

UNPUBLISHED ADDENDUM TO GOOD-BYE APRIL MOON.

To my friends and those of you who have been following my work on the Internet. As the story needed some tightening up I removed the following material from the manuscript of 'Good-Bye April Moon.' However the messages are so important that I have included it here as a separate inclusion. After having read the book, please take the time to read the following. It is about a character that was removed from the book. His name, Bapuji. The words are from what would have been a series of lectures by Bapuji attended by Jack Belson, Maggie Oliver, and Kenneth Grant.

Enjoy, and learn.

Burt Goldman

"Somewhere, in another dimension of time and space," Bapuji said, "there is 'Spirit Mind.' A mind totally different from the one of which you are aware, and yet, similar. This mind of the spirit has a universal range of energies, with all the information of the universe contained within it. It is of an infinite nature, and simply is.

"It needs nothing to support it, nothing to fulfill its purpose. It has always been, and will always be. It is what it is. Beyond time, beyond explanation, or comprehension, spirit mind simply exists. No definition is possible, for a definition would squeeze the infinite mind into a finite thing and would reduce it, which is impossible, and so definition is not possible. But use is possible. To utilize the energies of spirit mind it remains only to place an energy on the same plane of existence, on the energy level of spirit mind. Much like a tuning fork whose physical energy, when struck, will radiate forth to cause a like vibration in a metallic string tuned to that note. All things vibrate but spirit mind is the infinite vibration. Therefore all things that were, are, and will be, are contained within its infinite variety of energies or if you will, vibrations. Spirit mind has no boundaries, no perimeter.

"Every thing that has ever happened, that is happening, or that will happen is contained therein. Every thought that had ever been thought, that is being thought, or that will be thought, is contained there, and every energy that had ever been, that was, or that ever will be, is also there.

"If a human on this plane of existence could envision it, that person would see a vast limitless storehouse of information and energy, with an intensity beyond the comprehension of the limited mind of man.

"Imagine a vast tempestuous cloud of vibrational energies covering an area from Los Angeles to New York, and from Alaska to the southernmost border of Mexico. Further imagine this cloud stretches from the ground to the limits of atmosphere, a cloud with lightning flashing from every inch of its vast

interior accompanied by continual cracks of thunder and, with raindrops pelting from it with a frenzy of turbulence. No number would suffice here as the energy contained within the artificial boundaries we have set up would be beyond comprehension. When you consider the energy of all the stars in the universe, more than forty thousand quintillion of them, and think that the energy of spirit mind is vaster by far than all the stars combined, you begin to get an inkling of spirit mind.

“This elemental tempest of fulminating energy permeates every speck of the dimension of its assignation. To what purpose? Spirit mind is omniscient. The mind of man can no more find purpose in omnipresent things than a worm can find purpose in the shadow of a man strolling across its path. Why does the vastness of space give birth to a star that matures and peaks and dies in a nova of spectacular violence? Of what use are the quintillions of stars when only a meager few have the attributes necessary to sustain life.

“Nature is a spendthrift. See it all around you in the galaxy’s, stars, and planets. Always more than is necessary. Note the billions of sperm cells swimming toward a targeted goal that only one may reach, and often in vain. See the millions of mites of pollen a corn tassel throws off, the thousands of fish eggs deposited with the chance of only a few surviving. Every living thing that exists has defied all odds and is a genuine miracle.

“Spirit mind, is power beyond comprehension, beyond measurement, beyond imagination. Yet it is there for use. Allow the metaphor of the cloud and the lightning suffice to place the spirit mind within the grasp of our thought so that some utilization of its storehouse of energy, can take place.

“Spirit mind can and should be used. Not subconsciously as many are prone to do, but in a conscious, dynamic fashion to help yourself and others to grow into a better person, and better people. To develop a better world for yourselves, for your children, and for those who follow.”

The meeting hall was quiet. Fifteen hundred people listened to the man that most of them supported and identified as a bridge to the eternal. The hall had been a theater. The seats had been removed, the walls repainted, the floors re carpeted, the windows re draped. Incense mellowed the atmosphere. Jack Belson felt the calm energy of the place and was well satisfied. He had come with little urging from Kenneth.

“You sure I’m going to fit in Ken?” He had asked. The reply more than satisfied him, especially when he was told that this was to be a meeting primarily for the friends of those followers of the speaker. Bapuji, was his name and people by the thousands were flocking to hear him speak. Kenneth told Jack that the crowds were getting so large wherever he appeared that soon it would be impossible to get close to him at all.

“I want you to go because you will see and hear a man who’s like you may never see again.” Kenneth had answered when asked by Jack why he should be there when he knew nothing about any of that stuff.

Jack had been listening for two hours and although he understood little of what was said he was impressed by the way it was stated. Ken had promised to explain much of it at a later time and so he sat enchanted by the trappings of the place, as well as by the man called Bapuji.

He sat on a large low box like dais that had been covered by a saffron colored silk sheet matching his own outfit. Bapuji had been silent for three full minutes but not a person had stirred, nor even coughed. Finally he lifted his leonine head, smiled at his audience, and spoke once again.

“Spirit mind, and its resources can be at your disposal at any time. This dynamic arena of benevolence is there for your benefit. It’s yours for the taking, and like the lamp of Aladdin, requires only the proper key to bring forth the Genie. Aladdin’s key was rubbing the lamp, your key is belief; your own belief, desire, and action. For nothing may take place on any plane without action. An instigating act on the part of the individual whose desire has led them to that doorway.”

Bapuji stood and with outstretched arms said in a loud distinct voice, “My children, I offer you everything, and I offer you nothing, for I cannot give to you what is already yours, and all things are yours already. You have only to claim them.” At that there was a long period of silence in the hall and Bapuji walked off the stage and was shortly gone.

The air was heavy with the scent of incense. Jack was introduced to the man who reeked of sandalwood, and soon found himself comfortably at ease amongst a group of pillows on the floor. Bapuji was alongside, sitting in a crossed leg position, his back straight as an arrow as he explained some of the principles, or rules as Jack now called them. Bapuji spoke clearly, with the clipped, precise, Indian version of English.

“According to the sacred principle of Gender, the human psyche has a negative, and a positive pole. The negative is the feminine, receptive, creating force; the positive is the masculine, outgoing, instigative force. These forces can be seen in the emotions, the physical manner, and the lifestyle of each individual. These forces are always subject to change, and do change constantly throughout each individual’s life.

“The principle of Correspondence tells us that as it is on the physical plane so it will be on the mental as well as on all other planes.

“Beyond the brain, and past the mind, there is an energy force that oversees the individual. This force has been called by many names; the etheric double, the essence, the auric twin, the driving force, and perhaps most popularly, the soul.

“The soul is always you in that it is unchanging, and immortal. It has always been and will always be; this is your “Oversoul.” Let us call the you that

you are familiar with, the workaday you, the emotional you, the physical you, the mental you, the you that has problems, the you that has been programmed, the you that loves and is loved, the you that creates illness, and wellness, and fears, and resentments, and courage, and compassion, the you with changing needs, the ego you; this you we will call "Yourself".

"Yourself", is in a state of constant change. Imagine the person that you were when you were five years old, ten years of age, fifteen, twenty, and so forth. These were totally different people; totally different "Yourselves." The "Oversoul," of that period however was always the same as it is now. "Oversoul," never changes, never varies, but does accept information to create "Yourself".

"Metaphors clarify; let us examine one. Take a cassette tape player as an example. You have a blank piece of tape and you wish to put something on the tape. You speak into your microphone and the words are impressed on the tape. Time goes by and you want other things on the tape. You speak over the words on the tape thereby erasing them as you create new information.

"The tape doesn't change, only the information changes. On that tape can be a baby's cry, a brass band, a presidential speech, the sound of a cannon, or a jazz musician; anything. But all that can be erased, enhanced, diminished, or changed. The information however is what is on the tape, it is not the tape.

"The tape may be likened to "Oversoul," the information on the tape may be related to "Yourself". Your real self. The you that always was. For although you may not be able to relate to that five, ten, or fifteen year old you that was, that person was you. You yourself with different information about "Yourself", on the "Oversoul," tape.

"Oversoul," represents the aspect of being. "Yourself", represents the aspect of becoming. "Yourself", is the manifested physical, mental self. The changing you, the becoming you.

"When you recognize this, and develop the ability to set the possessions of "Yourself" aside, you will find that you are conscious of your "Self" which consists of the dual aspects of "Oversoul," and "Yourself".

"The ego, "your opinion of yourself," is a production of "Yourself". Simply material on the tape that can be erased, or modified. Emotions, feelings, needs, memory, tastes, and habits are all productions of "Yourself".

" "Yourself" identifies with all it's actions. Whatever your actions are, they are you and "Yourself" recognizes all actions as it's self.

"Identity, is action aware of itself. You are the action. Change the action, the production of "Yourself", and identity changes, you change.

"You become associated with your actions tending to identify with them. As life is a progression of activity, and because you associate with your actions, change is resisted. Action, is a production of "Yourself", action is not produced by "Oversoul.

“However, “Oversoul” demands action for action is what identifies the self that “Oversoul” supervises. There must be constant action. “Oversoul” does not distinguish between good and bad actions. “Oversoul,” must have action at the “Yourself” dimension to justify its existence. If you do not give “Oversoul,” good action, it will accept, on an equal basis, bad action, but it must have action.

“You can change “Yourself”. You cannot change “Oversoul,”

“To modify your tape, to change, to change the productions of “Yourself”, change your action.

“If a meal of bread and cheese, or bacon and eggs, or vegetables, or a prime rib is your action, that becomes you. If smoking, alcohol, being timid, being courageous, being sickly is your action that becomes you. If drugs, sex or overeating is your action then that becomes you and you identify with the actions. No one wishes to lose their identity and so it becomes difficult to change the action.

“When a job is your action; and it would not matter whether you love your job or detest it, it is your action, and you identify with your action and therefor you will identify with your job. You keep yourself chained to that job even though you may believe that you wish to change.

“A relationship can be your action. Health can be your action. Appearance can be your action. Emotions can be your action. Money can be your action. Things can be your action.

“Because identity is action aware of itself, when you change the action, identity changes.

“All things are subject to change. All things are subject to the principles of polarity and those of rhythm. Polarity swings you from one extreme to the other. Every person has different ‘degrees’ of extreme.

“You may, and should, change the things of “Yourself”.

“Oversoul,” is unchanging, immutable, eternal.

“The master of self, recognizes that “Yourself”, is not “Oversoul,” and can set the things of “Yourself” aside viewing them as a collection of encumbrances and possessions.

“Now then my friends, to continue using the metaphor of the cassette tape, when you change the material on the tape the action changes accordingly. However, some material has been strongly impressed by repetition of belief and thought. When you believe something for many years, all your actions, and the actions of those around you reinforce those beliefs, and so it takes more energy to change those beliefs.”

Bapuji turned to Jack Belson and smiled, saying, “I understand my son, that Kenneth has had you do the ‘Life Cleansing’ meditation.”

Jack, pleased to be personally speaking with the teacher of his teacher, replied humbly, “Yes sir. I found it most revealing.”

"You must continue on the path." Bapuji said. "Few souls have had the blessing that has been thrust upon you. There is much left in life for you to pursue. God did not reveal Himself to you simply to help you win a race."

Jack shook his head violently, "No sir, I do not believe that either; I've been seriously thinking of withdrawing from the race entirely and handing in my resignation from the company. I no longer feel the necessity of leaning on my pension for support."

Bapuji stood and took both of Jack Belson's hands in his own as he responded, his eyes boring through Jack. "You must not do that my son. You must consider the highly spiritual experience that you have undergone. Let me refresh your memory."

Jack smiled, "Sir, I do not need any refreshing. The incident is as clear in my mind as you are, standing before me now."

"We shall see," Bapuji said, "tell me, what was it you wanted from God when you called Him with so much determination that day at the beach?"

"At that time I thought I wanted to win a race."

"You asked Him to help you?"

"Yes. He said that he would help me to help myself."

"What were you discussing at the time?"

"The race, of course." Jack replied.

"God told you that He would help you to help yourself to win the race?"

"Yes, that's the way it happened." Jack said.

"Now you are saying that in spite of the fact that God answered your prayer personally, and said that He was going to help, that you no longer require that help and you are going to fling His offer of help back in His face?"

Jack sat heavily down on a nearby chair, he bowed his head and was soon deep in thought. No one spoke until he lifted his head and asked Bapuji, "I hadn't thought about that. That's exactly what I'd be doing isn't it? What do you think I should do?"

"My son, you have no alternatives. You not only must run in this race. You must do your best to win it as well."

"But how? There's a little over two weeks to get ready and even if I had two years what chance could I possibly have? Forty nine gets slower and weaker while twenty two gets stronger and faster."

"Nevertheless, you must do the best that you can. Think about Joshua and the walls of Jericho, David and the great giant Goliath. Both Joshua and David were anointed by the Almighty, as were you. Are you going to tell me now that it was all a dream?"

Jack sighed and stared at the floor, "No it was real enough. I'm convinced of that. But I'm no David. I'm Jack Belson."

He got up from his chair, head whirling with information. His thoughts went back to the company, and then to the race. Suddenly an idea struck him. "Bapuji, let me think this thing over, may I see you again tomorrow?"

Bapuji put his long fingers and palms together and bowed his head slightly, "I'm at your disposal for as long as you wish."

Jack looked quizzically at the man, "Tell me Bapuji, do you believe that I spoke with God?"

The eyes of Bapuji burned with an intensity Jack had never before felt and he answered quietly. "I'm certain you did my son."

Bapuji smiled at the pair and then started speaking without preamble.

"As you know there are seven universal principles. The principle of Mentalism, as we know it is the principle that states we, here in the Universe, and indeed the Universe itself is a mental creation of the Almighty, or the Entity that we speak of as God. Now this does not mean that we are a simple dream, and can disappear like a poof of smoke. No indeed, this creation, conceived in the infinite imagination of God, that we know of as the Universe is like no creation of which our finite minds can conceive. And yet we have clues to It's state of being. One of these clues we can see in the principle of correspondence, which as I indicated to you yesterday, states 'as above, so below; as below, so above.' As it is on the physical plane, so it is on the mental plane, as it is on the mental plane, so it is on that most mysterious and hidden of all dimensions, the spiritual plane.

"By using this principle we can examine our dreams, our creations, our imaginations, and we get the grain of a hint. Yet we are but poor finite creatures, how can we dare compare ourselves with the infinite being of God. We are indeed mental creations, which make us none the less real. Our goal in the two lesser dimensions, the physical and the mental, is to develop our awareness to the degree where we may act out our roles in developing our spiritual natures. One day we may consciously and by design develop the vast energies required so as to be absorbed into the very essence of spirit, and by so doing, become once again one with that Ultimate Spirit that we now know of as God, the Almighty.

"Because we are mental beings, we find that God is within us all, just as we, every one of us, animal, vegetable and mineral, is within God. We are the very essence of Him, and He is the very essence of us.

"Let me demonstrate this idea. Mister Belson, would you please at this time think of a fictional person of your own creation, and then give this person a name."

Jack thought for a moment, and then in his mind a woman appeared, creamy white skin, blazing red hair, voluptuous and beautiful. He called her Wanderee, but in his mind she bore an uncanny resemblance to Maggie Oliver of Run For Your Life.

Bapuji spoke after a moment asking, "Have you done this?"

Jack smiled and said yes, that he'd created a beautiful redhead and that her name was Wanderee.

"Tell me something Mister Belson, are you Wanderee?"

Jack looked puzzled, "No, I'm not."

"Ah," said Bapuji, "then is Wanderee you?"

"Why no she isn't."

"Yet she exists, for you created her, and all creations exist. But if she isn't you, and you are not her; then who is she?"

Jack looked puzzled as he thought of an answer. Bapuji then asked, "And who are we?"

Jack looked over to Kenneth Grant for assistance but all he got was an amused look, as though he himself had gone through this routine many times in the past, as indeed he had. Bapuji continued.

"But enough of Mentalism. Let us progress to things of a more understandable nature and address the great Principle of Vibrations, which as you know states that all things are in constant and never ending motion."

Jack squirmed in his chair, "Mister Bapuji," he began, but the man stopped him with the wave of a hand, "My students call me Guruji, my disciples Bapuji, and some few acquaintances call me Maestro. But none of them call me Mister Bapuji. Which are you most comfortable with?"

Jack looked to Kenneth who mouthed an 'm,' and Jack replied, "Maestro." Bapuji nodded his head in pleasure as Jack asked, "If we can get back to the Correspondence principle. I was told that this was a 'rule' of life. Would you agree with that?"

Bapuji smiled, having been told by Kenneth where Jack got his information. He replied, "Quite so. But first let us establish what a rule is. A rule would be an established guide for some action; and that would apply to a game, or to the mores of a society. A rule could be a code of regulations as in a religious order. It could be a fixed principle that determines conduct. It could be a method that is prescribed for solving a problem. Do you envision your 'seven rules,' as any of these?"

Jack thought about it before he answered, "Yes, I would say that the seven rules are guides, and they have been established for all actions. I do not know whether as fixed principles that they can determine conduct. Possibly. I would have to think more about that."

Bapuji, impressed by the response nodded, "If, the former; established by whom?"

Jack rubbed his lips with the tips of his fingers as he thought out his answer. "Because these rules, or established guides for action, as you say; are universal. Because they, all of them, constantly effect every thing that happens in all the universe, I would say that they are universal rules, and there is only one in the universe who could establish universal guides."

Bapuji nodded, "Quite so. I do most emphatically agree. Let us examine the rule of Vibrations.

"All things are in constant and never ending motion. This of course is scientific fact and has been proven beyond even the shadow of a doubt. A truth is a truth only when it is always a truth. The rules are guides for universal action because they are part of every action in the universe.

"Scientifically all things vibrate. Metaphysically this is true as well, on all planes. The rule of correspondence tells us as it is on the physical plane, so it is on the mental plane; and as it is on the mental plane, so it is on the plane of spirit.

"Each vibration has a particular manifestation, and so when, on the physical plane a string vibrates eight hundred and eighty times each second, the manifested sound that is produced at that octave, is that of the note known as 'A.' This is the rule, every time. Light waves also manifest according to the degree of their vibration, as do radio waves, brain waves, x rays, gamma rays, and a piece of wood, or a bit of metal; all things. The vibrations of wood are not the same as those of metal. When the vibrations change, the manifestation is different."

Jack leaned forward, captured by the discussion. "I think I understand that Maestro, but how does that effect things like success, or fear, or the fields of medicine and psychology?"

"Ah. Let us see." Said Bapuji, "When you create a picture in your mind, that picture has a vibratory note. All creations vibrate. Your mental vibrations however vibrate on the mental plane. You control this plane with mental creations. Now then, the degree of the mental image is what determines the degree of the vibration.

"Allow me to simplify that last statement with a metaphor. The degrees of your mental images have different octaves. Example: The note A vibrates at eight hundred and eighty vibrations per second. On the first lower octave we find that A, vibrates at half that number or four hundred and forty vibrations per second, and on the next highest octave seventeen hundred and sixty vibrations per second."

Bapuji asked Jack if he understood this and Jack nodded a quick yes. He did not understand the use of the concept, but he was getting a glimmering of it's existence.

Bapuji continued, "You have various degrees, and octaves of mental images. When you create an image in a corresponding octave, there is a spillover into the physical plane and the thing manifests. You see gentlemen, the high point of the mental plane is the low point of the spiritual plane, the low point of the mental plane is the high point of the physical plane. The manifestation is dependent on the octave of your visualization of the thing that you wish to create. It is much easier to create within the plane, than without. So you see, you can change mental things, by mental effort. You can change physical things by physical effort. By working between the planes it is possible to change physical things by mental effort but the secret lies in an understanding of the vibrational nature of all things.

“A mental state can be produced, or reproduced by a simple effort of will, for when you think about fear, or ill health, or faith or good health; when you think about courage, satisfaction, happy times, beautiful things, you are vibrating at that particular degree to manifest the thing you are imaging, or imagining.

“When you are feeling depressed, and tired, if you were to pick up your vibrations, you would instantly feel revived, and refreshed. You pick up the degree of your vibrations by turning down the feelings you wish to dispose of and by bringing up the vibrations you wish to enhance.”

Jack held up his hand and stopped Bapuji, “Please, Maestro, I do not understand. How does one do that?”

Bapuji stared at Jack Belson for a long moment, his breath went in and out in a sigh as he thought to simplify the concept for his student.

Finally he said, “Let us say that you were feeling tired, a trifle depressed. Not enough to notice, or to call it anything but a feeling of bland disinterest. If you were to examine your thoughts at that moment you would find that the mental images would be of something you did not normally enjoy. The vibrations of those images, and the degree of those vibrations are under your conscious control.

“To control these vibrations it remains for you to do two things in sequence. The first is to turn down the degree of the image that is creating the feeling you wish to dispense with, and the second is to turn up the degree of the image that will create the feeling you wish to enhance.”

Bapuji looked piercingly at Jack and asked, “What are you thinking about at this moment?”

Jack sat up straight in his chair saying, “Why I’m thinking about what you are saying.”

“Consider the mental images of what you are thinking, for these images, whether you realize it or not are there, think about the pictures of your mind. If you had created pictures while I was speaking what would they be?”

Jack thought about that and then said, “Well I pictured a yardstick. And then I saw myself measuring me last week when I sat at my desk. I was very tired that day.”

Bapuji leaned forward and said, “Excellent, excellent, that is exactly the picture of a light depressive state. Everything of the moment, either weakens or strengthens you. Colors, clothing, the air you breathe, the food you eat, the people you speak to, the thoughts that you think, the lighting in a room, everything has an effect. The greatest effect on the state of your energy, is your perception of these things.

“When you think of yourself as tired, you are vibrating mentally at that octave and the manifestation is a lethargic feeling. It must be so. Just as a piano string that is tuned to vibrate at eight hundred and eighty per second, will produce the note ‘A,’ so when you are vibrating tired, you will manifest tired.”

“How do I switch it around?” Jack asked.

"Think now," responded Bapuji, "about that office scene. Do you see it in color?"

"Yes," said Jack, "I do."

"Fine. Now then," Bapuji went on, "Make the scene black and white. Then make the scene dimmer, make the scene so dim that you can barely see anything. What you do when you accomplish this is to lessen the effects of the original vibration by taking it to a lower octave."

Jack sat with his eyes closed and nodded that he had accomplished that.

"Think now about a time when you were energetic and vital. When you felt as though you were bursting with energy."

Jack thought of that morning and of his meeting with Maggie Oliver, how they had jogged together while trying out his new shoes. He had felt exhilarated just being with her. "Now then," he heard the voice of Bapuji say, "Brighten the scene, make it three dimensional, make it larger. Visualize the colors of the background. Make the colors of the background more vivid than they already are. Bring in sounds, and touch if you can. Make the scene brighter still. Now think about that scene with your new enhanced degree image. With your new octave of energy."

Jack saw the pretty face, the long black hair, the orange band around her forehead, high cheek bones, he enhanced the image and saw her full lips, unlipsticked and moist.

He saw her voluptuous breasts covered by a black sleeveless T-shirt, the form fitting black slacks with the orange stripe on each side. He turned her body so that he could view all of her. He saw her firm buttocks outlined by the skintight slacks. He turned up the brightness of the image and turned his direction away from Maggie to his own feelings. He once again jogged, except this time in his imagination he ran like the wind. He was a jaguar, loping along the beach, he was a horse running free on the plains with the spontaneous joy of simply being, he was an exuberant Jack Belson. His breathing quickened and his face flushed as he sat in front of Bapuji and Kenneth Grant. Mentally, he ran to the water and dived in, he felt the cold and was invigorated by it. He swam like an Olympic champion and then turned into a Dolphin and shot under the water rocketing through the surf and then flung himself through and over a wave and was back in his chair once again.

His eyes opened, and Bapuji asked, "How do you feel?"

Jack feeling stronger, more alive than he felt in a long while said, "So that's how it works."

Bapuji nodded and replied, "That is how it works."

"I realize that we are barely touching the surface of the seven rules, but can you tell me something of Polarity Maestro?" Jack asked.

Bapuji rose from his position on the cushions and said, "Later Jack, perhaps tomorrow, at the moment I must leave you gentlemen for I have my

own meditations at this time." Turning at the door he continued, "I will see you here tomorrow evening."

"Ah, that is indeed good." Bapuji sat on the remaining couch and looked for a moment at the two men, and once again at Maggie. He cleared his throat and said quietly, "At any rate, let us begin." He continued, glancing with a mischievous smile at the dumbstruck Kenneth Grant, who had been shocked into a numb awareness at the obvious fact that Maggie had been a disciple long before he even knew what the word meant. Jack felt a mellow glow; it was as though he had restored a lost lamb to its mother. It was a good feeling.

Bapuji sat, arranged himself and then addressed the trio.

"For thousands of years hints have been given as to the vitalized use of the mind and how to achieve greater success in the things we do. This information hinges for the most part on the greater use of the mind, particularly on the application that genius types utilize. There have been many suggestions but the manner of performing the particulars to achieve the successful employment of that use is always missing. The technique is never spelled out in detail.

"Imagination, it has been said is the ruler of the universe. When will and imagination come into conflict, imagination will invariably prevail. A person who is fearful of failure may want to go out and begin a new venture, but with the image making faculty of the mind, imagination, telling him that failure lies in that direction, he will never begin."

Bapuji paused and stared directly at Jack as he finished his thought, "Of course the only certain failure is not beginning. For if you do not begin, success is not at all possible. All the will, along with all the wanting in the world will not prevail over the simple images of failure created in the imagination."

Bapuji looked intently at Jack as he continued, "A teen-ager at a social gathering, who sees his female counterpart sitting comfortably waiting for someone to ask her to get up and dance may want desperately to walk over and introduce himself. But, if his imagination is telling him that she will refuse and that he will look foolish, he doesn't take the first step, and will has been overcome by imagination once again."

Jack wondered just how much Ken had told Bapuji about him. He fidgeted uncomfortably for a moment, settling himself as he listened intently to the words of the wise man.

"The salesperson who feels apprehensive about calling on a customer, has to use every drop of will power at his command to drag himself to the customer's presence when heavy chains of imagination tell him that the customer will reject his proposal.

"The school child who has had a bad experience at school and allows that particular image to come to mind when thinking about school, will have a

constant conflict between imagination and will, and school will become more and more of a drudgery.

“The person who has to fly somewhere on a commercial jet, but who fears the trip due to imagination bringing up negative expectations, may force themselves to fly, but will invariably find fear a constant companion, and imagination will have overcome will once again. All this in spite of the fact that the person may know, intellectually, that flying is the safest mode of travel. That is logic; but you cannot overcome an illogical premise with logic. Logic is what rules the will, the illogical premise is in the abode of imagination.

“To imagine something, is to form a mental image of that thing. Imagination, is image making. The formulation of mental images instigated by an outside stimulus, or through an act of will is what we call “Imagination.”

“Visualization is the art of forming mental images as well but the two words, although often used interchangeable are different. Visualization is a memory of a thing you are familiar with.

“As an example: See, in the eye of your mind, the furniture placement in your living room. Where is your couch, a chair, any hanging pictures?

“That is a visualization.

“Now then, visualize your living room in another manner. Imagine that the couch is on the opposite side of the room. Mentally hang the pictures differently. Change the color of the room.

“That is imagination. Creative thinking lies in the realm of imagination. All creative people use the faculty of imagination. They must; or they would not be creative thinkers.

“A visualization is a mental image of a familiar thing.

“Imagination is creating those mental images, images you may or may not have in your memory banks.”

Maggie was in heaven. Grinning like a favored royal cat who had just lapped up the Queen’s last bowl of cream, she allowed the words to cover her like an aura of nostalgia. It was all coming back, the ashram, the work, the daily meditations, the lessons. She knew what was coming next. One of her favorite techniques was Golden Images. She leaned forward slightly with renewed interest as her Guru continued to speak.

“The difference between an ordinary mental image and a “Golden Image,” lies primarily in the quality of that image. Normally the images are brought forward by the mind and the details of the construction never enters into it. You think about a thing and whether you realize it or not, a mental image appears; either as a visualization, or as an imaginary creation.”

Turning to Jack, Bapuji spoke directly to him.

“At this time Jack, you will construct a “Golden Image.”

Placing the palms of his hands together Bapuji touched his fingertips to his chin thoughtfully and instructed Jack, saying, "Imagine an ear of corn."

Jack dutifully closed his eyes and did as instructed. He sensed a piece of corn. It was in a market bin, there were a great many of them. He heard Bapuji say, "You are now sensing, or seeing in your minds eye an ear of corn. This is an ordinary visualization. All things are by degrees, you will now change the degree of your visualization. Imagine that the ear of corn is a bright yellow, a sparkling yellow."

Jack willed the corn to a bright yellow.

Bapuji continued, "Sense each individual kernel. See the depth between each kernel. Notice the difference in light, how much shadow there is between each kernel separating them. Get a sense of the smoothness of the corn, how full to almost bursting each kernel is. Consciously create a three dimensional scene with respect to the ear of corn."

Jack mentally picked up one of the ears of corn, and now the corn grew until it filled his entire mind, it was as large as a building and he was the size of an ant, the corn turned slowly. He floated along the ear of corn seeing the effect that shadows made on it's surface. He mentally backed off a bit and sensed the three dimensional effect as the voice of Bapuji continued to direct him.

"Now make the ear of corn still larger. Cause it to rotate in your mind. The background is black. Change the color of the background to red. Now change it to green. Change it again, this time to blue. Now change it to white. Bring your own kitchen into the scene, and sense the ear of corn slowly rotating with your kitchen wall as the background. Make the entire scene brighter."

The corn grew larger still. He rotated the ear and took note of the background color. It floated in black space, and then in front of an evening sunset, now it had the ocean as a background and then the sky. The colors of the background contrasted vividly with the yellow corn. The background changed back to the white walls of his kitchen and there was the corn floating on the wall. He willed the scene to brighten and it got brighter still.

Bapuji continued to instruct in the enhancement technique of the Golden Image. "Bring the ear of corn up in size. Make it so large that it fills the entire kitchen area. Feel the corn. Now bite into the corn and as you do sense the crunch, and the juice, and the taste of it."

Jack once again saw the corn increase in size and then he mentally ran his hands over it. He imagined himself biting into the corn and felt the juices splash into his mouth and over his face, he tasted the fresh corn taste and heard the crunch as his teeth bit into the kernel.

There was a period of silence and Jack let the image go. It drifted away and he was once again back with his friends.

Bapuji smiled as Jack opened his eyes. He looked at the three people who had all followed along with the exercise and said, "That is a "Golden Image."

“What you have just done is to change your mental image by degrees. The first degree is your normal visual image. This is the manner in which you usually use your mind. When you think about something, whatever that thing is, you have created a visual image whether or not you realize it at the time. If I were to ask what you had for breakfast you would not mentally form the letters e. g. g. s., if in fact you did have eggs, what you would do would be to sense the image of the eggs you had eaten and report, “I had eggs.”

“This type of image is first degree visualization, and the way the average person senses and thinks about things. The key to the door of genius and wisdom; to a greater awareness and understanding, is the creation of stronger visualizations. Second, third, and fourth degree visualizations; and then finally to the fifth degree, the “Golden Image.”

“All visualizations are not the same, any more than is all water the same. When you have water at seventy degrees Fahrenheit, it is indeed water. Change the vibration of water by raising its degree of temperature to two hundred and twenty, and you have steam. Lower it to twenty eight, and you have ice.

“Ice, water, and steam are all useful manifestations of the various degrees of temperature but when you need steam, ice will not do. Nor will steam take the place of water when you are thirsty for a drink. The creative mentality has developed the ability to control the degrees and master the use of the manifestation.

“As you know, one of the great principles of the Universe is that of Correspondence.”

“As it is with temperature, so it is with all things. When you change the degree, you change the manifestation.

“To enhance the visualization, and the creative process of imagination, the degree of clarity of the image must be changed.

“There are five basic degrees of Visualization.

“The first degree is simply normal thought. The image is tenuous, cloudy, hardly there at all. You just know that you are thinking about the thing.

“The second degree is the first conscious area of mentally creating an image. You know that you are thinking about the thing. You will yourself to visualize it.

“The third degree is visualizing the thing in color. You sense the color, then you make it brighter.

“Fourth degree is willing yourself to see the thing in color and then change the size of the object, making it larger and smaller. You focus in on one or more areas of the thing becoming aware of it in its entirety. You are in control of the brightness of the image.

“Then there is the fifth degree, the “Golden Image. You consciously create the image of the thing you are visualizing. You sense the color. You change the size of the thing by enlarging it and then you focus on one or more areas of it. You make it three dimensional. You give it movement. You change the

background. Bring in other senses, get a sense of the feel of the thing, the taste, the odor, and then bring in sound. You diminish and then enhance the brightness of the image, creating an accurate image of the scene."

Jack nodded. Bapuji had clarified much for him. He had thought that all visualizations were the same. He was beginning to understand that things manifested by degrees. Then a thought came to him and he asked, "Bapuji, does this have anything to do with the principle of polarity?"

Bapuji answered, "All things of this world are dual. Opposites are alike differing only by degree. That is the defining of the principle of Polarity. Often the degree of change creates the success or failure of the project. Ice, water, and steam, as we have noted, are simply different manifestations of the degree of temperature. North and South are the same, differing only by the degree of latitude. When you are in Canada, the United States is South; but when you are in Mexico, the United States is North.

"Procrastination and motivation are but two sides of the same coin. Again, they differ only by degree. The degree of difference lies in the quality, or strength of the mental image when the thing you wish to do is thought of. Whenever you think of a thing, you automatically place it on a scale that has dislike on one end and like on the other; all things are measured on this scale. When you like a thing your desire for that thing is stronger than when you dislike the thing. The technique is to visualize the scale, and be aware of your mental state.

"Motivation is simply strong desire, and procrastination is weak desire. When you have a strong enough desire for a thing, you acquire it. When your desire for that thing is weak, you put off the acquisition, substituting instead, things you have a desire for.

"In motivating yourself to do a thing that you dislike, many forces come into play, not the least of which is the imagination which creates for you, mental pictures of the thing accomplished.

"All things can be measured by degree. Love, anger, fear, jealousy, happiness, satisfaction and whatever else you may think of.

"So it is with the imagination. When you create a picture in your mind through the art of visualization and you wish to strengthen that visualization, use the technique of the "Golden Image."

"All things in life are imaginary because your reaction to those things is imaginary in that it all takes place in your imagination. You are your viewpoint; you are your attitude. You are your ego. All of those inner sensing experiences are what make your world the place that it is. If you were to change your attitude and therefore your reaction to the world, you would change the world.

"Fear, resentment, guilt, hate, depression, despair, hope, excitement, love, forgiveness, camaraderie, and faith are all imaginary. You create these things in your imagination. The strength of the feeling that you have, whatever the underlying cause might be, is determined by the degree of the mental image that you have created.

“To change the degree you weaken the visualization by diminishing the image that you wish to change and strengthening the image that you wish to bring out. If you fear a thing, then every time you think about that thing you think about it with an enhanced image, thereby reinforcing the fear. To reduce the fear, the negative expectation, you think about its opposite, the positive expectation. You strengthen the image of the positive and diminish the image of the thing that you are seeking to reduce.

“It was brought to my attention recently, that the advertising media has discovered this principle as well. One of my students had recorded this advertisement and ran it off for me a week ago. The commercial was political and showed the candidate and his opponent. The candidate, who had paid for the commercial was shown in beautiful, sharp color. His opponent was shown, a bit out of focus, and in black and white. On seeing this the brain would automatically put the sharp colorful person in a primary position in the mind, while placing the grayed down and fuzzy image in a secondary position. During the commercial there were people in the background eating. A thing that most people do three times a day. By associating the food, with the two images, which incidentally were broadcast many times, every time a person would sit down to eat, or saw someone eating on television or in actuality, the visualization of the bright colorful candidate would come to mind.

“They had learned to use the principle of polarity and the Golden Image to elect a candidate. There is more to this method than I’ve described but that is the basic procedure.

“What they, the advertising media do, is to control you by controlling your perceptions. What you are now learning is how to take back that control through the awareness that you do indeed have control, and that by changing your viewpoint, you can change the world.

“All things in your life are mental creations. When you are sitting in your living room reading, eating, or watching television, your focus of attention is on the thing that you are doing. That is the only reality. But while you are doing that thing, whatever it may be, you are also aware of the other parts of your house, of the outside of your house, of your friends, family, work, problems, of all the things in your life. You are aware of these things by varying degrees, but all is mental. Including the present focus of your attention, which at this moment are my words, and which you are processing even now. Everything in your life is a mental creation.

“Because the world is a mental creation you have control over it. That control lies in the fact that you and only you have the ability to use your imagination. Only you can control that image making processor in your brain. Only you can change your mind.

“Yes, there are many outside stimuli that can cause the process to begin in your mind, but the ultimate control lies within you. Everything that you have

heard here will direct you to that fact. That the world, your world, your reality, is a mental creation; and that you control that creation."

Bapuji sat quietly. He looked into the eyes of each one of his students in turn, stood and then bowed to the three of them. He stepped towards a radiant Maggie Oliver, hugged her once again and then stepped through the door and was gone.

The three initiates were quiet. All felt humbled and at the same time expansive. It was as though they were bubbles of knowledge that grew larger as they were filled with new ideas, concepts and thoughts. No one spoke for a while. One by one they went to the Alpha state, and still infused with the ideas and energies of their mentor felt the expansion of deep meditation. Time went by and Jack moved through the meditative process by degrees finding himself in a place of utter satisfaction and delight. Every cell was relaxed and tingling with energy. Never, in his entire life, had he felt anything like it. He felt a love for his companions, his teacher, his fellow workers, and the entire world. A love he could not even have imagined a month before. He was at peace.

At that point Bapuji entered, sat on his comfortable easy chair and as he usually did, glanced into the eyes of each of them in turn. There was a sparkle in his eyes as he began. "Tonight we will discuss that elusive force that you have heard so very much about; the ego."

"We will not go on about the libido, the id, the superego, nor any of the psychological concepts which tend to cloud, and develop an argumentative base, rather than to clarify and bid for acceptance of the theme.

"Instead, I will be defining the ego simply, so that all understand, as the key to understanding can often be found within the framework of the definition itself."

The three were captivated by the words spoken so clearly and with such surety. Bapuji looked at his most recent student and asked, "Jack do you recall the definition of ego that I spoke to you about the other day?"

Jack thought back over the past discussions and shook his head, "No, I don't believe I do."

Bapuji nodded, smiled first at Kenneth, then at Maggie, who both sat listening with eyes opened wide giving him their full attention. "If you will remember this simple definition," Bapuji said, "you will never again have any problems in understanding your ego; nor will you fail to grasp an understanding of anyone else's ego."

Once again he paused to lend weight to his words. Leaning forward, he placed his hands upon his knees and pushed himself up. Now he stood, his eyes flicked to all three of them and stopped at Jack.

Continuing he said, "Your ego, is, your opinion of yourself.

"When you use that definition as a measure, you begin to see where the problems of individuals, groups, and the world lie. For there are group egos. And family egos. And country egos. There are racial egos and there are religious egos. Every one of them stems from the simple fact that every individual, and every group has an opinion of itself.

"Their opinions of other individuals, groups, families, countries, races, and religions is measured, by degrees through the screen of their own opinions; of themselves.

"When an individual likes himself, has confidence in his abilities, and a strong sense of self esteem; that person will invariably have a good opinion of himself." Directing his gaze now at Maggie he smiled and said, "Or herself."

"However when a person has no confidence in their abilities, or does not particularly like himself, or has a weak sense of self esteem; then that individual will invariably have a poor opinion of himself.

"It is the same with groups of any type. A group, whether it be a family, a profession, a country, a race, or a religion, will also have an opinion of itself. When the members of that group, as many group leaders demand, give up individual responsibility, and place that responsibility in the hands of the group, then the group opinion, developed by the leader is the one that is accepted by the followers, whatever that opinion may be. And so you will often find the curious result of a leader, or leaders with poor egos, developing a strong group ego, and selling that group ego to their followers even though they carry about a poor opinion of their own selves.

"They would feed on the energies of the group, with the followers continually telling themselves and each other how wonderful the group is, and of course when they do that they are also telling the leaders how wonderful he is.

"Because they have turned all responsibility over to the group, it does not matter what they are told. They will feel all right about whatever they think or do, they will feel no remorse of guilt over the things they do, as they, the individuals are not responsible, only the group bears responsibility.

"Many people with poor egos, an undeveloped opinion of themselves, will turn to a mass movement to develop instant ego, the group ego. However by adopting the group ego they give up all freedom of thought, and of growth. A heavy price to pay, when all they had to do in the first place was to understand that the problem lay simply in their own opinions, of themselves.

"Knowing that, a person with a poor opinion of self can take steps to strengthen that opinion, for with that knowledge they can ask themselves the proper, and answerable question, 'How can I enhance my opinion of myself?' and then work on the enhancement of their egos. As each individual is a direct result of their actions, all they have to do to enhance that opinion, is to change their action."

Jack was taking it all in, and as he thought about it many things became clear to him. He could see why people follow a charismatic leader, why so many

seemingly normal, moral people, who are members of a mass movement are persuaded to do abnormal, immoral things, and when asked about it would rationalize their actions.

There was a quiet in the room. Kenneth sat nodding his head in agreement, Maggie simply smiled broadly at her Guru, and Jack sat with the crook of his finger on his lip as though deep in thought, taking his hand away and pointing at nothing in particular he asked, "Maestro, the other day you said that identity is action aware of itself. What of an action that members of a group take that others believe is an immoral action? Is the reverse true as well? If you are aware of your actions, do the actions become you?"

Jack paused, Bapuji sat quietly. Finally Jack said, continuing the thought, "If the actions become you then anyone who commits an immoral act becomes an immoral person. If the immoral act is committed by any member of the group and the group opinion approves of that action, then every member of the group becomes immoral."

Looking at Bapuji he asked, "Is that correct?"

Bapuji smiled and replied, "Action is identity. You are your actions. As you mature and grow, your actions change and so you change. Generally there is some catalyst, usually an outside event that precipitates that change but always there is change. When there is not, there is stagnation. You do not change your actions so much as your actions change you.

"Many people feel change is difficult; actually it is the easiest thing in the world when it is understood. Though it may be difficult for a person to imagine themselves changing, nothing could be simpler if that same person could be taught to imagine their actions changing."

Jack raised his hand briefly and asked, "How would one go about changing their actions?"

"Ah, a proper question. By using a Golden Image to imagine a new action. Think now about the principle of Polarity. If a Golden Image would enhance an action, how would you diminish one?"

Jack thought for only a moment before replying, "By doing the opposite, by seeing the action you would diminish, one dimensional, smaller and grayed out, dim. The dimmer you would see the action you wanted to rid yourself of, the less you would be motivated to continue that action; whereby enhancing the desired action with color, sound, three dimensions, motion, and enlargement would create a stronger desire for that action. You would have a weak desire for the action you wish to rid yourself of, and a strong desire for the action you wish to substitute."

Bapuji cut in and said, "And by creating a strong desire for the action?"

"You would change yourself, because you would be motivated to the new action." Jack said.

"Exactly." Bapuji said smiling in approval.

Jack thought how simple it all seemed. But then, all things were simple when you were aware of the answers. The fleeting thought came into his mind of why couldn't he have been involved with these people many years ago, but he brushed it aside, the question wasn't relevant, then wasn't the time. His sense of self was enhanced even more when the realization came that now was the time.

"Maestro," he asked, "is there a simple method of enhancing ones self esteem?"

"Equality." Bapuji replied.

Jack looked puzzled. "Come again."

Bapuji put his fingertips together and stared at the ceiling, he stood and paced back and forth a few times nodding and repeating the word, "Equality. That is the key, when you feel equal, then you have a perfect sense of self esteem."

He sat down and leaned forward shaking a finger at the small group, "But you must feel equal to everyone, the low as well as the high, and then you will find that your self esteem will grow.

"You must look down on no-one, nor must you feel that anyone is above you, for all are equal. We are all human beings and therefore equal to one another. We do different things, and some of those things one person can do better than another but that does not make them better, it only means that they can do that thing better. They are different, but different is not better, it is simply different. Different but equal."

Bapuji stood and as usual without preamble indicated that the session was at an end. On reaching the door he turned and said, "In a few days please return and we will discuss the most important concept on this earth, and how it can lead to satisfaction; personal, as well as group. Perhaps how, one day, when everyone understands this concept, it can also lead us towards a goal that every person on earth desires, world peace."

Placing his palms and outstretched fingers together, he bowed his head slightly, touched his fingers to the center of his forehead, and was gone.

The room felt emptied of a great presence. No one stirred for minutes, until Jack rose, helped Maggie with a light jacket she had draped over a chair, and asked, "What concept is that Ken?"

Kenneth was thrusting his elbows back and pushing his chest forward in a light stretch. "You mean the world peace thing he was talking about?"

Walking towards the car, he continued, "It's just something that Bapuji has been saying for years, that everyone looks at things the wrong way, and that if they saw things in the right way, with a proper viewpoint, we wouldn't have any wars, or famine, or fighting anywhere."

Jack opened the car door for Maggie, as he replied, "That would be some kind of concept. What do you think?"

Kenneth shrugged, "Let's wait a few days and let him explain it, why take a part from the disciple when you can get the whole from the master?"

The car engine sputtered, and then roared into life. The vehicle left the ashram driveway with a crunching of gravel, and then a drumming of the tires on hardtop that diminished to a distant buzz, leaving a quiet that lay over the street like a mist. The barking of a dog cracked through the dark for a brief period, and then, silence as the evening wore on. Until, hours later, as had been happening since time began, the night fled from the dawn.

"My children," Bapuji began, "in all of this world there is only one commodity that is worthy of the respect and humble appreciation of everyone on earth, yes even to the ends of the universe. That commodity is love.

"But no-one seems to understand the meaning of the term. Everybody appears to misuse the concept of love.

"Thousands of years ago we were told to love our neighbors, and under that banner, there have been more murders, assassinations, tortures, and misdeeds than under all other concepts combined."

He looked at Jack and Maggie, sitting close to one another, side by side, holding hands and smiled, "Right now, Jack, Margaret, the love you have for one another shines forth from you in an auric display of pyrotechnics. You see only the best in one another. Would that it remains so always.

"For you see that is the key.

"When you see only the positive nature of another, you are truly using the power of love. One of the problems has been in the word itself. It has never been properly defined"

Jack asked, "How would you define the word love Maestro?"

Bapuji smiled, "There is only one true definition. Love is a positive viewpoint. The more positive the viewpoint, the more love. A truth is only truth when it is always true; and love is always a positive viewpoint. Right now Jack," He turned his head and nodded to Maggie, "and Maggie, you see only the positives in one another; only the good. You love.

"But the same holds true with the love for God, the love of clothing, the love for a puppy, or the love for a cheese sandwich. When you see the positives in a thing, you like it. When you see the negatives, you dislike it.

"If instead of 'Love thy neighbor.' we were told to 'See the good in your neighbor, see the positive aspects of your neighbor.' we would have eliminated much of the mayhem of the past. For when you see the good in your neighbor, you begin to understand your neighbor, and in understanding you are brought closer together.

"See the positive nature of other nations, other races, other families, other peoples, and the power of love will bring to you a peace and satisfaction that is only a sweet dream at present."

Jack asked, "Maestro, what is the key? How can peace come about? The problems of the world seem irresolvable."

Bapuji answered saying, "Man tends to complicate. The answer is truly quite simple. Once the egos of mankind are out of the way the way becomes clear. There are groups of highly nationalistic peoples who have no nation, and the result is frustration, anger, and despair. These ingredients lead to hatred and bloodshed and will continue until they have a nation to expend their energies on.

"The world council of nations must induce, by peaceable means, a country with vast unused territories to sell part of her land to the displaced. Then one will come who will persuade those displaced to accept the largess."

Jack scoffed at the suggestion, "But why would anyone sell off any of their territory? What possible inducement would a nation have to sell their land?"

"Money." Bapuji said simply, "There have been many precedents. Even here in the United States much of the territory has been purchased for money. Many of the midwestern, southern and some states bordering the Rocky Mountains were purchased from France. Alaska, the largest of the United States was bought from Russia. So you see nations do sell their lands.

"Today it would take vast sums to achieve this purpose, but with all nations contributing it could be done. A small nation with much excess land would welcome an infusion of trillions of dollars into their economy. With capital such as this, the country that agreed to sell a portion of their territory would find that the part they kept could be a Utopia. Money is a wonderful fertilizer, and properly used can be the factor in explosive growth. But when kept hidden away, or used improperly then it becomes, like fertilizer, rotten and will cause a stench that will ultimately gag the world.

"A portion of these trillions, must also be given to the new nation, the replaced peoples, so that they may be given a head start in building their country. Then they must be allowed to build in their own way, with no interference. They must be given the nourishment and then be left alone to build, plow, plant, tend, and harvest.

"Whatever the amount of moneys spent in this manner would be, it is far, far less than the money spent on even a minor war. That is the road to peace on earth. What price peace? If the question can be asked, then the answer lies in the word price. There is a price; and the world must pay it. Not in blood, but in money; in dollars, and rubles, and pounds, and euros, and yen, and rupees, and rials, and shekels. Fertilizer to stimulate the growth of world peace.

"When the world learns the true meaning of love, to see their neighbors with a positive viewpoint, to see the good in their neighbors, then and only then will we see the dawn.

"Let us pray that the cataclysmic fires of hell, and the insidious effect of biological and chemical weaponry, will never begin. Let us pray that the songs of the swallow and the laughter of children will remain on this earth forever.

“Let us pray that love will permeate the earth and that the money spent on weapons and hate, will be turned around and spent on land, and on love.”

Bapuji looked at them with eyes that glistened with prophecy, “Soon there will come such a one as the world has not seen the like. One who will be the driving force to put this into action.”

His eyes closed and a look of ecstasy came over his countenance as he continued, “Heads of state, and the leaders of all nations will come under the spell of this one for she will have the charisma, and the energy, and the message. The nations will begin a campaign of plowing the earth to receive nutrients and new seeds to restructure and to begin a new era as the message is received and accepted by all peoples.”

Bapuji paused and opened his eyes wide as he looked directly at Maggie saying as he inclined his head slightly towards her, “It will be so.”