
Gururaj. What shall we talk about? Oh these things here. Is this on the top, top? That is the absolute and now we start with the relative and yet it's so funny that the wires have to be joined together of the absolute and the relative. So it is the one electrical power that combines both. Good. What shall we talk about today?

Questioner. Gururaj, Christ said, 'Except Ye become as a child, ye shall in no way see the Kingdom of Heaven'. Would you care to expand on that?

Gururaj. Beautiful, beautiful. Firstly we will have to know what the child means, then we will have to know what heaven means. For is there a heaven, somewhere up there, then what is down below? According to the law of opposites, they say heaven is above and hell is below according to the law of opposites. But, when it comes to another plane of existence besides the relative plane that we know of, that the senses could perceive seeing, touching, smelling, tasting, etc. then, we are involved, that heaven is above and hell is below. Whenever you pray, you always lift your head up to the heavens. But this is a misconception, for in that plane of existence, there are no opposites. Heaven and hell does not exist in space or time. Heaven exists and hell exists in this very moment, which is timeless and spaceless. For time and space are conditionings of the mind. Man tends to think of things in a linear fashion proceeding from A to Z. But in that other sphere, there is no linear existence at all, the entire universe is but just a flash in a moment, a fraction of a moment. Now at this very moment as I speak these words there are millions of universes exploding, and drawn back into the Black Hole, which in turn would explode again and that is where the Big Bang theory comes from.

So in reality, there is no heaven, and there is no hell. It is both contained in the same moment and your own conceptions or perceptions finds that distinction, and any conception is definitely limited to the mind. Now how great is your mind? What is your mind capable of? The mind that functions very fractionally through the organ of the brain, and if it functions very fractionally or very finitely, how could it comprehend the infinity, where there is no time and no space and no causation. They believe normally this, that some great power created this world. There is no creation. No one created this universe. The universe just is. There's no Creator that willed this existence or this universe to come about. For, if that Creator would create a universe then the Creator would be limited, for the Creator would be filled with desire, and desire is limiting. Desire is forever changing, one day you desire to have a vegetarian meal and the next day you desire meat dishes for example. One day you might desire to go to the Cinema and the next day you might desire to go to the Ballet. So, there we find the great Manifestor or we cannot call him a Creator, he just is. You could call IT rather, because in male chauvinism everything is always he. It is neither he nor she but it is IT, capital IT. And that force or power or energy is nameless and formless, and therefore timeless and spaceless. So anything that manifests from the

Manifestor is not a creation but a natural process. Like the flower as I said before giving off fragrance or the sun giving off heat. It is not the creation of the sun or the fire to give off heat or the flower to give off fragrance. It is its very nature and that is how the universe began in total timelessness which we know as eternity. Total spacelessness which we know as infinity. Good. So from the Manifestor came this manifestation because not of a will to create but because of its own nature.

Now what is the difference between the Manifestor and the manifestation? You are the manifestation and there could be no difference between the Manifestor and manifestation then you are what we in, for the lack of word call Divine. So the entire manifestation is nothing but a process, an ongoing process. When the flower sheds its fragrance, the flower does not direct the fragrance to go at a certain angle. It just sheds its fragrance and it could go in any direction. So the fragrance itself finds direction. For within the fragrance itself is contained various currents that would make it flow in particular directions. And therefore when anything flows with free will guided by the currents which are contained within itself, so the very flow of itself caused the by itself is a process.

So, to recap this entire universe that is observable to us is nothing but a process. You as you are sitting here is nothing else but a process in the scheme of evolution. So from this energy, this primal energy which is regarded to be the first cause, there is no such thing, because if you find a cause you will have to find the cause of the cause and then you'll still have to go back to find the cause of the cause of the cause and further ad infinitum to find the cause of the cause of the cause of the cause. So we have to stop somewhere to gain some mental understanding then. So we say that the primal cause, the causeless cause is that Divine energy which permeates - the Divine energy which is the Manifestor permeates the manifestation and yet the manifestation undergoes various changes. And these changes are caused because the very manifestation from the sub-atomic particle combines with other particles and it always duplicates and replicates itself and that is how the universe came into being.

The universe came into being as the manifestation of the Being, that energy and you could label it God, Allah, Ishvara, Paramatma, those are labels. But there is an energy existent that make things the way they are. This energy to illustrate it, you plant a flower, you nurture it, you water it, right, but still there are so many other factors involved in nature that makes the flower grow. What energy is there that brings it the right amount of minerals from the ground? What energy is there that gives it the right amount of sunshine, the right amount of rain for food or flowers to grow. So there must be some energy that coordinates this process. And what we are seeking for, the goal of all mankind is to find that energy.

Now to find that energy the mind could never reach there for man's thinking abilities are so finite, so limited. So with what instrument can we know of this energy? You have no instrument at all to know that energy. But when you hear all Theologies talking of God - you must ascend and sit at the right hand of God - this is very metaphorical, it's symbolic. There is a lot of truth in mythologies when we go deep into them. But I say to you that you cannot discover this energy, but you can become one with this energy. So it remains experiential. You can never know God but you can experience God and by experiencing God, you become one with God. That's the only way. Now through our organisations around the world, this is for the new people that are here, we teach, not only the philosophy and the understanding that goes behind it but also practical techniques that a person can do which are tailored made to suit that particular person for everyone is unique, whereby through systematic scientific way, in a scientific manner he could lead a small little conscious mind to that level of infinity. Man by nature is infinite. Man by nature is joy, he is bliss, indescribable, ineffable, joy and bliss. And it is the birthright of every man to experience that. But what does man experience is just misery and suffering which is just a superimposition, a conditioning by man for himself and he goes into this deep misery when his true nature is joy.

So the sufferings and misery is a superimposition upon the Divinity that is within you. There is no Theology that would say 'Know God'. All Theologies would say 'Man know Thyself' for knowing thyself you will know God. And that knowingness is not a matter of the mind, the mind does not matter and matter doesn't mind. This is through the initiation by a true Spiritual Master, you learn to experience that Divinity that is with you. For example here now while you're sitting here since I've started speaking, don't you feel much calmer, more at peace with yourself? Yes. You can put up your hands if you like. Right. So what does a Spiritual Master do? He not only gives you words of wisdom and the practical tools with which to work, but he also imparts his joy that bubbles over within him - his cup runneth over and that is shared and imparted. That spiritual force is imparted to start you off, to ignite that fire within you, that light within you. Now that is not all. We have to bring it to practical levels. I have said this many times that all philosophies or metaphysics are of no value at all if it just remain in the mind. For then it would be on the level of mental gymnastics. But everything has to be interpreted in the terms of daily living and action.

So, the misery we suffer is a superimposition upon ourselves and therefore we require that innocence where the reality within ourselves is known, experienced. Then you are naturally innocent and you become one with God. You do not touch food or eat food, a sandwich with dirty hands, you go wash your hands. That is the innocence. Innocence is to be clean away from the miseries and turmoils that the mind brings about. Now how is this done? Through Spiritual

Practices. The Theologists say 'You are sinner', but you are not. And if you do believe in sin the reality within you is sinless, it's pure untouched like a lotus though growing in mud forever remains clean and pure. But the turmoils that are imbedded, the impressions that are imbedded in the subconscious mind expresses itself. For process is synonymous with expression.

Now all these past experiences which you have had are impressions in the subconscious and they translate themselves, and express themselves through the physical body and the little conscious mind which activates the physical body and that guides your actions. So a person becomes a thief or a robber, murderer, rapist. Yes. So when people reach the outer limits of a normal mind, the extreme limit then they are imbalanced. Now I said this before that ninety nine point nine percent of the world's population is in a state of imbalance. The only time when you can be balanced is when the body, mind and the spirit within works in harmony. So fragmentation - from fragmentation to integration that is the goal of life and once you find that integration then you experience the innocence of a child. You do not now, we are childish, but we become child like because of the integration. Now the law of opposites in the relative field of existence will forever be there, for the process is an ongoing process. The process is totally eternal. You cannot separate yourself from the process. But the emphasis should not be on the process for the process is forever changing. The very word process implies change. The emphasis should be on that Kingdom of Heaven within, that spirit within which is changeless, upon which this plane of dance was processed is forever taking place. Like the waves of the ocean so calm deep down and so turbulent on top.

So the trouble begins and you lose the childlikeness, the innocence because the emphasis is on the waves on the process and not a few feet deeper down on the calmness. Now the secret of life is this that to be involved in the process and yet experience the calmness within. So life can be lived as I do, as I speak only of experience and not from books. Life lived as I do on two levels simultaneously, being involved in the process and yet at total peace and calm and filled with joy all the time. For the ocean cannot exist without its calmness and neither its waves. And so that's the secret of life when man can live the process and that which caused the process in this procession of life. It's very easy to find that calmness, it's instantaneous. But being involved in the process one has to prepare the candle and the match but to ignite the candle is in a split second.

So now to become innocent as a child one has to get rid of certain mental patternings. For all the actions we perform is because of conditionings and patternings embedded into our subconscious mind by our past experiences of past impressions. What do we do with those impressions that are there which falls in the category of cause and effect.

For every cause has its effect and the effect becomes a cause for another effect and so on and on and on it goes. You are in the whirlpool of this process of cause and effect. But there must be a way out and escaping from it going to live in a Himalayan cave is not the answer. The answer lies within yourself. That even amidst the whirlpool you find stillness, that is innocence for do the Scriptures not say 'Be and still and know that I am God'. So our entire teaching is based upon that stillness. Our entire process is to allow the manifestation to function and to become an observer of all that is manifest and yet at the same time experience that which is unmanifest.

The Vedas go on to say 'That fullness can only come from fullness'. Fullness does not come from emptiness and neither the other way around. So if the Manifestor is full then his manifestation is also full but because of the mechanisms and patternings of the mind we misread fullness into foolishness. Here again is emphasis. What do we emphasise? Man knows that he is going to die, for wherever there's birth there is death shedding this body. Although I teach only of life there is no death which is a different subject - we will cover that some other time. Good. So anything that is born must decay and must die and that is how Buddha started his teachings to find the secret. He says why when he went out he saw a corpse and he said 'Why must a person die?' He saw an old man struggling on the road, he says, 'Why must there be illness?' He saw suffering around him. He saw death around him and to find the secret, the answer to that, he left home and became what he became. But we are householders, we live a normal worldly life to enjoy the joy that is within us and by enjoying the joy that is within us we enjoy the joy that is around us.

So now we come back. How to be childlike? You can never shed the patternings of your mind. You could one by one but it will take you a few million lifetimes. But we want it here in this lifetime. We want to experience that peace that passeth all understanding and that very peace is that child-likeness. Be as a child to enter the Kingdom of Heaven. Now a child is not encumbered by all the scheming machinations of the mind. What this means that we have to still the mind and yet it is impossible to still the mind for the mind is a process. Then what can you do? What is the answer? The answer is to go beyond the mind not off the mind and beyond the mind, to stand above the mind and observe the play of the mind, observe the processes of the mind. Observe the likes and dislikes the loves and the hatreds. Observe the greed and the lust and the avarice and the covetousness, observe it and for that you require spiritual strength. You require that inner force where in a systematic manner you take the little conscious mind and gradually step by step you lead it through the highway not the byways of the subconscious but through the highway a direct path of the subconscious to that area of stillness which I term the superconscious and from that level you get like climbing standing on a hill from that level you have a panoramic view of life. And when you have a panoramic view of life when you become an observer you become a child.

You become like this camera in front of me. It records everything on the film but the camera is not affected at all by what it records. It could record good scenes, it could record ugly scenes and yet the camera remains unaffected. So that is the level that man could reach by being totally unaffected by the happenings around us or even in our minds. We become the observer and by becoming the observer - are you taking pics now are you? - and by becoming the observer of all the happenings because you can't stop this process the process is eternal to repeat again. But becoming the observer you are not affected and by not being affected you reach back to that childlikeness. Have you seen a child's face? Look at that innocence, that beauty, that laughter that is there, the smile without causation which is timeless, it is spaceless. It is your mind that conceives it in time and in space, but the truth of it, the reality of it, it is timeless and spaceless because the child is not aware of time or space or the cause of its smile. That is innocence. In other words it means that the child functions totally spontaneously. Ah the great beauty, have you heard the sounds a child makes suckling its mother's breasts? It's a symphony, an automatic spontaneously symphony. There lies the innocence.

So the greatest boon given to man is to be able to think. It's a boon and the greatest tragedy for man is also that he is able to think. Because thoughts can be harmful to oneself and thoughts can be good for oneself depending on the emphases how those thoughts are directed, how those thoughts are directed by the conscious level of the mind which in turn is directed by the subconscious level. Now we do not need to unravel all the impressions in the subconscious mind. We do not need to unravel that. That will take millions and millions of years. For all the experiences since the Big Bang, since you were a little particle of sub atomic, sub, sub, sub atomic matter and going through all those various stages of evolution was processed from the mineral, to the plant, to the animal, to primitive man to now. All those are stores there. All those are stored in that mind of yours. And now and then those impressions come forth in the waking state of life and also in the dream state. And when a person is in deep sleep it does not mean the impressions are gone. The impressions are still there but the conscious mind having gone to deep rest and the subconscious mind to a lesser extent of rest, those experiences do not come to the fore. It is only when you study REM and levels of sleep, it is only when the sleep is at its top curve and the dream experience occurs that you would remember it the next day. Otherwise you don't. And that is a boon because if all those experiences you had to live in your waking state of life, life would become more and more miserable. So that's a great gift. It's a release mechanism.

Now the point I'm trying to make is everything is trying to express itself. So what negativity there is in the subconscious also wants to express itself through the conscious level of the mind and the conscious level of the mind translates it into our daily action. You see? But there is a way where we do not allow the subconscious mind to express

itself. You cannot annihilate it. It will always be there. Those impressions will always be there but they can be shed off, so that they could reach wherever they belong.

So, therefore as you would know if your mind is filled with negative thoughts, you will attract to you lots of other negativity. If your mind is filled with positive thoughts, you will attract to you positivity. If you are miserable you will always attract to you miserable people. If you are cheerful you will attract to you cheerful people. Birds of a feather flock together. So whatever is shed off from the subconscious mind although it is never destroyed, nothing is destructible in this universe, but it can be shed off and it will go, those thought forms, the thought power which is also an energy, which is also matter will go to a person who is similarly inclined and strengthen his positivity or his negativity. And when through a systematic process of meditation we go beyond the subconscious mind and reach the level of the superconscious mind, we draw from there that stillness, that light that floods the subconscious mind so that the darkness is overcome. The light banishes darkness. That is the secret of joy and happiness. And yet Spiritual Practices are so simple, effortless, the effort is only in sitting down for twenty minutes or half an hour. That's only where the effort lies. Otherwise you systematically float away into a different dimension. Do you see?

Now what shall we do with this process that's going on all the time. What shall we do it? We cannot annihilate it. We cannot destroy it in any way, it has to go on. For if the universe is destroyed that Divine energy is destroyed, God is destroyed. You exist because God exists and God exists because you exist. You are inseparable. And what are negative qualities? Lust for power, wanting to accumulate, thinking that the whole universe is mine, the whole world is mine. All the wealth I want, I crave for. All is mine therefore I crave for it. Do you know why this happens in people's minds, why they have these so-called negative qualities, is because of the real self that is within you that is totally free. And that real self within you is the entire universe. But we go into confusion because of ignorance. We regard this body and the mind to be the Atman or the real self. And we attribute to the real self the qualities of the body and the mind.

It's a confusion, twisted. And so it is because of the Atman or the real self that all these things come about where you want to accumulate more. Because really you are the Master of the universe. That infiltrates to the body and the mind. You are the Emperor, you are Shah Jahan, Emperor of the Universe in reality. For the real self within you is all. The real self within you is universal in Sanskrit they say 'The Atman is Brahman', the individual soul is the universal soul. You don't have different souls. You don't have different spirits. The soul is a different thing altogether. Soul is a mixture of the life force and the mind. But the spirit, there is only one spirit.

There is only one Divine self. You could not say that I have my Divine self in you, your Divine self in you, your Divine self. It's indivisible. Though invisible to you as the sap in this flower, it is indivisible. There's a broadcast on the radio from your transmitting station in Vancouver, Bach's headache in E minor for example, your radio will pick up the entire symphony and so will your radio pick up the entire symphony, and so will your radio pick up the entire symphony. Because there are five million radios does not mean that that symphony will be fragmented and you pick up a little piece, and you pick up a little piece, and you pick up a little piece. No. You pick up the entirety, for the spirit is indivisible and when one sees the light of the spirit then within oneself, then you see that light everywhere. You find everything to be Divine. You do not allow the thought processes of your mind. In the beginning you start with discrimination but you end up without discrimination and function totally spontaneously and every action empowered with the purity of the light within will always be a right action.

So when a person becomes child-like, he moves to a higher rung of the ladder, the area of non-discrimination. A child does not discriminate. He would not know the difference between an electric fire or a cold stove. He does not think. So, we that have the thinking ability cannot destroy our thinking abilities, but we can go beyond the thinking level of the mind which is a very small level and enter the realms of that level which is beyond all thought and yet be cognisant of the thought. For thinking too as the manifestation of the Manifestor must be Divine. And then a step further, you would stop seeing imperfection. There is no imperfection. Even the murderer is perfect. Even the rapist is perfect, not the action but the act is perfect. The real self within him is perfect and looking, knowing, realising the reality within you, you observe and see and experience the reality within others. You experience the reality within others and that would give validity to the Biblical injunction 'Love Thy Neighbour as Thyself'. Never mind who your neighbour is for what he is. He doesn't need to be a good man or a bad man or whatever, he's a neighbour. You love not because of him but you love because of the love. And that love is the expression of the Manifestor in this process that we know to be the universe.

I don't want to make you people think too much. You know a young man wrote a poem and he went to the Editor of this paper. So the Editor reads this poem and the Editor asks, 'Did you write this poem?' So, this young man says 'Yes Sir'. So the Editor gets up from his chair and shakes this young man's hand and he says 'Oh this is really wonderful, Mr. Shakespeare, I thought you were dead three hundred years ago'. (Laughter)

And then of course this typist went to apply for a job, went to some office and of course the Personnel Manager asked, 'What system do you type in?' There are various systems of typing I believe. So, she says 'I type in the Biblical system'. The Personnel Manager was amazed, he says 'It's the first time I hear of this'. So she says 'Yes in the Biblical

system, Seek and thou shall find'. Yes. Seek and thou shalt find. What are we seeking for really? Aren't we seeking for happiness and for joy? Isn't that the true aim of life and not the accumulation of wealth or greed or lust or any of these things. That's not what we really want. For show me a rich man whose mind is so cluttered by his lucre - is that the way you pronounce it? - that he loses that child likeness of his. So if one is so cluttered with mundane things how can one reach the Kingdom of Heaven?

So a cleansing process takes place within oneself. And if we draw from the Kingdom of Heaven within then naturally, very naturally we will live in the way we do live. Nothing wrong to be wealthy, nothing wrong, nothing wrong to wear beautiful clothes or ride beautiful Rolls Royces. But how much attached are you to it? That is the secret. Enjoy it all but be thou not attached. 'Give unto Caesar which is Caesar's and unto God which is God's'. But we make the great mistake of giving unto Caesar what is God's and unto God which is Caesar's. Confusion.

So, if we give things to the things in the right perspective with right understanding then that inner child that is always within us will come to the fore in its full, full innocence. And that is seeking, that is searching. You are searching for your true self. And only you can answer the question 'Who am I?' I can only show you the ways and the means by giving you different perspectives to life, how to look at life from different various angles, give you the tools how to walk the path, lighten up the path so you don't stumble or fall but you have to do the walking yourself. There's no such thing as a magic wand. The lamplighter comes to light the lamps. You walk, the path is lightened up for you. Why go through the byways of darkness when there is a lighted path. In the darkness there would be animals and thieves and robbers lurking. Why take those chances unnecessarily and bring yourself into more misery? Take the lighted path. The Royal road is always lighted up.

So seek and thou shall find is very, very true saying, but seek with innocence, honesty, sincerity with a deep yearning not for God if you even don't believe in God I don't care. Because belief is also a mental concept. All the Gods of various religions are nothing but mental concepts. I say 'Know Thyself' and then to know Divinity is just but an automatic thing. You do not need to call the butterflies that are flying around, beautiful creatures. Just cultivate a beautiful garden, have beautiful flowers there and the butterflies will come on their own, you do not need to call them. The grace of God descends upon you. Prepare the feast and the unknown guest will always be there. So, practically speaking down to earth, do the work of preparing the feast. Do the work of cultivating the flowers. Do the work of planting the wheat and bread will be there. The butterflies will be there in the garden to make it more beautiful. So self integration

that's what we need from fragmentation to self integration and therein in the integration we find ourselves in spite of what you want to believe. That's not important. So those are partly the mechanics to find that joy and peace within ourselves.

Yes these religions, theologies - in Central Africa the natives there caught a missionary and they brought him to the chief cannibal. So the chief cannibal wanted to cook the missionary. So some of the other cannibals who were quite sensible said, 'Oh we should not cook him, he is a man of God'. So the chief says 'Well it's about time that my people had a taste of religion'. (Laughter) Yes.

Yes, but we have such short memories, such short memories. We come from Divinity but we have forgotten that. The emphasis is always on little petty mundane things. Auntie Joan said something the other day and I am still mulling over it you know. Meanwhile that event has passed so we, as I have said many times before, we either live in the past or project the thoughts of the past into the future. But never in the moment here and now. No. We forget that. Short memory, absent mindedness.

There was this one man who was absent minded and he went to the doctor and he says doctor 'I can't remember a thing. I am so absent minded can you give me a cure for it'. Fine. While he was going home he met a friend of his on the road and the friend asked 'What did the doctor say about your absent mindedness?' The doctor said 'Pay in advance'. (Laughter). Yes. Yes.

So we do have to pay in advance by a little bit of effort, by directing our attention to that which is good and by good I mean not in the sense of the injunctions laid down by man. The definitions of man of what is good because good differs from place to place, from time to time and from clime to clime. It's a standard of man. What I mean by good is that inner purity brought out into daily action where you flow with nature and not against nature, where you do not harm others, and neither harm yourself by flowing with nature. Why swim against the current of the river? Flow with the river. For floating with the river, the river must end up in the ocean because that is its destiny. It comes from the mountains and hills from the springs, but its destiny is to reach the ocean. That vast eternal ocean and that too, is your destiny. By flowing with nature.

I think it's about time for us to This man went to a museum, and so the guide explains that this tomb is five thousand years old. So this visitor says, 'Five thousand and three'. They went to another section and saw a beautiful vase, vaase they call it in America. He saw this beautiful vase and the guide says 'This vase is two thousand, five

hundred years old'. So this one man, same man says 'Two thousand, five hundred and three years old' and like that it went on. So after the, you know this guide was getting a bit harassed, so he calls this man to one side and he asks, he says, 'How can you be so precise? I said the tomb is five thousand years old and the vase is two thousand, five hundred years old and every time you say, two thousand five hundred and three or five thousand and three. How can you be so precise?' So the visitor says 'I was in this museum three years ago and that time you said five thousand years, right. So three years ago it must be five thousand and three now. The vase you said was two thousand five hundred, so it must be two thousand five hundred and three now'. See. You got to keep up with the times.

All knowledge is good, lots of truths but we got to adapt ancient truths to the modern way of life and apply them accordingly, according to the world we live in, according to this high technological society that we live in. So we have to adapt ourselves to that. Good.

Questioner. I would like to ask a short question

Gururaj. Yes.

Questioner. Why do children experience the temporary (inaudible)

Gururaj. The Samskaras are embedded there in the subconscious, they come with the Samskaras, that is for sure. But the conscious mind not having developed they do not cognise the Samskaras and without cognition of them they do not feel the effects. You see. Even an Avatara, an incarnation has to realise himself to be an incarnation of Divinity. Therefore no great Master has started teaching until he was about thirty. Even the incarnation has to go through the experiences, has to go through the psychological, and biological and physiological unfoldment or development to know who he is. Jesus never knew who he was until he started his Ministry. Buddha never knew who he was until he reached enlightenment. Krishna never knew who he really was until he had reached that stage too. Mahavir Again I can add many names to these great Masters that lived. The same applies to a child. What happens with the development of the mind they become confounded, confused and they fail to distinguish between unreality and reality because of the Samskaras, because of the previous patternings and of course environment does not affect you at all if you are stable enough but environment does incite or bring to the fore the Samskaras that are embedded there.

You know there was - you're from Langley aren't you? There was this Minister that had a small parish in Langley so he got offered a job at a bigger parish in Vancouver. So meanwhile this Minister was so well connected with the small little parish, you know, everyone loved him and he loved everyone. It was sort of a family thing there, a small little parish but being small his pay was very little. But then he got a job at one of the big churches, big parishes in Vancouver, big city. So he was in a turmoil. He says 'What must I do? I must pray and let God give me the answer if I must move from Langley to Vancouver or not?' So he prayed and prayed and prayed, he started praying. Then a few weeks later a visitor met their little daughter, little six year old daughter. So the visitor asks the little daughter what has your father, the Reverent decided. So the daughter replies, 'Well my father is still praying and my mother is packing'. (Laughter)

Well, it's been a beautiful morning indeed.

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