

Aide. I thought it might be nice to have the floor open for a few questions. Anything which you'd like to ask about anything regarding the International Organisation, say the U.S, or here. Does anyone want to raise any questions? Anything at all? Nothing. Everyone has all their questions - yes?

Questioner. More about the meditation.

→Aide. More about the meditation?

Questioner.(Cont'd) Yes. Just the meditation.

Aide. Okay. How many here do meditation of some form? Would you raise your hands very high if you are doing meditation of some form? Okay. Now, whoa, whoa, keep them up. How many - those of you who are doing BMS Meditation leave your hands up, the rest lower your hands. The rest of you lower your hands now. The rest lower - okay. So we have a hall that are basically filled with those who are already converted, so I'll be converting the converted. Now a little bit about the BMS Meditation.

First of all, I suppose the most basic point about our organisation is that we don't believe in converting, that is meditation is there, it's available for those who would like to do it, but in no way do we want to try to push people into practising Meditation. It must be something which comes directly from your heart, something that you want to do, something that you feel somehow deep inside of yourself is going to offer you something of real value. Now the meditation practices that we teach are of several kinds. Usually when you learn the first, when you learn the Full Techniques, - Robert mentioned that there are some preparatory, there's a very simple preparatory practice that you do twice a day for about twenty minutes for about two months, and you work from six to seven or maybe eight weeks - when you learn your full techniques, usually people are given two kinds.

Now one form of meditation is a visual technique, which is done once a day, say for about a half an hour. This technique involves learning how to create a mental image, focusing on that image with very specific techniques to do so. Now, the other type of technique that most people are taught is an auditory technique, that is, there are five senses we can use in meditation, sight, hearing, taste, touch, smell. Not very many people are well equipped to use taste or smell in Meditation. This is a very highly advanced practice. Okay. Feeling, vision and the auditory sense are the three that are most amenable for meditation practice, the ones that most easily lend themselves to meditation practices, so we will teach

you a visual one and secondly, usually an auditory technique. The auditory technique is a mantra meditation. But the mantra which you receive will not simply be chosen for you arbitrarily, that is we won't take say, one of ten or fifteen mantras, and just give it to you like that. The mantra will be chosen for you personally by Gururaj whilst he is in a very deep state of meditation. You probably have heard before, at least if you know anything about modern science, that everything in the universe is in a constant state of vibration, or resonance, that is, everything is constituted of energy, and energy is always conceived in terms of resonance or vibration whether its light energy, sound energy, heat energy. All of these things are just manifestations of vibration or resonance. Now, if we took an individual human being, the total make up of that human being, their psychology, their physical body, and so forth, taken all together, they constitute a single unitary energy system. And that energy system has its own unique resonance, its own unique vibration.

So when Gururaj goes into meditation on the individual and by the way, this is done in a very simple, practical way when you come in to learn the practices, you would fill out a form and attach to that a recently taken photograph without glasses. Okay. And by looking at that photograph, and then going into deep meditation, because of all the open channels within the consciousness of an enlightened man, he is able to go into a deep meditation state where psychically, he can pick and actually hear directly that unique resonance which is your own resonance. Now this is not a physical vibration. It can't be heard with the physical ear; only with the inner psychic ear. Okay. Now having heard that sound, he then comes half way out of the meditation state to a kind of intermediate level within the mind, and there he actually selects syllables which are structured together into a mantra that is of physical sound quality, that is that can be expressed outwardly and physically. And that is what is called the individual's mantra. So then he comes out of meditation and writes that sound or that mantra down on a piece of paper.

People then, in the process of being trained to learn to meditate, would be given this mantra and then trained to use it with a very simple, effortless mental technique which involves no control or concentration. Now, the true, this is true of all the practices that we teach, that they are effortless to do. They some-times involve a little focusing of the mind, but none the less that focusing is quite effortless. Strain in meditation, is precisely the way to achieve exactly the opposite of what you are trying to achieve through meditation. Okay. So, in no way do any of the practices involve straining.

Now, in addition to a visual practice and a mantra practice, you may also be assigned various breathing techniques to do. They wouldn't be time consuming, maybe taking two or three minutes to do, right after your meditation practice. And also you may be taught certain practices which are done for several minutes at a time, perhaps, or perhaps just scattered at various odd intervals during the day. This is a very different kind of practice from normal, seated passive

meditation. This is active, dynamic meditation, it's done in the midst of activity. The purpose of that meditation is to keep open the channels between the superconscious mind and the ordinary, conscious mind, whilst one is actually immersed in activity. The purpose of course, of the normal, twice a day meditation is to open those channels and have a general purification effect on the system. So this is just a little bit about the meditation practices that we teach. And I think Gururaj is here now, so if you'd all like to greet him.

→Gururaj. Just a little meditation so that we all could settle down?

Questioner. I'm not a meditator, I'm a Doctor. I'm Ewan Wors, a Psychiatrist. What I'm thinking about is, I don't know how many people do, out of this group, tend to take tranquillisers or any other form of drugs. I wonder if meditation is just another form of replacement for tranquillisers, some people depend on alcohol, some people depend on people. So do we have to depend on meditation and what it brings to a human being?

Gururaj. Beautiful. Good. Now, in the organisation, we have quite a few dozen Psychiatrists who are meditators and they do refer some of their patients to us to learn how to meditate. Now we do know that the use of drugs, - I've spoken about this many, many times before, and I think we have several tapes on the subject, which anybody could borrow from our librarian Mr. Barnes there, to listen to that, but seeing that the question is asked, we could discuss a bit about it. Now the whole idea of the use of drugs is to try and escape from oneself. Man is forever escaping from himself, because he cannot face reality. Man, because of the imbalance within himself, the imbalance or the disintegration or the fragmentation that exists between mind, body and spirit, tries to find some form of relief in escaping in escapism. And that is why they resort to artificial, chemical means to take themselves into a form of oblivion where all responsibility ceases for them for that moment. Good.

Now because the entire body and the mind, the being of man is composed, to a great extent of a chemistry, of chemicals, other forms of chemicals can have a very direct effect upon the chemistry of the body and that could bring the person concerned temporary relief. But how good is that temporary relief? There is not a single drug in the world, as was told to me by psychiatrists that does not have after effects. So here, in one form, you escape from the realities of life, not being able to face responsibility, and then, the greater struggle begins, is trying to escape from the mechanism of escaping. You try to escape from escaping. First you try and escape into drugs, and then the battle begins in how to get out of it. And that happens, and hospitals are filled with these cases where so many rehabilitation programmes are put

forth and some of the rehabilitation programmes do include meditational systems. So, as far as hospitals and rehabilitation is concerned, our organisation do help in these matters.

Now the need for drug might not necessarily start off as a need. Many of the young people tell you that 'I did it for kicks.' I wish it was a kick in the pants. Yes. They do it for kicks, and then they use the other word called 'I got hooked'. Poor fish. (Gururaj laughs). So when this desire grows upon you and the whole chemistry of the body becomes dependent upon this drug, they struggle and fight so hard. Be it LSD or grass or alcohol, they fight so hard to try and get away from it. And we know, we know what a great disease it is. And even today, medical science recognises that alcoholism is not just drunkenness, but it is a disease whereby the entire mechanism of the body becomes entirely dependent upon it, where man finds it difficult to exist or function or to perform without that artificial stimulus. So the point is this, that drug taking produces dependence while meditation produces independence. Meditation is not and never could be, ever, a form of escape from reality. Drug taking is an escape from reality, while meditation is a way which makes you face reality. So the effect of drug taking and medicine, meditation rather, is directly opposite. One is dependence forming, the other is becoming independent.

What happens during meditation is that one dives deeper within itself and this has been scientifically proved through various tests that one reaches a deeper level of rest. Now this is talking in just physiological, biological, psychological terms. The spiritual values that are achieved through meditation is still further away. But even the benefits received in the physiological and the biological self, would be that a greater harmony is being created. A greater integration, a greater togetherness is achieved through meditation. And, when that greater integration takes place within man, he does not become dependant on an external source. He becomes independent because that which he is using, the force, the power, the energy that he is utilising does not come from outside, but from within himself. That is the difference. One is dependence, the other is proceeding to greater and greater independence. Now: thousands of meditators will tell you that they have never become dependant on meditation and that is proof of itself. Good.

As a person gains greater and greater energy from within himself, life assumes and becomes more and more joyous, more and more peaceful; more and more of the dirt within oneself is being washed away, cleaned away, dissolved. While in drug taking, you are putting within yourself all kinds of toxins. So, one is a accumulation of toxic substances within yourself, while meditation is a dissolution or dissolving of the toxins that are there. Now, those toxins are not only limited to the physiology of man, but there are far deeper toxins within man, and the Sanskrit word is samskaras, which means impressions. Now, through all the experiences of this life or perhaps those that believe in other

lifetimes, man is today what he has made himself to be through all the experiences that he has gone through. And any Psychiatrist will tell you that every experience leaves a deep impression upon the subconscious mind. The Mystic, the Yogi will tell you that it leaves impressions still at a much more deeper level than what is known as the subconscious mind. Psychology and Psychiatry has only reached the fringe of the knowledge of the mind. And I do wish, as technology and science develops, that they will know more and more and more of the functioning of the mind. Now, you would have Freud and Jung, Jung especially talking of the unconscious, and what have you, but what is the unconscious? When they talk of subconscious mind, where these impressions are gathered, full stop.

The subconscious, according to Vedic psychology, has so many layers. And these layers go through various subtler and subtler and subtler planes of existences. The human mind contains within itself the experience of millions of years of existence. In other words, the mind is just as eternal as eternity itself. There is one difference, though, that eternity, or what is normally termed as being, is unchanging, while the mind is forever changing. There lies the difference, yet even in its unchangingness, it has an eternal quality about it, because nothing can ever be destroyed. No matter or energy, and energy is matter, it is two sides of the same coin. The same very gross matter, if reduced to a finer level is nothing else but energy. And, because it is the function of energy forever to be moving, energy can never remain static, so, it moves within itself all the time. And this very movement of energy creates the subtleness or the grossness which comprises or constitutes this entire universe. So this means that man's mind is not only an individual mind. What we call the individual mind is just the ten percent conscious mind that we spoke about, just the ten percent conscious mind that we, Psychiatrists presume to know. What about the ninety per cent, and that ninety per cent comprises the entire universe.

So the human mind, the individual mind, is interconnected to the universal mind, and the universal mind contains the experiences of the entire universe. From the first primal atom that you were, and having reached this stage of evolution, the human stage, all the experiences gained by this atom through its various transformations, through its various gathering and attracting through gravitational or magnetic forces which it draws unto itself, through which various transformations that took place had to take place because it has to function within the law of nature, and the law of nature is always pulling together. For with every pulling together, with every contraction, an expansion occurs. And that is the motion that the mind goes through. So even within the concept of the eternity of the mind, of the universality of the mind, there forever is this motion of contraction and expansion, contraction and expansion all the time. Good.

Now, if this is called the sub-conscious mind of which so little is understood, when Psychiatrists speak of the subconscious mind, they apply individuality to it. But, the subconscious mind's extent is to encompass the universal mind. It encompasses the universal mind, because from the very first primal atom, it had to progress through this very force of nature itself; through various forms of existences, and having progressed through these various forms of existences and the experiences gained thereby, has within itself all the impressions it has gained. The experience one has had will not live there as an experience, but the impression of the experience forever remains there. Now various experiences, or the accumulation of various experiences, are sufficient enough to express itself in different experiences. Like hydrogen and oxygen, two different forms of gases would combine to form water, which is a third thing altogether. And that is what happens to man's mind. Good. So, that is the extent of the human mind.

Now, when a person takes drugs, what happens is this, that he deadens the conscious mind, and just goes slightly below what is normally called consciousness. And in their beautiful words, they call it altered states of consciousness. Altered states of consciousness. Yes. It does require alteration in the asylum. Now you see how limiting the experience could be. Ask any drug taker if he could guarantee that his trip is going to be beautiful. He cannot. He does not know, because he is playing around with an unknown quantity. He is fooling around with chemical substances of which he cannot predict the results. But with all the combination of all these various experiences he has had, for the mind is none else but a togetherness, a compactedness of the impressions he has gained, and introducing a chemical substance in, within those experiences it might produce a good experience, or even a bad experience. He cannot predict, that's number one. And number two, as we have mentioned before, that it could never be uplifting. Any person going through a drug experience will invariably wake up feeling low. It is not elevating while meditation is uplifting.

As you go to the deeper and deeper levels of the mind, through meditation and reach that area which is called the Kingdom of Heaven within. Does the Scriptures not say 'Seek ye first the Kingdom of Heaven within, and all else shall be added unto thee'. Does the Scriptures not say that? But the Scriptures has not added, that 'Seek ye the Kingdom of Heaven with drugs' (Gururaj laughs). It doesn't say that, does it? Using one's own mind through a very scientific process, a tried and tested process over thousands and thousands of years, where the Yogis and Saints and Sages of all countries have come forth with the similar testimony, similar proof that it has led them to areas within themselves that has brought exhilaration, regeneration, rejuvenation, bliss, unlimited bliss. Where drug taking forms a limited company, this is bliss unlimited. (Gururaj laughs). You see the power and the force?

Now, many have experimented with drug taking, thinking that they could alter the states, the state of their consciousness, and many books have been written on the subject. And, because of that, many people, perhaps the younger generation, who are more mind orientated and who are given more to experimentation, might have tried this. But their consciousness has not been altered. It has altered, yes, in the sense of destroying millions of brain cells in their brain and causing brain damage, perhaps. I have been told by medical people, and I do a lot of work with them, Psychiatrists, Psychologists, Physicists, Physicians and they tell me that the taking of alcohol and these drugs definitely damage brain cells. And if taken to a greater extent, alcoholism could take a person to the lunatic asylum. It would drive a person to insanity. It could break up the homes. The family life is destroyed, the children become unhappy. They cannot function in their work properly. Their lives do not function as it should function. For alcohol, too, is a drug. Fine. But I still would like to meet a person that could tell me that meditation has broken up his home. No. No.

Meditation, proper meditation creates that openness of heart where you dive deep within, and in diving deep within, you develop and express greater and greater and greater waves of love in your environment and in your home. Meditation makes life beautiful. The purpose of this flower, it grows beautiful. It is beautiful within it self, it is its nature to be beautiful. But that is not the only thing it does. It also enhances the beauty of the garden. So meditation not only improves the quality of one's life, but also improves one's environment. In other words, you have a feedback because you are feeding, and it comes back to you tenfold, always. So, with meditation, this integration takes place within one's self, dissolves the impressions. With drug taking, it excites the impressions in the mind. And it is the excitation of the impressions in the mind that take these people on these trips. And you might just be fortunate enough to excite a good past experience, so you have a good trip. And you might also excite some impression, a bad impression that is there in the mind, a bad samskara, and that takes you into a bad trip. But be that trip good or bad when you regain consciousness, or come back to yourself, your problem is still there. And you feel low. You do not feel regenerated, or rejuvenated. You do not feel closer to yourself. You feel alienated from yourself. While the purpose of life, the goal of life, is to become one with yourself.

So drug taking leads to fragmentation; meditation leads to integration. You see the difference, the great difference? And meditation is not only meant for flashy experiences. That could be done in so many different ways. If you want to see beautiful colours and stars and lights, get a friend to knock you with a hammer on your head. (General laughter). That's not meditation. Although you might have these experiences, and those experiences could be very legitimate and they have a meaning; for, in the various layers of the mind, as you probe them through meditation, through a very scientific process, a natural process of going to the deeper and deeper layers of the mind, you bring forth to the conscious

mind the impressions. And the conscious mind can only interpret subtle impressions through symbols, through sounds, through forms, through colours. Man is not capable, yet, with his conscious mind to interpret those symbols and signs and colours, but it is not necessary. These are just experiences, and they could be very beautiful. I always say, you leave your front door to reach the road. Fine. Now on the garden path, you have the beautiful lawn growing and the beautiful flowers growing and, talking of flowers, I love English flowers, they have such a richness of hue, so rich, so beautiful. I wish all the British hearts could be like that, too. They could be really, by meditation. Good. So, you leave the front door, to reach the garden gate, and you come across all the beautiful flowers and the lawns and the rockery, the shrubbery. You enjoy them as you pass them, but the aim is to reach the gate. And the gate that one wants to reach, is that real inner self that is eternal and forever there.

Now this is achieved through meditation and it cannot be achieved through chemical means. No. I would still like to meet a person who can say that I have reached Self-Realisation by injecting morphine within me, or cocaine. I would still like to meet that person; because it is not possible. The introduction of artificial drugs within one's system is a gross addition to grossness, while the natural means is to use the very instruments given to man by Divinity itself to find man himself, for himself, by himself. That is his goal in life. And when man progresses to that, he really reaches home. The prodigal son reaches home. So, even those that are drug takers, there's no hope lost, I always say. They can be helped, they can be helped. And meditation is not a substitution for drugs. Meditation is not a substitution for drugs, but it destroys the damage created by drugs. It is a cure, and not a transference. It is not curing a headache and creating a toe ache. It is not that. It is not a substitution, but it mends the damage that is created by drug taking. And it has also been proven by

(Side 2 starts here) Boshier(?) within himself, a greater calmness within himself, he becomes less and less and less dependant upon chemical substances. For meditation itself, and this science will discover, and I hope they do, that meditation itself releases certain substances within the chemistry of the body that makes it free from the dependence of drug taking. So it is not a substitution. It is becoming one's real self, by gaining strength. If a person has a withered limb and he exercises the limb, makes it strong, bulging muscles, perhaps is he substituting that strength for the weakness that he had? No, he is turning the weakness and developing it into strength.

So drug taking, those that are involved in drugs, it would be very advisable for them to have a personal meditational programme prescribed for them, and the proof of the pudding lies in the eating. And going on this programme of meditation, which is not difficult at all, it's very simple - all the greatest beauties of life is really simple - and through this lovely simplicity, he becomes less and less and less dependant upon artificial means which he erroneously believes or is

misled to believe that it will give him experiences beyond that which the mind is capable of experiencing. In some cases, certain kinds of experiences could be had, but there, you can be sure that it will have adverse effects. When a person reaches the state of deep meditation, he comes out of meditation in a beautiful, joyful atmosphere, because he radiates the joy from within himself. With drug taking, when the effects wear off he feels totally down and out and sad, disappointed; dissipated, un-together, fragmented, disorientated. You name the adjectives. Okay. So, meditation is no substitute, it is not a transference, but meditation is a great help towards getting rid of the habit of drug taking, for drug taking is never helpful. Meditation is ever helpful. Okay. Fine. Next question. Sorry.

Questioner. I'd just like to ask you one question. Why it is that although people can face up to certain situations that happen in life, and decide to do this or that, it's still, especially if we meditate, we can see what will happen, we can see the result of the choices?

Gururaj. You can see the result of the choice you have made?

Questioner. (Cont'd). You can't see what might have happened.

Gururaj. You can't see what might happen for the choice you have made?

Questioner. (Cont'd). No.

Gururaj. No. ↯

Questioner. (Cont'd). You can see ahead down to the smallest detail what will happen in life. ↯

Gururaj. Oh, can you do that?

Questioner.(Cont'd) Well, some people can, and as a child I could ↯

Gururaj. Oh, that's

↯Questioner. (Cont'd). You can easily lose the power.

Gururaj. That's very, very beautiful if you can do that

¬Questioner.(Cont'd) The more you meditate, the more you can do it.

Gururaj. Wonderful, wonderful. Here is another proof how one can go deeply into meditation and really unfathom the various areas of the mind, for there is no past, there is no future, there is only now. And eternity can be expressed and experienced in the nowness of life. Your experience is very valid.

Questioner. (Cont'd). People will say you're imagining it, or you're seeing a possibility, but you're not. You're seeing the result of all your possible actions. You're seeing what you will do, will do, though you haven't yet done it and yet, one still has the choice.

Gururaj. Yes.

Questioner. (Cont'd). So I wondered if you could explain.

¬Gururaj. Yes, there's no explanation required. You have free will, to make your choice.

Questioner. (Cont'd). Yet it's already decided. So it's not logical, is it? Yet it's already decided; so it's not logical, is it?

Gururaj. (Gururaj laughs) There is a very erroneous belief that everything is decided. It is an erroneous belief. Through the various experiences man has had, through the whole togetherness of the impressions that man has created within his mind, he has formed certain tendencies. And those tendencies can lead you to a certain path, because you have the tendencies within you. Now ¬having the tendencies within you, and having the ability to recognise the tendencies - you would know that Whitehall Road will lead to Pall Mall. I don't know your, well, sorry, but just using just words, actually, but you know what I mean. Good. So you know, if you have the ability to recognise the tendencies, you will know where it will lead you. Now if you have the ability to recognise the tendencies, then, you also have the ability to exercise free will, and that is the greatest gift that God could have given man. Freewill. Right.

When man has that gift of exercising free will, he has choice. So the word choice is synonymous with free will. Now if you want to go to Liverpool, as I always say, if you want to go to Liverpool, you can take an aeroplane, you can take a motorcar, or a train, or a donkey cart. There is your choice and free will. The tendency says you have to reach Liverpool. And that tendency forms part and parcel of Divine will, and that is what your decisions have been made. But how to reach there? That is freewill. That is choice. So it depends entirely upon you, and the mind has the elasticity, has the ability to choose between the donkey cart and the jet plane. One way might take longer, the other way might make your route slower, faster rather, and reach there quicker. Haven't you noticed, haven't you noticed that if you have a mile to walk, and you walk it alone, how long that mile seems. But, when you walk a mile with a friend, and merrily chatting away, how short the distance is.

So the point I am trying to make is not to deny your free will, but to combine the free will with Divine will, Divine will, the eternal companion, that makes your journey so much shorter, and so much more pleasant. That is what man needs, and this companionship can be gained through meditation by diving deep within oneself. Right. 'Seek ye first the Kingdom of Heaven within, and all else shall be added unto thee'. It does not say 'Find first the Kingdom of Heaven within'. It says 'Seek'. Search and the very search, the very process, is the companionship man needs to reach the goal. Do you see the difference? Do you see the difference? The joy lies not only in attainment, but in attaining. And that is why it is part of our teachings that the path to joy must also be joyful. No suffering is necessary. Man is not born to suffer, man is born to enjoy his inherent right, for bliss is within him. We are children of light. We are the manifestation of that eternal essence that one can only call light. Many other labels can be used, but in essence, it means the same. But it is because of the misuse of free will that we bring suffering to ourselves. And that is why, that is why it is said that Jesus died for our sins, that He died for our sins. He did die for our sins, because he showed the way, he showed what life is. That is the truth. Who can deny it?

Now, if we can only follow that way, and know the way to be the life, then there is naught else but bliss, and bliss is truth. So we are to blame for misusing our free will, but we have the mechanism within us, we have the power within us, to join the free will with Divine will, and move with the current of nature and not against the current of nature. The misuse of free will produces friction and friction is suffering. Friction is suffering, and yet that very suffering can lead you to that bliss also. But if you have the choice, why not the easier path? Why not the easier path? For each and every one, consciously or unconsciously, is headed home, even as the prodigal son did. Each and every one is headed back to merge away into that light from which he has come.

Now, through understanding, and proper practices of meditation, that gives the strength to face ourselves, to face our weaknesses, and to do something about it to help ourselves. It's no good just facing our weaknesses. If we have a sore growing on our foot, put on some balm. Why let it fester, when balm is available? The balm of good understanding, the balm of do good, be good, if that is available, why not use it? Like that, through meditation, we learn to face reality. Like in the previous question drugs take us to unreality, while meditation takes us to reality and we face ourselves in the mirror and says 'Ah, is this my weakness? What am I going to do about it?' And once man acknowledges, and admits, recognises the weakness which is the stumbling block to his happiness in life, his joy in life then the cure has begun. Once you admit the weakness, then you accept yourself. When you accept yourself, you rid yourself of guilt and when you rid yourself of guilt, and say that 'There is a force within me that is just waiting to burst out but I am keeping the doors closed'. So then we try and open the doors. And you'd be amazed at how it rushes out in our lives, and brightens everything. It brightens everything. And then, in the flow, in the torrential rush of that flood of light, your free will does not remain free will any more. It becomes one with Divine will, and then only can you say that decisions are already made for me. It is only the enlightened man, or the man that has progressed far in the realms of evolution that can resign himself that decisions are made because he knows what the decisions are. He is at that stage because his will does not remain his will anymore, and he says 'Thy will be done', not 'My will'. You see the friction and what produces friction? You see the suffering; and what produces the suffering? And it is not necessary; it is not necessary. For the nature of life is joy.

They say Divinity is omnipresent, present everywhere. So it must be present in every cell of your body. But release it, that's all release its power. For the very nature of Divinity is joy and bliss. Release the bliss. So simple, really. Release the bliss. And meditational and spiritual practices helps you to release the bliss. It removes the blockages away. It awakens you. We think we are awake. We are fast asleep. We are fast asleep, and we bluff ourselves into thinking we are awake. Awakening only comes when we come to the realisation that that omnipresent permeates every cell of our body. And we have the way, and the means to express it, as this flower expresses its beauty and its fragrance. Do that. May you be blessed. How are we off for time?

Gururaj. Six thirty, dear me, we could go on the whole night, really. Time, time, time, time. We live in a space and time oriented world. What a pity. And yet there are so many dimensions inter penetrating us that is beyond time and beyond space. But that's another subject. Shall we end off today's gathering with a prayer? Good. Thank you. Thank you.

From the point of light within the mind of God,

Let light stream forth into the minds of men,
Let light descend on earth.

From the point of love within the heart of God
Let love stream forth into the hearts of men,
May Divinity return to earth.

From the centre where the will of God is known,
Let purpose guide the little wills of men,
The purpose which the Masters know and serve.

From the centre, which we call the race of men,
Let the plan of love and light work out,
And may it seal the door where evil dwells.

Let light and love and power restore this plan on earth.

Amen.

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