

Master's Love Is Unconditional

London, England — June 9, 2013

Friends, welcome to this third day of my three-day program here. I have enjoyed my stay in London, and I have had a very good time with you, all of you. The interviews that I have had, the few meetings I have had with individuals, have given me great joy that you are all making progress on your spiritual path. Many of you have reported significant progress, which makes me very happy. That's why I say that the spiritual path as taught by the Great Master, which I strictly follow, is a practical one. It is experiential. It is not a blind faith that you believe in something and then leave it at that. It is something that you practice. By practice, you get the results of it. Your attitude changes.

Attitude is the most difficult thing to change. We have karma, which means our destiny is made up of three parts. The destiny we are born with, which we call *pralabdh* or fate, that we are born is decided where we will be born, where we will die, when we will be born, when we will die. These two are fixed, and everything in between is our life. In between birth and death, we have many events, and those events are called *pralabdh*, that means our destiny with which we are born, who we will meet, where we will work, who will have accidents—we will have illnesses, we will have various things out of our control. Those are all part of our destiny, and they are part of our *pralabdh*.

Then there is *kriyaman*, which means new actions. We will make new decisions. We'll have choices in which to make decisions. We will have an experience of free will, and in that, when we make decisions, we create new karma. Then that is piled up for any future destinies to be made out of that accumulated karma.

Then there is the third one, is what cannot be accommodated in one lifetime goes into a reserve. The reserve is called *sinchit*. Now all these are connected with events in life, but they do not constitute what is called *sanskar*, or attitude, in life. *Sanskar* develops as an attitude, and *sanskar* is not based on one or two events or a number of events. It's based on the accumulated karma of the *sinchit*. That means all reserve karma affects your attitude, how you do things, what your approach to life is. Attitude is very difficult to change. Events can be changed more easily than attitude, but with the help of the spiritual path, I have seen attitudes of people changed. Their life has undergone a change because of change of attitude towards things. The more enlightened you are, the more the chances of your

attitude undergoing a change. So, this is a very practical path, and you see results around you. You feel encouraged that many people are benefitting from this.

I hope you will all benefit from this. Since you have come here, and I am sharing this, you have become my friends, and I want all my friends to succeed on the spiritual path. I want you to keep your priorities in life in such a way that you put a high priority on the spiritual path. Don't think that spiritual path is something to be thought of after retirement. "Oh, one day we will get old and we will do it. We have a lot of things to do in life. We have so much business to take care of. We have to take care of our families. We have to take care of our children. We have to take care of our job. We have to pay bills. Those are very important things for us. Meditation can wait." That attitude does not help us at all. On the other hand, the bills pile up more, the stresses of having to pay bills builds up, and a stressful life is not the best alternative. On the other hand, if you say, "My highest priority is the spiritual path. I put that number one. Everything else follows." Then you find everything else smooths out and becomes stress-free. So, it is a very useful thing to change the priorities in life and put it at a high priority so that this overrides other things. If we have to do a number of things, we say, "This overrides. If I have to do my meditation, I am not going to give it up just because I feel I am getting late somewhere—I am going to do my meditation. If I can't do it in the morning, I will do it in the evening. If I can't catch up now, I will do it another time, but it is my high priority in life." So, setting up the priorities in life makes a big difference.

Now I have been telling you for the last two days that unless you seat yourself inside at the third eye center, you do not make much progress in meditation. It's a practical tip I am giving you. When you just meditate by closing your eyes and looking into the darkness, you keep on looking in the darkness. Just by getting tired you might see some flashes of light, but you can get those flashes of light if somebody knocks you on the head! That is not a great spiritual achievement. To say I was able to see some light and see stars—people see stars, boxers see stars often. So, it is not... The real thing is to feel awakened, to feel a gradual increase in your awareness, a clarity that you can see things far more clearly than you ever saw before. You are able to see ahead better than before. These things come automatically if you meditate the proper way. The proper way is to seat yourself behind the eyes as a starting point. That is where the tenth door opens. If you begin your meditation there, it's a head start and helps you a lot. So that is why I mention the importance of this in the last two days.

I want to give you information about something that's very important in life and which comes only when the time is right, and that's called initiation or getting initiated by a Perfect Living Master. What does it mean? What is the meaning of getting initiated by a Perfect living master? It does not mean being told what words to use to repeat. It does not mean teaching a method of meditation. Anybody can do that! Books are full of instructions. Initiation by a Perfect Living Master means an establishment of a permanent relationship with that master behind your eyes forever. It is a relationship that is created. Initiation takes place when the master says, "Okay, I accept you as a disciple, I accept you as an initiate," and places himself in his astral radiant form within you so that you can access him at any time, not only in this life—forever—till eternity, till you reach home, till you reach Sach Khand, your true home. That's initiation.

Initiation is something different from teaching what words to repeat. A master can initiate you and ask somebody else to tell you what the words to repeat are. He may tell you different kind of words to repeat. It is not the words that is the initiation. Initiation is the connection that the master establishes inside you and becomes your permanent friend, an unconditional friend forever, a friend you can rely upon forever, a friend who is accessible to you 24/7. Through meditation you can access that friend any time you want. That's initiation.

I remember a man, poor man, very poor man, who could not afford even the bus ride to the dera of the Great Master, living in a village, got suddenly a feeling that he must go and meet the master because he was hearing about Great Master from other satsangis in that area. He suddenly felt such a strong impulse. He said, "I have to go and see him. Something is telling me I have to go and see him." He traveled on foot almost for a month, walking all the way, to see the Great Master. The day he arrived, many of us were outside the house of Great Master, and he was coming out just from his door. Great Master was standing outside the door when this man, ragged, full of dust, came carrying a little bag, not a bag actually, just tied up something in a cloth carried on his back, a little piece of cloth. He came, and when he saw the Great Master, he threw that bag down and ran to him. He later on told me that he felt that he was pulled by the master, but anyway he ran, jumped, fell on his feet and said, "Master, initiate me." In Punjabi he said, "Give me Naam." Great Master looks at him and he says, "What, once again?" This was the first time he was seeing him, and he said, "What, once again?" Then everybody was surprised, including that man, so Great Master explained. He said, "You were initiated a month ago. When you felt the great impulse to come to me, that was when you were initiated. Oh, about the simran and all that, I will

teach you tomorrow morning.” So, therefore, he got the instructions on how to meditate only a month later after he was initiated.

So, initiation, do not take as merely telling us what words to repeat as a mantra or a simran or to tell how to hear the sound. These are just instructions for following up on meditation. Initiation is much more than meditation. You can be meditating all your life and not be initiated. People do meditation. They read in the books and they can do meditation. They can watch people on YouTube and do meditation. People do that. Initiation is something different. It establishes a permanent relationship between the initiate and the master. Therefore, it is of very big importance.

I have tried to see what events in life would rank highest as an event of great importance. My understanding has been, living all through life and seeing so many friends, that the greatest event that happens which alters our life is initiation by a Perfect Living Master. There is nothing like it. And that comes when you are ready. What is this business of being ready? Readiness comes when your seeking has reached a point of intensity, when you feel this is so important for you. Sometimes in this age, which we call kali yuga, iron age, in this age sometimes masters, out of compassion, have initiated people slightly before they were ready, and then those people had to become ready afterwards and take full benefit of initiation. But mostly when a disciple was ready, the master will initiate.

There is a story about one of the Indian masters who...he was a poor man—masters don't try to pretend to be rich when they are not—he lived his own life, his own destiny which he had taken up in the human body. And the Shah of Balkh Bukhara of the Middle East, one of the kings of that area, became his disciple. He came from there to India to get initiated. So, when he asked for initiation, the master said, “When you will be ready, I will initiate you. Meanwhile do some seva, do some work for the people,” so he began to work. He forgot all his royalty. He began to work like an ordinary servant in the house, cleaned places, wiped the chairs and made people comfortable when they came. For one year he was doing this seva. The master's wife said, “He is such a big man. He has come. He is doing this seva for one year. Don't you think he should be initiated? What are you waiting for?” He said, “No, he is not yet ready.” She said, “What makes him ready? He is doing so much seva.” He said, “Tomorrow when he is coming out of the house, you stand on the balcony and throw a heap of garbage on him, and let's see how he reacts.” So, next day when this king was getting out of the house, the woman threw a lot of garbage on his head. He was so angry! He said, “If I was in Balkh Bukhara I would teach you a lesson!”

She came back and reported to the master. He said, "See, he is not ready yet. Wait another year." So, he was doing service for another year, seva for people, seva of the master for another year, and then the wife said, "I think he is ready now. He is very humble. I find that he is so humble to everybody." He said, "Try it again," so she went and threw the garbage on his head again. This time he said, "Well, I know. I will teach you a lesson anyway." He forgot about the Balkh Bukhara. One more year passed, and then the master said, "He is ready." She said, "How do you know?" (You know, the wives are always skeptical. We have to accept... I have seen the wives of many masters, and I know they have many issues and questions about the masters, so it is a system that has been set up because the wives try to control the husbands. You know that. In my own house, in my own house we have a placard there which says, "Behind every successful man there stands a woman telling him that he is wrong." So, I have to read it every day.) Anyway, in the third year of his seva, when the master said he is ready and said, "Now try," she threw the garbage on the king, and he said, "Thank you very much, Lord, for what you have given me." And then he was initiated.

Sometimes initiation was at some time very difficult to get. It is not easy. If initiation is obtained too easily, it doesn't have the same effect on us. Whatever is cheap is not worthwhile, so there is always a price tag on these things. The price tag is very often our patience, our ability to wait, our ability to follow simple instructions. Now I know that it is not the food that we eat that is going to determine if we can go home or not. Yet when we say be a vegetarian to come on the path, it is a very small condition to show, "Do you have the will to do this simple thing?" If you don't even have the will to do that simple thing, do you think you are ready for initiation? It is not that the food is going to make a difference. In fact, people take it to limits.

I went to a Zen Buddhist society in Japan, and they said the only way to get enlightenment is to eat their rice, that the rice grain has all the spirituality in it. You eat that rice grain, you get enlightened. I ate plenty of the rice—I got nothing! It was good rice though. Made good pilau.

So, initiation is something...once you get initiated by a Perfect Living Master, that initiation lasts forever, never goes away. You can die. The master can die in the physical body, can die in all the bodies and still the initiation does not go away. The initiation does not go away till you reach Sach Khand and merge along with the master, along with Sat Purush. It doesn't end. It is a very big event, so that is why...remember initiation is not very easy.

There is a question. Supposing the master who initiates you is not a Perfect Living Master. He is a master who has done only some work, but he thinks he is perfect because from his experience he has had no more experience than the astral stage, which looks like Sach Khand compared to this world. He initiates somebody—then what happens? A master who initiates you can only take you as far as he has gone. He can take you as far as he has gone but no more. Then what happens if the master is not a Perfect Living Master and has not gone beyond the mind but is taking you one or two stages up and you got initiated? What will happen? After some time you will feel yourself stuck at that point where the master has gone and taken you. Then you will feel, “I am still seeking for something more. There is still seeking going on.” The answer is: keep on seeking and a Perfect Living Master will come into your life by coincidence and initiate you. The secret of getting initiated is not to look around for masters but to seek within yourself.

A Perfect Living Master, unlike other masters, knows when you are seeking, knows where you are, where you are seeking, and he comes to you, appears to you. He does not say, “Okay, come and find me.” He is not playing hide and seek. He is just coming to you by coincidence, and it may be very hard to know if he is a master or not, because he is more ordinary than ordinary people. But the love that he extends, which is unconditional, pulls you, and eventually it is the love that pulls you more than anything else. The teachings are given for the mind to be satisfied, to satisfy the mind and so that the mind doesn’t come in the way. On our spiritual path, on the spiritual path the main obstacle is our own mind. It is the doubt of the mind. It’s the fear of the mind. It is the questioning of the mind whether it is real or not. It is the skepticism of the mind that keeps us back. Therefore, to satisfy the mind and say yes, the mind should say, “Yes, this makes sense, yes, it is worth trying,” just to put the mind at ease.

We give teachings. The masters give teachings so that the mind can be quiet and we can move on, because the spiritual path is taking us beyond the mind, and we will leave the mind behind. So, the mind is only satisfied up to a point. Of course, if you meditate following the initiation and follow the instructions and meditate properly, then goodies will come inside. Some good events will happen. Pleasurable things happen inside. We start enjoying what is going inside. The mind starts enjoying, and then the mind likes to meditate. Instead of an obstacle, it becomes a help and an ally in your meditation. Until that point the mind wants rational, logical answers. Of course, the mind’s logic is not always logical. It creates its own logic to satisfy itself. What it considers illogical today, tomorrow it says it makes sense to me. So, the mind is not so certain about its own logic, but it has to be satisfied to a point where it does not obstruct you from proceeding within even after

initiation. So that is why this is a course of appealing to your mind, teaching your mind what to do. Mind loves classification. The mind loves numbers. If you told the mind there is a deep sense of self in you, it doesn't make sense. No, there are five stages. The mind understands one above the other. You go physical, astral, causal. Oh, look up. The mind says, "Yes, I can see it." Actually, there are no such stages. The truth is there is no such thing. We have made it up for the mind. The truth is that the stages are within yourself, deeper and deeper inside you. It is not placed one above the other. It is not a spatial thing at all, but the mind doesn't understand that. The depth of consciousness that you can go into by meditation will not be understood by the mind, but that you are climbing up a ladder one stage to another it can understand. Do these five things, do these 10 things. The mind loves these number games so much.

I must tell you I once played a trick on this when I was in college. It is nothing connected to the spiritual path. I am just talking about the mind. I joined a college and was studying for an M.A. degree. There was a position open called President of the Student's Union. That was a student's body, but there were thousands of students and it was a powerful body which affected administration, affected the principal of the college, and so on. So, I stood for election for the president. Nobody knew me really. Other people were supported by political parties, supported by known kids, so I played a trick, and that was that when others had spoken about their qualifications, how highly they were educated, how much social work they had done. My turn came last. I said, "You don't select people on this basis. I have a 10-point program," and I began to think of 10 points. I was elected! I just appealed to their minds. So, the mind is so fond of this kind of classification, therefore the teachings are presented to the mind in that acceptable form, and the mind says, "Yes, this makes sense to me," and doesn't come in the way.

So, the initiation is something that draws you through the power of unconditional love. The master's love is unconditional. There is no judgment involved in it. It is very rare to come across a person...there are some people with unconditional love, but it is very rare. A Perfect Living Master will always show you that power of the unconditional love which draws you. You do things according to the mind's response, and eventually the mind is left behind, and the response is only love and devotion.

Love originates from the soul, and thoughts and ideas and concepts originate from the mind. Therefore, once you overcome these thoughts and concepts and ideas and numbers and so on, the only thing that pulls you beyond the mind is love and devotion. So that's why, when the master initiates you, Perfect Living Master initiates you, he places himself inside

you and is accessible to you so that you can meditate and reach him. Why does he do that? It is a sort of a little deal to sustain the sustainability of this created universe, that the created universe, if the master openly came up here, everybody will go home. This universe is not supposed to end like that. It is a design by which the universe is standing here, so the master does withdraw up to a point which he calls the railroad station, the railway station to our true home, where we catch the train. We have to go up to the railway station on our own. Thereafter we don't travel anywhere alone. The railway station is the tenth door behind the eyes where the master sits and waits for us. So, when we meditate we reach that point and we see the master's image. It is the same image that we have seen in life, real life. It is the same form that we see in real life except that the form cannot be made up by the mind. It cannot be just imagined by the mind. If the mind tries to imagine the form of a Perfect Living Master, it does not show the eyes and the forehead of the master clearly at all. If you repeat the simran given by a master, the words given by a master at initiation, if you repeat those words, the whole face seems to disappear. You cannot see the eyes, cannot see the forehead. These two parts disappear immediately if the mind has made up the picture. If the image is sustained with the repetition of the words, it is the master there. You can converse. You can have a conversation. You can talk. You get answers. It will be the same, like you have a relationship in the physical body that you have the relationship inside. Thereby, you develop a friend who is available to you at all times and is always with you wherever you are.

One of the great advantages of that is you will never feel lonely after that. Loneliness is banished from your life forever after that. You always have the master with you and accompany him, go everywhere. He is always there. Any help you need, you can talk right inside. You don't have to run outside anywhere. So, Great Master used to say, and he told me particularly, that the best thing a disciple can do while the master is still alive in his physical body, is to manifest the radiant form, the inner form of the master, just by going to the tenth door and to the railway station, from there we will travel together. Master is waiting with tickets in his hands to Sach Khand, and we have to just go there and get the train. After that the entire journey is with the master.

Of course, if you practice different kinds of meditation, you can open up some inner visions and open up some glimpses of higher stages. The glimpses are a great method of creating faith. Very often in meditation you get a glimpse of a higher stage. You can get a glimpse of the astral stage, glimpse of the causal stage, even glimpse of higher pure spirit. You can get a glimpse of totality. Everything is just one total. A little glimpse and then we are back here, but that glimpse holds us that there is something more. It is enough to give a foundation of

faith, real faith, that there is something and worth working for. If we get nothing at all in meditation, we give up. Ultimately nobody is interested in keeping on doing something that is giving no results at all. So those glimpses are good from time to time to get those glimpses.

Also remember that when we say that you can go to Sach Khand while you are here, it does not mean that you are going to die and leave and I'm there. It means that the possibility of having an experience of what it would be like ultimately to be in Sach Khand you can experience right while you are in the body. Those centers exist in us by which we can reach those points and have those experiences. It is a very good system by which you can have the experience of everything while you are still exactly here in a physical body which remains intact and works normally. So, that is why the glimpses that we get are very important.

I am sharing these things with you from a practical point of view that all these things will help you on your way. Those who want to get initiated, they have to have a seeking in their heart. If they are not seeking, don't try for initiation; you are not ready. If you are not seeking something more, why are you trying to get it? It doesn't work. But if you are seeking and you are fed up with the current situation... But if you are happy with your current situation, enjoy it. Once you are tired of it, then you come back. If you are seeking and you are fed up with what has been your experience and you have a feeling "This is not my place. This is not my land. This is not where I belong. I belong somewhere else..." when these feelings come, you are ready for initiation.

Then, of course, the masters have laid down very simple instructions which help. If you follow those instructions, they help in meditation. One of them is become a vegetarian. What is the importance of being a vegetarian? It is that in this world life subsists on life. Nobody lives on rocks and stones. Even if we eat vegetables, it has life in it. So, nobody survives. All living things in this world are living on other living things. The big fish eat the small fish. The small fish eat algae and living plants and so on, and we eat everything. Human beings eat everything. So, we all are living on living things. Now when you kill something in order to eat, whether it is a plant or it is an animal or it is a human being (You know, there are some people who, what is it called—cannibalism?) I remember the story of an island where there were cannibals living, and a mother was walking with a child. Cannibal mother, cannibal child. And a big airplane flew overhead, and the child shook like this. It had never seen such a big bird. The mother said, "Don't worry. That is a big bird. It is very hard on the outside but inside is delicious." That is just a story.

I am saying that when you extinguish life of any kind, it affects your consciousness and your subconscious mind. How does it affect? It affects the power to concentrate your attention. Supposing you are reading a book and your normal speed of reading an ordinary fiction is, say, a page a minute, and you go and murder somebody and come and read the same book. You can't even cover one page. The power of concentration is lost. You go and kill an animal and read the book, it takes longer than normally because your power to concentrate your attention on the book has been impaired. Even if you pluck an apple, it will affect you, but very marginally, very little. Because the meditational techniques depend upon concentrating your attention. Therefore, to kill life at the lowest level is helpful in maintaining your concentration of attention. That is the real basis for saying be vegetarian. Simple vegetarian food will do the least impairment of your power to concentrate your attention. If you eat animals and so on, it does affect the power to concentrate your attention and, therefore is not advised. Apart from that, it is a simple thing. If a master says, "Can you do this?" and we say, "No," he would say, "How are you ready then if you can't do a simple thing like this?"

So far as drugs and alcohol are concerned, masters say don't indulge in them because they scatter your attention the same way. Both these things scatter attention, and concentration becomes very difficult. You may have other experiences with alcohol and drugs, but the power to concentrate your attention at the third eye center is impaired. Therefore, they recommend that don't take these.

These are minor requirements compared to the major requirement that you are a real true seeker and you are going to commit yourself to follow the path by giving enough time to meditation. Ultimately, the practice of discovering yourself is in meditation, to go within, so to go within you need the ability to concentrate your attention, the desire to do it, and the priority in life to do it. If you have these, you are a fit candidate for initiation and fit candidate for going home on the spiritual path. You can all self-evaluate where you stand in these matters. When you feel that you are ready, when you feel inside you are ready, a master will appear in your life, and appear by coincidence, appear by strange coincidences. The masters know how to appear. If they don't know where the disciple is and where they have to appear, they are no masters, certainly not Perfect Living Masters. Perfect Living Masters know us more than we know ourselves. They know where we stand, what situation we are in, and then they pick us up from that situation. They will come, and their main method will be friendship and unconditional love. The rest of it is all made up to develop the friendship and develop that love through appeasement of the mind. Therefore, they become teachers. There are thousands of teachers but very few Perfect Living Masters.

Perfect Living Masters have always been a very small number to seekers. If the seekers increase, they also increase. They come in response to the seeking of those who are fed up and want to go back home, those who got a promise from the creator when they came: "If we get trapped and want to come back, will you help us?" and they got a promise: "Yes. If you seek us at that time, say, 'I am fed up, I want to come back home,'" the creator promised that he will come to you here and take you back home. So, it is a great big game going on, it's a wonderful game, and the more you meditate and go within, all the things I say here become your experience and you are able to validate and verify all these things yourself. Accept only that which you experience and nothing more.

I am very happy that I have shared all these things with you, because sometimes these very little things are stumbling blocks in our spiritual progress. So that is why I thought it will be helpful for me to share these things. What I am doing, I am doing it not for you. You might think I am doing it for you. I am doing it for this man [Great Master]. He has given me a seva, service to do. He gave me a different kinds of service, and I take all the service of the master equally important. As a small child I used to see people fanning him. There were no electric fans there, so they used a big fan. I was as small as the size of the fan, but I still fanned him. If I got a chance, I would take the fan and do like this. That is seva. Other seva I am doing today for me is the same—it is seva to the same master. People say, "Are you a master?" I answer, "Do I look like one? Do I look like one, behave like one? I am a co-traveler with you. I am a servant of this master." So, whatever I am doing is service to this master. Whatever people experience is the power of this Great Master. The Great Master is at work, and I am a great witness to the great work he is doing. For people he has died. In 1948 he died in his physical body, but for those who he initiated personally while in his physical body, he is still alive, as alive as he was before he died, as available, more available than he was when he was alive. So therefore, a Perfect Living Master, once he initiates you while he is physically alive, never dies for you. You will see him all the time, even if he physically goes away. That is a very great consolation to us, that it is not the physical being that is there. It is the real self of the master that is planted into us and to which we have access and we can take advantage of it.

I had planned to do some interviews this morning because the list was long, and some I will do later also, but at this time I would like to do something for people who are leaving, or for everybody, to give some parshad if it is ready. Is some parshad ready?

What is parshad? I would like to mention that briefly. Parshad is some item of food, or anything else, normally food, which has got the blessings of the master. So, I invoke the

blessings of Great Master on the little food, rice, puffed rice, something like that, which Great Master used to give normally. I am trying to copy that as much as possible and trying to be a little bit of a copycat. Those invoke the blessings. The parshad when blessed does not change its molecular structure. It remains the same food. What happens is that the master's image and presence is felt when you eat it. It is an association. We create an association of the master with the parshad. Therefore, although it is a food item, it should not be eaten as food, which means don't finish it in one go. Take a little at a time and make it last. If you find it is almost coming to an end, find something similar to that and add to it, shuffle it up so you don't know where the real parshad has gone and where the mixed-up parshad has come up. All of it will have the same quality of reminding you of the master. So, you can extend the volume of the parshad. We used to do it in India. We used to do it. Great Master said, "If you run short of it, put some more."

Of course, some of us are very choosy and trying to impress other people. "I have the original one. You have the made-up one." The question was that it was not the quality of the food; it was a question of when you take it, do you remember the master? If you can think of the master when you take parshad, it is a parshad. Otherwise it is ordinary puffed rice. The parshad that they have prepared for this event here, I am going to invoke the Great Master's blessings on that. I would love to come over and give to each one of you personally, whoever wants it. How many of you would like to take parshad? Oh, almost everybody. Then at my age, you don't mind if I keep sitting here and you take the trouble to come. I would love to take my own chance to come to you, but seeing the number and logistics of the situation, maybe you can come one by one. I'll be very happy to give you the blessed parshad. Okay?

We will have interviews later on also, so those who have not yet met, I will try to accommodate all of those who have asked for interviews, and that is why we changed the order of things. I came a little early, so I could meet many people earlier, and I will try and stay on, but we have to vacate this place by 5:30, 5:15 or so. Actually, the time is 5:00; 15 minutes is grace time. We'll stretch it to 5:15, I guess.

Okay, can you bring the parshad please? Can you orderly in a single line come up to me to take it?

<https://www.youtube.com/watch?v=5C0c5c5VLQA&feature=youtu.be>

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