

Gururaj. Shall we have our usual meditation for five minutes? It's always good to meditate together?

Gururaj. This past month has been such a wonderful month. I've been - this is the sixth Course I'm doing. I had one in Johannesburg, one in Pretoria, one at the Hayes, that's three, then one in Spain, four, then one here last week five and now today we begin the sixth one. And I don't know if there's a seventh one, is there?

Aide. January.

Gururaj. January. Oh, it's seven. Fine, lovely, beautiful. Good. Now, shall we start off with some questions?

Questioner. I asked you a question the other evening, Guruji, about Leylines in places such as Stonehenge. You didn't answer... (Inaudible).....I - this sort of thing - I'd like to know I think many other people would is, what is it? What was it? What forces are there? Are the forces still there? And above all the question I find most interesting, what type of person was there in those days that could find that type of place?

Gururaj. May I ask you a question, what has your scientist told you up to now about it?

Questioner. Nothing very much.

Aide. A little bit about the astronomy of Stonehenge and that but not

Gururaj. It's fine. Last night we had a meeting 'til half past one and then they dragged me away (General laughter) at least this morning at half past one because I had expressed a desire to see Stonehenge. So we went driving along and I think in this past so many hours, we have driven about four hundred miles somewhere there. Yeah. Fine.

Stonehenge, right. Now when I was at Stonehenge and I meditated, the impressions I got and the cognitions I received in meditations, might be entirely different to what that which scientists would tell you. Good. Science tells you that the stones there are just about three thousand years old. Fine. Now there are some stones there that are three thousand years old and a bit more and that is what they regard to be the beginning of Stonehenge which is definitely not so. Good.

Today we feel that the world has become such a small place because of the advent of jet travel but me thinks that the world was still a smaller place then. I could go back into the vibrations of Stonehenge of at least about ten, twelve thousand years ago. Good. As I was sitting there, the overwhelming impression that I had I was enveloped in it was that of a huge temple, good, a huge temple in which the flame or the fire was as a symbol of Divine Light. Now, this was not an isolated case. This was not an isolated case where it happened at Stonehenge only, but the same practices, the same form of religious rites were done in many places in India, good, and in Egypt as well and some middle Eastern countries. So this would naturally mean that there was an interchange, an interflow of culture. People talk of Vedic culture, very good, very fine and they put down a geographical place for a certain culture. But to my mind Vedic culture being universal culture, was simultaneously practised, not only the foothills of the Himalayas, but in Stonehenge as well. Good.

Now knowledge being universal, knowledge being universal it could be cognisable in various areas simultaneously. We know in modern science too where a person has applied for a Patent of a certain kind of invention and simultaneously another patent comes into another Patent Office which offers a different kind of invention with practically the same principle, or rather the same invention. So it is possible that certain truths could be cognised at various points on the earth at the same time. Good. Now the question would be that, how were these cognitions compared or related to each other? Good. Today we find scientists in Australia, scientists in America or a scientist here in England who would be corresponding their ideas to each other. Good. And this correspondence led to verification. Good. Firstly, the proper verification would be by experience, which a man experiences within himself for him. That would be the most important verification. But then to substantiate his idea, he required corroboration. Good. And corroboration can take place with collaboration with a person of a similar thought or a similar tendency or to whom the same revelation has been revealed.

So, therefore I say as I said in the beginning, that the world at that time might have been and was a much more smaller place than what it is today. Today we rely on mechanical communication. In those times and I say so specially by receiving the impressions at Stonehenge that the communication was more on a non-verbal level. Good. And this is possible, this has been demonstrated here and now in the modern century where telepathic powers have been demonstrated and exhibited, without any doubt. They have been substantiated without any doubt and with all the proofs that were necessary. So, Stonehenge is a point, where because of a centre where many people gathered to enquire into the nature of truth and the gathering of the nature of truth where minds were onepointed to further knowledge, it heightened vibration. And wherever these points are found in the world where people gathered, - the Bible says too 'Where two people gather in my name, I am there' - this is what it means basically. This is the true meaning of it, that

where people gather together at certain points on this globe, where those enquiries are made to enquire into higher truths and to experience higher truths there automatically the vibrations of the place gets heightened. So therefore we say they are certain magnetic points on this earth where certain vibrational or magnetic forces can be felt. Good. This is very true and they can be felt at a subtle level at the level of a deep communication, deep communication with the subtlety that is within ourselves, with the subtlety that is around ourselves.

Now if we approach a place as Stonehenge or say some of the Ashrams not all of them at the foothills of the Himalayas or some holy places or say Jerusalem for example, there it would just seem buildings and a mass of stones put together and the enquiry would most be from the Architectural point of view that, how did they manage to get the stone up there? How did they manage to convey this twenty five-ton or two hundred-ton stone from so many miles, twenty miles, two hundred miles away and how did they bring them here? Now that is scientific enquiry. Fine. They deal with natural physics, natural laws of material physics of materiality. What I'm interested in are the subtler laws that govern this apparent, apparent phenomena if you would wish to call that. Good. So when we go to Stonehenge and we would sit down in meditation, where we can go beyond the grosser level of our conscious mind and enter the finest subtler levels of our mind, we can be in communication with all the subtler levels of the mind that were existent there at that time and is still now existent. Because all thoughts, as I've said in the last Course to you, all thoughts that have been generated are never destructible. All thoughts are indestructible and they exist in the universe. They exist forever and ever and ever. And the whole idea is to be able to tune in with the thoughts that have been thought and tuning into those thoughts, we bring those subtle vibrations, those subtle thoughts to its grosser counterpart.

Now the purer the mind is, the more the refined is, the finer would be the reflection on the conscious mind of the thoughts picked up in the deeper levels of the mind. Good. So from the deeper levels of the mind, when we bring those subtle thoughts and happenings to the conscious level, we could perceive and very definitely perceive the mood, the mode, the minds and the existence, the nature of the people of those times. Good. We find then that the world at that time was none better than what it is today. None better. Good. Today we might have technological cognitions where the powers of the atom are discovered, cognitions of what makes up an atom, the nucleus or the nuclei of various substances because our minds having become more materialistic, our attention is guided to that and we are successful in that. And technology, what technology is today will not be the same technology another hundred years hence, because they will still probe into the finer and finer levels. Fine. At that time when material needs were far less than what they are today, the search of, not all but of the thinkers. Who brings about changes in technology today? Just a few people, really the few thinkers, they bring it about. In the same way, in the same way those few of those times probed into the deeper levels of

themselves and through this level there was an intense communication with various other people of like nature throughout the world's population. And that has constituted the basis of universal knowledge where cognitions could be had simultaneously and corroborated. And in the corroboration, people got together, and they got together at Stonehenge. They got together in the Himalayas. Right. They got together Jerusalem, where these Councils as we would call them today, were held to discuss these ideas. Good.

So because of the constant gathering together of those minds that could cognise things on a more subtler and deeper level, right, the whole vibrational structure of Stonehenge has been uplifted and in modern day terminology, we call it a magnetic point. Good. Now, it would be fine, it would be fine, if one could just go and live in the centre of the magnetic point, but I'm sure the caretaker won't allow you. We were very fortunate this morning. We arrived there about half past five and the gates only open at half past six, - at nine, half past nine, sorry. The gates only open at half past nine, but we were allowed in at half past five. We were very fortunate there. I suppose, I suppose the caretaker might have felt that these are sincere seekers. (General laughter) And why deny the privilege of a sincere seeker, let me open the gate for them four hours beforehand. I hope he doesn't lose his job. Nevertheless it was a beautiful experience. It was a beautiful experience, and all that that is spoken about it in the terms of being a magnetic field is true. The vibrations there are very refined and not only there but the radiation that it creates over a vast stretch of land can also be felt very, very tangibly.

Now when I say tangible, I don't mean as if I'm touching that piece of iron there, tangibly in the subtle realm and it is true. The High Priests that gathered there, as I said before, symbolised the flame and fire as a symbol of Divinity, that they found as in other cultures that is the highest expression on earth of Divinity. And they used that symbol. And because of that, certain astronomical laws were formulated. And not only formulated but previous laws were brought into play whereby the stones were placed in such a way whereby their worship of the sun, not sun worshippers regarding the sun to be Divine, but the sun to be symbolic of Divinity where the worship could have taken a greater form. And if you would sit there in deep silence, you'd still hear the chants that we hear today in the Rig-Vedas, not Sanskrit perhaps but the same formulation, the same rhythm, the same uplifting of vibrations are there still today. So not advertising for your Ministry of Works, go and visit Stonehenge. Yes. It is beautiful. It is beautiful. It's nice. Okay. Next.

Aide. You also mentioned something this morning about that you thought at the time when these things were taking place that Stonehenge was part of a larger landmass. Is that true?

Gururaj. Yes. Yes. It is true it was a part of a larger landmass and we know today, science would tell us that because of eruptions in the ocean where several pieces of land have been separated. There is a theory that South America for example had close connection to India and the shape and size, not the size, the shape of the world and the formation of these various continents was far different than what it is today. And therefore that was one geographical factor that also helped in this communication becoming more and more a reality. Because there in the Inca civilisations, in many of the Peruvian civilisations, we do find the symbol of fire also, that it was also very prevalent. Yes. Good. Next question.

Questioner. Guruji, could you, you didn't say anything about the awareness of the people who have the ability to find those spots.

Gururaj. Now it is not a matter of finding a spot. Any spot is good enough. Divinity has not created any spot on this earth, which is good or bad. For example after all the Satsangs we have here at High Leigh for two weeks, we will be leaving this place a better place than what it was. I hope they pay you for it, (General laughter) as a contribution towards BMS funds. So, it is the people, it is the people and not the spot. A group of people can get together at any spot which is convenient to them and because of the thoughts that they emanate and the faith and the power that is generated there, would be instrumental in creating the vibrational or magnetic forces that are there now. So, it is not necessarily the place of Glastonbury that was important, it could have been in Piccadilly Circus. So the spot is determined, the vibrational value of the place is determined by how people got there and how often they got there and the purpose why they've been there. For example we could go to certain areas and we know a certain areas in certain parts of the world are known for houses of ill fame, ill repute. And you walk through those streets and the vibration you would feel would be so, so gross, pandering to people's lust and lower selves instead of their higher selves. So those houses there which are called houses of ill repute, might have been houses used for a far, far different use before. It is the usage and the people who gather there that forms the atmosphere of a place. So it is not the spot itself but the people gathering there that makes the place or breaks the place. Okay. Next.

Questioner. Guruji, I don't know whether this question bears on what you just being saying. You said during last week's Course that it's possible to reincarnate into other worlds and into other and possibly higher civilisations. I wonder, I was wondering if you could say more about this and also are there lower civilisations around or is this one the lowest? (General laughter)

Gururaj. Good. Fine. These questions are quite esoteric wanting to know what is below and what is beyond, wanting to know what is down there and what is up there, not what is here. Nevertheless one likes to know these things because the mind is endowed with natural curiosity. It is so. It is so. Very good. Very good. We have discussed this question last week that the whole universe is a continuum, continuum, that from a grosser level, it proceeds to a more subtler level. Now in this continuum, in this linear continuum of relativity, we are at one point. Right. From A to Z we might be at point D. Fine. So if we are at point D, then before the point D, there is A, B and C. Good. Now those could be called lower civilisations or lower forms of existences. And those above the point of D, E, F, G, could be called higher forms of civilisations because all these various civilisations that are existent in the universe, good, and the totality of the one universe also contains so many different universes. As we would say, the totality of a person would contain within himself trillions of living cells and each cell is a life unto its own. Fine. Now, in that way they are millions and millions of civilisations. But for practical purposes on this earth, man is at a stage where he has discriminative ability which distinguishes him from animal. The only different between man and animal is his thinking power, and it is because of his discriminative power and thinking power that he wants to enquire what is below and what is above. So that is very, very natural.

Now the forms of civilisation depends on the intelligence of man. There are other existences where if a hundred is set to be the normal IQ of man on earth today, if that is regarded to be the average IQ, then in a lower form of civilisation that point would be lower, where point eighty could be the norm. Good. And at a higher point of civilisation, two hundred would be the norm instead of the hundred here. Good. Yet there exists, there exists civilisations in this universe which modern science cannot prove today yet but they can be inferred to because man here on earth has the ability to reach into far, far greater levels within himself which would indicate that there are worlds beyond this world. And man has the ability to experience those worlds that are beyond this world. So as I said we could infer, infer that higher civilisations occur and are where communication for example would not necessarily need to be on the verbal level. What we would be doing then if there was a High Leigh there, that you'd be sitting there and I'd be sitting there and we'd just look at each another and I know your thoughts and you know my thoughts, and questions are answered.

Now such civilisations are there, are there because here even on this planet at our point in the continuum, we do have glimpses of that where communications do occur on a subtler level. For example if a boy loves a girl and the other way round, it is not even necessary for the boy to say that I love you, I love you a million times a day. It is just felt. Now what form of communication is that? It is non-verbal. It is non-verbal. The only reason, the only reason why the boy would say over and over again I love you, I love you, I love you is to affirm to confirm. And why does he require

confirming it? Because the woman might have doubts, or rather insecurities, inadequacies within herself whereby a constant confirmation of the feeling she feels coming from that person is affirmed, confirmed all the time so that the girl feels 'No, this is really so'. But the real communication that actually occurs between the two people, the magnetic force that draws them together in this communication does not require verbalisation.

So, here we find in a very simple instance that this occurs. Good. And it occurs very, very naturally, very naturally. So why not, why not for it to occur in another civilisation even more naturally where the impediments of the insecurities, inadequacies become non-existent. A higher civilisation than ours would be devoid of all these phobias, all these inadequacies, all the insecurities that we suffer from. And those are the greatest stumbling blocks in the path of our progress, in the path of evolution. Good. In the path of self-realisation, these are the greatest stumbling blocks. And if you were to ask psychiatrists and psychologists, they will tell you that these are the major problems, these are the major problems for which they are consulted. And some problems become so pronounced, that it causes a far greater imbalance. It causes a greater and greater imbalance and finally the person would become certifiably insane. Yet believe you me there is greater insanity outside an asylum than inside an asylum. Yes. Yes. Yes.

So the purpose of our spiritual practices, the purpose of our spiritual practices and meditations is to overcome, is to overcome these feeling of insecurity and inadequacies, fine, and dependencies, where we can function as an independent whole. So when a person functions, when the girl functions as an independent whole, she is not dependent upon the love that the man could provide for her. Good. And the same thing applies to the man. So when two people love each other with the sense of independence, with the sense of independence, which means without any need, because dependency is need. You are only dependent upon something or someone if you need something. You need some kind of support to feed the insecurity within you and that is why even if you love a woman so much, you have to keep on telling her every day, 'I love you darling'. Good. Yeah.

So a higher form of civilisation would be one where a person can function in totality or in independence. The Hindus have a word for it. They call it Devalocka, the existence or the civilisation of the Gods. Then too there are various stratas, for even the Gods war and battle. Good. Fine. Yes. So there too in those civilisations you have these various conflicts and it is the need within a person which produces insecurity which produces in turn the dependency and that produces conflicts. And that is the basis of all our trouble and all our trouble is based on fear. So all the problems in the world could be put down into that four-letter word called fear. Fine. So by doing our spiritual practices we integrate mind,

body and spirit in such a way where fear becomes less and less and less because we become more and more and more independent. Good. Now when we become more and more independent, we become more and more interdependent.

Now there is a difference between dependence, independence, and interdependence. There is a great difference. Dependence is weakness. Independence is strength and interdependence is the realisation that I cannot exist alone. That I am part and parcel of the entire universe. I am interdependent. I, as the little 'i', interpenetrate the entirety the whole scheme of the universe and in that interpenetration I am part and parcel of it all. Now that is interdependence. Now, when one reaches the realm of, - we're talking of higher civilisations - when one reaches the realm, when one reaches the realm of the sense of interdependence that I cannot exist alone, and when I say 'I exist alone', then we find that it is the ego within ourselves that asserts that, that I can exist alone.

So in the concept or in the realisation of interdependence, we lose our independence of the ego. You see the thing works in circles. It's quite a puzzle. Dependence, interdependence, independence and interdependence. So when we lose the sense of dependence, we become independent. When we lose the sense of independence, we become interdependent. Right. And interdependent implies that I cannot exist alone because the 'I' that I have known before independence and being independent that was an assumption by my little self to preserve itself, the little ego self. So in the interdependence what happens is this, that we lose the sense of that 'I-ness'. We lose the sense that the whole universe revolves around me. Right. But being interdependent and part and parcel of the whole universe, we come to realise that the whole universe does not revolve around me, but I am part and parcel of the whole universe revolving on its own axis. And I am in it. Fine. Good.

We still go to further states of further existences. Good. After, after that sense of interdependence ceases then we come to a stage of non-dependence - independence, these are various factors - we come to a stage of non-dependence where we merge. At first we feel part and parcel of the universe in the state of interdependence, but in the state of non-dependence which is different from dependence and all the other categories, when we reach the stage of non-dependence, we come to realise that I am the universe and the universe am I. And that is the state of non-dependence where one functions with self luminosity and not dependent or neither independent in the sense of the ego and neither interdependent for our sustenance, but we shine as that flame that has self luminosity and that is the highest realm that man can reach. So we, that are caught up in this propulsion of evolution, we are caught up at point D using that as an example. So, as we progress, as we progress, we can reach other forms of civilisations where we develop more and more in these various aspects of man who is still not a total man, who is still a fragmented man.



So the purpose of our meditation and our spiritual practices is to find that integration here and now and not to wait for a few million years to go through all those stratas of existences. Because man here and now can find that integration, and can find that direct road to London instead of going there via Stonehenge and get tired sitting in the car travelling four hundred miles. You see. So it can be experienced here and now. And many people do experience that, as they advance, as they advance in their practices they become, they cognise various levels of existences and these cognitions are not necessary. It is not necessary to go to London via Stonehenge and still see Bond Street and Oxford Street. No. You want to reach Piccadilly Circus. I'm using these terms, I don't know England but I am trying to get a point across. You understand that. Fine. So don't bother about my geography or else I'd be having to sit here with a guide to London. Right.

So man is a unique creature in this whole process of evolution where he has in him all the built-in factors, all the built-in factors that could lead him to total awareness, that could make him live on this earth, on this earth the experience of all other earths, other planets, other existences right here and now. He does not need to go through that long process of birth and death all the time, all the time and being rushed in the stream of evolution, being propelled onward, onward. He is propelled onward but the process can be accelerated. Now, the process can be accelerated not by greater propulsion, or greater activity, but by slowing down the activity. So when the body slows down and the mind slows down, it comes to cognition of that silence, which is within, the kingdom of heaven which is within. And that is the purpose of life is to find that kingdom, is to find that silence. So we proceed from that silence and we reach back to that silence, but that silence is not or those two silences to put it that way are not in a point of space or time. That silence is today and tomorrow I find that other silence. No that silence is one. So from the absolute point of view we have gone nowhere. We have progressed from here to here. That's what we have done. It is only the relativity, the relative self that has to find the expression of itself to reach back to where?

Gururaj. Oh, is an hour gone so fast? Oh, so let's have another couple of questions, please. Fine. Yes, sir.

Questioner. Gururaj, if say a man was to meditate in this lifetime and reach a state of pure consciousness, though not the full realisation of God. And let us take that reincarnation exists and he was born into another life. Would he be born into that other life with this state of consciousness or would it be developed again?

Gururaj. Thank you. Beautiful question. Beautiful question. What is attained is never lost, what is attained. If you have passed your BA exam, that is never lost to you. Even with the BA exam, say for example you have taken up BA in Architecture and become a qualified Architect, fine, and you change your mind and become a street sweeper. Yet you are still an Architect, that knowledge to you is never lost. Right. Once you learn to swim and you have not swum for five years, ten years and as soon as you jump into the water, automatically you'll start swimming again. So when a person reaches a certain level of consciousness there is no retrogression. That consciousness will always be retained. Sometimes what could happen is this, that because of misuse of that consciousness through internal or external factors, that consciousness could be clouded. And then his process would be unclouding. But that would happen because those clouds were formed, were formed from vapour which were the external circumstances and the internal circumstances of himself and when the cloud forms, it can never remain forever; it has to disperse itself in rain. And when the cool rains come, the barren ground of the state of consciousness appreciates it more, strengthens it more. And then you say 'Ah, I won't make this mistake again'. And on you go ever onward and forward. Good. Fine. Ah, I'll have some water too, we're talking about rain. Lovely, beautiful.

Questioner. Gururaj, I have a question here, it's about worship and devotion. We're told if properly understood that a guru is a channel or a generator for spiritual energy and is not to be worshipped. On the other hand one of the paths to enlightenment is the path of devotion. Would you please explain the difference?

Gururaj. Good. So your question actually revolves round the mechanics of Bhakti Yoga. What devotion is, what the mechanics of devotion are and how devotion can lead to self-enlightenment and how that could be the path to God. Fine. That would take an hour. Are we ready for that? Good. Or shall we leave that for tomorrow morning? I know I've been travelling four hundred miles today. Good. Any quick question just to fill up another five minutes?

Aide. We have the test here tonight too, the test here tonight.

Gururaj. Oh let me talk about that. Yes. Let me talk about that which will take another ten or fifteen minutes.

Aide. We'll start the Satsang tomorrow morning with that question.

Gururaj. Yes. It would be very good. Yes. Yeah. Fine. Good. Now there are some of you here that are due for an advanced practice, I mean it is all written over many faces here. Good. Now some of you have received the advanced

practice already because this is the second week you're on the Course. Now what I'm going to say would apply to the people that are newcomers to this Course. Good. Fine. Now here is a test that will determine or help me determine, rather not help me determine but to verify certain factors as far as your personal experiences are concerned. Good. Now this test would involve shutting off the senses. Good. Now this means that the ears, the eyes, no sorry, ears, eyes, nose and mouth. These Indrias as we call them in Sanskrit are to be shut off. Good. So we use the thumbs for the ears. We use these two fingers for the eyes. Have a slight pressure there on top, fine, and these fingers we use for the nose, blocking the nose and our mouth of course remains closed. Fine. Now you start this by taking in a deep breath and you close the senses until you can't breathe. Now that means don't suffocate yourself. Good. Fine. It means that try and keep in that breath until you just can't keep the breath in anymore and then let go. Then you start breathing normally. This takes half a minute or a minute or whatever the case might be or as long as you are capable of doing it. Time is not the whole thing. But the important thing to remember is this, do not prepare for it. Good. Amrit, would you give the demonstration while I'm talking? Ears, the eyes, you give a little pressure here at the eyeballs. Good. Fine. And then of course the nose, you close the nose and you keep your mouth shut. Yes. Beautiful. Right. Now we do this and what we do we don't prepare ourselves for it, or we don't - I think they've got the idea Amrit. (General laughter) Good. Right.

Now, now, now this is not to be done, this is not to be done by those that have done this before. Because I've got the forms in already giving these experiences. But for the newcomers that has joined us on the second Course that has not done it. Right. Remember one very important thing, do not prepare for it. Do not plan for it. You just do it suddenly. You might be having breakfast tomorrow morning and while using your knife, you'll just drop you knife and, okay. In other words you do it spontaneously without preplanning and you do this three times. Fine. And then write down your experience very briefly in a few sentences. You could even make a little diagram or whatever you like. It's entirely up to you. Do not write eight to twelve pages as some people have done in the past. Do not write that because what could be said in those two or three lines some people take twelve pages to say it. Some people are very verbose. So in this it won't be necessary, just to describe very briefly in a few lines what you had an experience, one, in test number one, test number two, test number three. Right. The important thing to remember is not to plan for it. Good. Just spontaneously at any time even while you walk down the passage you know just stand still for a moment and we here all together, nobody will regard you to be mad. So don't worry about that, okay, just do that. And if we could have those slips of paper by tomorrow morning, during Satsang tomorrow, it would be appreciated because then there's a whole study required you know of your forms that you have filled in now. The new forms, have they been given out?

Voice. They came down .....

Gururaj. All the forms of the newcomers done and completed. Fine. Now these little slips of paper with this test on it will be attached to it because I've got to go through them all. And of course the sooner we have them the better it is for us all. Good. Fine. So you can start your practices tonight while in the bath or while going to bed or as long as we have about three and that will help us immensely. Good.

Questioner. (Inaudible) ..... lying down .....

Gururaj. No, no you can stand on your head too.

Questioner. I have some difficulty in breathing.

Gururaj. Then don't breathe too deeply and don't keep your breath in too long, you know because I don't want to do Unkarvddhi here. Yes. Yes. Okay.

It was so nice being with you this evening and I think we're all going to have a lovely weekend together, week together, lots of talks and lots of fun and you know Life, Love and Laughter as we always say. So good night to you all. I was wondering shan't we do that right away now? All right. Okay. Okay.

Aide. Yes, may I have everyone's attention for a moment? Guruji will be leading the group chant tomorrow morning. So it will be right here and we'll start at nine thirty sharp okay, to-morrow morning, right here.

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