

Gururaj. Aren't you going to give me that thing here? Is it okay? Will it record well? Because these go round the world, you know, these recordings. I can't meditate with my spectacles on, my ears wiggle. What shall we speak about this morning?

Questioner. Guruji, what is in man, is it the pure consciousness or the Manifestor?

Gururaj. Pure consciousness is the Manifestor and when that pure consciousness assumes different forms, when it becomes, through the interaction of its own very nature which is composed of all forms, when those forms interact, they become grosser and grosser and grosser, right to the level of the mineral kingdom. Good. When it reaches a grosser level, we regard that to be manifestation of the Manifestor. So, the goal of man is to reach back home, meaning going away from the grosser levels to which we have come, back to the purity of the pure consciousness. Now, what reality is there in pure consciousness? Pure consciousness, though being the absolute reality, could never be comprehended by the mind because the mind, having become gross, away from its primal subtleness, it battles on. And therefore because of its very grossness, it cannot recognise the pure consciousness. So you could say that if everything existent is pure consciousness, in the same token you could say that pure consciousness has varying degrees, from the subtlest to the grossest. Now when we talk of the purity of man's mind, we are referring to pure consciousness. And what is consciousness really? Consciousness is the totalness of awareness. If you are totally aware of the entire universe around you then you can say you are swimming in pure consciousness. And pure consciousness can not be qualified and neither quantified. It has no qualities, but its manifestation has qualities. The manifestations as we see around us, in all things existent around us, has various names and forms. And yet names and forms are the creations and projections of our limited minds.

So, the greater the limitation of the mind created by ourselves, deviating from pure consciousness, we naturally would see differentiation. People look at the flowers, for example, but they fail to see the invisible sap that gives life to the flower, for the flower could never exist without that invisible energising sap. A human being can never exist without that pure consciousness or in other words, life force. You can only observe the lights burning in this room, but you cannot see the electricity in its true form, for many scientists have tried to define electricity and they have not. And then the same very electricity attracts to itself a magnetic force and we have the law of magnetism. Then that very electricity is the foundation stone of the law of gravity. So, as far as the field of electricity is concerned, all these various factors are combined in the electricity itself, so in such manner, in like manner, pure consciousness combines in itself all its grosser

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counterparts which we know as manifestation. So this brings us to the conclusion that manifestation is none other than the Manifestor.

So, pure consciousness is the Manifestor and once the pure consciousness assumes its grosser forms, it is still the manifestation of the Manifestor and manifestation could never exist without the Manifestor. Such as heat could never exist without fire, fragrance could never exist without the flower. Now how are you going to differentiate the fragrance from the flower? There is no differentiation at all. Every time you breathe fragrance and if you analyse it scientifically, you will find that you are breathing particles of the flower, so you are imbibing, consuming the flower itself.

So every action performed by man is an action performed through pure consciousness in its grosser forms. Now, this realisation will bring us to the fact that we are not the doer. The Divinity is the doer, for Divinity is pure consciousness. What do we mean by pure? Purity is a factor which is uncompounded, it exists in its own essence. So when we reach the essence of ourselves, we start realising that it is only the essence that matters. For example, there is a murderer or a thief or a rapist or any of the acts which we regard to be immoral in our society, as it should be because without these man-made laws, the man-made world, can never function in a man-made way. But now, if we look deep within the murderer or the thief, the very essence that makes him do the things he does, is the very same essence that makes the thing a Sage does for the benefit of humanity. It is the same essence. The one is going through rough waters and compounded in itself by factors not commensurate or compatible with society. While the other, the Sage who does good, is also using the same essence, the same energy, and is using it for all for the good of humanity.

But now, who is going to judge the spiritual quality of the murderer and who is going to judge the apparent good qualities of the good doer? For we have many good doers in the world, doing good to satisfy their own personal egos. So their doing good does not stem from deep within themselves. It does not. It is something, they escape from their problems in doing good, but how much heart is in there. Mr. X donates fifty thousand pounds to some charitable work - does it come from his mind, his ego self? Does it? Then it is of no value because he is just going for aggrandisement for his own personal prestige that 'Oh, the world will say I, Mr. X am such a great man'. That is selfish. While the murderer, he might murder with a totally pure heart, the trouble there, has been just a sick mind. And the action he might have performed in his sickness might be even of greater value to his evolution than the do-gooder who is just doing it to inflate his ego. The inflation of the ego is something that takes you away from your essence, takes you away from Divinity, while the man in sincerity, whatever act he performs, could be evolutionary to him. It could be a path, a way in his own personal progress which he has to overcome.

So therefore we do not condemn anyone. Do you see? Therefore the Bible says, 'Judge Ye not that Ye be not Judged'. For who am I the judge of another person? I cannot. I can only judge with my own little mind and what my mind thinks is right, only by that would I judge and everybody does not measure with the same ruler. Some people's rulers are eight inches and some people's rulers have ten inches and some twelve inches to the foot. So we use our own particular measure tape. It is wrong. Pure consciousness does not measure because pure consciousness is above the various machinations of the little mind which is nothing else but the thought body, the mental body, which in its wholeness and in its limited wholeness, becomes the ego. This man said, you know: 'My boss is going to come into a great fortune but a real estate developer has come along and said 'Look, I give you three million pounds to get rid of your ego and build a shopping centre'. Do you see? How important it is that in order to find pure consciousness we have to die, to find real life. And death is not necessarily of the body, you can find pure consciousness while still existing in this body. But the death must be of the ego. And how does the ego die? The ego dies in so many different ways. The ego can die in self-surrender, not I but thou. Thy will be done. There is no little 'i' at all, that little 'i' is just made up by me, made up by me for my own selfish ends. You know, in Sanskrit the word 'Ish' means Divinity, God. It's a derivative of 'Ishvara'. 'Ish'. So even in selfish, find the 'ish', then the small self disappears and the big self of the 'ish' manifests itself in our daily waking life. Fool-ish, put the 'ish' in the fool and the fool will become a God. Do you see how beautiful it is?

For life is made of beauty. Everything is pure consciousness. And just because, for the evolution of this universe, because of the condensation of that primal pure energy into grosser and grosser forms, in its various manifestations like the mineral kingdom, plant kingdom, animal kingdom, the human kingdom, it has to be. That is the law of the universe. For pure consciousness, its movement is so fine that on its own, the universe cannot run. It has to take the various forms. Therefore there are religions in the world that worship God in so many forms. You have the God of Air, and the Sun God, and the God of the Moon, God of Rain and all this. And these are not separate gods, they are all the various aspects of the manifested, emanent God. Do you see? So once we start realising this principle, that everything is Divine, we are brought closer and closer to pure consciousness. For the gradations are only made by us. We, with our minds all muddled up, patterned so much by all our karmas and samskaras, and all the actions we have done and are doing, they are the ones. We are not looking at causes of things. And the basic principles of philosophy, for example, is to find the cause of things, the primal cause, the essence of things. And it's only through diving deep within ourselves where we can find that essence. But we swim on the surface of the sea and are tossed around like a rudderless boat on the waves. That boat must sink to the depths where the quietude is, and there lies pure consciousness, unblemished.

The only thing that a Sage has or a Mystic has, that others, the worldly man, does not have is his realisation of the essence of things. In other words, he is always dwelling in pure consciousness. Every act he performs is inspired by pure consciousness. And once one gets so much into it, nothing else works for him but pure consciousness. Every action he does is a right action, every action is a right action. Apparently the worldly man might not recognise it, they might not see what he is doing. I had the occasion once of slapping a woman, she was in a hysterical state and a passer by said 'Oh, Gururaj, what has he done there, slapping a woman. That's cruel and how can you lift your hand to the stronger, I mean the weaker sex?' But what I was really doing there was bringing her to her senses. She was in such a hysterical state that any word that I spoke to her about would not make any sense to her until I had to shock her and shock that hysteria out of her. And here, Audrey is a Psychologist, she will tell you, we have to deal with so many people in so many different ways, but to the observer, it might seem so foolish. Yet the man there, me, slapped this woman. It hurt me more. Do you see? So, the man of pure consciousness will always unconsciously do the right thing. Sometimes I do certain crazy things, absolutely crazy. They say 'Oh, he is mad'. They forgot about the method in the madness. Sometimes with a person I try by my own example - for which I do have to suffer - by my own example to draw out, to put that person through a whole range of his or her emotional problems and draw her or him out of it, make him rise. I would do things and act as a mirror to the person, to the chela, so that the chela, finding me as a mirror, sees himself and where his fault is, what his obstacle is towards pure consciousness. Do you see?

So, in that vast realm of pure consciousness, there are no obstacles, no oppositions. You are standing above it all, things will happen down there. The turbulence will be there and you are even mixed up in those waves and you are tossed around. And I have said this the other day somewhere, right, if you are there on the waves being tossed around, become a surfer and enjoy surfing on the waves. So everything can be enjoyed, everything can be used by ourselves to uplift ourselves, to develop a totally different attitude. And the greater awareness we develop, our attitudes will change and it will be mixed with a deep love that wells from that pure consciousness. And then, if you love all, how can, if you love a person, if you love all, how can that person be wrong? A wife might have a hundred faults, but if her husband loves her enough, he doesn't see the faults, he only sees the goodness. That's a common experience of everyone. But if you do not love your wife, the slightest little thing she does will become irritable to you and you will find fault in it. Do you see? It's the same person, same woman, same ways, same faults, same goodnesses, but it is my attitude that makes her, makes me see her differently. I could see her as a witch and I could see the same woman as a goddess that I could worship. Now who does it benefit? It benefits me for having developed the ability to see her as a goddess. And by me seeing her as a goddess, by me entertaining these good thoughts towards her, she will definitely move away from the witchiness and bitchiness into a goddess. Yes. Because every thought within me, would emanate and would affect her in some way or

the other. And you have all experienced this, you go into a sad home and the atmosphere is such, you feel sad and want to run away. You go into a very pleasant, loving home and you feel like sitting there for an hour. You don't like to move. You see how the atmosphere affects each and every one.

So, if I want to make this world a better world, I must make myself better because every thought I think, every action I do, has some reflection. It must have. It has that emanation. There is no flower that does not give off fragrance and there's no dung that doesn't give off its own particular kind of emanation. Do you see? So, shall I be the piece of dung or the source of fragrance? Shall I be mixed up in the turmoils or shall I rather dive deep down within and find that pure consciousness which is my real nature? And, if you don't go to your real nature, you become unnatural. Your real nature is good. Your real nature is Divine. There is no-one bad in this world, no-one. But because of the faults and frailties and badness within us, we only see the badness around us. And when we see that around us, it affects us more and makes us badder and badder and badder. Do you see? So we always have to start with ourselves. I have said this before, many reformers have come and gone, throughout history - we study great men - the world is still the same, it's not really reformed. But reformation, change, growth, comes from within oneself. It is never done on a collective basis but always on an individual basis. It is the individual himself, when he looks into the mirror, just don't look at the face, peer deep into the eyes. As Shakespeare said, 'The eyes are the windows of the soul'. Peer into your soul and see what is there. Am I, John Jones, when you look into that mirror? You say 'No. I am not John Jones. My mother and my father gave me that name John and because their surname was Jones, I am Jones. I am not John Jones or Joe Blow'. I am that pure consciousness, was, is and forever will be. I am deathless, for the spirit that I really am is never born and can never die. As they say in the Gita, 'No sword can slash you, no fire can burn you, no water can drown you'. Nothing can.

But we become limited because we drift away from the purity which is really us, from the pure consciousness which is us, and just look at the surface value of ourselves. And what is the surface value of ourselves and what motivates the surface value is nothing else but attachment, attachment, attachment. Nothing belongs to us, nothing, and yet every moment of the day our minds are just filled with our attachments. My mother, my father, my children, my home, my mansion, my beautiful motor cars, my, my, my, my, my wealth, my businesses, my. And yet you might step out of here and have a heart attack. Where is all that stuff which you say is 'mine'? If anything you say is 'mine' must have a permanent value but it is changing all the time. People's fortunes fluctuate all the time. Their love lives are in good health one day and in bad health the other. Why? Okay, so she does not love me any more. It was just an infatuation and she leaves me. Fine, let her leave me. She was never mine in the first place. How could I own her? How could I own her?

How could I own something that is so intangible? I'm chasing after rainbows. How can I hold it? How can I brook the running water with my hands? It will keep on flowing and running.

So, what is here today might be gone tomorrow. The only thing that is yours and that you really are, is that pure consciousness. That stays all the time and our spiritual practices are aimed to reach that pure consciousness which is really ourselves. So from the unreality of the idea of possession, we reach the reality of non-possession and that is pure consciousness. And when you reach that area of pure consciousness, that's the time everything belongs to you, because you become it all, the changeless and the unchanging. You know, in Eastern mythology, Vishnu is a God and Vishnu stands for Virtue, the God of Virtue. And his consort is called Lakshmi. Now Lakshmi means Fortune. Now Vishnu cannot stay without Lakshmi and Lakshmi cannot live without Vishnu. Virtue can never live without Fortune and Fortune can never live without Virtue. Do you see? You'd find people, fortunate people - now this does not mean wealth, money in the bank, not that kind of fortune - but to have the real fortune of oneself, then you definitely will have virtue. Do you see? They are a team, husband and wife, one side of the other, so fortune and virtue go together.

Now I am not talking of morality, remember that. Religions preach morality, which are necessary for the stability of the world. Right. Different places have different systems of morality. I think I said this before, for example, here in our Western countries we believe in polygamy, monogamy, while in some of the Eastern countries, they believe in polygamy. And in some other countries, too, if you study ancient history, there has been polyandry, where a woman is allowed to have five husbands, or like in the Mahabaratha, Dropeera had five husbands. Fine. And in Tibet you can have so many wives. The Moslem faith, they allow you seven wives. But we don't, we do have one husband and one wife, legally. Like this one chap says, he says 'You know, I have only got one wife'. And I says 'Yes, sure, I've seen you with' - he says 'No, no, one wife but ninety nine concubines'. Do you see?

So morality has its own time and place. Morality keeps on changing from age to age, place to place, circumstance to circumstance, and all these various things. But there is one thing which is unchangeable and that is purity. To be pure of heart is to be so childlike, not gullible but childlike, innocent. If you come and tell me something, I would have no reason to doubt you. If you come to me that walking up the path here you lost your wallet with five hundred pounds in it, I have no reason to doubt you. I would say 'Oh, sorry, really. It will come back to you in some way'. Child-likeness, not childishness, not gullibility, child-likeness. Now these are the outer manifestations of pure consciousness because that sublime Divine energy of pure consciousness expresses itself through a pure mind, through a concentrated mind, through a mind that has positive attitudes. And once we train ourselves consciously to have right attitudes, right ways of living,

and this comes about by the opening of the heart. And spiritual practices are mostly aimed at opening of the heart and regulating the mind. Because our minds are like butterflies, one moment on this flower and the next moment on that next flower, or like bees rather, flitting here, there and everywhere and never being still. So spiritual practices leads us to pure consciousness, for it brings that stillness within ourselves. If there is a lot of turmoil around, it becomes very difficult for pure consciousness to shine in its own glory because it gets mixed up in the turmoil. So once the turmoil is lessened, then pure consciousness shines through in our daily actions. It must, it's inevitable, because it is there.

So the clarity of mind is very important. What do we mean by clarity? To be able to think precisely, not just the mind running here and there and everywhere. This comes through practice. As I said last night, everything requires work. And if we have that channel, direct channel to the superconscious level of our minds, that force and energy flows through to the conscious level of the active mind and our physical activity would be right. Every action you perform then would be the right action. It might not perhaps seem so for the moment but it will end in the right action. So, pure consciousness is the essence of our lives. Pure consciousness is the all in all of the life force, undying, never-ending and forever there. So, what do we want? Do we want to be tossed a around from pillar to post or do we want to stand still? And, as the Scriptures say, 'Be still and know that I am God'. Pure consciousness is God. Do you see? And we express it through love, right doing, right actions, right thoughts. The eight-fold path of Buddha, for example, that gives you a guideline. Our Commandments give you a guideline. 'Love thy neighbour as thyself'. But the trouble is, they don't say how. I speak about the same principle but the major ruling factor in my teachings, is the how. It's nice to say 'Oh, cook a beautiful cake', right, fine, but I must show you how to cook it or, bake it, that's the word. The how of life, how to do it. Forget the why and the wherefore, how it's going to turn out, whether it's going to fall flat or not. Don't go for the results, go for the action. The Gita again says 'Act for the sake of acting, not for the fruits thereof'. Fruits will come. Plant the seeds and, well nurtured, the fruits will come, its inevitable. But I am not going to hanker after the fruit. And that's what all people do. The first thing in their minds is what is the fruit going to be. They don't think of the work involved in planting. Like a young man goes and applies for a job, the first thought he has in his mind is how much salary he is going to get. Forget the salary, forget the salary. Do the work and if the boss finds that you are a good worker, your salary will be increased on its own. Put in the spade work, so to say. And that is how in a similar way the end result of our self help and efforts will be pure consciousness.

It's a beautiful, blissful world. I see all this terrorism around me, around the world - Nicaragua, the Middle East, Iran, and the Arabs and India - everywhere there is turmoil, trouble, bloodshed. I look at it, not without compassion, but I say 'They have brought it upon themselves and maybe a lesson from which they could learn'. Not that we approve of it,

but there is nothing we can do to help it. I wish I could go stop there in India, in Iran, and stop all the fighting, Beirut and all those places, but you can't, you just can't. The best thing we can do is offer prayers, that's all, send out spiritual forces to them for some betterment. But on the other hand, we must not be despondent of all the happenings around us, or in our personal lives. We take it as it comes. We take it as it comes, with the realisation that whatever is happening to me is for my good. No one has made it happen to me. I do not blame anyone else. I do not blame my wife, I do not blame my boss, I do not blame my guru and I do not blame my God. I deserve it and I am going to face it, but I am not going to face it like a coward. I am facing it bravely, come, come, come, wind, hail or storm, for that, too shall pass. And this comes from strength within oneself and that strength is the pure consciousness that is within yourself unaffected by all the happenings.

So, to find the pure consciousness one has to sublimate that ego. You cannot annihilate it. You cannot destroy it, that's easier,

Aide. Annihilate.

Gururaj. Annihilate. You must teach me English, Charlie, yes, your Liverpudlian English. Yeah. We cannot destroy it but we can, like a piece of rubber, stretch it and make it transparent so that we could see through it. All the light that is within, the pure consciousness that is within, can shine through it into our daily living and lives. Many people regard philosophy, religion and metaphysics to be something up in the air, something to think about, mental gymnastics. To me it is not so. If any knowledge or wisdom is not practised and brought into our daily lives, into our minute by minute living, it is of no value, it is of no value. And that does not mean that you must not enjoy life. No it doesn't mean that, but enjoy life, but with a different sense. You make love to your wife, why not, nothing stops you. You should. Every organ that man or woman is born with is not there to be atrophied, it is there to be used. You have eyes, you want to see. You have ears, you want to hear. A nose, you want to smell. A mouth, you want to eat, taste - feet, legs, arms. Every organ of your body is to be used. And when a man goes to bed with his wife, it should not be for lust, because lust is a craving. And where there is craving, there is attachment. You are attached to your craving, which becomes lust. But in love-making, if there is no craving, if there is no lust and just a flow of love where two people want to be totally so unified and they want to find a physical expression, it is something very holy. Do you see? The same thing happening but a totally different aspect, a totally different attitude, do you see?



So like that in everything in our lives, life must flow and not stunted by our own personal mental aberrations, for because of that, our own thoughts and preconceived ideas, we block that pure consciousness from flowing. So therefore I say, every action must be in such innocence and this is not very difficult to achieve. Spiritual practices brings about that gentleness in you, brings about that love in you, opens your heart, makes you kind, compassionate because the heart is opened, brings you a greater amount of awareness, where just don't see a certain act that is performed but you see all the circumstances that makes a person perform that certain action. And because you can see in your awareness all the circumstances surrounding it, you do not condemn the action. Do you see? And when you do not condemn, you love. And that comes from pure consciousness. How many of us can say, truly say that I love? No, very few. Love has become a mental concept because 'She's pretty, she has lovely eyes, she has got lovely hair, lovely nice cheeks, nice, you know - I love her'. I love my wife very much, not because she is pretty and this, that or the other, or nice. Pretty - she is to me. But I told to her one day while chatting, I said 'God forbid, but if you should be involved in an accident and get shrivelled and burned, I'll love you just as much. Because I am not loving you as that physical entity but the God within me is loving the God within you and there are no two Gods, there is only one God. So how can I help and stop the flow of love?' Do you see the idea?

Now, this little idea can be extended to everyone around you, can be extended to the entire population of this world that you love everyone. I remember many instances - one, for example. I was driving my car and I saw a little child sitting on the pavement crying, and snot running down its nose. Poor little child. Her mother had given her some money to go and buy bread, very poor people. And so I was passing and I saw this child sobbing there and I stopped the car, not as a do-gooder. No, I don't want to do good. I must be good and good is done by itself, remember that. Don't be do-gooders, just be good and good will be done by itself. So I stopped and took my hankie and wiped this child's nose and tears and things and said 'What's wrong, my child?' So in her sobbing, 'I have lost the money my mother gave me to buy bread'. So I put her in the car and said 'Come on, there's a grocery shop down the road'. I had a few bob in the pocket and bought a little box of groceries and took it, took the child in the car. 'Where do you live?' So she took me to some little shanty where the poor people lived. There is a lot of poverty among the blacks in South Africa, these are political things, and they are oppressed and suppressed and that's beside the point. Wage inequality and no job opportunities, even if you have the qualifications, but because you are black, you don't get those jobs. That's besides the point. So I took the child home and I had a chat with the mother. The father was there, did not work, and I spent half an hour there. A few days later I got a message that the father found a job and started bringing money home to feed the wife and child. So you see, an act of kindness which is spontaneously done must reach the target, must reach home, because pure consciousness is

involved and by that act, the spontaneous kindness, the spontaneous flow of pure consciousness affected this, you know, loafer that did not want to work.

So there are certain subtle forces within us that could help the world so much, even without trying to help, and this is the inevitable law of nature or of God, whatever you want to call it, pure consciousness. If your eyes are open, you can only see pure consciousness about you. Then only can you love your neighbour as yourself. Then only can you do unto others as you expect to be done unto yourself. And in the end you, the giver, are always the greatest gainer. You give one, as I always say, and Divinity gives ten back in return in some form or the other. If a person says 'My home life, my job life, my, this life, that life, I am so unhappy'. I say 'Don't examine your job. Do not examine your home life or whatever circumstances you are in. Examine yourself and see what you can do about it. And by doing something about yourself and your attitudes, your rejections and your acceptances, your defiance and your surrender, that will determine and change your entire atmosphere'. No adverse atmosphere can touch a person who dwells to a certain extent in pure consciousness. Do you see?

So that is the secret of life and the greatest secrets are the most easiest ones. It is only those that are not really worthwhile, you know, are being made complicated by those mental gymnasts. Truth is simple, uncompounded, unmixed. It's not a mixture. It's simple purity. And that purity is pure consciousness. And pure consciousness only means this, that you are conscious of purity. Do you see? So simple, you are conscious of purity and that is pure consciousness. You see all these high-faluting propositions made by scientists and philosophers and metaphysicians can be boiled down to its very basic, simplest, practical value. You can give me any complex philosophical statement or question and I will boil it down to you in two simple sentences, because we go to the basis. We go to the basis of it. And that is something we all can do. I'm no exception, I'm one like you. I behave like you, I eat like you, I have the same biological functions, the same, same thing. The only difference is that I have penetrated the depth here and found, which all of you have and can find. Do you see? And that is how you have found, if you study the lives of Jesus and Krishna, they have been just ordinary people, more ordinary than ordinary. They have no wiles, no fancies, no pretensions, no show-offness, just simple.

That, so pure consciousness is the total acceptance of oneself, to find to do things in its most simplest way without complicating it. A total surrender of the ego self to the real inner self, for the ego self, those thought formations, they come and go and vanish, always in a turmoil, while the inner self is forever still. So with our meditations and other spiritual practices, we find that stillness and allow that pure consciousness to penetrate this mind and brain of ours. And

once it penetrates, once you open the tap - in America you call it a faucet - the water will keep on running until you want to close it again. So let the water run, bathe in its purity, that life-giving water. People can stay without food for a long time but they cannot stay without water for a long time.

How are we today? Quarter to one, half past twelve. Yeh. Well, I think that was an hour. I am not going to speak too long today.

I took my suit into the dry cleaners - you know, England has so many lovely things and it also has its own peculiarities - so I took my suit in and they said 'If you don't pick it up by a quarter past one, you'll have to pay for a day extra'. Yes.

This baby broom was in the closet with Mama broom. So the baby broom - broom is the thing - is that what you call it in England, that you sweep with - so the baby broom kept on asking Mama broom, 'Where did I come from?' So Mama broom always changed the subject, you know, talked about this, that and the other, and never got around to it. But baby broom was very persistent in wanting to know where did I come from. So the Mama broom said to the baby broom, 'You know, one night your father and I swept together'. (General laughter) And at that moment Papa broom was passing by and he said 'Ah, that's nothing, son, don't think of it. I did it standing on my head!'

You know, Mullah Nassrudin came into some money and he was asked by someone, he says 'Why don't you go to the Mannequin Parade?' So after he got back from the Mannequin Parade his friend asks him 'How was it?' He says 'It was a swindle.' He said 'Why?' He says 'They show you the women, then try to sell you the clothes.'

You know, Liverpool was playing Manchester City and normally they have a crowd of about fifty thousand or so. And this one man tells his friend, he says 'Oh, I'm getting crazy here', you know he was speaking to a tout for a ticket. So Mullah Nassrudin passes by there. He says 'Oh, this is nothing, you should have been here last week'. So this man asks 'Was it worse?' And he says 'No, it was better because there was not a soul in sight. There was no game.'

You know, a chap fell down the rails on the railway line. So there was a crowd of people, they all shouted to him 'Give me your hand, give me your hand.' They wanted to pull him up. 'Give me your hand'. So here Mullah Nassrudin comes by and he looks round and pushes through the crowd and he asks this man 'What is your profession?' The people were amazed, the man is there, the train is coming and he might die. 'What's your profession?' So the man says 'I'm a

tax collector'. So Nassrudin says 'Take my hand' and the man grabbed his hand and he was pulled out. So he turned round to the open mouthed crowd, he said 'Never tell a tax man 'Give'. He always wants to take.' Ah Jamie.

Now what was this? The policeman found a drunk in the gutter and the drunk asks 'Where am I?' So he says 'I'm at the corner of Carlisle and St. John Street'. So the drunk says 'Forget the details, tell me what town I am in?'

And then this other drunk, he was battling to open his car door. So the policeman comes round and says: 'Oh, excuse me, sir', you are not going to drive this car?' So the drunk says 'Of course I'm going to drive it, I'm in no state to walk'.

Thank you.

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