

Swami Teaches the Sri Chakra
In the Marriage Temple in Hampi, India
March 1998



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This transcript begins with a student teaching while Swami listened and commented. Further into the transcript, Swami teaches directly.

Ramakrishna: First thing to know about the Sri Chakra is that the important point is the Nada Bindu. From the Nada Bindu, the entire creation is coming. It means it's the source point for the Mother: the powers, the good, the bad, the illusion, the... all the angles – everything is emanating from that center point. The Nada Bindu is the point of creation that exists – everywhere. But, it's the point to, through which you can pass for the God realization. You can see the eight Siddhis are coming outside of the – directly outside of the Nada Bindu, outside of that little diamond in the circle. Swamiji's always saying that the Siddhis are in easy steps – easy ways to get to that point of the God realization, like that.

Swami: Make that point – not...

Ramakrishna: Like the, he's always saying the eight Siddhis, the Mother, the Durga with the eight hands, the eight weapons, for the negativity. And, once you pass through, or gain each one, passing to the next, finally, the final point is that directly blessing from the Mother. The Nada Bindu is the point from which the Mother gets her energy. In the Shakti Rekha, Shakti means Mrs. Shiva, right? Durga? You can see the, ah, all of her energy, all the Shakti Rekha's focusing on the Nada Bindu point. The Nimba Rekha, the first angle, is the, I think you... shall I talk about that, the astrology knowledge?

Swami: Um-hmm.

Ramakrishna: Knowledge of the past lives, the soul. But the Shakti Rekha, the second one, is focusing like a light, directly on the Nada Bindu. You can see this Nimba Rekha comes first from this point there, touching inside, then the Shakti Rekha is holding, is touching those lines at, focusing directly on the Nada Bindu.

Swami: Important, the Nada Bindu working the Goddess, flowing the energy – the eight Siddhis. Does it make sense? The eight Rekhas, inside of the circle, only that one. Eight. How many? Count it.

Students: Eight.

Swami: And the eighth one is equal to eight Siddhis, coming through the Nada Bindu. The Nada Bindu is the balancing way – creation and the destroying. You know what I'm saying? Destroying point and creation point, the central point – energy balance point. Nada Bindu. It covers total the Universe. The Goddess have the energy. Who she got the energy from? Which point? That point called the Nada Bindu.

We are going to the deep, inner deep, inner deep. You know what I'm saying? Is a deep water. In the deep, what is in the deep? Like that. Goddess have the energy. Inside of Goddess, how she is sucking the energy, from the nature? That point called the Nada Bindu. Through that point, that point is equal to the energy balancing point. That point gives the eight Siddhis. First covering the eight Siddhis, then entering to another (Rekha?). Understand what I'm saying? Okay.

Ramakrishna: Also, you guys know about the Akasha Rekha, which is the material, Shakti Rekha is totally the spiritual and the Akasha is totally the material... the healing energy. It means that the Sri Chakra is the fulfillment of any desire in the universe – complete the highest spiritual, the highest material, the biggest material. It fulfills all the desires. It is the description or the form of the creative energy, the ones that create the gunas.

Student: The Sri Chakra is?

Ramakrishna: Um-hmm. The good and the bad – everything is there. Every angle is covered in the direction from the creation of the universe. Every creation in the universe is covered by an angle in the Sri Chakra.

Student: How is the creation of the universe covered by angles, there, I don't understand?

Ramakrishna: The energy like, let's say, on the bus ride you want to turn on the air above your seat. If you don't know how to turn that, you never get the air, you never cool down. If you know how to turn that, that's one thing, but in the front of the bus, there's a switch that turns on the AC. That covers the air-conditioning for the entire bus, like that, the material desires in your life, you can find one little thing – how to be successful in business, you get a little money. But the switch, for everything, the head switch, the big angle, is the Akasha Rekha. The switch from which all the fulfillment of your material desires comes. Like the question that Swami's always asking, "Where does that energy come from?" That's a big question. You know what I'm saying? He always says... okay, he's talking about some, he's talking about Ramakrishna Paramahansa saying to the Mother, "Where do you get your energy from? That's what I want, that's what I want to know."

Student: So, The Akasha Rekha is the switch from where all the energy comes from?

Ramakrishna: For the material desires, for the healing energy, the Mother is sitting there – Lakshmi. That, everything in the creation is covered by something in the Sri Chakra. It can... it's the source point and the final source point being the Nada Bindu from which all the rest came. Swami says that when you come in, your soul, you come in through the Nada Bindu, in your life. In your body, there's a Nada Bindu, but we can't find that. Finding that is the point through which you hit the God realization and go through the other side. On the other side, there's nothing. Nothing is there. Is it true?

Student: I think the Nada Bindu is God realization...

Ramakrishna: Like in this temple, where's the Nada Bindu? It's all over the place.

Swami: Every body, have a form of the energy. You know what I'm saying? Every soul has a energy. We cannot feel our soul have the energy.

Here, the Goddess Shakti have the energy. She's processing person of the energy – she sucking the energy from the Nada Bindu, from the nature. Nature is like a like a pot – milk pot. You know what I'm saying? She knows the central point in the milk pot, she can handle the milk pot like this – the balancing. You know what I'm saying? She know the balance point, she's catching, she can carry that. Okay.

Ramakrishna: Axis.

Swami: Axis? Middle of the pot?

Ramakrishna: Balancing point.

Swami: Balancing point. She knows the balancing point.

Student: Between what?

Swami: The down, the up. She makes the balancing point.

Ramakrishna: Like the axis on the Earth. Like on the Earth, the axis.

Swami: How the universe is in the nature. Universe is like a global, it is turning. How it is there, like the energies? You know what I'm saying? Balancing. Here the point, that's not the point, here the point, the energy, the sucking nature of the energy. You know what I'm saying? To your soul, if you want suck the energy, to implement on the universe, to give the universe, whatever if you want to give your energy – the Nada Bindu. Through the Nada Bindu only, you can suck the energy. You know what I'm saying?

You know that, if you give lot of energy, when, if you want to implement on the universe, if you want to implement on the people, through the point of the center point – Nada Bindu – balancing point. You can easily to transfer the energy from your soul. You know what I'm saying? Each soul have equal to the Shakti. Soul is the meaning of Shakti. Everything is there, soul is like spirit – power. (*changes microphone*) No problem. You carry on.

Student: There's a Nada Bindu point in our soul?

Swami: Mm-hmm. After the class, I'm going to fix the each everybody Nada Bindu point.

Student: So this is a symbol of that same point in our soul?

Swami: Mm-hmm. Everybody's in the confusion? Sure. Okay. Carry on. Here the point, my point – important, the Nada Bindu, even to the Goddess, where she's coming sucking the energy – Nada Bindu. Where she's using the energies through the universe – through the Nada Bindu. Understand what I'm saying? Sucking one, releasing one. Here our soul winning the supernatural energy. Everybody just, "Oh, we are healing, we are doing healing, we are doing healing, we are doing healing." What you are doing healing? That's your imagination.

The real energy, it must come from your soul. The soul, making your soul balance in center point, stabilizing point. You know stabilizing, stability point. Through that point you are sucking the energy and implementing on the people. Generally, the people will get very happy and joy, successful, especially on the Siddhi powers. You know what I'm saying? The Siddhi powers. What is mean by Siddhi powers, Ramakrishna?

Ramakrishna: Supernatural powers.

Swami: What is mean? Equal, supernatural and Siddhi. What is the real Siddhic powers?

Ramakrishna: You mean, what are they?

Swami: Anybody have any idea siddhi powers? What does it mean by Siddhi?

Students: Perfection, perfections.

Swami: What do you mean that?

Student: That's just what I was told.

Students: Specific abilities, supernatural powers, maybe one is disappearing, is that true?

Swami: What's a Siddhi?

Student: Powers.

Swami: You tell it with your idea. What is mean by Siddhi?

Ramakrishna: All I know, I know the eight Siddhis. I know the Durga, she's cutting the negative energy with those weapons.

Swami: Don't be mad at me! (laughing)

Ramakrishna: I don't know anything else. I think it's handling the energy, the ability to handle any energy.

Swami: Controlling on the elements.

Student: Oh, just specific Siddhis, is that... ?

Swami: Controlling on the elements – Siddhis.

Ramakrishna: That's it? Controlling on the forces of nature? The forces of nature.

Swami: If you have controlling on the elements...

Ramakrishna: Then you can do anything.

Swami: I told I think, when I'm giving the elements discourse. Earth and fire, making the... I told on the what is the Siddhis, really. Shirdi Baba created the water. He created the fire. You know what I'm saying? Commanding his roof, when it's fall downing, "Stop!" After eating, he came out, "Carry on your duty."

Ramakrishna: Then it fell?

Swami: Then it's fall down. It means he command on the air.

Student: So is that five of them, all the five elements?

Swami: All the five elements in the universe. Total the five elements in the universe. If you have the commanding of that... nothing, but you are a Siddhi Purusha.

Ramakrishna: So you've got all the eight powers, then if you have control of the elements is that it?

Swami: Actually, the deep meaning, controlling of the elements, then the stages. The stages – eight type of the weapons to killing the negativity. You have the Durga, the symbol, of her eight hands. You understand what I'm saying? Carry on.

Student: We were told that that was called mastery over the Bhutas, that the five elements are the Bhutas, is that correct?

Swami: What he say?

Students: Bhutas.

Swami: See, different traditions says different things. I'm not sure about it. Here the elements air, sky, is covered there, Earth. The elements is covered in the Sri Chakra, but in the deeply, the Nada Bindu. Nada Bindu surrounding the eight Siddhis, the eight circles and through the elements, and through the angels. Before that, three circles, three lines. Now, stop all that. Here, that, how many that? Three, Brahma, Vishnu, Maheshvara. Inside of the three, Lakshmi, Durga, Saraswati. *(they're drawing and commenting)* I'm not disturbing you, just you carry. I won't disturb you and my answer you need to tell, backside immediately.

Ramakrishna: Yes, please!

Swami: Siddhi means commanding on the, especially the perfect meaning, the Sanskrit, who commands on the elements - that's the Siddhis.

Ramakrishna: Are elements and forces of nature different? You said, I remember you talking about elements versus forces of nature. Element being water, force of nature means, force of nature means tidal wave.

Swami: I will tell about that. Okay.

Student: Ramakrishna, what's behind the Nada Bindu?

Ramakrishna: Nothing.

Student: Nothing?

Ramakrishna: If there's something there, then it's here. Nothing is there. She said, "What's behind the Nada Bindu?" I said nothing. If there's something there, then it's got to be here. (pointing to the paper)

Student: Is that absolute?

Swami: I won't listen. Carry on.

Ramakrishna: Then, uh... that's why you'll see the Sri Chakras everywhere – outside the temples – they're granting the desires of the devotees. But typically, the ninety percent or ninety-five percent of something, most of the people that come, nine out of ten people are asking for material desires, right - almost everybody. They put the Sri Chakra outside the temple for that. That's the reason?

Swami: Say again.

Ramakrishna: You said that they put the Sri Chakra outside the temple because almost a hundred percent of the people are coming for the money, the business, the baby, the material desires. But, almost every temple has the Sri Chakra because it grants totally every, any desire for the people, like a living God.

Swami: The Indian tradition, if you see one time the Sri Chakra, the energy will come to you. Just if you see one time. The Sri Chakra takes the photo (of) you. You know what I'm saying? If you get in front of the camera, the camera is going to, course is running, your picture will come in the camera like that. If you go to in front of Sri Chakra, that energies sucks your soul, whatever your soul have the desires, really desire - that it gives the energy to you. It takes your picture in the Sri Chakra. It's the highest magnetizing power in the universe. Sri Chakra have sucking nature – sssht - like Shakti lingam, sucking - Sssht!

Student: It's also absorbing the energy, isn't it?

Swami: Yeah.

Student: And it gives energy to your desires?

Swami: It gives the blessings - highest blessings in the universe because of, Shakti's living in that place.

Ramakrishna: I see the balancing nature. It has, when it takes, it has -- I see, I see. It has the ability to give, I understand.

Student: So when you work on us, you only work through the Nada Bindu? You just take the energy and focus it on the Nada Bindu and it just balances the whole Sri Chakra in our soul, right?

Swami: What he's saying?

Student: Once you get that visualization of the Sri Chakra, that you have it, so say someone comes in your presence and he has a

Swami: If I fix the Nada Bindu, the Nada Bindu makes the elements, disease - they're balancing. My work is to fix the Nada Bindu in your soul. Understand? The Nada Bindu works every day. You know what I'm saying? If I make the seed, then it grow and it gives the leaves, it gives the branches, it gives the flower, it gives the fruits - you know what I'm saying - like that. Here, it is the work to the master. The Nada Bindu is totally depending on the master - he's fixing that.

Student: So everything that we, all the purifications, all the higher attainments happen as a result of the Sri Chakra becoming balanced?

Ramakrishna: Then you said the Goddess is, you said the Goddess lives in the Akasha Rekha? You saw that? The Goddess lives in the Akasha Rekha.

Student: So are you saying the triangles are representing different rekhas?

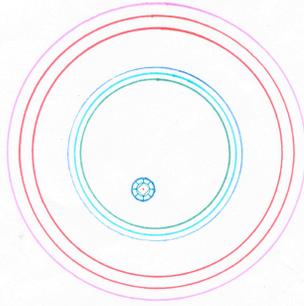
Ramakrishna: Yes I am.

Student: Which one is the Akasha?

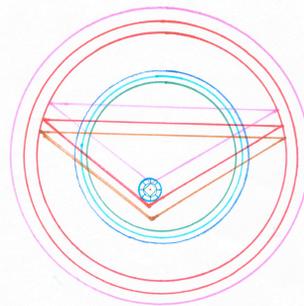
Ramakrishna: The Nimba is, starting from the top, starting from the top of the Sri Chakra. Swamiji the, I don't know if this is accurate, so I'm going to check, but the one that's going... is everybody oriented?

How to draw the Sri Chakra is on the next page.

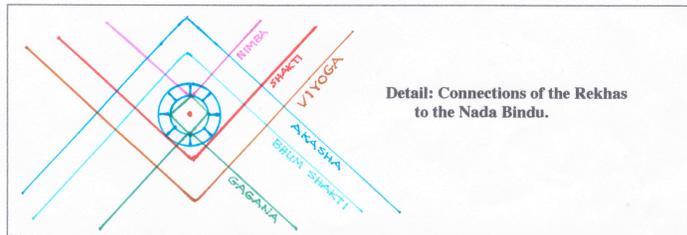
EASY STEPS FOR DRAWING THE SRI CHAKRA



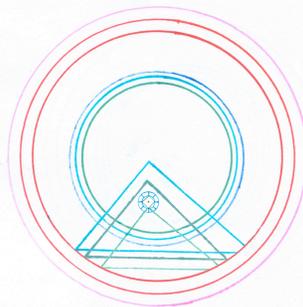
Step I. & II. Circles and Nada Bindu



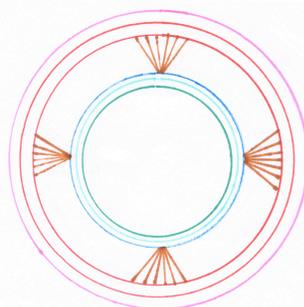
Step III. Upper Rekhas



Detail: Connections of the Rekhas to the Nada Bindu.

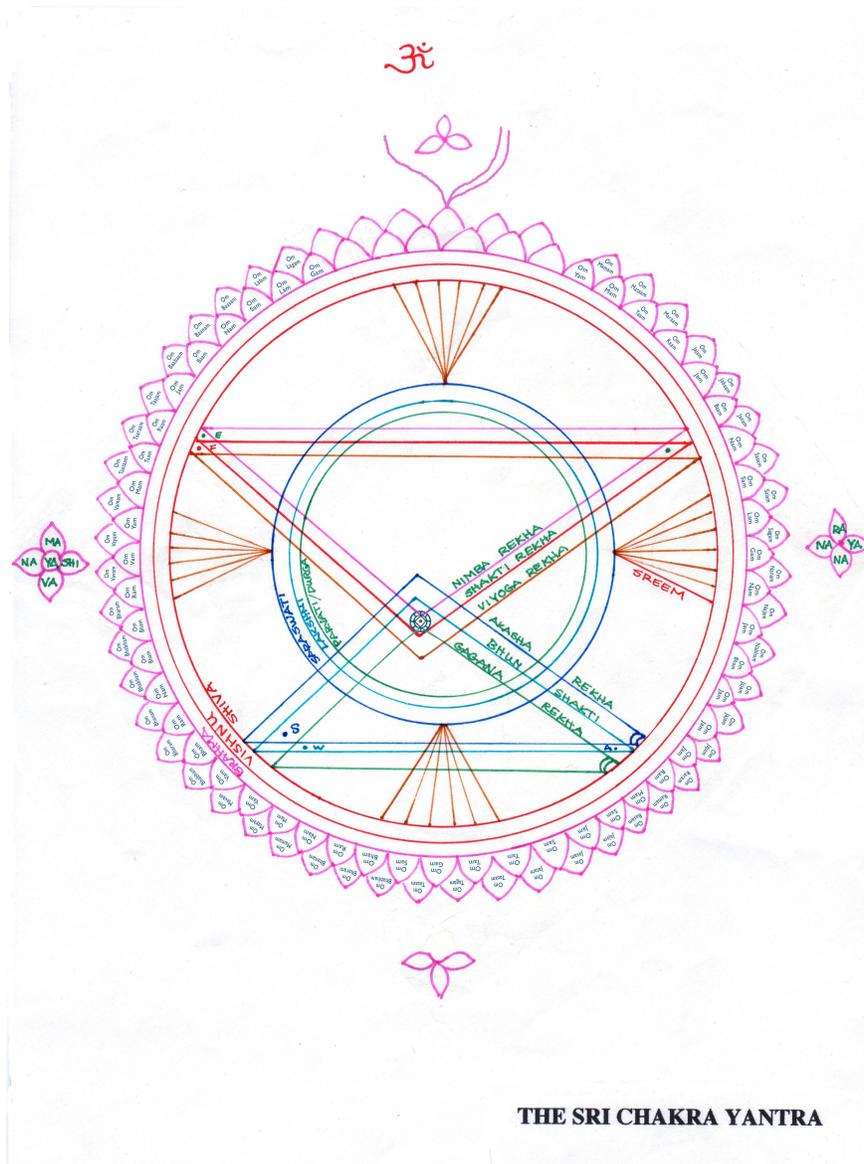


Step IV. Lower Rekhas



Step V. Rays

Students: Yeah.



Ramakrishna: The first one facing down, the uppermost one, the one that's touching the middle point is the Nimba Rekha. Then the second one down, the Shakti Rekha. Then the third one down, the Viyoga Rekha. And the first one, you can see, is touching the point, inside the Siddhis inside that circle – Nimba Rekha.

Swami: Just you carry on. What I mentioned, just you explain it – about the Nimba, the Akasha, Gagana...

Ramakrishna: The Nimba Rekha is the astrology, the soul knowledge, telling the past lives.

Student: Shakti Rekha is fulfillment of spiritual desires?

Ramakrishna: Mm-hmm. The Shakti Rekha is the fulfillment totally of the spiritual desires. He said the Shakti Rekha, the Shakti Rekha through the, ah, it's through this Rekha that you can pass through the Nada Bindu. Like he's saying, the balancing point, the energy's coming, working through the Goddess, through the Shakti Rekha and the Goddess is working on the Nada Bindu through the Shakti Rekha.

Swami: Shakti Rekha is very important for the spiritual desires people.

Ramakrishna: (goes over the different names of the Rekhas with Swami to check that his drawing is accurate.) See, that's what I'm saying, why does this say Nimba Rekha here?

Swami: What is the point?

Ramakrishna: My question is, this first angle, is this the Nimba Rekha?

Swami: Yes.

Ramakrishna: How come this says Nimba Rekha here?

Student: It's an arrow.

Swami: The power's totally like global, it's the global.

Student: Three dimensional?

Swami: Three dimensional, it's the global. The rekhas it comes one by one, one by one, one by one. Mm-hmm.

Ramakrishna: Like that, I see.

Swami: It covers.

Ramakrishna: I see, like an orange peel and an orange, like that, different levels. Like an onion, onions, that's the one. Then first comes Nimba, then Shakti, then Viyoga, then Akasha...

Swami: Then again coming.

Ramakrishna: Then again coming?

Swami: Mm-hmm. Repeats.

Ramakrishna: Oh, it keeps going, going, going, going.

Swami: Unlimit, infinitely, you know what I'm saying? Don't worry about the Rekhas. Just you learn the Brahma Kundalini Nadi (BKN), the Rekha. Everybody's just concentrate on the balance point, the Nada Bindu. Understand? Most important.

We don't need the all the leaves, we don't need all the petals – we need the seed, that one. Petals is not important. Understand what I'm saying? Na ja bha ja ja ra ma sa ja sa tha tha ga, sa bha ra na ma ya va, like that – all that, there's no need. Just getting idea. Inside of the Rekhas, leaves – just get idea. We need the seed – Nada Bindu, Siddhis, Elements - three. Important one is the Nada Bindu. Understand what I'm saying?

Ramakrishna: Yes.

Student: And the triangles, they each represent a rekha or no?

Ramakrishna: They do.

Swami: Don't get confused. Elements, Nada Bindu, Siddhis – like three gunas – Satvo, Tamo, Rajo. Understand? Take the three highlight, the Sri Chakra, make the three highlight.

Student: Now, I don't understand the elements.

Swami: Elements is there.

Student: Where are the elements? (Students point out the elements) You mean this gap?

Ramakrishna: Like you can see here....

Swami: The karmas.

Ramakrishna: Akasha means sky - shakti deals with the air. Yes, it's in the first two here, then in these gaps here, and then the personal, they're inside the triangles, yes. The line I gave you last night, the first point I gave you was for the personal one was wrong, but the second point I gave you for the personal one was right. Remember, we scratched out? Which is in the up, which is in the, just look at... yes, it's in the middle one, upper right. In the middle, inside the middle triangle, inside that rhomboid.

Swami: Stay on point. Sri Chakra is like a sky, don't be think, "This dot we must only be fix here." Understand what I'm saying? If you think like that, everybody's in big confusion. Just you think few stars, each one is important in the sky. Understand what I'm saying? Like some stars is like five stars, three stars, seven stars, indicating in the sky certain area. Understand what I'm saying?

Sri Chakra is like a big sky, it covers everything. Siddhis is not the ordinary thing, Siddhis is not the ordinary thing. Through the Nada Bindu, how the Siddhis is coming? Through the Siddhis is each, north, south, east, west – they make the four dimensions. You know dimensions, directions. Each direction is the, one kind of element is there. Which kind of element, one direction is there? What element is on direction? What element one direction? Just only we need. Understand what I'm saying? Bramha, Vishnu, Maheshvara on what he's covering? He's covering the element in Earth, or out of the sky, or in water. You know what I'm saying?

Ramakrishna: Oh, I see, anyway let's go, let's go on because what I know beyond what you know is very little. The Nada Bindu.

(Group talking about what they need to focus on – the Siddhis, the elements, and the Nada Bindu.) What?

Student: The elements to the directions?

Ramakrishna: I have no idea. No, I don't think so. I think he's just saying what direction are they on. There's an orientation to this, there's definitely an orientation here. Vaastu?

Student: Well, what is the element of the north?

Ramakrishna: I don't know.

Student: Swami, can you have particular elements, like the element of the north maybe water or...?

Student: But it's vastu, right? Is it vastu?

Swami: Vastu means? Who picked up the vastu?

Ramakrishna: Let me just go over the very sparse information I have left. Ready?

Swami: What he say?

Ramakrishna: It's a good word. Okay. Sreem on the right side, the seventh line of Sreem. Everybody knows Sreem is Lakshmi. That's the point at which the Brahma Kundalini Nadi connects with the Sri Chakra. See Sreem, see the Sreem here? You know the Sreem in the Brahma Kun.... Oh, you know the Sreem.

Meaning the Brahma Kundalini Nadi has one - tenth ray that comes off of the bijakshras – the tenth one being, Sreem. This is where it connects, here. The... have you ever seen the picture of the Vishnu in the water, Krishna on the water with the lotus coming out of his navel? Lying on the snake, the lotus and inside the lotus is Lakshmi. You know Lakshmi sitting there? Then, they, the Sri Chakra has got, like a lotus. You can't get inside. The only point to come through is the Nada Bindu, which is the stem.

Student: Does that mean that Lakshmi is the outer circle?

Ramakrishna: Hmm?

Student: Does that mean that Lakshmi, is there any, you have three circles – Lakshmi, Durga and Saraswati.

Ramakrishna: I don't know, that's the first time that we've heard that. I'm telling you just only what I know. What I know is like bits. I don't know how it all fits together. Then, also, the petals, like he said last night, overlap. Right, see here, over here, it can go up forever. You can write those things as many times as you want. Ya, Ma, Ta, Ra, Ja, Ba, Na, Sa, La, Gam. Making each layer, layer, layer. The same formula we did last night with the second layer, then the third layer, the fourth layer. He says to write the, see these, like outside of the petals, if you make a Sri Chakra, you write all the Rekhas. Like you start with the Nimba, you write it

continuously, around without touching the petals. Those mantras can't touch the petals of the thing. He says otherwise, it's like putting a nail in your tire. The outside the petals when you make your Sri Chakra, you can make two layers, you can do three layers, four layers, five layers, however many layers of petals you want. Um-hmm, also remember, all the...

Swami: How many petals total you have?

Ramakrishna: Here?

Swami: Yeah.

Ramakrishna: Fifty-three.

Swami: What?

Ramakrishna: Fifty-three.

Swami: How about how many its need?

Ramakrishna: Hundred and eight. Okay.

Student: Hundred and eight priGaya petals or overlapping?

Ramakrishna: Hundred and eight meaning, totally.

Student: On the first row?

Ramakrishna: No. No, no, no. Totally, first and second row.

Student: Oh, first and second row.

Ramakrishna: Then I think it means minimum fifty-four petals even though this one has fifty-three.

Student: Well, the fifty-fourth is the illusion circles.

Ramakrishna: Oh, that's the fifty-fourth? Okay. Okay, that's fifty-four. Okay, so minimum fifty-four petals.

Student: Okay, on the first layer?

Ramakrishna: Um-hmm. Minimum. (They discuss what bijakshra it ends on, ja.) I think it's minimum fifty-four, but you can have more than fifty-four.

Swami: Thousands, millions is better.

Students: On one line, the first row? The first layer around?

Swami: No need the first line. You can make the hundred and eight in one layer.

Ramakrishna: One layer, okay good.

Student: But you say there's a minimum because you need to get the gunas in there?

Swami: Minimum fifty-four.

Ramakrishna: Minimum fifty-four.

Swami: In one layer, you know what I'm saying?

Ramakrishna: Yeah.

Swami: It must be covers all the bijakshras - Na ja bha ja ja ja ra, sa bha ra na ma ya va, ma sa ja sa tha tha ga - you must cover total the bijakshras. After you cover, you can have the, like an onion, inside of the layers. You understand what I'm saying?

Ramakrishna: Yeah, layer upon layer.

Swami: Unlimited.

Ramakrishna: Then the...?

Student: Can you just hold one moment? Besides the forty-one bijakshras he just named, what other things must be on the first layer? Must be?

Swami: Don't be confused. Ramakrishna, you confused?

Ramakrishna: I? Definitely.

Swami: Everybody confused?

Ramakrishna: Definitely. I know, I know the fifty-four petals. Included in the fifty-four is the six gunas? The three gunas, the three, three and three?

Swami: I'm talking about the layers.

Ramakrishna: The first layer?

Swami: First, first.

Ramakrishna: Yeah, I understand that, but, the fifty-four... there's only thirty-one bijakshras.

(Other students correct him and say forty-one.)

Ramakrishna: No, thirty-one plus ten is the next, it starts over. It repeats itself after thirty-one and you can totally cover all the bijakshras...

Swami: The *Vedic* insists, fifty-four and hundred-eight. If you count the mala, rudrakshas, in your hand, it is a hundred-eight. They give the fifty-first an exemption. You know what I'm saying, the fifty-first. How much? Fifty-four, Fifty-four. Exactly, you must have the petals, fifty-four. The letters, then after, you can have again fifty-four on the same first line. If you have that big dimension, again you have the fifty-four. I see two thousand-eight petals in Sri Chakra – big one on the wall. You know what I'm saying?

Student: Does it always have to be divisible by 54? Always in increments of 54?

Ramakrishna: What if you did seventy-eight petals on the first line? That's okay? Sixty-eight?

Swami: Fifty-four the next in line, understand? Like a part again you're starting. The energy like a bomb, you know what I'm saying? Like a one part, two parts, three parts. Fifty-four, one part, fifty-four, fifty-four.

Ramakrishna: You can't have one and a half parts. So... the fifty-four...

Swami: One and a half parts, one point two part, you can have like that.

Ramakrishna: So, you can have that?

Swami: You can have that.

Ramakrishna: So, you can have, like, seventy-eight bijakshras around the first layer. Seventy-eight petals.

Swami: It means, fifty-four point, fifty-four is one - seventy-four and twenty mean how much percentage?

Ramakrishna: One point five.

Swami: One point five, understand what I'm saying? One... fifty-four is necessary. Fifty-four is the necessary.

Ramakrishna: I have a question, not a confusion on that – I understand that, but I have a question on the gunas, and the three counter?

Swami: You forget the gunas, I will teach that. Give the chapter to me, gunas and the Nada Bindu and the illusion circles.

Ramakrishna: And this three things here?

Swami: As of remaining the chapter. I'm not discussion on that now.

Ramakrishna: Okay, Lakshmi is in the Akasha Rekha?

Swami: Yeah.

Ramakrishna: Lakshmi is the Goddess in the Akasha Rekha. Durga's the Goddess in the Shakti Rekha? Lakshmi's the Goddess in the Akasha Rekha - by the way, all the healing energy comes from the Akasha Rekha.

Swami: That's important.

Ramakrishna: Durga's in the Shakti Rekha.

Swami: Shakti Rekha indicates only on the spirituality. I told already. Everybody got that?

Students: Yes.

Student: And Saraswati is in which Rekha?

Ramakrishna: I don't know. Saraswati's in one of the Rekhas? No.

Swami: She covers everything. The gunas are certainly will come. It's no problem. I will tell after.

Ramakrishna: Everybody knows the places on the elements, from last night? The sky and water and air are inside the triangles.

Student: But the earth and fire are not.

Ramakrishna: No.

Student: Why is that?

Ramakrishna: Because, um, God has a sense of humor... I don't know. (laughs) Because when Swami drew his own Sri Chakra, that's where he put it. You ask that question to Swamiji. Remember you just said something about the earth and the fire, once you get those two – so maybe that's really important.

Students: Now, you have your sky and water in a different triangle – you have it in here and, in the one in the room, it's out here. Does it matter?

Ramakrishna: Oh, did I? It should be opposite these things. Mine's there and there? Wrong. Wrong, sorry. That's exactly wrong. You should've checked. Everybody should take a look at the sky and the water. The sky should be, like see where the fire and the earth are? In the two triangles in the upper left? Then you go down to the left, you see those same two corresponding triangles? If you do the flip side of those, on the mirror side of those, inside, that's where they should be. Yeah, like this. Come see this. The one I did last night was wrong.

See these two? I think I put them there and there, they're saying? So these are flipped, inside here. You see what I'm saying? And then the air; I think I got the air right. Okay, let's see. I'm almost done. Then the air is where the -- the air is where the Sudarshana Chakra connects. Just say that. Don't worry about that. Just write it down.

Swami: What he say?

Student: Air is where the Sudarshana Chakra connects.

Ramakrishna: The element of the air, in the Sri Chakra is the point at which the Sudarshana Chakra fits, connects?

Swami: Forget it.

Ramakrishna: Is it true or not?

Swami: Forget it.

Ramakrishna: Not to go any further, I'm just saying, I'm not explaining. I'm just saying that. Then there's more?

Swami: But little confusion if I'm, when I'm teaching also, the Sudarshana yantra. You can teach for any element through the Sudarshana yantra - not in here.

Ramakrishna: Okay, any questions?

Student: So when we do the forty-one, we just continue to fifty-four?

Ramakrishna: Minimum fifty-four, at least fifty-four. Go until it fits, then go again. Is there a question, is there a confusion about the fifty-four petals? Okay, what is the confusion?

Student: What comprises the fifty-four? We have the thirty-one and then what's the rest of it?

Ramakrishna: You already have the bijakshras. Ya, Ma, Tha, Ra, Ja, Bha, Na, Sa, La, Gam, on the...

Student: Forty-one, thirty-one?

Ramakrishna: Fifty-four.

Student: You just start over?

Ramakrishna: Yes. No, no, you don't start over after fifty-four... Okay, ready. Ya, Ma, Tha, Ra, Ja, Bha, Na, Sa, La, Gam is ten, like you finish the forty-one or thirty-one. (He quickly says the rest.) It stops thirty-one. Then

the next ten is, Ya, Ma, Tha, Ra, Ja, Bha, Na, Sa, La, Gam. That's forty-one. The next seven – Na, Ja, Bha, Ja, Ja, Ja, Ra - that's forty-eight. Then Ma, Sa, Ja, Sa, Tha, Tha, Ga, is seven more, which equals? Fifty-five, so you just keep going. That's all right, you don't start over with Ya again. You don't start over at fifty-four you don't break it and then start Ya, Ma, Tha, Ra, Ja, Bha, Na, Sa, La, Gam again.

You just keep going. On the first row -- okay, ready?

Okay, see this? See how this goes? Ya, Ma, Tha, Ra, Ja, Bha, Na, Sa, La, Gam, Na, Ja, Bha, Ja, Ja, Ja, Ra, Ma, Sa, Ja, Sa, Tha, Tha, Ga, Sa, Bha, Ra, Na, Ma, Ya, Va, Ya, Ma, Tha, Ra, Ja, Bha, Na, Sa, La, Gam, Na, Ja, Bha, Ja, Ja, Ja, Ra, Ma, Sa, Ja, Sa, Tha, Tha, Ga, Sa, Bha, Ra, Na, Ma, Ya, Va. Ya, Ma, Ta, Ra, Ja, Bha, Na, Sa, La, Gam, Na, Ja, Bha, Ja, Ja, Ja, Ra, Ma, Sa, Ja, Sa, Tha, Tha, Ga, Sa, Ba, Ra, Na, Ma, Ya, Va – it continues.

Student: I don't know what you're -- are you repeating?

Ramakrishna: The same thing – Ya, Ma, – one through thirty-one. Na, Ja, Ba, Ja, Ja, Ja, Ra, Ma, Sa, Ja, Sa, Tha, Tha, Ga, Sa, Bha, Ra, Na, Ma, Ya, Va. Here's thirty-one. Ready? Here's the first thirty-one, then it starts over with, the Ya, Ma, Ta, Ra, Ja, Ba, Na, Sa, La, Gam, Na, Ja, Bha, Ja, Ja, Ja, Ra, Ma, Sa, Ja, . It starts again --

Student: From the very beginning?

Ramakrishna: Um-hmm and then it starts and then here's the next thirty-one. That's sixty-two and then it keeps going. It has at least fifty-four petals is all you care about. You understand?

Student: But at the ending, don't you have to end on Ra?

Ramakrishna: No. No. You just keep going. You don't start on, you don't stop on Tha. You stop after the thirty-one. It goes thirty-one, thirty-one, thirty-one, thirty-one, thirty-one again.

Student: So you have to end on thirty-one?

Ramakrishna: No, you can stop anywhere. You just have to have a minimum of fifty-four. At least fifty-four minimum. Is there still confusion on that? If you do fifty, if you do a minimum of fifty-four on the first layer, the second layer's gonna have fifty-four if you do it in between each petal.

That means it's gonna be a minimum of a hundred and eight. Then you're fine.

Student: But then it couldn't be fifty-four, because you're not using Ya?

Ramakrishna: But Ya's one of the petals. If you did include Ya... if you did include Ya, it'd be fifty-five.

Student: You don't include Ya when you're repeating it?

Ramakrishna: Yes, you don't include Ya when you're repeating it.

(Somebody asks about another topic)

Ramakrishna: He's gonna talk about that. He's gonna talk about that.

Student: The big illusion question, you do forty-eight leaves and then you always leave six blank? Forty-eight and six blank, forty-eight and six blank, all around?

Ramakrishna: No.

Student: So, if you're doing a hundred and eight, so that's always blank, but none of these are blank, after that, so you just keep going. So only the top six in the same place are always blank.

Student: So if you did a hundred and eight around, you'd have two sets of blanks.

Ramakrishna: No, no, that's what she's saying. You only leave the top six blank.

Student: So these lines do not have to correspond to these petals?

Ramakrishna: No, okay, Swamiji? The Shakti Rekha triangle should be touching the inner circle? Like here? You have the lines touching the edge. It should be touching? Yes, it should be touching.

Swami: On rekha never be touch.

Ramakrishna: Never it will touch, only the Shakti Rekha touches that circle. And the rest of the points of the triangles, all the triangles, end within the inner three circles.

Swami: Exactly. (*Recording jumps.*) Just you make that points, that is the pyramidal point.

Ramakrishna: But, does it need to overlap this third, with the...?

Swami: No need.

Ramakrishna: Viyoga. See how it overlaps here, the Viyoga Rekha? It, the Akasha does, it overlaps the base of the Viyoga Rekha. Does it need to overlap that? Because if you see on this one, it doesn't. Show him which ones don't overlap. This... this point here doesn't overlap with that one like it does here. Does it need to?

Swami: No.

Ramakrishna: Are you sure?

Swami: Don't be confused.

Ramakrishna: No, no, I think... and you colored in... I think you colored in some of these just to make it clear.

Swami: I make the percentage.

Ramakrishna: Forty-five and eighty?

Swami: Un-huh.

Ramakrishna: Yeah, we talked about that last night.

Swami: Yeah, you make that, if you make that Shakti Rekha, concentrate on the fixing. No need for the whole life.

Student: Oh! And one other point is that eighty/twenty just within the inner circle or the outer circle?

Ramakrishna: Inner circle here.

Swami: Inner circle. Inner circle there's a six to ten very confusion points there. Even to me, little confusion. It's not a big deal. Highest important point, three Nadis, sorry, Siddhis, Elements, Gunas.

Students: Gunas? Nada Bindu. I thought you said, Nada Bindu.

Swami: That's right.

Student: Not the gunas?

Ramakrishna: She's talking about the gunas and as far as I'm concerned, that's all I know. I'm not saying anything more, I'm telling you I'm done. (Taking off the microphone.)

Swami: Everybody's giving permission to me to come there? I have few angles.

Students: Talking about snacks.

Swami: Okay, come to point. Take that number one point, Nada Bindu. The real for the universe balancing point called the Nada Bindu. Total the universe is -- Hello! Are you hearing me?

Students: Yes.

Swami: Sure? Good. Total the universe balancing point called the Nada Bindu. You know what I'm saying? Like that same, each creation, each soul have the Nada Bindu point, each soul. From the Nada Bindu, through Siddhis, we can learn easily. We can suck that energy through the Nada Bindu easily. If you want to implement the energy in the universe, through the Nada Bindu, can only the possible to the spread your energy in the universe. Everybody write it?

If you want to spread your energy in the universe, through the Nada Bindu can only possible, to spread your energy in the universe. You can through the sucking energy from the nature, can only possible to your soul, the Nada Bindu point. If you want to give the energy to somebody, to heal through the Nada Bindu, can only make them.

The real point, touching your soul. The touching soul means, suppose it is like the, it is the soul, is a soul – touching that is not important. The center point of the soul, center point of the soul is called the Nada Bindu. You understand what I'm saying? Suppose in the meditation, third eye is important. When you, in first beginning stage...

Swami distracted by a student: Why you're seeing the watch?

Student: I'm just putting what time you're talking.

Swami: Okay, if you want to sit in meditation, if you start your meditation, your meditation starts only with, through the third eye. You know what I'm saying, third eye, gurustan. Your trance, your emotional feelings, emotion means in the good way, to the touch your God. This way, first it works from here, it is the Gurustan, meditation spot. Soul is the energy spot. In the soul the balancing, the soul part, Nada Bindu - deep, very deep, highest deep. You know what I'm saying? Your soul can make you rise up. After rising up from the soul, sending the energy – that point is important. You know what I'm saying?

Students: You're sending it through the Nada Bindu? You're pulling it from the Nada Bindu? You're sending it to the Nada Bindu?

Swami: Say again.

Student: You're sending it to the Nada Bindu?

Swami: You are doing the meditation, you are doing the meditation, after reach one level point to sucking the highest energy. Without your notice, your Nada Bindu working, your soul is sucking. Somebody thinks, "Swami, my soul is blocked! I don't know what happened to me. I'm trying and trying and trying. I'm going certain stage, then after I don't know what's going on. I cannot imagine myself... I'm not feeling very well. I'm not recognizing myself. Something is coming in messages to me, but I am forgetting that. I am sure about, I'm hearing some messages from the sky, from the air. When I'm sitting in meditation, some souls I can see, but I don't know what is exactly."

It means your point, your hole, Nada Bindu point is block. Understand what I'm saying? It is sealed, it's seal, it's sealed. The coconut have the three holes sealing. You know what I'm saying? Three holes sealing.

When it opens, the water can come any hole. Like that, your soul have the communication channel. To your soul not going the communication. If your soul go out, you're a dead body, just, you forget your body. Your soul making the communication channel, through the point called the Nada Bindu point. You know what I'm saying?

Student: What blocks the Nada Bindu?

Swami: That's the Nada Bindu. There is no more steps in the Nada Bindu.

Student: But, if it's blocked, if you're , if it's...?

Swami: There is the illusions, some maya, some karma, some master testing, some negativity coming – ninety percent negativity. You know what I'm saying? Negativity.

Student: Which is our karma, right?

Swami: Negativity, black magic people. Some, lot of negative energy coming to you. Negative souls working on your soul making your soul dumb, dim. You know dim? Making soul your dim, just little covering. It's not a big deal here, it's very easy to open. Through the, when you was in meditation, how you can open your Nada Bindu means it's totally main point answer. How can you open your Nada Bindu? It means: how can you make yourself in Sri Chakra in your mind? That's important point here. It's not, it's not important to making on the paper. Understand what I'm saying to making in your mind a Sri Chakra. If you make the Sri Chakra in your mind, nothing but you're making the Nada Bindu point, first of all, making the seed. That seed is growing leaves, flowers, fruits - is the Sri Chakra. Making the seed - that is the Nada Bindu.

When you were starting the Nada Bindu, the Nada Bindu covers eight Siddhis. You know what I'm saying? The eight Siddhis, Siddhi means nothing but... everybody your pen must go fastly - each word is like a... Siddhi means commanding on the five elements. Who have the commanding on the five elements, he called a Siddhi Purusha. Who crosses the five elements, he called the Avadhuta. Who have the command on the five elements, he called the Siddhi Purusha. That is one step. Who crosses the five elements, crossing the five elements (snaps) – he's Avadhuta. He already crossed the five elements.

Student: What's the difference between crossing the five elements and commanding on them?

Swami: Five elements means, if you say on the element whatever he want, the element can works to him. The elements going to fulfill his desire. Understand what I'm saying? If you have the element, that element is coming and making the fulfill. That's the good work.

Student: That's the Siddhi Purusha.

Swami: That's the good Purusha, Siddhi Purusha. Avadhuta means who calls the five elements, crossing means, just the elements is like the...

Student: He's free from them?

Swami: No, totally five elements is in him - in him. Understand what I'm saying? If he want, he must invite them to work there. That's called Siddhi Purusha. If he want, immediately without asking, it is already he win that, winning, super-winning, what we call, winning of the super, winning – how would you say that word?

Students: Champion? Master?

Swami: Suppose he's my student. If I'm saying, "Ramakrishna, do that work." He does that. Suppose he is very, day by day, like big brothers, you know big brothers? Thickest brother. Nothing but, if I say that immediately going and doing. It is in my heart. If I marry him, just make the fun! If I marry him, I have a command on him. Understand what I'm saying? In Sanskrit this is yeah, same like that.

Student: In other words Swami, it's not like anybody you'd have to, you wouldn't have to do a mantra, you wouldn't have to ask, the energy of the angels to come through this, you wouldn't have to bless something before you transport it – your desire, your heart's desire, immediately, is happening.

Swami: Exactly. If you want to make the fire, you must, your mind must be work, some concentration, you're a Siddhi Purusha. Is Avadhuta, just fraction of second in the second, (snaps fingers) that's it, it's there. It means he's the fire, he's the water, he's the air, he's the earth, he's the sky -

everything is he. Understand what I'm saying? Everything is he. Who crosses the five elements, he called the Avadhuta.

The Nada Bindu first works on the Siddhis. When you reach, can I sit here? When the Nada Bindu, if you stop the Nada, okay, if the Nada Bindu, if you sit in the meditation, after reaching a certain stage, your soul shows the some miracles – automatically feeling something.

If somebody came in front of you, you can read on his face, you can read on his life history, you can say something to him, some astrology – the thoughts comes – the emotional words coming the truthly. You know what I'm saying? Imagining yourself, something is going on good, something is going on bad. To curing some sickness, to curing some peaceful, unpeacefulness, to making somebody's life happy. These kinds of miracles comes from your soul. It means the Siddhic powers starts from the Nada Bindu. These Siddhic powers starts from the Nada Bindu. Here we talking, forget about the mantras, forget about the slokas, forget about the Nimba Rekha, Shakti Rekha, Gagana Rekha – forget all the Rekhas. Just we are concentrating on the Nada Bindu from your soul.

Just from the soul, sucking the energy from the cosmic energy. You know cosmic energy, cosmic energy and you're implementing on the universe. You don't know any mantras, you don't know any slokas, you don't know anything. Just you know how to suck the cosmic energy. How to use the cosmic energy. Just, without your notice you can start the Nada Bindu, from the Nada Bindu.

How the Nada Bindu comes? That's a good question. Everybody's saying in the Indian tradition, "Nada Bindu, Nada Bindu, blah, blah, blah, blah." They're talking, "Oh! It's the Nada Bindu giving the energy and giving the Durga's energy, giving to everybody's souls energy." How it comes, itself? Is the Nada Bindu forming itself? How it is forming? Anybody have idea on that? It is very, very, very deep sense. Relax yourself, think on that. From soul, your soul the opening point – energy's coming and it's going. That spot, how it is forming? What is the mechanism in that spot? What is the deep mechanism in the Nada Bindu?

Students: Grace? The Goddesses?

Swami: In front of the Nada Bindu, Shiva is down, Shakti is down – less. If you know the Nada Bindu, everything is illusion. You know what I'm

saying? Like Adi Shankaracharya, "Hey, it's illusion, Maya, Maha Maya, Maya, Maha Maya."

Ramakrishna: What is the question?

Student: How does the Nada Bindu form?

Ramakrishna: How does the Nada Bindu form?

Student: It comes from 'Om creation,' from Brahma?

Swami: Where's the 'Om creation?' What does it mean by Brahma?

Ramakrishna: I thought from the Nada Bindu, everything was formed?

Swami: Don't make the any Goddess, God's names. In front of the Nada Bindu, everybody's down. Everybody's a Brahma, everybody's Vishnu. Everybody's Brahma, Vishnu, Maheshvara.

Student: From the sun.

Swami: Brahma, Vishnu, Maheshvara. After the Nada Bindu, Brahma, Vishnu, Maheshvara, Lakshmi, Durga, Saraswati are here, one by one. Understand what I'm saying? Before them, there is Nada Bindu.

Student: It's the absolute.

Swami: Here my point, Brahma, Vishnu, Maheshvara is after. Lakshmi, Durga, Saraswati is after. You're in the house, they are in the outside of the house. What, how it forms the Nada Bindu mechanism? To the sun giving the energy means, Kindara Samlilanam (?) what we call nuclear reaction? Some hydrogen and helium making the combination – what is that?

Student: Nuclear reaction, fusion.

Swami: Nuclear reaction, then it's giving the energy there on that, but from the Nada Bindu, energy is coming, it's sucking. How it's coming?

Students: (Various answers) Pulse. Falls back on itself, collapses back on itself and opens up. Well, it's just a guess but the way I would describe it is, consciousness becomes aware of itself...

Swami: Consciousness means?

Students: Awareness becomes aware of itself.

Swami: That comes one point too. My question is everything for the meditators. Each question have like a diamond. You know what I'm saying? Diamond, my questions. In India, the Indian tradition people who knows the Telugu, if I start to give a lecture, asking them questions, before I am going to bed, giving the ten questions, "Think on, then I will be back before two, three hours." After five, six hours, they couldn't get answer. Each question has a very, very deep knowledge, has a deep sense. These questions can understand only the, the real meditators who was doing good meditation - they can only imagine that. Like yesterday's talk, in front of the water dam, on that certain point I told about the God is equal to, equal to God. I gave a clue.

Student: The God is equal to...?

Swami: Peace, Silence, Deep silence.

Student: That's the connection to the Nada Bindu – is silence in the mind.

Swami: Silence. In the silence you can work powerfully, powerfully than the God. If your soul is in the deep silence, floating on the silence, you are like Shiva – you're a creator. No need to yourself, to make any creation. Understand what I'm saying? When you be in the deep silence, your soul is floating on the sky, in the air dancing - it's a heaven. That kind of the silence, everybody must suck that. In that deep silence, your soul is making to hole – that hole is the Nada Bindu. Understand what I'm saying? This deep silence making to pinching, know pinching, making opening up. Like a coconut making the hole - just one stroke in that deep silence.

That's why the spiritual people only advisable in the deep silence. When you start in the deep silence, meditation, the Indian tradition says, there's a first observation, then second - in the deep silence, if you do in front of the light - then the light will become you – in you. Then you will become in the light. If you going on see the light, just seeing the candle flame, just doing the deep silence in you, after few hours, few weeks, few months, without your notice, that light is in you.

Just taking the bicycle riding on the two wheels, just you're trying yourself. You fall downing, getting it, fall downing, getting it, making the balance. In that light, you can, your soul is making yourself, forming the same light. Understand what I'm saying? It is a unbelievable mechanism – the soul mechanism. Soul mechanism is in the universe, it's a unbelievable mechanism. We cannot expect soul is going to do this way. Understand what I'm saying? Each word is very deep sense. We cannot expect soul mechanism, period. If you do like that, unfortunately, it does like that. Everybody's confusion?

Student: There's no way to predict the soul mechanism?

Swami: Yes, if you do the meditation, the meditation, your meditation in the light, then the light in you, then you will become the light. Adi Shankaracharya... you have a question?

Ramakrishna: You said the soul begins, can reproduce that light, produce the light the same like what your, that it's perceiving by meditating your... that light is reflecting on the soul?

Swami: What's your question? That's why Avadhut, twenty-four hours in front of him, making the fire, just sitting watching the light, sometimes using the people karmas in the fire. You know, understand? Burning the karma he's doing in the light - watching the fire, chanting his theory. From his beginning, after he's dying, no more stopping the fire - twenty-four hours making the fire in his samadhi, in his Dwarkamai – twenty-four hours light is there. Now, in the universe, that Dwarkamai is become a great healing, holy place. After few years in the world, that fire is commanding – that the same fire is commanding - that energy's coming from that place.

I'm talking in the power, deep meanings – stages of the power. I'm teaching the power's way. Understand what I'm saying? Water, touching the water and coming up. No swimming in outside, on the top of – going deeply, depth, touching it, coming out. Seeing what is the power inside, deep. How it is the mechanism.

Student: Is it like the sun? Is it the same power generating from the fire and the candle? Is it the same as the sun?

Swami: Anything, say again? What's she saying?

Student: The light from the candle, the light from the fire, is it the same as the light from the sun or something different?

Swami: Equal - fire is fire. You know what I'm saying? Candles may be different, but the fire is one. Human beings is maybe different, but their power, they aim is different -- same. Understand what I'm saying? Jesus, Satya Sai Baba, Shirdi Sai Baba, Ramakrishna Paramahansa – these are bodies is different, but inside of their soul - energy is same, same concept. Same working the power. But, in the universe, nobody's not, especially Ramakrishna Paramahansa did, to the Vivekananda, very deeply, how does the mechanism, he told the mechanism, the power. Here, even if I tell many, every, many things, everybody duties is to do hard work. Understand?

Some theory says, "Nirakara Nirguna. Nirakara Nirguna. Nirakara." In the Sanskrit, "There is no structure at all." Nirguna, there is no character state – there is no nature at all. That kind of theory somebody follows in the Indian tradition. They won't make any picture in front of them, they won't make anything, guru picture, anything – just they'll sit, seeing the nature. They go out from the villages, in the forest, in front of the water. In their eyes, cannot see any human being surrounding them – some kilometers. They'll sit on the rocks, just they watching on the nature.

After few hours, few weeks, few months, then their level, the soul level is going on up, without their notice – high level. If they sit like that, (snaps fingers) going out, fraction of minutes. If they sit 8 a.m., 8 p.m., they cannot imagine how the time is going. The nature, his soul making to connect in the deep thinking, but he don't know what he's thinking. Understand what I'm saying? But he don't know what he's thinking - just the nature making him to magnetize. That is the mechanism, soul mechanism, nature mechanism.

After few months, few years, then he's like the commanding on the elements. Whatever his sankalpam, whatever his thoughts comes, that's going on there too. If he is in meditation in the nature, any disturbance coming to him, if he see or can't stop, the rain is coming, "Hey, stop." (Snaps fingers) It stop. A tiger is coming in front of him, "Hey! Don't disturb me." It stop. The cobra is coming to bite. "What you are doing? Stay away." He's commanding. The commanding order, coming from your soul. If your soul have the certain type of the resistant energy, then another soul, your soul whatever said, it listens. Understand what I'm saying, even the nature.

Nature means nothing but the creation. Flower is have the soul. Trees have the soul. The rock, it have the soul. In the Sanskrit it says, "Aham Brahmasmi, Aham Brahmasmi." Wherever you see, there is a God. In the ants, in the fly, in the air, in the birds, in the water, in the fishes, in the flowers, in the human beings, in the sheeps, in the elephants – everywhere there is a God - Aham Brahmasmi. So, to be there, to be work hard, to be presence, to be relaxed mind, to be in the silence is very important. The real spirituality comes, to be relaxing. If you be relaxing yourself, you can gain more, more power than doing the different process. Just be relaxing - soul mechanism - it's very simple and easy. Everybody's understanding?

Student: Are you saying we should do that – go out to the forest and be there?

Swami: I'm not saying, that's why I'm giving the different channels. In the sky mantra I told to everybody, be in the nature. I told, don't be disturbing – just you be alone. I done it?

Students: Mm-hmm.

Swami: That is my purpose.

Student: That's still doing the mantra.

Swami: Lingam Stakum Needum Punyam, Yaha Patay Shiva Sannidhow, Shiva Loka Mavap Noti, Shivana Saha Mogatay. On the Shiva – Shiva means he's everywhere, Shivaprately, each stone, each rock, it's a Shiva. Each air, in the air is part if you take the, what we call, any neutron, molecule, it's the structure of the Shiva. Throughout your body's covered, each cell, like Shiva - just chanting him. Shiva's chanting mantra means everything is his, like a ball structure, like a zero, like a (world? whirl?).

In the zero, there is a hero - in the zero, there is a hero - that is the spirituality. Spirituality means, it's not a great thing, it's the happiness. If you have anything making in the comfortable, making happy, joyful – enjoyable. Today you have banana, oh you're so lucky man for this banana. If somebody has the ten bananas, don't be jealous on the ten bananas. God gave only a judgement to you, only one banana. He blessed you only one banana. If you satisfied one banana, definitely he's going to give you two

bananas. That is the true. If you satisfied for the two, then immediately he's going to give the twenty to you. If you're thinking on another person, "Oh, he have ten bananas," then He's making half, next day half a banana to you. That's the God's nature.

Then again, if you worry again, in the deep depression, that's his nature, "Make him again to suffer more. One full banana, next day nothing – be in the hungry thinking on me." Two days, three days, no more food. That is the spirituality, that is the God. Satisfaction is the God. Deep silence is the God. Sympathy heart is the God. When you have all these things, everything comes from our soul automatically. These mantras, these are all these different steps, different ways to reach the God. Understand what I'm saying?

The master, he can do, it's up to certain level in the students' life. Afterwards, he have no right to make on the student life, to the anything. You know what I'm saying? He have only certain right up to certain level to making him. Afterwards, what one master, to Vivekananda just we take one example. Vivekananda is a very crazy boy, really, he's very crazy boy, from the beginning. He's going to everybody, to the supernatural saints, "Hey, you are a saint..." everybody's understanding me?

Students: No. Yes. Yes.

Swami: "You are a saint?" "Yes, I'm a saint." "You have been, seen any time to God? You seen the God?" He's asking like that. Everybody cannot say yes, nobody cannot say no. "No, we're not seen." "Why you're unfair to me?" He interviewed some thousands of the saints, thousands of the naths in India. Somebody suggested him, "Go and meet Ramakrishna Paramahansa. He's the only right master to you, to solve your problem." Then he went, "Hello, how are you?" And Ramakrishna Paramahansa, in front of, sit in the river, in the deep silence. But Ramakrishna Paramahansa is waiting for the Vivekananda since many years, for his real student, waiting - he came. Ramakrishna Paramahansa is laughing looking at his face. He's asking crazy questions like that, "Blah blah blah blah. You have been any time seen God? You talked any time with God? Can you tell some experiences with the God? What is your experience with God?" Like that.

Ramakrishna Paramahansa is saying, "Oh, my dear boy, I never seen the God, just I'm fighting, still I'm fighting some many years, but I'm failuring. But I can give you some small formula to you – how to see the God."

Vivekananda, "Hey, you've not seen the God! Why you're giving formula to me? You're a foolish? I'm not your fool! You'll spoil my time, good-bye, I want to go." Ramakrishna Paramahansa, "Heyyyyyy, please, please, please just follow me. Give me forty-one days' time. Wherever you go, no use, just you give me forty-one days' time."

Vivekananda: "Okay, I'll follow you forty-one days." Then Ramakrishna Paramahansa gave one formula to Vivekananda, "Just every day you do meditation, then after forty-one days, you come to me," the real story. How many people hear the Ramakrishna Paramahansa life story they wrote that time? Who's the author?

Student: Well, Mahendra is one, The Gospel of Ramakrishna.

Swami: You read the Bhathajarya (?) So, after forty-one day, just forty days is over, Vivekananda became very crazy on the Ramakrishna Paramahansa, very bad crazy, "I spoiled forty days. That old man made me very big trouble what he said. Definitely I'm going to kill him! I'm going to bite him!" Like that, "I'm going to nagging him!" Like that he's making himself. On the forty-first day, he did his meditation, then he slept. In that dreams, Adi Parashakti, you know Adi Parashakti?

Students: No.

Swami: Shakti! Adi Parashakti opening her tongue with all the skeletons – Kali!

Students: Ohhh Kali.

Swami: Kali with triangle. The Vivekananda got a great dream with her. He afraid, you know afraid?

Students: Yes! (laughing)

Swami: Horribly afraid. Then he woke up, "Oh my God what happened to me?" Even if he closed the eyes, if he open the eyes, that structure is laughing. He's hearing that voice! (snaps fingers) Early morning he ran away to the Ramakrishna Paramahansa to surrender to his feet, "What's

going on in my life? You done any black magic on me? Please take the all energy! It's surrendering me!" Then he said, "No, no, you go in the temple. There is a Kali. Go and surrender to her. I'm not the person. There is a lot of work you have in the universe to spread the love seeds. Kali means, it's her structure, it's her nature to kill the negativity in the universe - She's not a bad, She's not a bad - she is the peaceful lady, her character is very different. Go and take the blessings." Then he went inside, he take the kum-kum like that. From that day onwards, Vivekananda very close to the Ramakrishna Paramahansa. When the Ramakrishna Paramahansa dying, his last stages he suffered with many diseases, especially the cancer. You know what I mean cancer?

Students: Yes.

Swami: Horribly, his back and his throat, throughout his body. Many people asking him, "Ramakrishna Paramahansa, you did the great miracles in your life, if anybody comes with a cobra bite, healing. Giving the spiritual healings, waking to everybody's souls a certain level, then everybody's going very good. You're doing many things, you have the direct communication to the Kali - why you're not healing yourself?"

At the time he answered, "It's the karma." You know what I mean? If Ramakrishna Paramahansa applied (prayed?) to one person, anybody, his energy's playing on him - that person's energy is coming to him making the balance, making the balance. Without the student soul, without the master's soul, it works automatically. You know what I'm saying? If you make the magnet, there is the iron, without the notice, the energy's working there. The attractionity is working, is there, sucking nature is working there like that. If a divine soul is there, without notice, their energy's coming, touching. After everybody's reached certain stage, they can feel that, they can recognize that.

The divine soul can only recognize the divine souls. Understand what I'm saying? A valuable person can understand only the valuable person. Who have the idea on the subject, that person only can deal the subject. Everybody's understanding my point? After reaching the stage, he's little difficult, the master can make everybody slowly, slowly making the stage.

The Sri Chakra, Brahma Kundalini, the Elements, Siddhis, Nadis, Elements, these chapters - like A B C D E up to G. But the master have a right to cross at a time - sssht! - no need, giving the four or five important mantras, important formulas, the healing formulas to find the God. Then

after, it's easy. The Ramayana, who wrote the Ramayana, Valmiki. The Valmiki, first of all he's a horrible robber, you know robber? In the trees, in the forest whoever goes, he catching them, beating them, stealing everything, robbing.

(track changes, subject kind of falls off.)

Swami: I'm giving the two, three minutes time to everybody. Anybody hear about the three gunas?

Students: Yes. Heard about them, yes.

Swami: You heard about that, three gunas?

Students: Yes.

Swami: What is their characters?

Student: Satva is peace and tamas is dullness.

Swami: Dullness?

Student: Or lethargy, inert, inertia.

Swami: What does it mean?

Students: Lazy, tired, foggy like not a clear mind.

Swami: Rajo?

Students: Rajas is desire, active mind, activity, creative, fiery, fiery a little bit. Principle of activity, very active, dynamic, desires. How else would you say it?

Swami: Pretty good, Gaya? Where you are?

Gaya: Oh, I'm here listening.

Swami: What you are doing?

Gaya: Well, I'm looking at him, thinking of movement.

Swami: Now which guna you're enjoying now Satva, Tamo, Rajo?

(general laughter)

Gaya: Oh, a little bit of the first and third! I'm definitely not into movement or activity!

Student: That's the third one.

Gaya: Oh, second one.

Swami: Paul?

Paul: Third one, I tell the truth.

Swami: Give the brief idea on that.

Student: On the third one?

Swami: I want to test about who have the idea on that, on the spirituality, myself.

Student: I understand the satvic nature to be the highest nature. They think of God, they think of good thoughts. Rajasic is a combination of some high thoughts and some negative thoughts and tamasic, which is the lowest one, is lazy. They have no energy, they think only of their desires.

Swami: Valmiki is which stage?

Student: Valmiki? I forgot who Valmiki was.

Student: He's the...

Swami: He wrote the Ramayana.

Student: Oh, he wrote the Ramayana? He was uh...

Swami: Are you hearing all my speech?

Student: Yeah, I am but I didn't hear the part of the author. I heard you ask, not the author's name.

Swami: Okay, okay.

Student: He was the highest.

Student #2: Well, at the end of it.

Student: Oh, at the end?

Student #2: You talking about the beginning?

Student #3: Tamasic.

Student #4: He got his balance, he got balanced.

Student #2: He was tamasic in the beginning, then he went through 'em to get to the other side.

Swami: First stage, which guna he is?

Students: Tamas.

Swami: Then after, totally where he settled?

Student #2: Oh, when he was robbing everybody?

Swami: I'm testing everybody, your spirituality, testing.

Student #2: But is this in regards to spirituality? You know what I mean? Would we look at it as far as where he was, spiritually?

Student #3: But Swami, like you were saying about the Nada Bindu being the point which balances everything?

Student #4: He was Tamasic.

Student #3: Then I think that what happened is that Narada told him, or gave him the Nada Bindu so he could balance his gunas.

Swami: First of all, what guna he's enjoying?

Student: Tamas.

Swami: Then after seeing his bad karma, what kind of thoughts he got?

Students: Rajas.

Swami: What he's thinking on that, then, after, which guna he's totally changed?

Students: Satva.

Swami: Now, everybody's in what guna now? (lots of laughter)

Students: Rajas! Tamas...! We wanna know what we have to do to get to the other side, Nirguna.

Swami: Here, what I observe, the tradition people, just they made, just they gave the three names – Satva, Tamo, Raja. Satva means highest connected to the God. Just the tradition people, they made, but what I'm going to tell, just little differently the same meaning. The childhood nature – childhood nature – childhood means when we born from the mother womb we'll come like a clot of meat. Understand what I'm saying? We came like meat. (huge laughter) Why you're laughing?

Students: It's so horrible! (laughing) Because I think it's funny!

Swami: Just you listen my voice - just you listen my concept. This same body when you're coming – just everybody observe – when you're coming from the mother womb, we're coming like here with the blood, with the meat enter into the universe. To the same meat, when we have (are) like a child, it's the highest sensitive, our body, our thoughts, our soul, attachment... (*Swami talks to an Indian person*) I'll come, I'll come, ten minutes.

Student: They're closing?

Swami: Illusion is not working - illusion is working! Here our chapter is going to very close. Very just five minutes discussion on that, the Sri Chakra, thanks – don't disturb. The same body after two, three years, after coming from mother womb, very sensitive. Our soul touched the mom to searching for the milk to attract the mother. Always in her mother

attachment to the body, looking, the child is always looking to the mother face, laughing, playing with the mother, laughing. That's the really God connecting, that stage really God connecting. That stage called really satva. Totally falling in love with the mom. He don't know anything. That child soul don't anything except the mom love, is it true?

Students: Yes.

Swami: Absolutely. The same body growing up, growing up, fifteen, sixteen, seventeen, thoughts going on the girlfriend, on the physical desires, thinking on it, what stage it is?

Students: Rajas.

Swami: Always desires. Desires, desires, desires, desires attracting illusion - arrows coming to the heart. Each minute we don't know what we're going to do. If you saw anything, your soul said, "Hey, I want that!" If you saw any beautiful girl, "Heeeey, I want that! Hey, I want to talk to her, I want to be with her." If you saw any grateful thing, a grateful any instrument, just your mind says, "I want that."

If anybody's there like that, heyyyyy you're so jealousy on them. Hey, just you doing some harm to become crazy. That's the stage of mind. Naturally in the universe, understand what I'm saying? It's a natural in the universe. Same body going to down. Down means, age sixty, seventy, eighty. You're taking the stick in your hand, walking with the bent, with, you're not feeling well, even to see it, to walk, to fulfill your domestic parts, you know what I mean? What stage it is?

Students: Tamas.

Swami: You're not liking anybody, making yourself crazy, you're not believing anybody. The old peoples never believe on anybody, is it true?

Students: Right.

Swami: Absolutely, they won't believe because of, they have already experienced a percent - they'll experience a percent! Just I'm giving small introduction on that gunas, telling about everything like blah blah blah, it's not necessary. Just thinking on the physical form, our body form. When

you have a childhood it's a deep love with the mom, is equal to God. Is it right?

Students: Mmmmm, yes.

Swami: Absolutely, only mom and he. The jealousy started from that stage, from that childhood days, just a few months. Suppose mom got two child. If mom carry one child, the small child again, won't accept. He dominates, "Get him to down!" He wants to climb to his mom. Understand what I'm saying, but he has no desires anywhere except fighting with mom love. Just observing on him, if he had a chocolate, if mother gave a chocolate, he won't accept. From that stage, the jealousy started. The illusion covers to the soul, from that stage. Here the deep sense point, without his notice, even though he don't know what, how to use that purpose, purposely. Suppose this chair (?), he don't know what is the use in this, just he wants that, understand what I'm saying? That from that point, the illusion covering to the soul, to working - jealousy nature, it's coming the illusion. Nothing but darts making to everybody -throwing the illusion nets on the soul each step, each step.

Nothing is in our hands - everything's blessing from the God about our karma. The master is the light, can remove the darkness in our lives. The holy spirit have only capable to remove all the darkness in our lives. Just thinking on that, to be relaxing on that, to be with that, then everything, it automatically comes. That's why God says, "You look to me - then I can only look to you." Understand what I'm saying?

"If you look to me, then I will look to you. If you're not looking to me, I'm sorry." That's the God principle. To be with him, automatically he'll be with us. Divinity means He's everywhere! Just be thinking on him relaxedly - the illusion never touch to us. Honestly, there's no chance, there is no point to touch the illusion to us. It's a highest mechanism point. Even whatever the thoughts comes to us, just is comes, it evaporates, you know evaporates? It comes and it evaporates, it never touch to us.

If you step one step, if you jump one step in the illusion - oh, oh - it sucks you in the illusion. If you make one step in the ocean, the ocean will take you - chhht! "C'mon," it never send you back and back, never sends you again the back. After swimming and swimming the master says, "Hey!" Then he take, he turns out. Here, very careful the illusion thoughts. Everybody have a great enemy - the real enemy is not a robber, not the

David, not the San Francis, all friends are like that different names people – the real enemy is our mind. A big enemy's with us - that is our mind. If you be very careful with that person, (snaps) then you are very successful man. Everybody's forgetting your big enemy is with you! Thinking somebody, "Hey! He's doing something wrong to me, he's," he's doing very small - but your enemy's doing, real enemy's doing very great injury in your life. The real (you? ruin?) in your life, if anybody does, makes it worse, but your real enemy, if it does it's the highest injury.

How to catch him, how to handle him, that is the important, that's the way of the 'Hum' word. Try to use the 'Hum' word, for to meditation - Hum. Hum means sending the energy from your soul. That's the only one word is good for to the meditation – Hum – like ram, ram, ram. Ram also is the agni bijaksharas - flaming nature. But Hum is, it's like a very peaceful, sending your arrow in the peace. There is no words to write, there is no words to tell explanation, understand? It must come to your own experience, just relaxing, "Hum, hum." Then after, I'm going to fix everybody, the Nada Bindu point. Then making to everybody in the meditation, rising point.

Here, Ramakrishna covered everything. The here, the Nada Bindu gives the siddhis, then the Elements, the Brahma, Vishnu, Maheshvara, even though you can think Brahma, Vishnu, Maheshvara, Laxmi, Durga, Saraswati, understand what I'm saying, three creators, three Mrs. Creators. They're all the only just, proofs, inside of the Nada Bindu - center point of the energy. If you know the center point of the energy, if you feel yourself, you can imagine, you can see the God's, the Brahma illusion, Vishnu illusion, Maheshvara illusion. I told, what is the character of the Maheshvara, Shiva's character.

Student: Destroyer.

Swami: Taking the souls, I told already.

Students: Yes, mmm-hmmm.

Swami: Taking the, that's his character. If you know the Nada Bindu, if you find yourself, then you can easily, you can find the character of the Shiva. Brahma, I told already.

Students: Creator.

Swami: Creator giving, sending. If you know that Nada Bindu, yourself the energy, you can, "Hey," that's his duty, let him do his duty. Krishna, Brahma, Vishnu – Vishnu, Vishnu means, Krishna. He's the real person sending the arrows from the, after when he came out from the mother womb, he's ready to that, "Mmm-hmmm, I'm ready with you!" Each step sending the illusion nets, "C'mon." If you have the energy to break the net, again he's going to send another net, net, net, net.

The 'Hum' word – like a scissors. Whatever he send, chh, chh, chh. "Okay, you send." If you chant in your soul, so soulfully, you know soulfully, from your heart to heart, touchfully. If you think, if you have no... faith is very important. Here is my point, belief, concentration - it's like a two wheels to the bicycle. Without faith, even highly impossible to win a small point, a single point in the universe. To be successful in the spirituality, especially – very very impossible - not one percent chance. Just be surrender, to be faith on the master, do you know what I'm saying? When the Narada's saying to the Valmiki, "Just Rama, Rama," but if you say it to an ordinary person, Rama, "Hey, what does it mean by Rama, Rama? Oh good, it's fine, it's a nice word Rama, Rama, Rama." After to be with the Rama words, after certain time everything is there. Here, my three points, to be with the silence, with the very deep silence – much talking avoiding that word, understand what I'm saying - much talking, avoiding that.

Students: Avoiding talking?

Swami: Avoiding that much talking.

Student: Just avoid talking?

Swami: Yes, avoid talking. If somebody talks very much, "La la la la la la la," they talks, they don't know what they're talking. If you're going on talking, you're losing your energy. And the real, the master what he give the words, personal mantras to you – don't be confused that. Do you know what I'm saying?

Students: Mm-hmm. Is this the second point?

Swami: Second point, suppose I gave to just the Hum word - is the scissors to cut off your illusion. Tomorrow I'm going to give to everybody your real word on the Sri Chakra - to making up your soul rising. You understand what I'm saying, to starting your Nada Bindu. Maybe tonight, maybe tonight, 10:30, 11:00, that time sitting everybody in rooms. Today's your (scores? course?), final court (?).

Here, the petals, Na Ja Bha Ja Ja Ja Ra, Ma Sa Ja Sa Tha Tha Ga, Sa Bha Ra Na Ma Ya Va, these are all the bijaksharas - how to use these bijaksharas. If you really want to, on the people, to really heal on the people, somebody's many troubles with the businesses, with their family problems, with their mental stress, some psychiatric problem, definitely what they're doing their business, they're almost all failing, they're not successful - these are all, you know what I'm saying, et cetera, all the negativity that happens in their lives. At the time you make all the petals on the white paper, maybe on the copper sheet. Here, the Na Ja Bha Ja Ja Ja Ra, it says in the Indian poetry, it's like a Champara Mala, the poetry theories, Champara Mala (?), Upala Mala. It's at certain points it's not necessary. Here my way of learning - Na om nam, Ja om jam, Mm. Mm word is necessary, you're trusting on that?

Students: Yes.

Swami: Mm, Mm word is very necessary.

Student: What does he mean by that?

Ramakrishna: Remember how he said, "And the M, Ya Yam, Ja Jam..."

Swami: If you make, just if you forget at any time in the petal, without Yam in the car tire with the full air, making a small hole, (snaps) forget it, it's going out.

Student: Because it's the first and the last petal Yam?

Swami: What you're saying?

Student: Is that because Ya is the first petal. Is that why you're saying that?

Ramakrishna: No, he says the Mm, if you forget the M (at the end).

Swami: If you forgot at anywhere making the M word, anywhere –

Student: On any of the bijaksharas?

Swami: Any bijaksharas, Yam, Jam - you're losing that. The car tire is everything, fine air, but a small hole is there. You know what I'm saying, what happened... all the air will?

Student: Go out.

Swami: Go out - forget it about your tube, forget about your Sri Chakra - that's very important point. Then when you are making the Hum word, Hum word, and you're writing the Hum word, which person you are giving the Sri Chakra... Suppose you're giving to David. When you're making the Hum word, thinking on his soul, heartfully 108 times – few minutes, then you're fixing the Hum word on that. Understand what I'm saying?

Ramakrishna: You say Hum 108 times?

Swami: 108 times.

Ramakrishna: While thinking on that person?

Swami: Taking your mala, making one time around - completely.

Student: Then you impress Hum on his soul?

Swami: On his soul, on his name, on his family.

Student: Which gives him peace and?

Swami: Everything, whatever you think on him heartfully, (snaps) then you give it to him.

Student: To impress it on his name and his soul, do you just like sankalpa, you just kinda think of the name ahead of time and then you uh, you're doing it, well...?

Swami: Mm-hmmm.

Student: You just think what you want before you do it?

Swami: Mm-hmmm, whatever he told you about his problem. When you're doing the chanting, that mantra, you yourself thinking on that, his problem, (snaps) he's getting the healing, far away healing.

Student: What about the 'guru guru paramaguru,' kessraim – only Hum?

Swami: When I'm giving the personal mantra to everybody, just telling about the two gunas – that two gunas is the fighting nature – to making to, how to balance. Telling them, that's important, you know what I'm saying? These petals are all the angels to bless the bijaksharas. Each the petals is very energy, very energy. Is it possible to everybody to learn Sudarshana Yantra tonight, Sudarshana chakra?

Students: Yes, okay.

Swami: Everybody wants to sleep?

Students: No.

Swami: Swami gave lot yesterday I think. Tonight everybody, please tonight spend few hours, two, three hours.

Student: What is the benefit of learning the Sudarshana?

Swami: It's a good knowledge, good knowledge about Sri Maha Vishnu, about his illusion net - the illusion - how he's able to throwing that. Understand what I'm saying?

Student: Yeah.

Student: I have a question Swami, you said there were three points? First point being the deep silence, and the second point said, don't confuse the personal mantra...

Swami: Yeah...

Student: With what?

Swami: Suppose, after doing certain time, confusing, "Oh, I'm not getting the... better take myself anything," choosing and taking and doing. "Oh, Swami's everywhere, he'll look aftering me, no problem. It's not working, better take another one," that confusing. The spirituality, our soul, sometimes it walks like an elephant, sometimes it walks like a lion, sometimes it walks like a tiger, sometimes it walks like a horse - there's no limit for to speed that. Each soul have their soul to connecting with God. Understand?

The master's responsibility when he make the car, everything, (snaps) then he's done, his duty's over. Brake, clutch, everything is there, perfect. He's taught how to make the driving, then he makes the student to drive in the open on the ground. How much speed he go? There's no digging, there's not more place to the accident, do you understand what I'm saying?

Students: Yes.

Swami: It's a big open ground! Sky it's open, (snaps) he can travel anywhere. The master's saying, "Hey, where you're going? Why you're wasting your energy going this way, coming this way, this way?" He's straightly. First of all, the master's duty to getting everybody in the car. After teaching, "Come on, carry on." Somebody will drive like this, like that... in the meditation I'm telling same exactly, like car driving meditation. Somebody will go like different crazy... They're sitting in the meditation thinking on their girlfriends, thinking on the food, on the chicken, enjoying in the swimming pool... They're in the meditation, they're enjoying in the swimming pool! Is it right Gaya?

Gaya: Absolutely! (huge laughter) I don't know how you did that, you read my mind!

Swami: Like that! (snaps) You're losing, just you're wasting your energy, you're wasting your meditation, good.

Student: Is that the third point? You said there were three. Faith?

Swami: Faith, faith I did.

Student: Oh, faith is the third one?

Swami: Good.

Student: One question please? When you told us, "This little diamond," there was something special about that, is that where the Vishnu Chakra comes? We need to do that?

Swami: Sudarshana Yantra, that's why I made everyone's spend in the Sudarshana Yantra learning. Just some points will come to the Sudarshana Yantra, to the Sri Chakra, that's why I'm telling to everybody, try to spend tonight two, three hours to learning the Sudarshana Yantra.

Students: Oh, you're going to teach us?

Swami: Yeah, yeah.

Students: Yay! Hey! Great! Cool! Oh, I thought we had to do it on our own, fantastic!

Swami: That's why I'm telling, everybody's just they want to learn it themselves?

Students: No! That would be hard, I don't think so!

Swami: I don't think so! (huge laughter) Okay, tomorrow night we are going to the Bangalore. Maybe, everybody's going to Bangalore except Swami?

Students: What?

Swami: Is it okay to everybody?

Students: No! Where's Swami going?

Student: Free bird.

Swami: Free bird, Swami's duties.

Students: Can we stay here one more night? Instead of going back to Bangalore, you can leave and we stay here?

Swami: Oh, everybody likes this place?

Students: Yes, the energy's great. We'd love to meditate here during the day.

Swami: Here, somebody's saying... It's not a nervous point, some tigers is living in the mountain.

Students: Great! No, no, no Swami, we're saying to stay in the hotel!

Swami: No problem.

Student: Instead of going to Bangalore.

Swami: No problem, everyone can stay here. If the bus...

Students: Yeah, we have the bus, we paid for the bus.

Swami: Is it okay to the bus to make the extension maybe two or three days more here? Is it okay to send the bus back to Hyderabad? When the bus must go back, on what date?

Students: (Argue about dates and going to Bangalore.)

Student: Swami, will you come to Bangalore at all?

Swami: I want to send a good Sanskrit professor to everybody, to just enjoy the Gaya house. And your Swami wants to take the leave from everybody for a few weeks to rest little time - Swami's free bird. Making to somebody, somebody have the private with me, few people - some Londonese, some Germans in my ashram, six, seven people. Swami's staying in Penukonda relaxing, closing the main gates to relax.

Some people I want to send Tirunamalai, some to beautiful ashrams these ten days. After again, who was staying much time with me here, they're coming to Sri Sailem. In Sri Sailem, just Silence Course, you know Silence Course?

Students: Yes.

Swami: Just no more... Deep silence, bringing to everybody in front of the water, river, morning throughout to evening, sitting and doing another trance. I want to talk after Gaya making the schedule. Anyhow, I need eight to nine days. Is it okay to Gaya?

Gaya: Oh, sure Swami.

Student: Swami, if we're... after Bangalore will we have the chance to have interviews with you?

Swami: Sure! Oh, some people haven't... I'm sorry, I'll try.

Student: So, in other words, you'll stay up with us all night long?

Swami: What are you saying?

Student: So, is this our last night with you?

Swami: I hope so! (huge laughter)

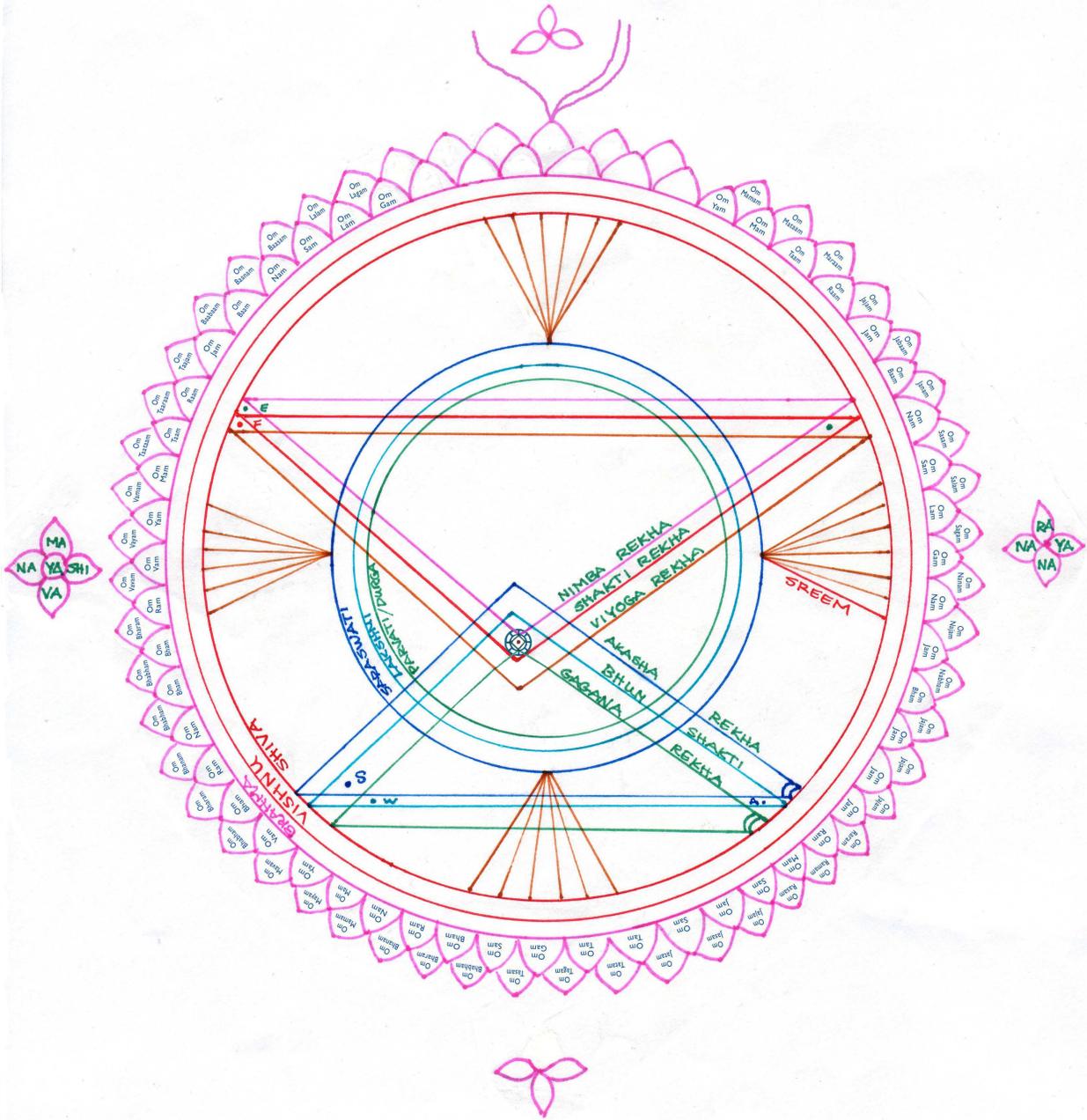
Student: Do you think so?

Swami: I don't think so!

End of Talk

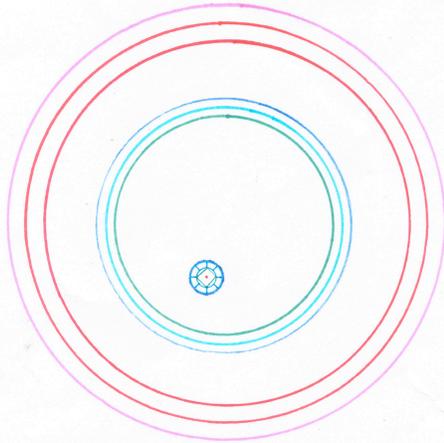
(Full size Sri Chakra and drawing instructions below)

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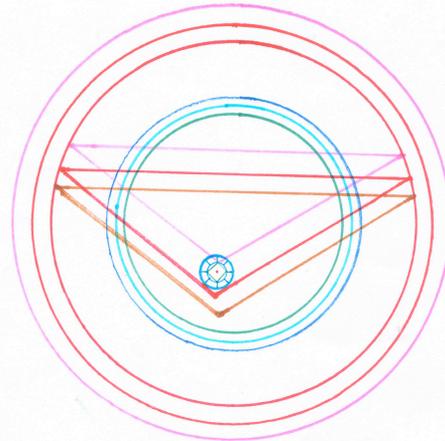


THE SRI CHAKRA YANTRA

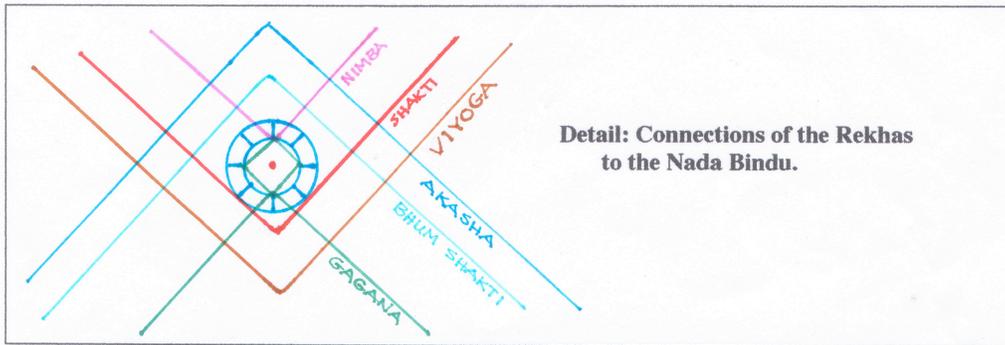
EASY STEPS FOR DRAWING THE SRI CHAKRA



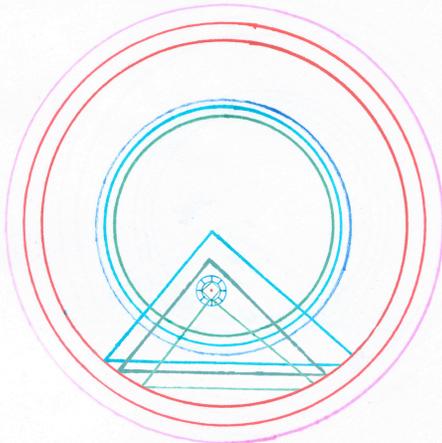
Step I. & II. Circles and Nada Bindu



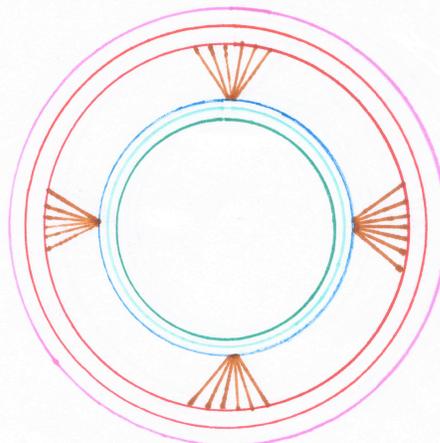
Step III. Upper Rekhas



Detail: Connections of the Rekhas to the Nada Bindu.



Step IV. Lower Rekhas



Step V. Rays