was bodily lifted in his sitting posture and placed on the platform inside the mandir. At that time the yogi had lost control of his hands and legs; he was unable to walk. His hands and legs had become rigid as he sat motionless for a long period, and he was taking for nourishment nothing but milk. The people responsible for the construction of the mandir locked the door so as to enable the yogi to continue his meditation without hindrance, and left the key with his mother Parvatamma.

At this time, a famous North Indian saint named Tapaswiji Maharaj was residing in an ashram named Vishnu Sevashram built near the Pithapuram Road in Kakinada. This ascetic hailed from the royal family of Patiala; turning recluse in his fifth year he embraced Sanyasa according to the UDASI cult and attained Tapassiddhi by doing tapas for a long period in the Himalayas. Observing complete silence for 12 years, he first did Kadeshwari tapas and then Panchagni tapas for another 12 years. He did another tapas for 2 years on the banks of the river Ganges at Rishikesh. He lived for 187 years, after undergoing an uncanny treatment for rejuvenation three times, once in his ninetieth year, another in his 120<sup>th</sup> year and again in his 150<sup>th</sup> year. As an ascetic he adopted the name "VISHNUDHAMA" but still people out of deep respect addressed him as "Tapaswiji Maharaj." He had an ashram near the Nandi Hills at Bangalore and

another at Kakinada. He was staying in these two ashrams when he was touring in the South. He attained Mahasamadhi on the 12<sup>th</sup> day of October 1955 at Jhansi.

Once when he was sojourning at the Kakinada ashram, he heard about Balayogi and expressed a desire to see him. Then he was 180 years old, and the Balayogi was sixteen. In the first week of January 1951, accompanied by the famous Congress worker and orator of Madras, Bulusu Sambamurthy, the Swamiji came to Adivarapupeta from Kakinada and had a special Darshan of Balayogi. Then the Balayogi was in deep Samadhi, and did not notice the presence of Tapaswiji. As soon as Tapaswiji Maharaj saw Balayogi, he recognised his spiritual status. He greeted the Balayogi with folded hands, got flowers and placed them at his feet. After staying in his presence for a half an hour he returned to Kakinada. Another disciple of Tapaswiji was also present at this meeting.

Thereafter Tapaswiji came to Adivarapupeta often; as the yogi used to be in Samadhi whenever he visited, he was unable to converse with him. Once when the Balayogi had come out of Samadhi, mother Parvatamma informed him about Tapaswiji's several visits; the yogi agreed to give Darshan to Tapaswiji Maharaj. As soon as this fact was known to Garaga Narasimha Murthy, T. V. Sathyanarayana Rao and Ravulla Sathyam, they went to Kakinada and informed Tapaswiji about this. Tapaswiji left for Adivarapupeta and when he arrived the yogi was not in Samadhi; he conversed with him

The meeting between Tapaswiji Maharaj and Balayogi was unique. It was brought about through their previous contacts. The yogi spoke in Telugu as he did not know any other language; Tapaswiji's language was Hindi; he was ignorant of Telugu. But both understood each other completely, heart meeting heart. Balayogi had just begun his yogic career; he had to face obstacles in the course of his Sadhana. Tapaswiji, who was a "SIDDHA" understood these difficulties and suggested remedies.

Once, while Tapaswiji was in the Nandi Ashram, near Bangalore, Balayogi doing Sadhana at Adivarapupeta suddenly experienced a burning sensation all over his body and this caused him great suffering. Tapaswiji, though far away, perceived this by the power of clairvoyance, and that very night he left Bangalore for Kakinada and came straight to Adivarapupeta. On reaching the place he met the yogi and enquired about



his health. He had prepared and brought with him a medicated oil for relieving the burning sensation experienced by the yogi. He rubbed that oil over the yogi's body, and the burning sensation subsided. Till then, as he did tapas for a long period, the joined palms and interlocked fingers could not be moved apart as they had got locked in and had become stiff like wood. Due to the application of oil by Tapaswiji this malady was also gradually overcome and sometime he was able to move his palms and fingers freely. In addition to the burning sensation his body was giving out a bad smell; this too disappeared on the application of the same oil. Tapaswiji explained that someone out of hatred had practised black magic on the yogi and therefore the yogi had to undergo these difficulties.

By this time the yogi had intensified his tapas by giving up the little milk that he used to take previously. Absolute starving had aggravated the trouble. On learning about this, Tapaswiji suggested that the yogi should take daily a measured quantity of milk, and the yogi consented. The yogi's health gradually improved. Tapaswiji met the yogi's mother Parvatamma, and bought her a good cow, to enable her to provide milk to the yogi regularly.

It was in 1951 on the Full Moon Day of Kartika that Tapaswiji initiated the yogi to Suryopasana (sun-worshipping) mantra. Due to the chanting of this mantra and the effect of Tapaswiji's oil, the Yogi could now move his palms and fingers. But his legs were still not under his control. The yogi had stopped his midnight bath since a long period; he was unable to get up, stand or walk. This caused considerable inconvenience. One night, all of a sudden, the stranger who had appeared before at the time of his divine experience appeared again and moved his hands over the yogi's legs and the legs were now under his control! The mandir where Balayogi was doing tapas had no ventilators and the roof was open to scorching sunlight. Therefore it was very difficult to sit inside the mandir during the summer. His tapas was often disturbed by the scorching heat of the sun. When the Tehsildar of the place informed Tapaswiji about this the latter suggested putting a Gopura (pointed roof) like a Stupa over the mandir. This was constructed by an engineer, Nandoori Seshgiri Rao, a disciple of Tapaswiji. Thereafter the summer heat was reduced in intensity inside the mandir.

Balayogi had not yet completed his tapas when Tapaswiji attained Mahasamadhi on 12<sup>th</sup> October 1955. The yogi had promised Tapaswiji that he would

come to his ashram at Kakinada after completing his tapas. Accordingly, before visiting Bangalore in March 1963 he went to Kakinada and stayed in the Ashram for four days. Tapaswiji Maharaj had great admiration for Balayogi's spiritual powers; the yogi also held Tapaswiji in high esteem. Tapaswiji who was well known throughout India as a "SIDDHAPURUSHA" (realised soul) praised the spiritual powers of the Balayogi of Adivarapupeta, and this made the young yogi celebrated.

After taking a vow to do tapas for twelve years, Balayogi commenced his penance facing East and it was at this time that Tapaswiji Maharaj visited the Balayogi. The commencement of tapas was on the day when he had divine experience on the bunds of the Godavari canal. It was on this day that he had the vision of "JYOTIRLINGA" along with the mystic sound and that he stepped into yogic life. He had completed one and a half years of this penance when Tapaswiji visited him. This twelve-year long tapas which commenced on 7<sup>th</sup> August, 1949, was completed on 7<sup>th</sup> August, 1961.

The performance of tapas without interruption for twelve years is known as "YOGA-TAPAS". According to the Yoga Shastras, a period of twelve years is known as YUGA or PARVA. This measure has been established taking into account the physical formation, the movement of life current, and the results of yogic practices. Doing tapas facing the four directions respectively, is included in the period of this Yugatapas, if tapas is successfully completed in each direction it is DIKSIDDHI (victory of that direction); while doing tapas in each direction one should chant the mantra suited for that direction in a prescribed way and at a prescribed time. One who attains DIKSIDDHI and completes the yugatapas, will be known as a "RISHI" (sage); as he attains mastery over the mantras in a direction he will also be called as MANTRADRASHTA. Such a sage is deemed to be endowed with spiritual wealth and also material power.

Balayogi who commenced his penance on the day of the divine experience happened at that time to be facing East. This continued for four years up to Wednesday the 28<sup>th</sup> October 1953 (Asvajuja Bahula Shasti of Vijaya Samvatsara). On that day he changed over to the Northern direction at the instance of the Divine Being (Dhyanamurthy).

From that day he observed strict silence. One midnight during this period, a snake bit him on the leg

and stuck to it, when he was on his way to the canal for his bath. Undaunted, he pulled out the snake with his hands and threw it away. Nothing now happened to the yogi, in spite of the snake bite. The second stage of the penance lasted till Monday the 1<sup>st</sup> of August 1955 (Shravana Bahula Thrayodashi of Marmasha Samvatsara). During this period continued uninterrupted for two years. On the last day of this period, the Dyanamurthy appeared before him and directed him to continue the penance facing North for a further period of six days.

On the 7<sup>th</sup> of August, 1955, the yogi commenced tapas facing West. It is the opinion of the sages that doing tapas facing West is beset with difficulties. It is said that even sage Vishwamitra experienced untold difficulties doing his penance facing West. Balayogi also experienced great difficulties. As he came across obstacles at the beginning of his penance, the yogi informed those attending on him to lock him up in the mandir. Devotees were permitted to have his darshan on only one day in a month. Notwithstanding this, the yogi lost his peace of mind off and on, several thoughts crowded his mind and tormented him. He felt as though he would go mad. He felt miserable due to a strange burning sensation that enveloped his body. The cow which was supplying him milk, died all of a sudden. Another cow that was then bought also fell ill and became useless. Thus the yogi was deprived of the little food that he was having.

During this period another obstacle cropped up. On the 12<sup>th</sup> of October, 1955, when the yogi came out of the mandir at night to go for his bath, he found a serpent lying coiled across the doorway. To turn back on seeing it was not desirable; this smacked of a desire to live and the feeling of duality unbecoming of a person engaged in yogic practices. When the yogi tried to cross over the coiled serpent, his leg came into contact with it. Instantly, the reptile raised its hood with an angry hiss and bit him on the leg. Disregarding this, the yogi went to the canal, took his bath as usual and returned. While entering the mandir, the cobra which was lying there still, bit his leg again. The yogi now fell unconscious because of the deadly effect of the poison and for three days he remained in this state. On the fourth day however, the deity of his penance (Dhyanamurthy) came and woke him up. He was awakened, but now he was alive to the excruciating pain. It happened to be the very same day Tapaswiji Maharaj attained Mahasamadhi at Jhansi.

In May 1956, that is, in the ninth month after the commencement of penance for mastery over the Western direction, the yogi was immersed in Samadhi for seven continuous days. On emerging from this state, he spent a month peacefully and quietly; his health also improved.

The penance facing West concluded on the 25<sup>th</sup> day of June, 1956. The same day he turned to the South, and began his penance again. After this, his mind was in fine mettle and the yoga practices became easy. The condition of the body improved; he began to feel happy. He did penance facing South for a total period of one year and three months.

The penance facing South ended on May 1957 (that is a period of one year). As he had not as yet completed the stipulated period of twelve years of his tapas, he continued it facing East, and completed the remaining period on Monday the 7<sup>th</sup> of August 1961 (Ashadha Bahula Ekadashi of Plava Samvatsara) and attained YOGASIDDHI. He was now a sage and emerged as SRI SHIVABALA YOGI.

The troubles and turmoils of these twelve years were bitter and terrible. The intensity of the penance brought in its wake many an obstacle, apart from the frequent snake bites. To maintain the yogic posture for doing tapas he had to clasp both the palms; the nails grew and pierced through the flesh; the fingers could not be separated as they had become stiff and wooden; the flesh of his fingers grew into each other. During this period, for two days blood oozed out of his body, like drops of sweat, through his hair follicles. The eruption of about 200 boils all over his body caused him unprecedented pain. Taking the appearance of boils as an indication to abstain from food; the yogi started fasting from that day.

From January 1961 to 7<sup>th</sup> of August 1961, that is, till he completed his YOGATAPAS he observed total fast. It was towards evening of the sixth day of August, at about seven that the yogi experienced serene and exalted samadhi. During this experience he had the most complete realisation of the DHYANAMURTHY. The next morning, even before it dawned, at about two, he came out of the samadhi. Exactly at that time the syncretic figure of a man and woman, that is, of Parvati Parameshwara could be seen merged in Sri Shivabalayogi's body which appeared like the form of "ARDHANARISHVARA". Since then the yogi is worshipped by some devotees as such. That night Sri Chelikani Venkatadharma Rao, who was working as the village surveyor, saw

the dome (shikhara) of the mandir where the yogi was doing tapas shining brilliantly enveloped by a dazzling light. This was the time when the yogi was attaining the Yugatapas-siddhi.

Sri Shivabala yogi broke his silence at eight in the morning, on the concluding day of his twelve-year-long tapas by chanting “OMKARA” in a melodious voice. The door of the Mandir was now thrown open to devotees who had crowded for his darshan. Though there was marked physical deformity and the body was emaciated and weak, many could perceive the indescribable lustre on the yogi’s face. An immense gathering of people of about three lakhs, had gathered in the open to obtain a glimpse of him, as he came out victorious after a prolonged tapas. People from the neighbouring villages as well as devotees from distant places had assembled there. The yogi appeared on a high platform erected in front of the mandir and blessed in silence all the people.

At three in the afternoon he spoke a few words in the form of a message: “It is foolish for people to say that they will conquer the sun; this will not do good to the world. That it is possible for one to reach the sun and return alive in samadhi is in my own experience. To achieve this, people should meditate, they must know themselves. This will bring peace to the world.”

A strange incident occurred at the Adivarapupeta ashram on 19<sup>th</sup> January, 1962. Several devotees were seated in the presence of the yogi at about eight in the night. A lady devotee of about twenty years, who sat reclining on the wall, suddenly forgot herself and became unaware of the surroundings, began to swing her body and started to grind her teeth. One of the devotees recognising that she was now possessed, asked her who she was. In a thundering voice she answered: “I will not tell; who are you?” When he announced his identity, the woman owned that she was Somamma, known as Shyamalamba of Rajamundry, that she was now Rakthakali (blood-sucking goddess Kali), that she will first devour herself, then kill the people of Adivarapupeta including the Swamiji, and then destroy the whole country, thus quenching her thirst for blood. Then the yogi extended his bare left palm, and assured Rakthakali that he will give as much blood as to satiate her thirst and that she should come to him and leave the devotees. With a vicious smile Rakthakali came towards the yogi, bit the left palm and when blood began to flow, she started sucking it as if she were greatly thirsty. The blood-sucking bout lasted over three hours, and all the while the yogi was

quietly conversing with her. In reply to his questions she revealed that she had sucked enough blood to quench her thirst for 2,000 years and that his blood was as sweet as sugar. Afterwards she surrendered all her powers to the yogi and disappeared.

The yogi stayed in Adivarapupeta for the next one and a half years. Gradually the number of devotees increased and the mandir in the burial ground was transformed into an ashram. A small organisation was also formed. At the request of the devotees he installed on the midnight of February 25, 1962, a Shivalinga in accordance with religious custom at the place where he did tapas for twelve years. He consecrated the Linga with the power of his tapas and infused life into it. This Svayambhu-Linga which was brought from the Narmada river, is said to be growing since it was installed, and this linga which is known as “Atmalinga” is supposed to exhibit the form of Ardhanarishvara.

A month later some citizens of Bangalore came to Adivarapupeta and requested him to come over to Bangalore. The yogi agreed and left Adivarapupeta on 21<sup>st</sup> March of the same year and come to Kakinada where he sojourned for four days in Tapaswiji Maharaj’s ashram. On the 1<sup>st</sup> of April he reached Nandi after passing through Injiram, Yatapalam, Jamamidiyada, Chaulavaram, Machevaram, Mandapeta, Thapeshwara, Velathur, Dhavaleshwara, Yelur, Vijayawada, Madras and Palamaneru. Sri B. D. Jatti, then the State’s Finance Minister, was first among those who were initiated to meditation by the yogi there. He stayed as Nandi for 19 days and there . . . for Doddaballapura where he . . . branch of Sri Shiva-balayogi ashram and stayed for 45-days. The marvels of the yogi’s power during “trance” were demonstrated for the first time in the State, here.

#### Tapoleela

Trance, is one of the techniques in the tapoleela of Sri Shivabalayogi’s spiritual eminence. As he found that the people could not easily understand the significance of his message he evolved this technique that people may reap through him the spiritual benefits. An occasion presented itself to reveal this phenomenon. Soon after he completed his Yugatapas some inquisitive persons had come there for his darshan. In the course of discussion a point about freedom of life came up. Some of them said that they are free to do anything according to their desire and determination. Then the yogi asked them, “Is this body yours?” One

of them pleaded “Yes, what else is it? If my body is not mine whose else is it?” “In that case let me see you moving your body as you like,” said the yogi, and by his spiritual power made them forget themselves; those who sat in front were lost in themselves. When the yogi touched their forehead between the eyebrows they woke up. Their empty pride that their body was under their control vanished from them.

The astral bodies of the great Maharishis of yore are eternal, they hover around those who practice yoga. As they hover about, the yogi by the power of his tapas, can infuse them into the bodies of the devotees. On Sunday evenings, congregation bhajans is conducted in the outer precincts of the Sri Shivabalayogi Ashram (Bangalore). The yogi will not bodily participate in this. He will be alone, as usual, inside the mandir; several persons, especially children, may be seen among the congregation getting the trance of many mythological heroes, gods and saints. In this state they are oblivious of the external world and lose control over themselves. They do things which normally they are too afraid of or reluctant to do. These individuals who are in trance, are then taken to the presence of the yogi. By the touch of the yogi, they get released from the trance and regain normality. This is technically known as Punaka Lila (wonders of trance). The bodies of those persons who get into such trance states are purified, and ailments, if any, would disappear. They will be immune to the evil influence of spirits, thereafter.

Thus Sri Shivabalayogi has been conducting congregational trances wherever he visits. From Doddaballapura he returned to Nandi. He left that place on 7<sup>th</sup> August 1963 and reached Bangalore. In Bangalore, Sri Shivabalayogi Ashram is situated at a distance of three quarters of a mile from the circle near the Bangalore Dairy on the Bannerghatta Road. Sri Kasetti Srinivasalu, proprietor of Seetalakshmi Hall, Bangalore, donated an acre of land for the ashram and got a mandir constructed thereon. Sri Shivabalayogi is living in this mandir and gives darshan at specified hours every day, both morning and evening. People are initiated to meditation on Monday and Thursday at 5 p.m. On Sundays, congregational bhajans is conducted from 6 to 8 in the evening in the ashram precincts. During this period the wonders of trance can be witnessed, as narrated earlier.

Visitors are allowed to have his darshan in the mandir of the Ashram every day at prescribed timings. At other times the door is closed and locked. Visitors

who come for darshan have to enter by the front door, stand in his presence, receive his blessings and go out by the rear door. In the spacious hall on the right side, a platform, on which a tiger skin has been spread, has been erected by the side of the wall. On the tiger skin the yogi sits in Veerasana, facing North, silent and serene. Visitors stand in his presence and narrate their problems or express their desires. When the yogi signals, the consecrated Vibhuti is given. The yogi understands minute details of the physical or mental diseases, unfulfilled desires or spiritual longings of those who seek his blessings. Normally the yogi does not speak with the visitors. But he observes every visitor and no one can fail to notice his sympathetic look. He gives a patient hearing to their problems. Visitors return satisfied.

As a result of his Nischala Samadhi from 1<sup>st</sup> July to 7<sup>th</sup> of August, 1964 his body has become emaciated. But his face reflects the vigour of youth. Except for the white loin cloth, he is naked all through the year; cold or wind makes no difference. His hair has become matted and falls up to his waist. He is at ease though sitting in Veerasana posture. By incessant practice he has gained mastery in this posture. Absolute peace pervades his demeanour. He has an unearthly but divine smile and a wonderfully serene expression on his face. Now and then a broad smile lights up on it. His laughter is hearty and innocent, like that of a child.

That the mind of a yogi, who sits in the veerasana at ease, is unperturbed, can be made out at the very first sight. When you look at him, you feel his body functions mechanically, that neither excitement nor desire can trouble his heart, that there is complete stillness in his consciousness. It is obvious that he is an embodiment of peace; and it appears as if his physical frame is so constituted as to endure the sufferings of all the world.

When you look at him, seated with composure, he gives an impression that he transcends place and time. It appears as if his individuality is lost in the immeasurable ocean of Divinity; everlasting peace, appears to have carved a home for itself in him. A devotee feels as though life has neither a beginning nor an end; as if an endless, transcendental energy is flowing across.

#### Dhyanayogi

When Tapaswiji Maharaj visited the Balayogi he said that the latter was the living embodiment of what is described in the VI Chapter of the Bhagavad Gita.

This chapter deals with the union of the soul. It describes the qualities of a sage who is practising yoga. It deals about ascetics who try to redeem themselves by self-determination, by conquering the senses and with mental equipoise. The Chapter says that such an ascetic will be alone, sober in mind, conquering desires and disappointments; such a one will treat all alike. For such a person heat or cold, honour or humiliation, plenty or penury, are not different. Peace can be attained by yogi who sits undisturbed for the practice of yoga with the purpose of purifying the soul. Such a yogi becomes one with Brahman. The Gita considers such a person as Brahma, Shiva and Rudra. It describes the method to control the unbridled mental processes by practice and renunciation.

It can readily be seen that Balayogi's life is in complete conformity with the description given in this Chapter of the Gita. The yogis life commenced in his 15<sup>th</sup> year and the climax was reached in his 27<sup>th</sup> year when he attained Swachanda Samadhi. Renunciation coupled with continuous and steady practice of yoga gripped him when he was very young. No specific external stimulus was responsible for his renunciation. It can be said that it was due to his past good deeds that he realised such spiritual powers. Among the many sages of mythological fame sage SHUKA is reputed to be a Balayogi like him. A whole chapter "Balayogibhava Cheritra" in the occult book Bhrigu Nadi describes in detail the early life of the Balayogi of Adivarapupeta. The sage, Bhrigu has described the yogi's initiation into yogic life in the following terms:

"Omkanandapoorvena Jyotirlingam  
Shivasrucha:  
Darshanam Balakasyapi Tapomarga  
Prabhodhakam."

This is exactly as it happened in his life. Renunciation, as a result of natural inner urge, combined with a rigorous practice of the yoga of self-restraint, enabled the yogi to attain the ultimate in yoga. He realised Brahman by getting into Samadhi in the process of uninterrupted meditation.

It is indeed very difficult for a common man to sit motionless even for a few hours. By the twelve-year tapas he achieved mastery over this posture which has now become natural to him. There is no trace of languor in his posture; alertness within him is unmistakably revealed. Timeless consciousness is vividly portrayed in him. This is said to be the distinguishing mark of those immersed in deep and total meditation. Sri Shivabalayogi is essentially a Dhyanyogi; his Samadhi is known as Dhyanasamadhi.

Being free from the trials and tribulations of the external world, though he is quiet and at ease with himself, an earnest desire to understand the sorrows of people and his eagerness to help them are evident. Uncompromising compassion is revealed in the yogi who has attained the ultimate in spiritual sadhana, his mind transcends languages, relationships, desires, or fears, disappointments and harshness, his mind is clear like the cleaned mirror; worldly instincts have been completely suppressed as a result of protracted tapas; selfish motives have no place in him; he maintains a steady mental equipoise; his mind is full of compassion and welfare of humanity is his mission. This description of a typical yogi is amply illustrated in the Balayogi of Adivarapupeta.

On completion of penance he is utilising Dhyanasamadhi for the benefit of humanity. Spiritual practices are essential for the attainment of peace and happiness and self-restraint is imperative for a happy family life. Hence Sri Shivabalayogi has resolved to spread the cult of devotion, power of tapas and meditation. He has dedicated all the powers of his twelve years of penance for the welfare of the world.

He is essentially a human being. Like others he had experienced the difficulties of life. Early in life he had become a Siddha Purushan without his effort as a result perhaps of past good deeds and penance. He is an example of God's indescribable wonders. His life is a beacon light to demonstrate the existence of the Supernatural. May this enlighten our hearts.

**OM**  
**IMPORTANT EVENTS IN THE YOGI'S LIFE**

1. Birth in Adivarapupeta, 24<sup>th</sup> January 1935
2. Father's bereavement, July 1937
3. Divine experience on the canal bund of Godavari, 7<sup>th</sup> August 1949
4. Visit to Pasalapudi Ashram, October 1949
5. Beginning of tapas in the burial ground, 18<sup>th</sup> November 1949
6. Construction of Dhyan Mandir, October 1950
7. First meeting with Tapaswiji Maharaj, January 1951
8. Commencement of tapas facing North, 28<sup>th</sup> October 1950
9. Commencement of tapas facing West, 7<sup>th</sup> August 1955
10. Bitten by coiled serpent, 12<sup>th</sup> October 1955
11. Attaining total Samadhi, May 1956
12. Commencement of tapas facing South, 25<sup>th</sup> July 1956
13. Completion of Yuga tapas, 7<sup>th</sup> August 1961
14. Quenching of the thirst of Rakthakali, 19<sup>th</sup> January, 1962
15. Installation of Shiva Linga, 25<sup>th</sup> February, 1962
16. Arrival at Vishnu Ashram at Nandi Hills, 1<sup>st</sup> April 1963
17. Arrival at Doddaballapura, 20<sup>th</sup> April 1963
18. Establishment of the ashram near the Dairy Farm in Bangalore, 7<sup>th</sup> August 1963
19. Month-long samadhi, July 1 to August 7, 1964
20. Starting on tours, 14<sup>th</sup> August 1964

			SATURN		SUN	DRAGON'S TAIL	MOON
LAGNA	KASI		SUN MERCURY VENUS DRAGON'S HEAD	JUPITER	MESA		
DRAGON'S TAIL							
	MOON MARS	JUPITER		MERCURY VENUS	DRAGON'S TAIL MARS	LAGNA SATURN	

Sri Sathyaraju, son of Allaka Bhimanna, was born on Thursday the 24<sup>th</sup> January 1935 at 2:45 p.m. on the 5<sup>th</sup> day of the New Moon in Gemini Lagna, third phase of Uttara star. (Bhavanama Samvagsara, Pushya Masa, Krishna Paksha Panchami, Thursday at 20 Ghalige 50 Vyghalige, Uttara Nakshatra, third phase, Mithuna Lagna.)

### THE TAPOLEELA

Occasionally hard common sense gets knocked by uncanny anomalies. Reason flounders and intellect staggers. The rational facilities by which we have all along been nourished, seem suddenly to give way and the expectation of the unusual and the extraordinary gets the better of our cool intellection.

That there is a beyond to the apparent, that there is a mystery as yet unfathomed by the normal mind, and that here is a universe around and inside ourselves but altogether unknown to us, are discoveries which make a deep impact not only on our imagination but even on our emotions. The experiences involving these discoveries change is with a suddenness and an intensity that are themselves unusual and uncanny.

We then emerge as changed individuals and we can no longer live as we used to live before this conversion. A new zeal and a new vision descend and begin to guide our lives.

We have heard that in ancient times Lord Krishna made Bharata-Varsha holy by his Avatar amongst the animals and inanimate on this earth, people young and

old were so drawn to him that the sound of his magic flute and the touch of his divine presence would perform a miracle in them each such that they would emerge changed and chastened beings. This was "Krishna Leela" as people termed it, while Krishna himself laid no claim to the leelas.

Believe it or not, here and now, the twentieth century has produced a Shivabalayogi who has many "Tapoleelas" to his credit but lays no claim to them. The yogi has considered it his duty to wipe the tears of every distressed being that approaches him for succour, radiating into the suppliant a cheer and a titter leading to comfort and peace.

This process of transformation is brought about by the exalted spiritual powers that the yogi possesses.

He projects his liberated thought force on an individual or on a mass of people, near and far. In the language of the spiritually minded, the Swamiji can guide and influence people with the good of humanity as the sole objective.

### THE TRANCE

People from different parts of the country visiting the Ashram on the weekly bhajans days have witnessed the unusual spectacle of a throng of entranced people

dancing and moving about for hours on end, without so much as running into each other or tripping.

The most astounding part of the trance is that some devotees, young and old, climb up slender trees, dance

atop fragile branches dangling from them simian fashion and jump down without even a scratch. The Swamiji will be in his own room shut out from the crowd. The trance lasts from two three hours and the entranced will be released by a mere smear of the holy ash on the mid-point of their eyebrows.

This “Trance” or “Bhavasamadhi” depends entirely on the Swamiji’s capacity to invest ordinary humans with

divine personalities. This again depends on the degree and level of respectivity [sic] of the devotees.

Thus those in “Trance” take on the distinctive characteristics and Lakshnas of Rama, Krishna, Siva, Nataraja, Parvathi, Chamundeswari, Raja Rajeswari, HANUMAN and a host of other deities that choose to descend on them.

The decension does not make any distinction between people of different faiths.

### **THE BENEFIT**

The benefits of this Basaya samadhi are ten fold:—

1. Chronic diseases are cured.
2. The “possessed” are freed.
3. God-consciousness is instilled.
4. The ego disappears and a spirit of surrender to God is imbibed.
5. The devotee out-grows his material existence.
6. The devotee attains heights in spirituality.
7. Pain and misery are removed totally.
8. Psycho-Physical development is helped.
9. The dross is drained and spirits instilled to step on the spiritual path.
10. Absolute and implicit faith in the Almighty is brought about.