

Mathematics, Philosophy, and Yoga

Part 4 of 6

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Tonight we shall take up several fragments, as it were, part of which will be preparatory for the last night. But first, this evening I wish to speak of a very important experience that can come to one. It is the experience of the “numen.” I’ll first give you a figure in place of that line I put upon the blackboard to represent the border between that consciousness which is not granular but continuous, fluidic, above, and with the ordinary dualistic consciousness below. We’ll replace that with a temple with an open court on the outside in the region below within the higher realms of dualistic consciousness, there an impenetrable wall with a door; and the temple behind, I shall not attempt to describe. The open court before represents the highest possibility for the unilluminated intellect to reach, and it would be a rare intellect that could reach that far. It would have to be both subtle and strong. There is no power belonging to the dualistic consciousness which can force the door of the temple. And bear that in mind; no power can force that door, save one—absolute humility. And that is not forcing, but, shall we say, soliciting. The candidate who has advanced so far, in this case by the powers of his mind—there are others ways there, but it is this that I am speaking of—the candidate that has reached so far must face the complete sacrifice of everything that he is and has, win to true humility, not merely apparent humility, and in this case, most of all, there must be the sacrifice of pride of intellect. For such a candidate that’s one possibility. There is one other for one who has gone thus far and that is to fall before the *asuric* temptation—power complex. He who seeks with his lower powers to command that which is above, has chosen the *asuric* way; and the *asuric* way leads to death of soul if it’s continued. This is no trifling matter. There is nothing, nothing more serious—not even the atom bomb, for that does not imply death of soul. But supposing one has been able to find the key, the key of humility and complete sacrifice, the latter meaning rendering sacred, and then he enters the door. There are certain experiences that transcend far anything within the range of the logic-chopping intellect.

Now, departing from the symbol, there’s something of the observable actuality of meeting the numen. Sometime ago a book fell into my hand called *Lead, Kindly Light*, written by a reporter. I think his name was Sheean or something similar to that.¹ He had met Mahatma Gandhi, had been deeply impressed, became, so he said, a *chela* of Mahatma Gandhi, was present at the time when Mahatma Gandhi was assassinated, and he had so far identified with his guru that he felt that bullet as though it struck himself. He described the experience. Now, it was either in that book or another article of this man that I first learned of Sri Aurobindo. He told of an experience he had. He visited the *ashram* during *darshan*, and he had an experience that shocked him to his depths. He had

¹ Vincent Sheean, *Lead, Kindly Light: Gandhi and the Way to Peace* (New York: Random House, 1949).

been brought up a Catholic. During *darshan* there was the one out of four occasions a year when students and others were permitted to see Sri Aurobindo in the open with the one that was known as the Mother in that *ashram*. There were great numbers of people at this time. Some, like himself, who were not oriented to this particular way, but seeking to see what was going on, and what shocked him was that he saw some individuals, not only East Indians, but also Europeans and Americans, who fell to their knees or prostrated themselves completely before Sri Aurobindo. He had seen that done before idols of clay; that did not shock him. But that anyone should so behave before a seemingly mere human being shocked him deeply.

Now, what I want to say is that if it should so happen that you're a witness of such an event neither to be shocked nor scornful. Aurobindo never required this. The question was put to him, he says meet me in any way you wish. You could bow. You could put your hands together, and this means I salute the Divine in you, or they could kneel, or make a complete prostration. It was the same to him. But he said, those who take this step gain for even their bodies something and not only for their minds, and they're permitted to do so. Now, some may have knelt or prostrated themselves as a kind of act of courtesy and respect, but there would be others who did it with complete spontaneity almost without the power to resist it, if not quite, for they had seen the presence of the numen. Now, it is a fact that there are those in this world who though appearing like the ordinary human being to the external observer, at the same time carry with them, part of the time or all the time, the numen. And there are those who can realize the presence of the numen, and it may be in this way, not necessarily, that in a certain sense the human figure before them seems to vanish or to be transfigured and another figure is there. A figure of such radiant light that helplessly, the one seeing drops to his knees. This can happen. The presence, such presence can be quite overpowering. These are things that do happen. Let me repeat. And to the one who is the bearer of the numen, it's an experience of very great humility. The sense that one is utterly inadequate to carry such value, and yet this act of devotion, of sheer adoration, that you see pass by you to the numen is something that must be permitted. Here we stand on sacred ground, really sacred ground. The experience is one of the most overpowering that can come to any human being. It can involve such a realization of sweetness, of everything being right, of an exaltation that the individual could not have imagined was possible, something that you have no words for because there are no images in our ordinary experience corresponding to it. Fortunate is he who has thus come in the presence of the numen. This is beyond all discourse. Discourse is but the preparation. This is a relationship between the soul, the "psychic being" of Aurobindo, and the divinity. Let the mind be silent, for this is real benediction.

Now, I have other things to bring up this evening, part of which and a good deal of which will be preparatory for material we'll take up on the very last night. There's much that I had in mind that I shall have to let go by.

First, we have the conceptions normal to our ordinary dualistic consciousness, ideally completely definable, and when they are completely definable they are to be classed as mathematical conceptions. But there is a zone above this border. Let us return to the line. There is this zone above here where the purified mind having entered, there is a possibility of communication with a different kind of concept.

Nondualistic Consciousness

(Indeterminate)

(Determinate-Indeterminate)

(Determinate)

Dualistic Consciousness

It is determinate-indeterminate. In so far as it's determinate, it can be used by the mind for communication, but in its indeterminate depths it reaches into the infinite. These you cannot bring into the forms of ordinary discourse. To make them in any way understandable, there must be something of the intuitive sense. It is not a philosophic system that they aim at. They are rather vessels that can be containers of this essence, that which the Persian mystics have so often symbolized by wine. They can be containers of that, carriers. It's not the concept that is important; it is that which the concept carries. Now, some concepts are better than others, but there's a wide range of possibility, and to show something of that, I'll take up the case of Jacob Boehme.

Jacob Boehme was a great mystic—Western mystic. Von Hartmann rated him as the greatest. A man whose ethical sense, or ethical cloak you might call it, fell upon the Quakers, or the Friends. He was the spiritual afflatus that led to the work of Fox, who founded the Quaker group. His thought inspired, and became an important part of the work of the German idealistic philosophers. Now, Jacob Boehme did not write in philosophic language. In fact at that time, German philosophic language had not yet been evolved. He was not a highly educated man, but he had most profound experiences. Seeking a language, I guess he picked about the worst he could if your aim is clear elucidation. He picked the language of the alchemists. Now, the explaining principle of the alchemist is the elucidation of the obscure by the more obscure. Jung says that when he started his study of alchemy, it took him three years, I think it was, to overcome his resistance to it. The result is if you try to read Jacob Boehme you'll just about be inclined to pull your hair out. But there was a man and his wife, a Scotsman and his wife, who read Jacob Boehme religiously. They confessed they didn't understand a word that he wrote, but they got a lot of good out of it. Now, that is the *essence* that I'm speaking about. They got that essence even though the concepts were impossible for them to understand. Now, I also have a resistance to using the language of alchemy, and I'd rather use the language of mathematics as being a good deal more intelligible. But bear in mind, it is not the forms of the concepts, and the words, and the sentences, but the essence contained within them that has the saving value. And that's the way to use writings filled with something from above.

Tonight I'm going to take up, also, one number that has been very important, not only in the practical sense but in a religious sense, and that is the number which we know as *pi*. Incidentally, I had these diagrams put here. This is the Great Pyramid, and is

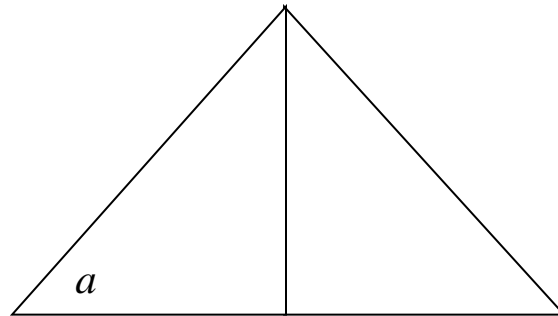
virtually a monument built to that number. The number is thus very ancient, was known very anciently. It played its part in the process of initiation in ancient days. To say what it means in the ordinary mathematical sense can be covered rather quickly. It is the ratio between the diameter and the circumference of the circle. If you could exactly determine that ratio, you could handle, at once, the problem of squaring the circle in the ordinary sense. There is an extraordinary sense that applies to this operation, but first let us dispose of the ordinary sense. In the ordinary sense, the effort was to produce a square that had exactly, provably, the same area as a given circle. Now, it's known today that if you are restricted in your construction to a compass and a ruler, such a square cannot be drawn; but there are other methods and other approaches whereby it can be drawn. It seems that Plato insisted that the only tools you could use were the compass and the straight edge. The problem in that case becomes impossible, as also the trisection of the angle, and the duplication of the cube; but they are possible by other means, theoretically correct. So, in that ordinary sense just as a geometrical problem, the circle has been squared, but that doesn't take care of a far deeper meaning which will concern us.

What do we symbolize by the circle and by the square? We're not now merely concerned with the act of a geometrician, but something far deeper, and we're dealing with symbols, not with purely mathematical figures in the ordinary sense. The circle represents that domain which is beyond dualistic consciousness. The square, because it is the devise by which we measure, symbolizes the dualistic consciousness, where measurement, definition, and so forth, is possible. You measure all land, all things, all surfaces, by either a square or a rectangle. In calculus you merely make your squares or rectangles so small that they're smaller than any size that you might name, but the principle is the same. Measurement, definition, precise conception is all symbolized by the square. The squaring of the circle would mean trying to bring into the relative, dualistic consciousness that which belongs to the Transcendent. Or in other terms, the circle is the realm of the gods, and the square the realm of man. Or again the square symbolizes the field of time which goes on endlessly from the illimitable past to the unmeasurable future. The circle symbolizes eternity, which is not merely an infinity of time, for in one moment you can rise into the whole of eternity; it's timeless. And one moment there, as measured by outer time, is the same as a million years there, for time does not apply. It's a state of all-at-onceness.

Now let us come to the diagram of the Great Pyramid of Giza. I'm only going to use it in this one connection. The whole treatment of that would take more than a half a dozen lectures or classes. I have done it based upon the researches of Piazzzi Smyth, who was the Astronomer-Royal of Scotland, therefore a trained scientist who understood precision in measurement and who especially understood the astronomical side of this Great Pyramid.² The subject is very large. It's a delightfully interesting thing. There are many pyramid problems that can hold your attention very well. But one thing only do I want you to attend to, and that's this angle. This is a cross section, say, taken through the apex up here and coming down so that it is vertical to the base. Now, it appeared that the angles of that pyramid, which were very hard to determine because vandals had taken off the capstones long ago and they had been used a good deal in building in Cairo. The

² Piazzzi Smyth, *The Great Pyramid* (New York: Bell Publishing Co., 1978).

slope now is very rough. There were masses of rubble at the base. But there was enough evidence to cause Piazzzi Smyth to think that this in some way portrayed the number π . If this angle here is 51 degrees, 51 minutes, and 14.3 seconds, then, in a pyramid of this shape regardless of whether it has the dimensions of the actual pyramid, the vertical distance to the base will be the radius of a circle having the perimeter of the base of the pyramid as a circumference.



$$a = 51^{\circ} 51' 14.3''$$

Now, while the figures he got in early measurements didn't quite reach that, ultimately they found some capping stones underneath the rubble that were in place. See, evidence is clear that originally there was a smooth surface of a limestone capping stone instead of the steps that are now seen, and a neighboring pyramid still has those capping stones toward its top. Capping stone had that shape and they were able to measure this angle and found that it was this angle that it theoretically should be. Now, to verify that that pyramid was built in part, at least, for the monumentalizing, as Smyth puts it, of the number π is confirmed by the fact that there are innumerable internal relationships in the King's Chamber, in the ante-chamber, here, and elsewhere, that reveal the same number to the fifth decimal place, and that is: 3.14159—not 6 as you ordinarily use it, but with that order of precision. Now, to those of you who have the mathematical talent, carry it through with that angle and see if you don't come up with π to that degree of accuracy. I went through it; I got five decimal places.

Now, there are many other things in the pyramid. Here's one thing I thought to take up which very strongly suggests the Pythagorean idea that number leads the evolution, but I can't go into it; there isn't time. I might say something though in passing about the time when that pyramid was built. This entrance passage points to the position to Alpha Draconis when it is the pole star—Polaris is now our pole star—when crossing the meridian below pole—that would be down here—and when Alcyone in the Pleiades is on the Vernal Equinox—which is right there. Now it's just a matter of astronomical calculation to determine when Alpha Draconis was the North Star. The pole is not precisely the star, just as Polaris is not precisely on the pole, but it is so close that you identify the north by Polaris today, and at that time it was Alpha Draconis.

Now, I suppose you are not generally familiar with the word 'precession' of the equinoxes, but the earth is behaving in a way that is similar to the action of a top. If you have a spinning top—you may have noticed this—presently the top goes around this way. It's spinning on its axis, but it's doing this also. That's a precessional motion. The earth

has such a precessional motion, but it takes much longer than a lifetime to make one circuit in that precessional motion. The calculated figure today, and this is not known too precisely because there is an extrapolation from small measurements to large, but they get the figure of 25,868 years to make one precessional cycle. Incidentally, you get from certain measurements in the Pyramid a figure 25,827 years—pretty close. It could actually be closer than ours, or it could be that at the time of the pyramid's building that was the correct figure and that there has been some slow change in its period. In any case, we do not know the figure with absolute precision. But that's surprisingly close. Now, what they can calculate is that this entrance passage pointed to Alpha Draconis in 2170 B.C. Oh, most exoteric students will say that's probably the building time. It is not a precise statement. This would be more accurate: the building time is $2170 + n25,868$, taking our figure, it could be at this time, it could be at that time plus—B.C. bear in mind, I'm not giving you a time in the past from now, which would be close to 2000 years more. It would be that plus some multiple of 25,868. *The Secret Doctrine* would give n the value of 3, and makes the period some seventy-eight or so thousand years ago. You might wonder if any structure could last that long. Well, a mountain can last that long. Erosion, of course, would have some effects. This is built from very heavy blocks of sandstone. In the form of structure which of all structures is the most durable—a pyramid, not straight walls. The sort of thing you couldn't shake down because of that sloping-up structure. And there are some salt encrustations in the Queen's Chamber that might suggest that there even had been a subsidence of the ground on which it is built and a raising again, and that that salt was precipitated in the Queen's Chamber at a time when the pyramid was under the ocean, or partly under the ocean. I'm not making any decision. I'm merely telling you the possibilities.

Who built it? One thing that Piazzzi Smyth is definite on is that the Egyptians did not know enough to build it. There is no evidence that the kind of knowledge that is revealed in it was possessed by the Egyptians, or if it was, it was an esoteric knowledge in the custody of the priests, but not available for the exoteric scholar or student. He came to the conclusion that there was no possible human intelligence that could have put together such a thing so that God—now this is the God of theology—intervened and used some agents to put it together. *The Secret Doctrine* gives the idea that it was a construction by an ancient race whose land has sunk beneath the ocean—much longer ago than the Poseidonis in Plato's "Timaeus," which was about 10,000 years ago—and that this was a record to be preserved for the future. That's part of the story. And if you're going to try to communicate something to another people many thousands of years forth, it wouldn't be much use using your own language. You want to use a language that is universal. So what did they do but use mathematics—measurement.

In passing I might note this fact: the question is what was the unit of measurement that they used? Most likely it would not be our English foot or anybody else's foot. By the way, there are many "feet," if you please to call them that, because the kings of the countries had variable sized feet. It was a little more like our meter, which is supposed to be one ten-millionth part of the arc from the pole to the equator. But it's more subtle and involves a deeper knowledge than that, for it is one ten-millionth part of the semipolar axis.

That implies a good deal of knowledge of the Earth that was afterwards forgotten and much of it not recovered until the last 300 years or so. It's an impressive thing. Many, many a scholar who can't stand this sort of thing will say coincidence, but he has to say it so often that his coincidence becomes highly improbable. It's upsetting. That wasn't built by primitives; and our theory is that way back there you had very crude Stone Age human beings. Yes, of course, we find these Stone Age people. But did you ever think of how much more chance there was for a record of a Stone Age people to be kept than of a cultured people using metals. Stone persists very well, metals corrode and disappear—and particularly the organic substances. No, it's a kind of a revolution. It's a shocking thing. It upsets your theory, your comfortable theory that man was always stupid before we came along. You know it's very flattering to think we're the top of the pile. And we can look patronizingly down the ages at all who preceded us; but if ancients built that with all that's in it, that comfortable feeling disappears, and the scientists don't like that.

Now, the point was if you wish to communicate that information you do it by measurement, not by a script of any sort. Mathematics is a universal language as a matter of fact; *pi*, for instance, is everywhere. And if you wanted to communicate to a cultured people, supposing there is such, from a distant planet—it would have to be outside of the solar system—what better way would there be than some way of indicating the number *pi*. There'd be many ways of indicating it, and they'd almost certainly know it. And that would be indisputable evidence of intelligence. You'd be setting up a line of communication through a mathematical medium, a universal language, and that's what they've done here.

Now, the tradition concerning the use of the pyramid is that it never was a tomb. Piazzzi Smyth makes that point very clearly. Although there is a sarcophagus in the King's Chamber, it's rich with information that you get out of its measurements. All the other pyramids seem to have been imitations for the purpose of tombs, but this one, no. He says that no pyramid elsewhere in Egypt, or anywhere else in the world, has that angle for its side slope—that angle with the base for its side slope. It thus is unique, and so the tradition is that it was used as a place of initiation. I've heard stories—this would be kind of severe—a candidate would be put in the sarcophagus and the stone lid, which he couldn't possibly lift, was put upon it, and his job was to get out of it. If that was impossible physically, he had to get out in a subtle vehicle. He had to throw himself into a catatonic trance to do this, and in three days they opened it up and took him out. If he couldn't do that, they took out a corpse. That's the story that's come down, at any rate. I'm not vouching for it. I'm not categorical about it, but it's interesting. It makes sense.

Now, how much of mystery came from this and was communicated or was preserved by Egyptian priests in old days as an esoteric knowledge, and in turn was communicated to Moses, for we find *pi* recurring in the ancient Hebrew? There's one word in the Hebrew, which is '*Elohim*'. Now, every Hebrew letter is also a number. Take the Hebrew letters that spell *Elohim*, take their corresponding numbers and you get an anagram consisting of '31415', I think it is, it maybe includes the 9. They're not in that order and there's no decimal point in it; it's there as an anagram. But it's very, very suggestive. Very suggestive indeed.

What are the corresponding words in other languages meaning the same thing as *Elohim*? ‘*Kumara*’, among the Hindus. ‘*Dhyan Chohan*’, among the Buddhists. And how are these defined? As ex-humans who have gone on beyond the human evolution. If you go a little further, we step over to *The Mahatma Letters* and there’s evidence that the same intelligences that wrote *The Mahatma Letters* also played a dominant part in the writing of *The Secret Doctrine*, and that HPB herself was the writer, as she says, rather than the author—but a little too modest there. She did write part, but she functioned as amanuensis for the major part. Now, there’s a certain letter in *The Mahatma Letters* where there’s a quotation of an ancient Buddhist fragment. And there are references to the *Tathagata* on this fragment, and in parentheses after each reference to the *Tathagata* is written the word *Dhyan Chohan*.³ Is a light beginning to break? Who was the *Tathagata*? The one, so far as we are concerned? No less than Gautama Buddha, the one and only individual who was called a sixth-rounder. It being made clear that the greatest height to which a human connected with this evolution could rise would be to complete the fourth round and qualify as ready for the next grade and thus be classified as a fifth-rounder. But here is a sixth-rounder. Isn’t the key unlocking the lock? Identification of *Tathagata* with *Dhyan Chohan* would imply that Buddha’s identity is that of a *Dhyan Chohan*, and not of a mere human, who descended for the protection and liberation of this humanity.

Now, since the number *pi* represents the border, as it were, between the square and the circle, between this consciousness and that consciousness beyond, may it not suggest that these who are the *Elohim*, the *Kumara*, the *Dhyan Chohans*, the *Tathagatas*—ex-men being so exalted that if one were met he’d be far vaster than any possible conception of God that we have that’s possible to us a mere humans—that they dwell on the border between the Transcendent Beyond and the manifested below. Now, I’ll leave that thought with you.

Pi occurs elsewhere. With us it stands out as what we call a “transcendental” number, and transcendental numbers are very peculiar numbers. The definition is very technical, and except for those of you who have mathematical background, probably would be meaningless. Now, I’ll have to go into numbers to be able to say this. First of all, everyone knows the integers—this board is too low for me to write—and so on; everyone knows fractions, which would fall between in these gaps. If you had algebra, you know that we have other numbers, such as -1 , -2 , and so on indefinitely. Then we have those irrational numbers that I spoke of like the square root of two. They lie in here where they could find places, and bear in mind that since the points corresponding to numbers have no dimension at all, you can get an awful lot in a small space. Really, you can get an infinity of them in there, and not fill it either. Well, we haven’t got all the numbers yet; there’s another number which is called “imaginary.” It’s in the nature of the square root of -1 , and we commonly use the symbol of a small *i* to represent it. It’s not reducible to one of the numbers down here so we use the vertical line for indicating $1i$, $2i$, $3i$, $4i$, and fractional *is*, and irrational *is*, and so on. And then we have finally combinations; so, say we have a $2i$ over here—take this number right here which would be $3 + 2i$, we call those “complex numbers.” Now, you can perform any of the operations,

³ A. T. Barker, ed., *The Mahatma Letters* (Adyar: The Theosophical Publishing House, 1923), 97-113.

and inverse operations, and you'll get a number in that two-dimensional field of numbers. That is, you not only can add, but you can subtract any number from any number because of your negative numbers; you can take the root of any number, and you have an irrational—by accepting the irrationals, you can take the root of any number, including a negative number by taking the imaginaries; and by using the complex numbers, you can get any possible combination. Any operation in that field will give you another number in that field, and that's the first point of which that is true. It's a self-contained field.

Now, a transcendental number is a number that does not appear in this group—nowheres in that. These are called algebraic numbers. All of them can be solutions of an algebraic equation—now it's getting technical—that has integral coefficients. A transcendental number can never be a solution of such an equation. That's why it's called transcendental—purely a technical reason. But maybe the mathematician that used the word didn't realize fully what he was saying; mayhap they are transcendental in another sense.

Now, here's some mysterious things about them. Two of them, namely π and another called e —which I thought I'd take up but I won't be able to—are well known and extremely important, so much so that one man said a universe which did not have π and e could not exist. Well, it might be more conservative to say that a universe that did not have π and e , we could never understand or control. The numbers are just that important. I can't go into it though. I won't have the time to show you any of that.

Oh, yes, here's something about π . Now, this is mysterious. Suppose you take a board and you draw a number of parallel lines on it—and have them accurately drawn at precise distance between all of them, the same distance—then you take a number of needles, or toothpicks, or whatnot, that are exactly this length; toss them on that board 500, 1000 times; count those that cross a line; count those that do not touch a line; put your numbers in parallel columns, and ultimately note the ratio between those two numbers, and it approaches one-fourth π . Now, how can chance give us π ? π enters into all the formula, actuary formula, dealing with questions of chance or probability. What has π got to do with determining what proportion of the population will live to 70, say? It has, it enters into the formula. That π should enter into the formula that deal with chance suggests this very strongly, that there is an order in chance itself; that even when it seems to be chance, there is law. That's a spine tingling mystery. Only you've got to be something of a mathematician to know what it is, and then your spine will tingle; but if it's just marks on the board, it won't. That is one of the most mysterious things.

Now π —you may wonder—it appears in other forms, several other forms. It's the sum of certain infinite series or endless multiplications or divisions. One given to us by Leibniz, $\pi/4 = 1 - 1/3 + 1/5 - 1/7$, so on, alternating and going on to—without end—alternating, first a minus, then a plus, then a minus, then a plus—and your denominators are the series of odd numbers. And if you want to find the value of π , just add those up, you know, as far as you please; by the time you get out to the twentieth decimal place you'd be doing a lot of work on each addition. It's not a very good base of calculation because it does not converge rapidly, as we call it. There are other series that converge rapidly. And here again, it's not a relationship between the circumference and the diameter of a circle, but it's a value of an infinite series.

Now, you'd think, perhaps, that since we currently, and for a long time didn't know more than two numbers that were transcendental, that they were very scarce. They have since found several classes involving infinities of transcendentals, but there is evidence that the number of transcendentals exceeds all the other numbers put together; that, whereas all the other numbers can be counted—if you take long enough time—you can't possibly count all the transcendentals. I think we next Saturday will have to take up the transfinite, because the logic of the transfinite is most pertinent to the stating of certain things that belong to a very deep experience, and the only thing that can do it; and for that reason I think we should try to get some grasp of it. It's not easy.

There are those mathematicians who say that if you took this screen of numbers I had on the board before, it's actually not solid, but full of holes, and the transcendental numbers fill up those holes. The number of the algebraic numbers—all those that I showed you—are countable, and that means that there are a enough integers—now here's where you really come into mystery—there are enough integers to count not only all the integers, but all the fractions at the same time, all the irrational numbers, all the imaginary numbers, and complex numbers. This is where mathematical logic lands you. An infinite manifold is such that—now this is modern mathematics—you can subtract from it an infinite number of infinite manifolds without reducing it at all. Now, with that I think we're ready to stop.

Let us rise.

Let there be peace within the universe.

Let the power of the warriors of light be made manifest.

Let wisdom guide us and love protect us throughout our days.

Peace be with you.

And with you, peace.

Tonight I'm going to shake hands with everybody. We'll be back on next Saturday for two nights.