

Aide. (Inaudible) talking about that. Perhaps it would be good if I just put across something to begin with, that is the way we are going to conduct the Meeting this afternoon. You see Gururaj doesn't usually give lectures in the sense of a prepared talk. What he likes is just for people to ask a question and then he just spontaneously goes into an answer and a talk from there. So no doubt a lot of you have got questions in your mind that you would like to ask anyway. So if you'd just like to, for those of you who have and perhaps those of you who haven't, who would like to ask one, just start to formulate it in your own mind a little so that it'll be nice and clear and you will ask precisely what you want to ask when it comes to the point. And what we'll do is, he'll probably just say 'Right now, any questions?' and at that point if we have some hands up and we'll just, I suppose, go by whichever hand comes up first and take it in order from there. And the way that we're actually timing the Meeting is we are having one session of forty five minutes to start with and then we'll have a tea break and then they'll be another forty five minute session after tea, which is what, fifteen to twenty minutes. Right. And if its not too terrifying for people, could they, when they are going to ask a question and we have said 'Right, your question', if you could come up to the front to ask it on the mike because otherwise it'll only be just the few people around you that will actually hear the question not alone Gururaj.

Okay, a few words on the B.M.S, British Meditation Society. The Society was formed just over two years ago by Amrit and Gita who have just arrived, who are standing in the front here now and who again of course, many of you know. They are now working in America and we are running it over here in their place. Okay, fine. The basic, basically the teachings of the Society are centred around two aspects. One, the first I suppose the major aspect, is the techniques that are given which are chosen by Gururaj himself for each individual. This being the most important facet of the whole procedure in that the techniques or the programme of techniques that a person uses to start beginning the process of unfolding that growth within themselves, the programme is one that is chosen purely on the basis of what each individual needs and may consist of anything from one to six different techniques which are done in the form of a programme through the day. But as I said the important point there that they are chosen particularly to suit that individual at that particular stage of his or her development.

Then allied to the use of those techniques and of course the instruction in how to use those techniques properly, is the aspect of what we call self help because no one should have the idea that techniques in themselves are going to produce enlightenment or even perhaps growth. They are not something that one relies on as a crutch. They are there in order to help stimulate our own understanding, to draw on the reservoirs of energy that we possess within ourselves to lead us to (a) deeper understanding and (b) a greater ability to cope with the problems that face us and to resolve those weaknesses within ourselves which are the basis of those problems. The idea is that there is something to be done in

terms of spiritual growth. It isn't something that gets handed to you on a plate but that there is a way of approaching that. That doesn't mean that the whole thing is a slog or an effort or anything like that. That the whole path should be one of enjoyment but that there are techniques which are suited to the individual which will be rather like a key to unlock the individual's potential and understanding in order to take charge of his own existence, his own growth and to get on more and more easily with the problems of day to day living.

The basis of the whole thing is very, very practical in the sense that we have here is perhaps a teacher or a guru who stated, one of the very first things that he said when he came to this country on his first trip was that the traditional idea of a guru who sits up on a pedestal is going to be changed very, very rapidly. Any of you who had any interaction with him will see. And that because he himself has been a householder all his life, he had his own teacher. When he went to him originally, he wanted to be a monk himself and just retire from the world and just experience that joy and bliss etc etc that is the well-spring and the basis of every person. But his own Teacher instructed him and persuaded him very clearly that because he was going to be a Teacher of householders and it was very necessary that he himself should understand the lives and the ways of householders and sent him out into the world where he married and went into business life for about twenty three years. He was very, very successful in that field. But he always did understand that there would be a point at which all that would stop and he would devote himself entirely to spiritual teachings and that happened about three years ago. And as I said the whole thing was founded here in England about two and a half years ago.

He's travelled here, this is his fourth visit here now and each time he comes the extent of his travels gets a little wider and wider as the movement begins in different countries. On this trip, he is visiting Spain directly after here and then going on to America for a three week visit before he goes back to South Africa where he's based. Also the movement has begun in Denmark and Germany which, where he's visited on his last trip. And also we've got people just beginning things in South America, Canada. It's just beginning all over the place. But of course we are still very much a young movement. In this country, there are about fifteen hundred people who have learned the techniques. And it's a steady growth. We have been embarking on programmes of teacher training because the way that we actually teach the techniques is that an individual who comes to learn, does a Preparatory Technique which is the same technique for everybody. A very simple Preparatory Technique for about anywhere between five and seven weeks and then goes on to their full programme of techniques when they come back from Gururaj. He sends them back from South Africa.

So that Preparatory Technique is done for five to seven weeks and then one goes on to the full programme. And then after that, one is using one's programmes of techniques. But there are all sorts of things available to meditators to come along to all the rest of the structure of the movement and enjoy group meditations, advanced meetings, Courses with Gururaj himself. He comes to England now about once every nine months. He is at the moment conducting some residential Courses. We had one up in Derbyshire where there were about two hundred people and then we had a Teachers' Course in St. Albans and now there's another Meditators' Course on up near Hoddesdon. They've been very delightful Courses indeed. The quality of the Satsangs, the meetings he has been giving have been very, very beautiful.

Anyway I think you probably heard enough from me at this point. I think it might be nice, because I know there a lot of you here who do know Amrit if he came and spoke and told you a little bit about what's going on in America just before Gururaj comes down himself. And so Amrit

Aide. I recognise an incredible number of faces here. I think probably that Gita and I when we first started the Organisation in this country have probably initiated about what, forty percent of the people here into their Practices, so many faces are familiar. As Robert said we were sent by Gururaj to the United States several months ago. The Organisation had been started there. We flew to the United States about a year ago, I think it was December nineteen seventy six - January nineteen seventy seven and we initiated the first group of people, perhaps about a hundred, into the practices and then returned to England. Well things developed there in a rather sporadic manner. We have oh about five groups of meditators around the country, one in the San Francisco Bay area, one in Los Angeles, one out East in an area around Baltimore, Maryland and then one in Chicago. But the most interesting one of all is in Las Vegas. How many have heard the name or the term Las Vegas? How many? Okay, what is Las Vegas? Probably the gambling centre of the world and also one of the spiritual centres of the world which is rather interesting. Sounds like a contradiction but in fact it's not at all.

I don't know whether you have noticed this but things often tend to develop in polarities. That is in an area where there's a lot of strong negative influence, you'll find a pocket of equally strong positive influence. It's as if something, a negative polarity automatically calls forth its own positive counterpart. And so it has happened in Las Vegas, we have the largest group of meditators there, perhaps three hundred of them at this point. They are by far the most active, the most devoted, the most dedicated and going there is a very special privilege. The meditators there are made up of ordinary people who live in Las Vegas, now not the people who go there to gamble, they only come for a weekend or a week. They love to go there and give their money away. But in any case when we go there, it's a very special privilege because

the people who do there come from all walks, that is there are people who work in the casinos and so forth. But because they are around a lot that seems to be artificial, there seems to be an equally strong feeling inside of them that they require something genuine, something real. And this has resulted in perhaps the strongest element or area of our movement in the United States.

We have these other groups around the country, I suppose in the nature of five hundred or six hundred meditators and now we were called there to take over the Organisation last March. So when we arrived, in fact there was no Organisation, there was just a series of local centres. We had no mailing list, no files or anything and for the first several months we had to try and establish such a thing. I don't know if any of you have tried to do this before. It's more difficult to try to pull something together once it's started than it is if you start it right from the beginning. So my wife Marguerite or as you know her, Gita, was given the responsibility for organising the National Administrative Structure and I watched her working sixteen hours a day for about two months to get that together so that we'd be able to send out our first national mailings. In fact, in the last several months there's been a very great responsiveness on the part of the American people. It took them about a month or two to realise that we were there and that we were in fact trying to make the organisation have a coherent structure the way it does here in England. England is very well developed in that respect. And now there's been a very warm responsiveness, people are starting to respond to the output of our energies and many people are starting to come in to learn the practices now.

So, as things stand now, the American movement having begun to flower and then slowed down and gone into a limbo state for a while, is once again beginning to flower and our work is becoming easier. Fortunately when Gita and I went there, we had no financial resources or anything to take care of us. But when we arrived, some lovely meditators there in San Francisco offered us the use of a very large home in a very nice section of San Francisco, both to live in and to use as a national centre. So we're living in probably the nicest city that there is in the United States. How many have visited San Francisco here? Did you like it? If you ever go to the United States do visit San Francisco. It's by far the most charming and most Europeans prefer that city to anything else in the United States. Quite different from most other cities. Some of you have probably seen it on television. Okay. That's about all I can say really about the United States. Is Gururaj at the door yet? Is he ready to come in? Not yet.

Now I thought it might be a nice idea to tell you a little about the Emblem of the organisation. That is those of you who have not been involved previously and then I notice that we don't have it here. Is there an Emblem around? Has one been brought? No. Okay. Well let me describe it to you anyway. Yes, back here. Okay. Someone here has a

photograph of the Emblem, I see. That's just right for everyone in the back to see. Okay. This helps a lot, doesn't it? Okay. I will describe to you what I'm looking at. Okay. In the centre of the Emblem and by the way the Emblem is usually very large. That is if you see it in the initiation rooms for the techniques in our Centres throughout the world, it's about so large and it's all felt and mounted on a piece of round board. But the Emblem at its centre has a flame. Now this flame represents the internal spirit in man, I suppose you could call it his universal self, his real self. It makes little difference what terms or names are used for this, what names one chooses to call this will depend very much on their cultural background, their religious training and so forth. But we could call it the spark of Divinity, the universal self, the superconscious self that exists at the basis of every human being's consciousness. Okay.

Then surrounding that central flame there are a series of discs, a total of nine of them, each one of these discs representing one of the world's major religions, Taoism, Buddhism, Christianity, Judaism, Islam, etc. and then finally one last disc which represents the eternal circle, representing all of the various religions and spiritual philosophies which are not specifically represented by the other discs. Now each of the discs are mounted on the five golden cords of harmony, indicating that somehow if each religion, if each spiritual path, if each path to unfolding one's inner spirit could recognise that they're all drawing on the same source, the same universal self, then they could exist in harmony together, and not just a passive or tolerant harmony but an actual active or creative harmony and that the basis of all religious or spiritual dissonance would cease to exist in the world. So this is meant to be a universal Emblem representing the universal purpose of the Organisation. Having said this, Gururaj is here now and if you would like to stand and greet him when he comes in.

Gururaj. To many of you who have not attended these talks, I'd like to tell you that I've not come to lecture to you and neither to preach to you. I have come to communicate with you, communicate on the level of the mind and the heart. So the best way to do that is for you to ask me questions and I shall try and answer them, so that it will appeal to the heart and the mind, and that is communication. So who will start us off?

Questioner. Gururaj, love is a word that I think just about everyone hears just about every day

Gururaj. Love?

Questioner. (Cont'd). Yes. But to many of us it doesn't really mean very much. It seems to be something that's very impractical in practical living to a lot of us the love that we're putting into you seems be only the tip of the iceberg. Could you speak to us of love, please?

Gururaj. Yes. Shall I tell you about love? How could I ever start telling you about love? I am love and that can be communicated. Those sitting at the back, can you hear me? No. Is that better? Testing, testing, testing. Yes, love is also testing. What does love test? It tests your innermost being. What is your innermost being? That would be one of the questions to be answered. What are the mechanics of love? That would be another question. And when you talk of the mechanics of love, how deep do mechanics go as far as one's feelings are concerned and as far as one's feelings are concerned, is that the ultimateness of love? These are questions to be asked. These are the questions to be considered because none of them makes up what love is.

These are the common experiences of man, where a man and a woman find some mutual attraction, there something sparks off. Now it's not necessary for the mutual attraction to be entirely on the physical level. I have seen many couples where people would say 'What did he see in her?' Or the other way round. So the physical attraction does not constitute love. The physical attraction might have as its motivating factor or its basis a kind of need. People normally try and project themselves. Do you know that each and every one of you sitting here thinks you are better looking than you really are? (Gururaj laughs) Yes, yes. And then what do you do? You try and reassure yourself by looking into the mirror a hundred times a day. That friend of ours with grey hair is having a nice time. He knows what love is. Now the mutual attraction, the physical attraction is one of the components of that thing called love. Remember I said 'thing'. Good. We will come to the thing again. And so, physical attraction is one of the components of love.

Then from there one goes to the mental attraction and the mental attraction is what people understand by having, two people having similar kinds of thoughts, similar kinds of ideologies. And by having similar kinds of ideologies, thoughts, religions, a way of life perhaps, they think that is mental compatibility. And that, they think, is also one of the constituents of love. Now that too is false. It truly is. I have known people where the wife is a theist and the husband an atheist. I have known where the wife loves the colour red. She'd like to have her drawing room in a red colour while the husband would prefer yellow. Good. The wife likes to read novels while the husband would like to read philosophical essays. Total divergence, total differences as far as the mind is concerned, yet they love each other. So although physical attraction and mental togetherness in having the same taste might be certain of the constituents which goes to make what is called love, that thing, but to appreciate true love is something entirely different. It does not depend upon

bodily chemistry. It does not depend on the psychology of man or the mental chemistry. It goes back far, far deeper. And the only reason why people cannot experience love is because they have not found how to go to that depth, to that level within themselves to know what love is. Good. Now you cannot say, 'I love you because you've got a pretty nose,' or 'You've got lovely feet,' or a lovely whatever. The very moment you start analysing why you love the woman or why the woman loves the man, love stops. Love knows no analysis. Therefore the saying: 'Love is blind'. There's some truth in it, although of course we joke about it, but there is some truth in that saying that love is blind. Good.

So to recap slightly, love knows no physical chemistry, neither mental chemistry but it is an inner quality that just shines forth. Now, how to find this inner quality, how to reach the depth of oneself, whereby you can know yourself. 'Man know thyself'. Okay. Now when man really knows himself, when he can really dive deep within himself and discover the love within himself, then only would he be able to project that love to someone else. When someone says, 'I don't love such and such a person', the fault is not of the object, the fault lies in the subject because the subject has failed to recognise what love is, that thing called love. Fine. So now, the easiest way, it is so easy to say the word 'Oh, love thy neighbour as thyself,' and 'Love everybody,' 'Love is God and God is Love'. We hear it being said every day but we understand so little about it. Now mark the word 'understand'. Understanding does not require analysis. Analysis can only bring to you acquired knowledge. Acquired knowledge is far different from inner knowledge. Inner knowledge is wisdom and love is always expressed in that wisdom that blooms within oneself, blooms within oneself for the sake of itself, for the sake of glorifying itself. That is love. Good.

We start off with meditational practices, as most of you here might be meditators - we start off with meditational and spiritual practices whereby we go to the deeper and deeper and deeper levels of the mind. The mind is so vast that within your mind which you think it is so small, it is really very vast. It is as vast as the entire universe. And because the mind is as vast as the entire universe, man has the inherent ability to explore and to know the entire universe. So here we start with meditational practices which are personally prescribed to suit the individual needs and, as they do their meditations, they go beyond the little ten per cent, the iceberg which was mentioned in the question. They use that ten per cent as an instrument to unfathom the deeper and deeper layers of the mind. Now as we start unfathoming deeper and deeper layers of the mind, we reach the subtler and subtler and subtler levels of the mind, and everything - I was speaking about this last night actually - and everything that is at a subtle level is definitely more powerful.

Now as you discover, as you go beyond just the ten percent of the mind that you are using, as you go beyond that ten percent and reach fifteen percent, and twenty percent and on and on, the greater and greater would be your

awareness. In other words, the requirement to know what love is, is the expansion of awareness. So with spiritual practices, as our awareness expands, so does our hearts expand, for the heart and the mind as far as we are concerned join hands. Greater understanding grows. You develop the ability of focussing on a single object but the peripheral vision takes in this whole hall. The awareness expands and with further and further practice, the expansion becomes so vast that you can become aware within yourself of the entire universe. And when you become aware of the entire universe, that does not mean you love the universe. Not yet. One of the steps on the ladder. Good.

Now in becoming aware of the universe, at first you would find a separation, the separation between the subject and the object. Good. But in this expansion of awareness and simultaneously as the heart - which does not mean this little organ here somewhere in the chest or the breast or wherever, it does not mean that - it means the inner core of your personality, of the reality which is within you. Now with the expansion of awareness, the heart starts expanding, and when the heart starts expanding then you start losing, or your emphasis will not be so much on the individual little ego. The emphasis would be on the greater self which is opening up within you and not your little self which thinks that you are the centre of the whole universe. And that is the cause of all the suffering in the world because man thinks that everything revolves around him. And he does that every day, all the time. Something goes wrong then he blames his wife. Something else goes wrong, he blames his boss. Something else goes wrong, he blames his friends. And then when he has finished blaming everyone, he blames God but never himself because he is the centre of the universe, the idiot! (Gururaj laughs) Good. Fine.

So as this inner thing expands, with the expansion of awareness, so the feeling expands and the recognition, because of the expansion of awareness, the recognition of the feeling also expands where you can feel the totality of the object. You look at a flower, none here, you look at a flower, you see only the green and the red and the yellow. And you might say, 'Ah, how beautiful the flower'. But is that really the flower that you are seeing. Do you know all the things that went into making or growing that flower? All the minerals in the ground just came together in its proper proportion. The water, the rain's in its proper proportion, the sun with its light and heat in its proper proportion. Everything was combined there in its proper proportion so that the flower grows in that beauty. And what does the flower do in the end? It grows in its beauty not for its self, not for its ego self. The flower does not say, 'Oh I am so beautiful, I am the centre of the garden'. No, no, the flower is there to shed its fragrance, its beauty for us to enjoy. So though the flower retains its individuality, it still expresses its universality in offering itself to the world. The flower knows what love is. We don't. Good. We don't know what love is because we are self-centred as I said before.

So now through these meditational practices, as this heart inside starts expanding, feeling in greater and greater depth, seeing the flower and not only seeing it but also every sense of man, seeing, hearing, touching, smelling is activated, and then when it is activated, then you could really appreciate the flower. Do you know you can hear a flower? Up to now you only see the flower and smell the flower. You can hear the flower singing the melody of glory. What a beautiful symphony. Try listening sometimes. So every sense is so enhanced with the opening of the heart that you do really perceive the beauty in every object and the beauty of the object does not depend on its outer appearance. Good. Fine. So with the expansion growing and the awareness gaining greater and greater understanding, we start comprehending the entire universe. We start seeing the glory of all existence. And as we start seeing, feeling, touching, tasting, smelling and using that inner self in really understanding the universe, we reach the state of a peace which even passeth all understanding. Good.

Now when we reach that stage, one thing very beautiful happens and what happens is this, that one loses one's individuality. By that I mean not the sense that I am an individual, I am this bag of blood and bones and flesh, not that, not that, not that. You are still John, Jack, Jane or Jill, you're still that, you are still that. But you lose the sense that you are the centre of the universe. That sense is lost in the expansion of oneself. It is not annihilation of the ego, it is not sublimation of the ego, but it is an expansion of the ego so that it encompasses the entire universe. And when that peace comes that passeth all analysis and all understanding and all rationalisation, then you start knowing what love is.

So the pre-requisite of love is to be able to lose yourself. I said the other day that two young people supposedly in love with each other do not need to look in each other's eyes but they train their eyes to look in the same direction. You see what love does? Why do you want to look in the beloved's eyes? Why? Why? Why? You are being selfish. By trying to peer deep into her eyes, you are trying to unfathom the mystery which is in her or him. You can't. You think you can melt away just by gazing away, mooning away, that's the word. When you moon away, the moon, lunar lunacy. (Gururaj laughs) The ability in practical living is to be able to look in the same direction and that direction is always the upward direction. Upward - the word is symbolic, it's actually inward really because that inward contains the upward, backwards, sideways, this way, that way, every way. It's all in there. So the secret of being able to love is to lose oneself totally and entirely, to stop thinking that I am the centre of the universe. Not I but Thou. That is knowing what love is, that is knowing some little thing what love is all about.

So here with expansion of this awareness and the expansion of the heart, you encompass the entire universe but yet a separation exists between the subject and the object. But as this expands still further and as this peace dawns on

you where analysis, rationalisation does not become necessary at all, then you feel at-onement with the object, so a communication begins. Up to now there was no communication. You think you have been communicating in loving someone, misusing, abusing the word love. No, you were just trying to project yourself, your own desires, your own self-centredness upon someone else with the sense of a need or a dependency. In other words you love someone because you need something. It might not be something tangible, it might be something intangible. You feel insecure within yourself, you feel inadequate within yourself and you project yourself or most times you try and gain a sense of security or a sense of adequacy by being connected to someone else. And being connected to someone else, it is not communicating with someone else.

So the love most people know and that's ninety nine point nine, nine, nine, nine, as many nines as you like, is because of a need, because of a sense of insecurity, because of a sense of dependence. Love knows no dependence and neither is love independent, it is inter-dependent. There is the secret, inter-dependence while you are still retaining your individuality. Now the first step is to recognise and understand this vastness that is within you. It could be a mental comprehension, assumption, presumption, then the communication takes place where the individual self loses its importance as the centre of the universe or the centre of everything. When it loses that, then the sense of insecurity goes, the sense of dependence goes, the sense of inadequacy goes. One step further still, where once this is recognised then you start identifying and when man identifies himself, when the subject identifies itself with the object and that oneness is achieved, then you know what love is, beyond description, beyond analysis, beyond the beyond. Then you know what love is. Nothing needed, nothing to be dependent upon, nothing to be accepted, nothing to be rejected, no expectation, no desire. Nothing but just love which blooms within itself, self-luminous, not requiring electricity to burn these bulbs. They burn on their own. That is love, and when man reaches that stage of loving, then truly can he love his neighbour as himself, then truly can he know that 'God is Love and Love is God'. Good.

How does one make this practical? That is the question. Now to achieve the stage of that oneness with entire Creation, for the moment that other word which is just as elusive as love is the word called Divinity. That word is just as elusive because it is inexplicable, indefinable, ineffable, beyond all description. That word just is, just as elusive as the word 'Love'. So what one does is this, that this is an abstract quality. How to capture this abstract quality within oneself is to approach the abstract through the concrete. And to approach the abstract through the concrete, one has to start off with an object. So when we started talking about this, we talked of physical attraction, we talked of mental attraction. We said they are certain constituents of love but not what love really is. So now we start using these as instruments and we direct our entire attention to that one object, say a husband or a wife or any figure that you might choose. It might be a

mythical figure that lived many ages ago or it might be a living figure. And you direct in a one-pointed manner all your mental and physical energies in that one-pointedness. Now as you develop that sense of one-pointedness, it acts as a laser beam to burn away the dross, the dirt that surrounds that pure light that is within you. So in this concentrated one-pointedness towards the concrete, you slowly begin to approach the abstract.

And meditation helps you to do that. Meditation leads you to the deeper levels of yourself, where that energy is gained in making you one-pointed to reach the goal. And you find with thousands of people in our organisation that are meditating all over the world, you find their lives change, you see their faces radiating something. You see the person after a few months and say, 'Hey, you're not the same chap I used to know. You look so different'. Something has happened. What has happened? The awareness has expanded, the heart has opened up and all those energies have become concentrated, so that you are led with the washing away of the dirt to greater and greater joy. And as you are led to this greater and greater joy and bliss which characterises love - if we should be pushed to put some attributes to love - then this is experienced, for love is beyond all joy and all sorrow because joy and sorrow are transitory. The more joyful you feel today from the lower conscious level of yourself, be sure to know that the more unjoyful you are going to feel tomorrow or the next day or the day after. So that is not what we are aiming for. We are not aiming for transitory pains or pleasures. We are aiming for that permanency and that permanency is what love is all about. And as we go deeper within ourselves, we go beyond the barriers of the impermanencies and reach the region that is forever permanent, that is beginless, endless, timeless, eternal, immortal.

So you see, to be able to really love, you really start knowing yourself and that is what all the Scriptures say. 'Man know thyself'. And if you cannot know yourself, how can you expect to know the object of your love, the object of your adoration? You, being limited, can only see certain aspects and because you can only see certain aspects in the object of your so-called love, you would find those aspects forever changing, changing, changing. They change all the time. Where is the permanency? While real love is permanent. It is eternal and the bond that is formed in this permanency goes through lifetimes upon lifetimes upon lifetimes, forever, forever and always and in every way. That is love. Now how many here in the audience know about this and have experienced this? Good. But everyone that is sitting here, who might not have experienced this, has the ability within himself. It is his inherent, inborn right to know this, to understand this, to experience this, for that force that we call love is within you all the time. Love is closer to you than yourself. And all the spiritual practices that BMS and AMS and A.A.S and S.A.M.S, and is the name of all our Societies, they all teach that is how to allow yourself very naturally to reach this level where love becomes a reality, where love becomes tangible and not elusive and intangible. And then we will stop bluffing ourselves, we will stop deluding ourselves into thinking we

love, because the very word I think I love, negates the word love. When it comes to love, thought is useless. Pity Descartes is not here, I'd challenge him on that. I think therefore I am, never. I am that I am. Yes.

That is, I tell you, some little thing about love, for it to think about, mull about. You first hear it, think and experience and the way is there for the way is the life and that too is the truth and love is none else but truth. Thank you.

I've just started talking and they're talking about teatime already. Four twenty five. Yes, you want to have a break 'til? It's going on for four thirty, now. You want to have a half hour's break till five? And I believe the tearoom is upstairs. Have you announced all that? You're going to do that now? Thank you very much. Before you do that, I would like to join you wherever the venue is. I believe it's upstairs. I'd like to join you and talk to you and meet you. I've come to communicate and share this love. Okay.

Aide. Ladies and gentlemen then, just to tell you the tea will be served - its two floors above here, directly above us. Go back to the entrance hall where you came in, up that very beautiful staircase and just there you will find the refreshment room. And very nicely too, they have opened the Terrace for us. So if you would like to, when you've had your tea and your biscuits, to go through on to the Terrace, you will be overlooking the Embankment and the Thames. Okay, fine. Enjoy your refreshment. And be back at five, yes, sorry, five o'clock down here again. Thank you.

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