

[Questions are often inaudible. Accuracy is questionable.]

AMRIT: As you noticed in this practice you're spending a long time...you're spending a long time doing pranayama. That is you're doing four sets of six rounds each. That's a lot of pranayama. A lot more than we've been used to doing. Now, you may have wondered, why all the pranayama? What's the purpose of the pranayama in this technique is? How many wondered that, by the way? How many? Okay.

Now, basically, the reason is this: the word prana does not refer simply to physical air. It refers to a subtle energy which is associated with the air; that is, it permeates the atmosphere. And this subtle energy, during the time we're doing a pranayama practice, is greatly concentrated in the inner system in the subtle nervous system.

Now, many of you have heard something about the chakra system. I don't think we need to go much into that much tonight. If you have deeper questions about this we could answer those. But you know that there are seven major chakras and a whole lot, actually, about seven hundred and sixty, altogether, minor chakras, so a total of seven hundred and sixty. But the seven chakras are connected together by a very fine nerve, sometimes called the sushumna, which is pictured as going up and down in the central part of the body, up and down the spine. And this acts as a connecting link between each of the seven chakras. Now, during the time that a person is doing pranayama, what you're doing is you're saturating that fine nerve with this subtle energy called prana. And then, when you do the parts of the techniques where you're associating, say, the movement of the mandala with that particular chakra, whichever one you're working on whether it's the anahata, the heart, or the navel chakra or whatever when you're doing that you're helping to integrate that energy, which is now super saturated in that fine nerve, into that particular chakra. The affect of this being that it will expand and open the chakra. The chakras are always pictured as having petals. Okay, they have to be opened petal by petal, so to speak. And when you're doing this you're helping to open the chakras, to enliven them, to expand them, to make them function at a higher vibration, at a higher rate of vibration. So the purpose of the pranayama then, is to bring a much higher concentration of this subtle energy into the subtle nervous system while you're doing the technique, so that those energies can be focused or concentrated in the particular chakra that you're to be working on, the key chakra that you're to be working on. Okay.

So, questions. Any questions at all.

VOICE: [INAUDIBLE] ...swirling that we're supposed to be having. [INAUDIBLE] ...that was up here, and I can't get it to go down here or wherever it's supposed to go.

GURURAJ: Beautiful. Now, what happens there is this, that it being a visual technique, naturally the image would be up there. When you close your eyes and perceive the image, you are perceiving it through your ajna chakra. Now, in this form you have there that was done here in America, this is the one we used in England, the American Meditation Society has mentioned the word "imagine" on several occasions here. The real thing is rather to feel than to imagine. So this was already printed before I came, and because we never had a chance to redo it. So now there is a very thin...there is a very thin dividing line between imagining and feeling. Good. Imagining always takes place within the mind, while the feeling is more an emotional thing. Good. So we specifically ask that you feel the movement. Hm? And many people in the beginning that are unable to feel the movement, they can start it off by imagining it. But that imagining must be turned to feeling. Right.

Now, being a visual technique and having all our perceptions all the time by habit, so we naturally would start perceiving it at the forehead first. So what we do is very gently and consciously move it down to whichever chakra is prescribed. If it is prescribed for the heart chakra, the anahata chakra, then, by thought, gentle thought, it can very easily be shifted down. So the next time you do the practice and you find the visualization at the forehead, with a gentle force move it down. You can move it to any part of the body, actually. But move it down to the chakra that's prescribed.

VOICE: I don't know if I exactly imagine it in my forehead. It's more in the mind, I'm thinking it, but not doing it.

GURURAJ: Right. So with a little practice you'll get it down and feeling it. And do not put...concentrate on imagining. I see that word so many times mentioned here. It should have not really been mentioned. The whole idea is to feel. Imagination can be an aid in the beginning, but the concept is not of imagination or imagining. The concept is to feel. Okay.

AMRIT: Go ahead, Catherine.

VOICE: Well, this was a question that was asked at dinner. It also bothers me and I should ask someone else. This one particular chakra because that needs opening, or that is the one which is blocking the others from being opened?

GURURAJ: Um hm. Yes. Very beautiful question, actually. All chakras are really open. Are open. All chakras in any human being is open. Because if any chakra is totally blocked up, then a human being won't be able to live. Because the

life force within man first goes [to? through?] the subtle body, and the chakras are situated in the subtle body. And from the subtle body it goes to the physical grosser body. So in everyone chakras are open. But what happens is this, that it is like a narrowing artery where the blood is not pumping through as it should. The blood is only trickling through. Fine. So wherever there is this so called blockage, or the energy is not going through as it should, so by activating that particular chakra we are allowing free flow to the energy.

AMRIT: Did you want to finish that? Go ahead.

GURURAJ: Yeah. Carry on, Catherine.

VOICE: No. No, finish up.

CATHERINE: We seem to activate... [INAUDIBLE] ...like in the back of the head. Especially at the back. But it's much more so than it is anything else. Now, those weren't the chakras I was supposed to give attention to.

GURURAJ: And so that is practically the same question as she asked. So very gently you bring it down to the position of the chakra that's prescribed.

AMRIT: Also, another thing in connection with that, we emphasized a lot today that the chakra system is in fact interdependent, interconnected. So if you're working with what's sort of been called the key chakra, the one that is most important, the most central one for your growth at the present time, then it's quite likely that when you work on that, other areas in the subtle nervous system are going to be affected by it because it is heat.

GURURAJ: Also, feel the radiation.

AMRIT: Right. Right. So for instance, many people have found that if they're working on maybe on the manipura chakra they start to feel something here at the throat, or they might start to feel something here between the eyes, or in the heart chakra. One person today, for instance, who was working on the...who was given the swadishthan chakra mentioned that

she felt a kind of pressure in the heart. Okay. Now, in this case, the swadishthan, the second chakra, and the heart chakra were being interconnected, and the one being dependent on the other in some important way, when they started to work on the swadishthan chakra, this would bring a change in the heart chakra. So don't necessarily look for the evidence of some kind of sensation in the chakra that you're actually working on. It may show up in another chakra from having worked on the key chakra. Okay?

GURURAJ: And then...and then of course why this happens is this, that the person in question that you're speaking about had always felt a pressure in the chest area. So sometimes, as I heard today, this light might blow here, but the short could be right down there, down the [?????????]. So sometimes we have to treat a particular chakra to give benefit to another chakra.

AMRIT: Okay. So we've got five questions. I'll try and take them in order. Yours first, over here. Then we'll get yours, then yours, and then yours. Like that. Okay? Go ahead. Go ahead.

VOICE: The goal is to have all the chakras functioning properly at the proper vibrations, once the blockage is removed, does it remain removed, or can you go back and have it blocked again as they say? Or when it's removed is that one area that's been eliminated, and then you can continue on in progression to reach...

GURURAJ: Yeah, I see what you mean. Now, as far as the chakras are concerned it does not proceed in a linear fashion. We said earlier that one chakra might have a slight blockage and by clearing that, by putting forth on that particular chakra, it emits a kind of radiation which helps all the other chakras as well. Fine. Now, once the blockage is removed, now by blockage what we mean is impressions or samskaras that have been implanted into us, and once you get rid of the samskaras they are rid forever, unless you create more samskaras of a similar nature.

AMRIT: Okay. Go ahead.

VOICE: When you use the word "feel" it's not necessarily in the sense of touch. It's more of a, as you said, an emotional feeling.

GURURAJ: It is an emotional feeling. For example, say a person has a headache. You feel a headache. You're not touching the headache.

VOICE: There is a touch up here. You don't touch it with your hands. You touch you.

GURURAJ: Yeah, so that is described as feeling.

VOICE: Alright.

GURURAJ: You feel a headache. You feel the movement of the chakra. Or you feel warm. Like that.

AMRIT: There's some confusion sometimes because of the more loose way we use these words in ordinary parlance. We have to make sure that we understand exactly what we're talking about tonight. Now, in one sense we don't usually speak of a sensation as being an emotion. I mean, we don't think, say, of a headache as being an emotion. I think the term that we're most likely to use is a sensation for that, rather than an emotion. So, a sensation probably would be a more accurate way of describing it. But it doesn't necessarily follow that it will be an intensely physical sensation. I mean, you could have a feeling here, say, of warmth or something like that in a certain part of your body, and it wouldn't necessarily be a physical sensation. It would be another kind of sensation that was more subtle in its nature. So we're talking about sensations which could range all the way from being actually very physical, you know, like you can feel movement in the body, to things that could be more subtle, more abstract. Not quite as tangible as a physical sensation, but nonetheless still a sensation in a sense.

GURURAJ: And it is experience.

AMRIT: And it is experience, yeah. Okay. These words can get very confusing sometimes. Who is next? Well, we were going to get hers next, and then we'll get yours, and then over here. Yes?

VOICE: I noticed that when you were...

AMRIT: Oh. That's alright. We'll get yours Barbara, and then Corinne's after you.

VOICE: We're talking about motion all the time. I didn't notice that I got any motion... [INAUDIBLE] All I got was colors. [INAUDIBLE].

GURURAJ: Beautiful. Yes. Now, the reason, the reason why you did not get motion is because you're concentrating. Right. Now, we must remember that the mandala there is static. And it is a piece of paper, a card. It is static. But by not concentrating and just taking our attention to it, gazing at it, we would find on that static piece of card you would find the motion superimposed. Has anyone felt the motion in the chakra? Yes. Most people do if you do not concentrate. And the motion can be any way. It could turn this way, that way, pulsate up and down, backwards, forwards. So try and avoid concentrating. And this seeing the colors that's a very beautiful experience. Yah, it's a very beautiful experience, because what you have done there is using that as a concentration point like in tratak, you unfathomed, or you dived to the deeper levels of the mind, which got interpreted in colors. That's good.

VOICE: Let's see, who was next. Corinne, you were going to ask yours next. Right?

CORINNE: I got frightened at one point, because I could feel, it's like the top of my head came off. And I felt up here and my body was very heavy and it still...and then I felt pushed, because it must be the manipura chakra. But it was like I would get frightened and my body would get so...like a statue. And experiencing like I was forced. You understand what I'm saying, forced? [????????????????] would make it worse?

GURURAJ: The force what, Corinne? I didn't get...

VOICE: Let me ask the question. I think...

Corinne, did you have the experience while you were doing it where your back got very stiff like this and you went very sort of rigid that way? Is that what happened? Was that it or not?

CORINNE: No. It feels like [????????????????] on the second round you could feel a tremendous [?????????], like something coming up. And then it felt like the top of my head was gone, and I was like floating. And then my body got so

heavy, and if felt like I had been cut off about here. And then I couldn't move. And then that would frighten me. [INAUDIBLE].

GURURAJ: Was the experience pleasant or unpleasant?

VOICE: Pleasant, but then so unfamiliar that it was frightening.

GURURAJ: It was pleasant, but because it was unfamiliar you got frightened. Next time just let go and continue with the pleasant feeling. Because what you experienced there is the realizing of a psychic energy towards the ajna chakra. If you had to just let it go you might have landed up in nirvikalpa samadhi, the higher state. [LAUGHTER]

AMRIT: Okay. [LAUGHING] Eleanor, you want to ask your question now? Or was it...Joan was it your?

VOICE: [INAUDIBLE] ...working on it, but not worried about it.

GURURAJ: That's the exact was it should be done. True. True. True.

AMRIT: I'm going to get to your question next, but I just suddenly remembered something which was a very important thing. I want to make sure we don't miss covering this in the lesson in this discussion.

How many found that when you did look at the swirling at the mandala that you didn't notice any motion at all? Or you didn't feel that there was any motion at all. Raise your hands if you felt that. Now, Guruji mentioned a little while ago that this was due to concentration. But I just wanted to call your attention to something. If you're looking at this in the right way and you're not concentrating, if your mind is very loose and flexible, and what's happening the shape, the physical shape, of the lines on the mandala they begin to activate the mind. And the spinning that's taking place is obviously not the physical cardboard, as Guruji was saying, but rather it's a mental experience of spinning taking place. It's real. It's very real, but still it's a mental experience. Now, what one has to look for often is that when you're looking at the mandala, in one sense you will see that it's stationary. I mean, you'll recognize that it's stationary. So it's not that in that sense you're actually going to see, it's going to look as if the whole cardboard thing is starting to turn around. But there's another sense in which you'll see something more abstract on the surface that seems to be spinning or turning. Now, did you notice that? Like something more subtle or abstract was just on the surface. You can see both at the same time. You

can see, on the one hand it's not moving, then on the other hand you can see a kind of abstract motion there. So that's what we're looking for. And don't worry if you don't actually see the physical cardboard start spinning around.

GURURAJ: And the mandala has been scientifically devised so that you could see the superimposition of the movement in its abstract form.

VOICE: It depends on the emphasis that one gives it with the eye, because you can see one thing happening. And then if your emphasis or attention goes on another thing, then it's something else. It doesn't necessarily go together.

GURURAJ: Right. Good. That is very true. You just allow it to happen. If it wants to turn clockwise, you let it turn clockwise. And later if it wants to go anti clockwise, you just allow it. You just allow it.

VOICE: For me the motion was not uniform. It jumped from one spot to another.

GURURAJ: Yeah. Good. Good. The whole idea is to get used to the motion. And then when you get used to the motion, then it becomes very easier to reproduce the external motion internally. Sometimes our minds are very tense, and because of the tenseness of the mind we tend to concentrate and only see the cardboard and not see it from the other sense, from the abstract sense. So whichever way it moves, you just allow it to move. And once we become used to seeing the external motion on the mandala, then it becomes an easy thing to move that to an internal motion of the chakra.

[Let's see a joke?].

VOICE: I have three questions. One is about the motion, another was is about what happened, and the third one is about the charged particles.

GURURAJ: So let's start one by one.

VOICE: [INAUDIBLE] ...when looking at the swirling motion I did not experience a swirling motion. I experienced changing. I mean the mandala was not static. It was in motion, but not swirling motion. And it became three dimensional. It was like changing distance as if it was coming up and going back.

GURURAJ: Yes, beautiful.

VOICE: [??????] like a doughnut.

GURURAJ: Yes, yes.

VOICE: Then colors were superimposed, and it's the colors that were swirling.

GURURAJ: Good.

VOICE: And the colors were blue, a very pastel blue, pink and yellow. I'd like to know what that means. At first it started with the colors just around the [whole? hole?]. It was gold, and then I think it was pink. And that's it. That's [????????????].

GURURAJ: Very valid experience, that. We did say here that various things...after some time you will observe various things happening in your visual field. It may vary from individual to individual. For example, the mandala may seem to turn or spin, pulsate, move backwards or forwards. So any movement in the mandala is valid. Many people experience themselves drawn into a concave object. Then some people it might become convex. Hm? Yeah. So that is...that is very valid.

The colors that you saw in the movement shows that every chakra has certain types of colors. And that by being conscious of your chakra you externalize those chakric colors onto the mandala, which is good.

VOICE: [????????????????] [what is the color of the mandala?]?

GURURAJ: Is that the one you're practicing on? Hm? Why do you tell us that now? [LAUGHTER]

VOICE: [INAUDIBLE] ...I didn't know you're not supposed to.

GURURAJ: It's alright.

AMRIT: Don't worry about it. It's not...there's nothing desperate about it, if you have. But it is, you know, a relatively private thing. You should just try to, sort of, keep that to yourself.

The only one thing we are quite firm about is your mantra. Never, never divulge your mantra to anyone. That is absolutely, absolutely, private to you. And this is not because we're trying to, you know, keep from you that we only have a few mantras. This summer we wrote down all the mantras that we have for our twelve hundred initiates in England, and we have something in the nature of over a thousand mantras, so far.

VOICE: No, we have about eleven hundred and eighty, now.

VOICE: Oh, eleven hundred and eighty mantras, okay. In other words there are a few people that have the same mantra, but very, very, very few.

VOICE: But they never have the same practices.

GURURAJ: Very few, but they never have the same combination of practices, because one practice is interrelated to the other.

VOICE: Right. Right. But that is the one thing we ask you not to divulge. That is your personal sound. That's very personal, very intimate, and to be kept only inside you.

GURURAJ: Now, the reason for that is this, there are other movements in this world that has a limited range of mantras which are taken from books. You know, for example, a list of sixteen mantras that is dished out on age basis. Our system depends entirely on the vibration of the person. Now, the whole universe is composed of nothing but vibrations. And wherever there is vibration, there has to be motion. And wherever there is motion, a sound is produced. So there are no two human beings alike in this world. There might be similar people, but never exactly alike. Even identical twins differ in so many characteristics. So because we are composed of vibrations, we are all emitting a sound. And as with

fingerprints, there are no two fingerprints alike, so there are no two sounds alike. So everyone is emitting a different form of sound. Sometimes, in some cases, a similar sound, but never the same sound.

Now, the reason why we say, "Do not divulge your mantra," is this, that if your body and mind in some way or the other could be reduced to sound value, your mantra is what would be heard as you. So your mantra represents the sum totality of what you are in sound form. Good. Now, if that mantra is divulged to somebody else, when you are meditating and that person is thinking of your mantra, it will interfere with your meditations. Some person with a very powerful mind, who has great thought force, can use your mantra and direct it at you in a damaging way. And a good holy person could direct his thought force to you in an uplifting way. So it is always best that a mantra is never divulged.

Other movements ask you not to divulge mantras is because the range is so little. We had an experience recently in Cape Town. A young man at university, Tony Walsh, I remember his name so well. A group of students were sitting together and they were

chatting and one person, one student, just let his mantra slip. And then everybody there realized that they all got the same mantra, because they were all in the same age category. You see. With us it does not work that way at all. Ours is an entirely different system based on the person's mantra.

Now, the mantra has three aspects. I don't know if Rishi explained all these things to people. The mantra...if he had explained there's nothing wrong is repeating it. Every person's mantra has three aspects. The first aspect is when he became an individualized being millions of years ago when he separated from the Divine source, as if a spark flies out of the fire, yet the spark still contains the essence of the fire. So the separation of the spark, or man's individualization, the very motion caused a sound, that is one aspect of your mantra. The second aspect of your mantra is your present state of evolution. And the third aspect of the mantra is the range ahead of you. Therefore, your mantra is your totality. As I said just now if there was some kind of electronic machine, a person's whole existence, being, can be reduced to sound value, your mantra is the sound that would be heard. And that is why our mantras are very, very smooth and harmonious to us. Because it is us. There is nothing closer to us than the vibration or sound that we are emitting. Okay. That is why we never divulge.

We went off the subject a bit, but it's [INAUDIBLE]. Good. Good.

VOICE: [INAUDIBLE]

GURURAJ: In this practice. Right.

AMRIT: Okay. We had some questions over here, and then I'll get yours a little later.

GURURAJ: [IN BACKGROUND] No, she's not finished yet.

VOICE: Oh, you had the second one. That's right.

VOICE: [INAUDIBLE] ...a couple of times, I don't know what happened. [INAUDIBLE] I must have closed my eyes because I wasn't aware of anything.

GURURAJ: You must have transcended. Either transcended or you fell asleep. [LAUGHTER]

VOICE: I have no idea.

GURURAJ: No idea.

VOICE: [INAUDIBLE]

GURURAJ: Now, when you came to consciousness again did you feel lethargic or did you feel refreshed?

VOICE: I felt I'd rather [????????] whatever I'd started.

GURURAJ: Hm, refreshed. Good. That means at that moment you transcended.

Now, in meditation, here's another point worth remembering, that sometimes a person is in doubt that did I fall asleep or did I transcend. They have that doubt. The best way...the best way to know the answer to that is this, that if you had fallen asleep and you wake out of the sleep, even if the sleep was just for a few minutes, you'd feel a kind of...have a lethargic feeling. Right. But if you had transcended then you have a more energized feeling. One is enervating, while the other is energizing.

VOICE: One thing I felt was that I wasn't breathing. Or it felt like it, I don't know.

GURURAJ: Very good.

VOICE: The other thing was about the charged...

AMRIT: Energized ring, metallic ring.

VOICE: ...metallic ring on the back of the mandala. Could you tell us about this charge, and can I sleep on it? Can I have it underneath me?

GURURAJ: You'll ruin the mandala.

VOICE: Pardon?

GURURAJ: [LAUGHING] You'll crush the mandala if you sleep on it.

VOICE: [PARAPHRASED] I have to carry it back with me. I'm an Australian. And I was wondering at whatever point [????????????] determines [????????????????????????????????]. Would that upset the...?

GURURAJ: It won't upset it, but it would make your experiment much more powerful. But do remember one thing, that if your bulb can only take two hundred and fifty watts, do not give it three hundred and eighty watts. The bulb will explode. So things have to be done according to capacity. If we have a one pint bottle, we cannot put in two pints of milk into the one pint bottle. Therefore, sometimes a person approaches me he says, "Guruji, I don't work," retired people, a housewife perhaps that has a lot of time. I don't know how many housewives... [LAUGHTER] Nevertheless, now I'm thinking now of one particular person, and she says, "Instead of doing half an hour, you know, slowly I increased it to three quarters hour of meditation." She said, "I've got a lot of time free, can't I meditate five, six hours a day?" I said, "No, because you'd be refining your system so much that your physiology, your physical being, would not be capable of carrying that charge. Now, the piece of metal, each and every one is meditated upon, and not meditated upon but certain spiritual energies are instilled in it. And we have found through experiment that metal is the best conductor of that energy. Good. So the

reason why that piece of metal is there is to help you with your practice, to energize you wherefrom you will consciously or unconsciously draw those magnetic forces, those spiritual energies to you. It has a great regenerating effect, and a stimulating effect, and it pushes you forward in your practice. But I personally would not recommend experimenting with it or sleeping on it. Try it for a few nights. Try it. Try it.

AMRIT: You'll crush your mandala.

VOICE: ...is a good way it's because I should not be exposed, I mean not [?????]. I mean it should not be displayed.

GURURAJ: It should not really be displayed.

VOICE: A good way for me to store it was underneath.

GURURAJ: [LAUGHING] ...your bed. You won't crush it if you put it under your bed.

VOICE: No.

GURURAJ: No. But try it. Try it. You see, meditation also works with experimentation. Hm?

VOICE: I see.

GURURAJ: Good. You are given instructions in meditation, but then you can experiment a bit here and there without radically deviating from the main principles. So try it out and if in the morning you wake up with headaches or something, then you stop it.

AMRIT: Okay, Eva, you want to...?

EVA: [PARTIALLY INAUDIBLE] We had a lady in our... [INAUDIBLE] who had had another technique and then she started individual practices. And then she went to a psychic, and the psychic said, and she meditated alternately, and the

psychic said that [????????????????] she was working on a higher chakra, so to speak, and with this she was working on a lower chakra. And the lady got, well, she got a little bit discouraged.

And I was wondering if these chakras, if it's not good [????????????????] chakras [????????]. If they are consecutive, if we're working for instance on a lower chakra if that means that the higher chakra [that emotion serves?] that experiences, that are connected with the higher chakra, are not as well developed. Or if it is just something, what we're working on is what we should be working on at the moment. If, perhaps, her higher chakra was, you know, developed splendidly, and she just needed to work on this certain experiences that were...

GURURAJ: Can I interrupt you? [LAUGHTER] Firstly, the whole premise is wrong. The whole premise is wrong because there are no higher chakras and no lower chakras. Hm, hm. If you have five fingers on your hand, you can't say one finger is higher and one finger is lower. Hm? Right. They are all of equal importance. And they are all, as Amrit said right now, interpenetrating. One particular chakra just does not represent a higher form or a lower form. They work together. As a matter of fact, it was just for the sake of convenience that, and for the convenience of explanation, that we say one is at the bottom and the second one is in the navel the third one is at the navel and the fourth one is at the heart. But really speaking they are superimposed upon each other and interpenetrating and interdependent. So the...what the psychic said, psychics are not spiritual people, by the way.

AMRIT: [LAUGHING] They might be, but not necessarily.

GURURAJ: Not necessarily, yeah. So there's no such thing, no such thing.

VOICE: Guruji, another question was about swirling this mandala. Can we put this is, for instance, glass on both sides with a wooden frame or can they put this in plastic or...what would interfere with the charge or...

GURURAJ: No, no. It won't interfere with the charge. The charge can penetrate through steel walls. You don't need to worry about that. [LAUGHTER] Yeah. But if you put it behind glass, then try and get a non reflecting glass. You get non reflecting glass. I'm sure you know about that. If you use a reflecting glass you'll get shadows on it from the light and things like that. And what I would sincerely recommend do not hang it up in a prominent place as a sort of wall hanging or a display. Regard it as something sacred. It is to be regarded as something sacred, because it has to do with your own

spiritual development. And why do we want to develop ourselves spiritually is to meet our maker to become one with Divinity. So therefore, it is to be regarded sacred. And if you have a meditation room which no one enters, then you can have it hung up permanently. And if you haven't got a meditation room you can make a folder for it. Now, I know one person...

VOICE: [INAUDIBLE]

GURURAJ: Yah, what they did was took two pieces of thick card, or even hardboard, and then had it pasted on the lower section and with the top section closing up, and with a little hook there, every time she wanted to use it she just opened it up, hooked it on, and there it was. And when she was finished closed it again. So you can devise your own...

AMRIT: Can I say just one word about the first question that she brought up? If a mantra is not right for a person, it's quite possible that they might have one chakra that's already out of balance with the others in the sense that it's resonating at a higher frequency and the others at a lower frequency, so there's an imbalance in the system. And if a person is given a wrong mantra what can happen is that particular imbalance could be exaggerated. Because instead of bringing them back into balance by bringing the other chakras up to the level of the original one, the effect would be the opposite. It would start to expand the one that's already overexpanded, and it would throw the chakra system even further out of balance. So this is another reason why you can't just arbitrarily say, oh, this kind of mantra is good because it works on, say, the...say its major emphasis is on this chakra or this chakra, or something like that. It's a question of balance. It's a question of how they all fit together. It's an important point. Okay. Next question.

VOICE: [INAUDIBLE] [PARAPHRASED] ...but we have two mandalas in the family now, my husband's and mine. Does it matter if I use the same one as him, or do I have to use my own, or what?

GURURAJ: Give them the example of the motor car.

AMRIT: Okay.

Now, let's say both you and your husband had a nineteen seventy seven, what do I like, oh, let's say BMW. Okay?
[LAUGHTER] Now, you both bought it at the same factory. The same identical car, but one of them you drive, and the

other one your husband drives all the time. Okay? Now, you know what's going to happen. After you've each been driving them for about six months or a year those cars are going to take on certain individual, unique characteristics that have to do with your individual way of driving the car. Okay? [LAUGHTER] Now, even though they're identically the same, I mean you look at them you can't see...

GURURAJ: [INTERRUPTING] ...and the same model, too. [LAUGHS]

AMRIT: Same model, everything. Everything. Okay. So the answer to this is that the mandalas as they are given to you are universally the same. That is they have the same spiritual energies and powers. They have the same basic shape and dimension and so forth. But as we use the mandala on a daily basis, we are interacting with our unique individual energies, with that universal energy. And with time that mandala begins to reflect or to take on certain of our unique individual qualities and vibrations, which are combined with the universal vibration that was imparted to it in the form of the ring, metallic ring, which is charged. And for that reason that mandala will become comfortable for you in the same way that your car becomes more comfortable to you than your husband's car. And so that's the reason for doing this. And I hope you are both able to buy brand new [LAUGHTER] BMWs. Okay. It's over here, Paul.

VOICE: [????????????] wanted to mention about the frequency of meditation, or the interaction between how the mandala, the tratak, and mantra. Possibly doing three in a day or alternating.

GURURAJ: Did you tell them about that?

AMRIT: I think maybe the last group didn't hear. Ok. Now, half of you didn't hear this, so I'll repeat it anyway because there's nothing wrong with repeating this. Now you can meditate three times a day if you wish to, and, in fact, you're encouraged to if you've got the time to. You can do, say, tratak in the morning, mandala at noon, mantra in the evening. Or whatever way you like to do it. But one each day. Now on the other hand....

VOICE: [inaudible]

AMRIT: Obviously. Unless you've got no tratak. How many here don't have tratak? Have only mantras?

**** END ****