

Aide. Can you imagine what it was like going from England where you could have a weekend Course for Teachers and then you go to America, and your centres are in Rome, Athens, Paris, London, New York. You know it's just amazing. I mean you can't go to a Centre to see people just for weekends and we have to go everywhere by plane. In fact we've got an emblem with a special wooden case with a handle on it, specially adapted for air travel. And all the meditators in America are having problems with Mandalas being despiritualised because of always having to go through Airport checkouts. Where shall we start?

Aide. Where to begin? Now listen, tell them about your arrival in America.

Aide. No, they've seen the letter. In fact I've got a few more copies of that letter if anyone hasn't had one. Most of you have seen the letter, have you? Yes. Well I'll give Keith a few more copies. Well I think for anybody who's British, the nicest transition to America would be living in San Francisco because San Francisco feels the most European City. She's nodding her head. It's very cosmopolitan and it has lots of different ethnic groups. And it has rows of streets that aren't square geometrical patterns, they actually go round corners and bends and go up hills. That's one of the things I like in America the least, these great square blocks of streets you know and all the streets are very impersonal, First Street, Second Street, Third Street and things like that. And another thing I find very difficult is finding a house in a street because the number would be sort of two thousand, two hundred and thirty nine and then the next house might be two thousand two hundred and seventy eight and I've wondered what happened to all the houses in between. I still haven't been able to work out just how they number houses except that maybe it's something to do with the street that they're near. But I do have difficulty finding my way around. I suppose California is just lovely for me because I like hot weather and I come alive when the temperature gets to about a hundred degrees. And it's really super. In fact when we visit Las Vegas with Guruji this time, it will probably be in the region of a hundred and ten or one hundred and twenty degrees and that's just marvellous. Yes, zero humidity.

What Amrit and I have tried to do since we went to America, is to consolidate what we thought we had and then we thought after Guruji's visit there this summer that we'd try and build it up from there. It's not been easy. It's very, very difficult going into something that was sort of there and faded, and having to build it up again rather than starting something from the beginning. And also I think naturally the people didn't know us so well and we were on probation. I think that just about a month before we left there was the general feeling from all the Teachers and the Trustees that we were okay and the support was beginning to come. When we arrived, there was no National Organisation whatsoever, just isolated pockets of meditators with their local Teacher. And they were fairly happy within their groups happy

according to how good the local Teacher was, but there wasn't a sense of family unity throughout the country nor even a sense of belonging to IFSU or an International organisation as a whole. And we both felt that that was the first priority that people should feel that they belonged to more than just their local Centre. Not that that wasn't very important, it is. But that Gururaj's mission is a very big wide one and that they could feel part of that wholeness and we just had the feeling somehow that that was our mission to bring something of that feeling of wholeness.

So what I did was, I concentrated on getting the administrative of the National Organisation together. That was a terrific job because there was no national mailing list. You know nothing had been done in a systematic way from the beginning. We didn't even know if we had a Form for everybody that was supposed to be doing the practices. And what we had to do was first to get Gururaj's Secretary from South Africa to send us a list of every Form that he had written and then first of all tick that against each local Teacher's list of the people they thought were active in their area, and then for me to try and find the current uptodate addresses of those people and also find a Form. And it meant fifteen, sixteen hours a day. And it was just two days before we left for England that we finally had a national mailing list in alphabetical order and also area mailing lists. We have the East Coast Area, which is New York, Washington, Baltimore and New Jersey, Connecticut, Massachusetts. Then we have a Mid West area which is Chicago, Illinois, all that area. And then we have Washington, Seattle Area which is North of California. We have a Northern California area, a Southern California area and a Las Vegas area. Amazing that Las Vegas is our biggest group of meditators. There's something like four to six hundred people on the mailing list there. And so what we had to do was bring that together. And the way we did it was first of all to bring a Newsletter out talking about the whole purpose of the American Meditation Society and its relationship to IFSU and also announcing Gururaj's Courses and the importance of being with Gururaj.

Now you really have to push hard and sell this because people, I mean many of you I know think perhaps its a long way to come from Liverpool to here or from the West Country to here, but if the person in America decides to come on one of our Courses, they come from Chicago to Santa Barbara in Los Angeles which is a trip of what, two thousand miles or more and maybe they come from Massachusetts or New Jersey down to Maryland. It's a big step. No only do they have to pay tremendously high prices for the Courses but also a big airfare on top of it. So that really meant a really strong powerful Newsletter and I don't know if any of the people who are coming to America this summer have got their Newsletters here? Keith, do have your Newsletter here? No. We might be able to find one and we could stick it on the Notice board and you could have a look at the way we approach trying to get people to come to Gururaj's Courses. After that what we did was, we felt it very important for people, each individual meditator throughout the country to feel a contact with Amrit, the National Leader because this meant that they had to feel some identity with him. So we sent out

that lovely letter he wrote on love and growth that you received but altered it all into AMS language. I'm having real trouble with American spelling. I sort of, in my letters, write half things in American now and half in English. So that went out and actually that was the thing that moved a lot of people to feel quite close to us. And then we sent a third letter out which was to then talk about all the administrative things. We'll talk a bit more tomorrow.

Gururaj. Thank you. Now are there any questions this morning? Oh yes. Hugh is going to do something first this morning.

Hugh. I've been asked to say something about Sanskrit pronunciation because we use - I've talked to quite a lot of you individually - because we use quite a lot of Sanskrit words and we all heard what Gururaj said yesterday about Sanskrit. And from that it follows logically that correct pronunciation is very important and you wouldn't want your mantra to be mispronounced. And similarly the various words we use and the names we use, should be pronounced correctly if they are to have the desired effect. So I've compiled a list of about thirty words which we use and about fifteen of these are fairly indispensable and fifteen are luxuries. (Gururaj laughs) And I'll just go through them and give the correct pronunciation. For a start I'd like to say that there is no vowel ah in Sanskrit. The vowel in cat does not exist in Sanskrit. There are two vowels ah in Sanskrit. Two 'a' vowels in Sanskrit either 'aa' or 'ah'. So one says 'Maantra' and not Mantra and one say 'Traatak' and not Tratak. So I'll go through

Gururaj. Excuse me Hugh, how would the Americans say mantra?

Aide. There are variations between English mispronunciation and American mispronunciation. (General laughter) Okay. So, I'll go through this list. Mantra and not Maantra, Mandala, Tratak. Now David and I have a disagreement about the next word, Pranayama.

Gururaj. Now that word Pranayama could never really be pronounced by people that are versed in the England language. They would pronounce the 'n' as 'na' but very few people could roll their tongue sufficiently to say 'ah'. Try it. Pranayama. It goes from here right through the nose and shoots out by the brain. (Gururaj laughs) 'ana'. Pranayama, but for our purposes, Prana, Pranayama, it can't be helped.

Aide. And how do you say the word Tratak because tee, second T in Tratak, is a different letter to the first one. But that's such a fine distinction that they haven't bothered to mention it.

Gururaj. Tratak. The one where the tongue goes against the palate and the other one where the tongue goes through the teeth, 'Trahtack'.

Aide. Okay.

Gururaj. I'm no Sanskrit scholar. He's the one.

Aide. My pronunciation is not very good and we weren't trained to speak it. Gururaj it ends in a j, as in j for jam. It's not 'Gururaggh'.

Gururaj. You see you have two J's, 'Ja' and 'za', so its 'rajjj'. 'Gururajj', not 'Gururaggh'. Carry on.

Aide. Shakti, it's not 'Shackkti'. Shakti

Gururaj. Shakti or 'Schucks'. Shakti

Aide. Ananda - the first vowel is long, 'ahhh', the second vowel is short, so it's 'Ahnanda'. 'Ahnanda'

Gururaj. Let me repeat it in a phrase in Sanskrit. Anandam Param Sukam. Anandam Param Sukam. Ananda is the greatest joy.

Aide. Very nice. Here's a word which mispronunciation sends shivers up my spine, samskara. The first syllable is 'Sun' as in sun in the sky and it's not 'sam', its 'sun'. The reason its pronounced sam is because the third letter is a particular letter, called anasphara which is normally transliterated as an m with a dot underneath. And if you don't know what the m with the dot underneath means then you think it's an m, but in fact it's not.

Gururaj. What would happen if you put the dot on top?

Aide. That's just a different system of transliteration. It means exactly the same thing.

Gururaj. Because the anasphara you know it is a nasal sound, 'onngg', go through the nose, anasphara, and of course in Sanskrit the dot is put on top, so in English you put it at the bottom. So in other words what happens here is that you're cutting down the 'mur' into a 'nur' which goes through the nose - 'Sunskara'.

Aide. But it doesn't have to go through the nose, there's an option. (General laughter)

Gururaj. There are in Sanskrit a lot of nasal sounds, Samskara. It is not literally through the nose but there is a certain inflection or intonation that has a flow into that 'iinnnnn'

Aide. That's true but in this case it can be a straight 'n'.

Gururaj. Sure. Thank God there's no mantra, Samskara.

Aide.(Cont'd) It can be homorganic nasal (General laughter) but it's not a pure nasal, it's a dental nasal. (Gururaj laughs). Okay, alright.

Gururaj. Sorry I know something that people talk through two things either through their noses or through their hats.

Aide.(Cont'd) The word Samskara is the same verb as the word Sanskrit. I don't know if any of you noticed that.

Gururaj. Yes.

Aide.(Cont'd) Sanskrit is just the adjective from Samskara. Chakra not 'Chaakra'. Chakra means a wheel. I'll go through the list of Chakras. 'Sahassara' the top one. Sahasrara means a thousand. It's the thousand-petal lotus. Ajna means command or will. Yeah. Normally command. Vishuddha, you should try and pronounce all the letters which you see when a Sanskrit word is spelled, so Visuddha is spelt Vishuddha. So 'Vishuddhha', it means pure.

Gururaj. There are three 'D's', dda, dah, dhah. (General laughter)

Aide.(Cont'd) And Tah, there's four. (General laughter)

Gururaj. Where did you get that? Did you say Tah?

Aide.(Cont'd) Now, just two dental d's and there's two cerebral d's

Gururaj. Say those again.

Aide.(Cont'd) Oh.

Gururaj. It's very difficult.

Aide.(Cont'd) They're very difficult to pronounce. You see the two dental d's are pronounced with the teeth and the other two slightly further back. So and then the two dental d's. There's one straight dental d which is 'da' and one 'dha' with an 'h' after it, so 'dha', like that, as in Dharma.

Gururaj. And then

Aide.(Cont'd) And then there are the cerebral d's which are slightly further back in the mouth which are sort of 'ddhha'.
(General laughter) That's exaggerated.

Gururaj. Try and say 'dhah'. (Gururaj laughs)

Aide.(Cont'd) Say it again.

Gururaj. Carry on. Now is it necessary to stick one's neck out. I saw you doing it you said 'dhah' and then you said 'dah'.

Gururaj. Oh what fun?

Aide.(Cont'd) Okay. This Chakra which I can tell is here it's okay, is called the 'Anahata'. 'Anahata'. Ahata means sort of bashed or smashed and Anhata means not bashed. It's quite a nice meaning for the heart Chakra. There are quite a lot of words which have ah at the beginning which means 'not' thus 'Mrita' means dead and Amrit means not dead and hence it means immortal or nectar.

Gururaj. Immortal yes. Mrityorma mitram gamaya - Lead me from death to immortality or lead me from mortality to immortality. And of course the other meaning is nectar as well because the nectar of the Gods is always immortal.

Aide.(Cont'd) This Chakra is called the Manipura. Mani means jewel and pura means town or city. So it's 'City of Jewels'.

Gururaj. That is where man sparkles from.

Aide.(Cont'd) Ah. Why is this called the shuddha?

Gururaj. Purity, where you have purified your samskaras, Suddha.

Aide.(Cont'd) Why here in particular?

Gururaj. Well that is according to the Kundalini Chakric system, to purify the entire body, the entire body up to there and now from there the higher mind level starts, perceptive level starts. So you have to reach there to have that purification. What's this here for then? Now you have to have that purification up to the neck. This is of course in the system of yoga vishuddha, 'shuddhi', purity. And 'v' emphasises the purity, purer than pure.

Aide.(Cont'd) The next one is the 'Svahdhisthahna', which means basis of one self. That right? 'Svah'

Gururaj. 'Swa' is self - 'Stan' that's where you have, Pakistan and Hindustan and you know Bantustan in South Africa. Svan, place, the place of self, as well.

Aide.(Cont'd) Or it could mean the basis of oneself.

Gururaj. Swah, self

Aide.(Cont'd) Or he who has the self as his basis.

Gururaj. The small self

Aide.(Cont'd) Sorry. 'Svahdhistahna' 'Svah -dhisthana. You should pronounce all the h's that you see in that word. 'Svahdhisthana. Well you can't see it. You know these charts of the Chakras which have been compiled, they've got the names. There are some misspellings on them. (Laughter). In fact maybe I should say this now. Have any of you got these sheets? Well the first, the name of the first Chakra that's written down here is 'Sahas-rahra' and it should be 'Sahassrarra'.

Gururaj. There's one thing to remember that the 'a' is to emphasise the previous letter. For example, say Rama, we normally say Rama, so that 'a' is to put emphasis on the 'm'. It should be 'Raam', greater emphasis on the 'm', 'Raam'. Now how are you going to write that in English in the easiest form so they put the 'a', to show that the emphasis is on the 'm', so its Raam. We say Krishna. It is not 'Krishnaah', its 'Krish-na, where the 'n' is emphasised. So all those 'a's' you find, is for the emphasis. Like it is not 'Manipurah', it's 'Manipoorr'. You see the emphasis on the 'r'. So all the 'a's' we find written in the English language, is to emphasise the letter before that.

Aide.(Cont'd) But when you find those words in actual Sanskrit text, they always have endings on them, so you can never say 'Manipoorr'. You can only say 'Manipoorrum' or 'Manipoorrim' or something.

Gururaj. In Sanskrit yes most of the endings are with 'm'. Anandam Param Sukam.

Aide.(Cont'd) I just thought it was a modern Indian tradition to knock the endings off and say

Gururaj. That is done more in Hindi, but in Classical Sanskrit it's not done.

Aide.(Cont'd) Thank you. And the lowest Chakra is the 'Mooladdhara'. 'Mula' means root and 'adhara' means basis. You could be right.

Gururaj. I pronounce it differently - a hyphon between Mul and adhar, 'Mull-ahdhar'. Adhar is basis and 'Mull' means root.

Aide.(Cont'd) But it's a compound, the two words are fused together.

Gururaj. Yes. Yes. And then of course in Sanskrit you'd find many words being joined together. What would you call that in English?

Aide.(Cont'd) A compound.

Gururaj. Is that what's its called, compound?

Aide.(Cont'd) It's like when you have say a washing machine, two words, black bird.

Gururaj. Let us use a word Radmethyam, the T and the Y are joined, 'thy', so you do not pronounce it Rad-meth-yam. Radmethyam, you see the t and the y is joined. So you have a lot of that in Sanskrit.

Aide.(Cont'd) Karma. The word karma means desire as in the 'Kamasutras' or lust. The word for action is 'Karrma'. You got to pronounce the 'r', 'Karrma'.

Gururaj. All 'r's' are rolled.

Aide.(Cont'd) Yes. 'Karrma'. And then similarly 'Dharma'. Dharma, it's not 'Dhaahrma', its 'Dhharma'. You should pronounce the 'h' if you can. You'll see when certain Sanskrit words are written that there are 'h's' slipped into strange places like that word dharma, is spelt d-h-a-r-m-a. It's like there's just a bit more breath when you say the 'd' than normal, so 'Dhharma'. And 'h' somehow slips in.

Gururaj. Now for example as was said Karma, if you don't roll the r and call it 'Kama', then of course it would be as in Kamasutra, desire. Fine. Same thing with dharma. If you don't pronounce the 'r' and you say 'dhama'. Now 'dham' means place of abode. You see it changes the whole meaning altogether.

Aide.(Cont'd) 'Shaahti', not 'Shanti'. And if you listen very carefully to Gururaj saying Aum Shanti, Shanti, Shantihee, the end of the last word there's a letter called 'visoragga', which is a 'h' followed by an echo of the preceding vowel. So he says 'Shantihee', 'Shantihee', like that.

Gururaj. It's written down in Sanskrit with two dots.

Aide.(Cont'd) Well, just listen next time Gururaj says it. Some people just think it's a tremor in his voice but in fact it's meant to be 'Shantihee'. 'Namasstay', not 'Namahstee'. And that's two words by the way, 'Namas' means literally sort of bowing or homage.

Gururaj. Salutation.

Aide.(Cont'd) Salutation and te means to you.

Gururaj. And not Namastay, Namaste, 'stey', not 'day'. Namaste.

Aide.(Cont'd) If you say so. (General Laughter)

Gururaj. All the time to anyone. It's an acknowledgement of the Divinity in another that I bow down to the Divinity within you. So this is in complete compliance with the concepts of all theologies. And there's not a single theology or religion that denies the existence of God within man. So here is a continual acknowledgement that Divinity resides in you and I bow down or salute the Divinity that is within you. And we normally do it with hands together, that 'With thought, word and deed, I bow down to the Divinity within you'. So by performing the action of joining the hands, you know actions always strengthens the word and the word strengthens the action. It has a wonderful psychological effect and by joining the hands together, it really makes us feel that we are paying homage. Its not 'Hi', or - Namaste - makes no sense.

Questioner. (Inaudible)

Aide.(Cont'd) And that gesture of joining the hands together is called 'unjin'

Gururaj. Unjelli, offering.

Aide.(Cont'd) Because offerings are given, something like that. 'Bhahktee' not 'Backtee' meaning devotion. The same root as the word Bhagavadgita. 'Kundalleenee' - Kundala means a ring such as an earring. And 'Kundallinee' means she who has rings, she who is coiled because Kundalini is seen as a serpent who is coiled up.

Gururaj. Right. 'Kund, Kundalee, Kundalleenee'.

Aide.(Cont'd) Sushumna. It's not 'Shushumna', it's 'Susshumna'. Dharsan, not 'Dahrshan'. Dharsan just means sight, originally meant sight, Dharsan. Brahman, Atman. These words which are used slightly less frequently, Brahman, Atman and one word which I don't think you'll ever pronounce 'Sattsahngah'.

Gururaj. We normally say Satsang.

Aide.(Cont'd) Yes, but if you do that then you don't pronounce the final aspirant.

Gururaj. But the 'h' could be mixed, as is normally done into the 'g', 'Saatsangh', 'Saatsangh'. It should really be 'Satsangha', where that inhalation takes place. So the language has a lot to do with Pranayama.

Aide.(Cont'd) That's all the words that I was going to pronounce but maybe I can go through a few names no. Amrit not Amreet, or 'Ahmrit', Amrit not 'Amreet', but 'Omrit' as in fish, Amrit. (General laughter)

Gururaj. Now there are variations of this in Hindi or mostly in Sanskrit and so in Hindi, they would say 'Amreet' whilst in Gujarati they would say 'Amrit'. In Gujarati the little sort of 'c' under the 'K' in Krishna, right in the Hindi or in Sanskrit, you'd say Krishna but the same thing read in Gujarati would be Krushna. See. So as far as Amrit is concerned, it's 'Amreet'.

Aide.(Cont'd) Okay. 'Sah vitta', that's a difficult one if you're used to saying 'Sahveeta', 'Sah vitta'. Kumul, Usha not 'Oosha', but Usha as in pusher. (General laughter). Means dawn. Ashvin, Ashvin second vowel as in fish Ashva means a horse (General laughter) and Ashvin means a horseman and the Ashvins were two twins, who were a pair of Vedic Deities, who were sort of Divine physicians and general do-gooders.

Gururaj. That's what I told him at his home the other day. The celestial healer.

Aide.(Cont'd) They appear between dawn and sunrise. Susheella, Susheella, Raman. Who else has got a name?

Questioner. (Inaudible) Now could you possibly tell me something about the specific difference between 'da' and 'de', its really very important very, very difficult to pronounce da... very time you say ... (inaudible).....

Aide.(Cont'd) What words were you thinking of?

Answer. Savita..... (Inaudible)

Aide.(Cont'd) Just as there are four D's so they're four T's. How would you say Savita?

Gururaj. 'Savittah'. The tongue goes to the teeth, 'Savita. Not Sa vita or Sa vitar. Now the Tamil South Indians they don't have tah, they always have tha in the South Indian culture but the North Indian is always dah or tah. Right.

Aide.(Cont'd) Are there any more names I haven't covered? Oh Saddeesh.

Gururaj. Saddeesh.

Aide.(Cont'd) Yes, but the Sunday, do you know what Sunday is?

Gururaj. Yes. Yeah. You said compounding Sunday was what I meant.

Aide.(Cont'd) Oh right, well by Sunday T becomes D.

Gururaj. No, not in this case. It is 'Sat-teesh' because it is a direct reflection on 'Sat', truth. Now in certain Sanskrit mantric terms, Asato ma sad gamaya, right, you would not say asotoma sata gamaya, you'd use the 't' as a 'd' but that is in a chant 'Asato ma sad gamaya, but when it comes to a specific name, the 't' is used as a 't'. It is not 'Saddish' it is 'Sattish'.

Aide.(Cont'd) Oh. If you say so.

Gururaj. I say so.

Aide.(Cont'd) And also but the word for Lord is 'Issha'. It's not 'Essha'.

Gururaj. Ish, yah, Ish. The pronunciation, the emphasis is on the 'h' and therefore we add the 'a' on. In other words, it's as in 'm', it's one and a half 'm's', so therefore we say Rama. It's actually Raam. Fine.

Aide.(Cont'd) Those aren't Sanskrit words. I know we're running out of time.

Questioner. (Inaudible) phonetics..... (Inaudible)

Aide.(Cont'd) Okay. I think I've covered most names, haven't I?

Questioner. ... (Inaudible)..... Morpan.....

Gururaj. It's another name for Krishna.

Aide.(Cont'd) Okay. That's all. (Group applauds)

Gururaj. That's very good. You surprise me really. Namaste to you.

Questioner. Guruji, I wanted to ask you a question on experiences in meditation. There's only fifteen minutes left.

Gururaj. Can I hear the question?

Questioner. The question is that when we're teaching one of the most common topics is experiences in meditation. Now we've had experiences of people having colours, geometric shapes and patterns. I've had people who have had horrifying visions, really quite violent emotions and also very beautiful visions. Some people say they have experienced demons in meditation or interpret as demons and others say that they get dramatic feelings of love and bliss. And could you just tell us how all these differ and what if they mean anything, what they mean and how we should see them during the meditation and after?

Gururaj. It's too little to answer that question but suffice to say for now; we can take up the question this evening really, if you like. But suffice it to say for the moment that these experiences that one has in meditation, are not important at all. A person meditates not for specific experiences in the meditation, that one does an hour a day, but for the affect it has on the twenty-three hours of the day. So we'll go into deeper details about it this evening.

There's something else I would like to speak about and I really wanted this to come as a question but seeing that it does not has not come up as a question. It has been brought to my attention, so I would like to talk about that. The question revolves around the relationship between guru and chela. There is a terrible misunderstanding that those chelas that are nearest to the guru benefit the most. That is totally untrue. There is no basis or fact because when people talk of a chela being near a guru, they normally refer to physical proximity and physical proximity to the guru is not important at all. Now we have proven this over and over and over again by, where I am in South Africa six thousand miles away, a letter is written from England to me on a specific problem and the problem becomes revolved, resolved rather through some force, some power call it grace, call it gurushakti, call it universal force. And we have thousands of letters to prove that fact. So where is physical proximity necessary? Yet there has to be a proximity, but that proximity is not of the body but of the heart. There is where the nearness should be. That is where people could be thousands of miles away and yet closer than the closest. Don't we say when we refer to Divinity for example, that He is further than the furthest, and nearer than the nearest?

Some people, perhaps for their own personal reasons might have erroneous ideas that 'Why can't I go and spend an hour or so with Guruji alone'. I would love that very, very much but is it physically possible when it comes to numbers of people. We really need an Ashram, where people can come and live there and I'm there all the time and can be with everyone throughout the year. It would be nice. We need that. But it is not going to help really. It is not going to help. We can discuss problems and things like that. It could be that kind of counselling and we have efficient counsellors now you know that could handle that aspect. Now whenever I come to England, what do I do from morning 'til night? I come here, speak an hour in the morning an hour in the evening and perhaps lead a chant or so now and then. Would you know that every minute of the day is totally filled? Most of times I rush down the stairs to be here and become breathless. At the present moment on my desk, there is a pile of about a hundred Forms, about that, which I have to start working on soon. I've only got a week left here and these things take hours and hours and hours. Everyone's progress sheet is reviewed to the finest detail. I see a person that has a problem and instead of calling up the person, I rather do a meditation on that person and some effect is felt by that person. And then I could show you so many notes lying upstairs, 'Thank you Guruji, you know what I wrote on my Form is now resolved'. That is proximity.

Now for certain duties to be done, you might need people near you to ask for a certain file. Could you please bring me the file of so and so, I want to go through this because I've received a note and that so I need someone to do that for me. I need someone to make a cup of tea for me. I need someone to do this that or the other. So those people are around but they are not benefiting any bit more than those that are not around. The proximity is on the heart level and not on the physical level. Not to say that I would not like to be close to everyone physically yes, yes, hold everyone's hands and hold them to my heart, and I love you, which I do. So many times people ask send little note 'Please, can I see you?' and if it is now really necessary where a few words are required or sometime is definitely necessary, then it is never ever refused. And there's one word that is not in my dictionary is the word no. I can never say no, always yes. Because to say no, is a negation of the entire existence. Everything is yes it is and that 'is-ness' is 'yes-ness', not 'no-ness'.

So as much as I would like some people feel it in their hearts because they don't understand. They think 'Oh Guruji must be sitting up in his room and playing the fool with a few people around him'. I'm tied up and occupied every moment of the day. File after file, letter after letter, initiation after initiation, meditation after meditation. And sometimes when I get these notes and I feel that this person must be seen personally I make it my plan entirely to see that person within the framework of the strength that is in this body of mine. And some person that writes, I say no it's not necessary to see this person, it's just to send a little shot via the gurushakti channel. You see. You see. So that is how it works. I could never stop repeating that the proximity is from the heart level. You feel something and that feeling is felt all the time. Don't you see? Don't you see how it works? It might boggle you know one's logical rational powers but the proof of it lies in how it works.

You might see in my yard, on the farm where I was practically brought up, a mango tree so gnarled an ugly looking tree as a boy it seemed so ugly to me but the beautiful mangoes it produced, the sweetest mangoes I've ever tasted. So it is the fruit that matters, it's the fruit that matters and it is the fruit that the people do enjoy and must enjoy. Oh yes, there are many things that defies one's logical powers. Without oxygen you can't breathe, you can't live - who can - show me, bring me some oxygen, bring me. It is there but you can't see it with your senses. Same thing with this force that is generated there is this proximity and this energy works at such a fine level that each and every one that attends a Course, always leaves with more understanding, greater opening of the heart or at the least, a feeling of lightness some lightening, some little burden has been lessened. Some little thing has been resolved in a greater or a smaller measure. So these Courses are very important. When I sit and talk to you, so many things are happening, so many things are happening. It is not the talk that's so, so important, it gives understanding to the mind. There are certain questions that are running

around in the mind, some understanding is gained or some things are resolved. Fine. And you would find this invariably everywhere, that a person would come afterwards and say 'Guruji, I wanted to ask you a question but before I've asked it you have answered it already'. Haven't many of you experienced that in Satsangs? Yes, yes, yes, many have.

So things work on a very, very fine subtle level that even before a question is asked, it is answered. That is one aspect. Now the other aspect is this that a great love flows and this love is so invisibly communicated, though invisibly communicated, it is so tangibly felt. Right and that is the whole basis of Dharsan. Not Dharsana, Dharsan. That's the whole basis of that. There's value in that but because a true guru is always forever emanating certain energy forces which goes beyond all barriers. The thickest steel wall is pierced by that force much more powerful than the laser beam; the thickest steel wall is pierced by that force, much more powerful than the laser beam. It is there and it is felt and it works and the working of it, ahh, (the bell rings) and the working of it, is its own proof. So please do not ever think amiss that because Guruji couldn't spend some time with me personally, you know it was just not right. Never think that time is spent with each and everyone personally, if you only realised how. It is so. Okay. We go on this subject for a long time but the school bell rang.

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