

Gururaj. Namaste. Can you hear me well at the back there? Is anyone here feeling cold? Are you feeling cold, Helen? Are you sure? Because when I used to trudge around the Himalayas with my guru and in the cold Himalayan snows, what we did was the Bastric Pranayama, which is very, very simple if you'd like to try it, you'll really feel warmed up. It's like panting like a dog (Gururaj demonstrates by panting) Don't overdo it. I hope I haven't scorched the seat. (General laughter) It's so lovely to be here meeting all the old friends and I see a number of new faces here as well, and of course all our friends, brothers and sisters from other countries. We've got people from Ireland and from Denmark and of course from America. Lovely. It's so glad to be here with you all. I wouldn't only use the word glad I think it is a peculiar kind of bliss because the relationship a guru has with his chelas or the chela has with his guru is just not a mere affection or an exterior love, but it is a conjoining of the spirit which is within you and the spirit which is within me. So what actually happens here, it is a complete oneness of varying spirit which in reality is but one spirit. So here we are all in the one ocean of that eternal spirit which is interpreted in our daily lives as love. Good. What would you like me to talk about today?

Questioner. Dear Gururaj, there is a BMS member Mr. Wrexingham, who unfortunately is unable to be on this Course and he has asked me to ask you this question.

Gururaj. Beautiful

Questioner. Is it possible to unfold to enlightenment without spiritual practices, simply through the grace of Divinity?

Gururaj. Very good question. Is it possible to become enlightened without spiritual practices and only through the grace of Divinity? That is very true. You could never become enlightened without the grace of Divinity. That is very, very true. You cannot even move a finger without the grace of Divinity and you talk of enlightenment, because enlightenment itself is grace, with the grace from Divinity, which pours in you and through you, you become that grace. Now how can you become that grace or receive grace if you don't do anything about it. If you are hungry, you have to eat food. If you are thirsty, you have to drink water, so there is action involved in drawing the grace. The flower grows through the grace of God. Yes, but you still have to nurture the flower. You have to use fertiliser and water it and prune and all these things have to be done for the flower to grow. And you're all beautiful flowers. Some perhaps a bit wilted. Ninety-nine point nine, nine, nine of the flowers human flowers in the world are wilted. We have to admit that. Because to have that infinite grace and be filled with grace then you are perfected, perfected in the relative sense. Fine. So we have to nurture the flower of this human life through spiritual practices. So we make ourselves ready and then grace automatically comes.

Do not aim for grace or demand grace. Never. Then you will become a beggar. 'O Lord give me your grace, Lord give me your grace'. You are Divine you do not need to beg. You do not need to be a beggar, you're a king.

There was this one beggar who was a Sage and the King heard so much about this man, very poor man, beggar. But he was such a spiritual giant. So the King heard about him and invited the beggar to his Palace. So very reluctantly this beggar went to the Palace and as he was shown in, as he was shown in to the Palace, he had to wait in the Ante-room until the King was ready to receive him but the door was slightly ajar and he heard the King praying, 'O Lord give me greater wealth in my Treasury. O Lord give me greater lands. Let my Empire grow more and more. O Lord grant me this and give me that'. So this beggar was listening to the King and when the King came out he spoke to the King a bit and started walking away. So the King says "Please great Sage, do not walk away from the Palace, I will give you anything you ask for". So the beggar replied "I don't beg from beggars". Do you see?

So you do not need to beg, but you have to prepare yourself. You do not need to beg for the fresh air to come into this hall, open the windows and opening the windows are your spiritual practices. So the readiness must be within us and everything comes. Everything comes. And those that are deserving will receive more. The more you are deserving, the more you will get. Never demand and never beg. It does not work. I've said this before, make your garden beautiful. You don't need to call the butterflies. If a garden is beautiful, the butterflies come on their own. You cannot demand or command the butterflies to come. So we do our spiritual practices to integrate our minds bodies and spirits. So where is grace? I knew a girl that lived in Capetown, one of our meditators. Where is grace? Grace is not outside you at all. Grace is within you. Grace is another name for God and another name for God is the spirit the Kingdom of heaven. Within the spirit, that is grace.

So through our spiritual practices, when our mind is concentrated, when our mind is onepointed and our bodies through our practices become calm, receptive, so the contrary thoughts that lead us away from Divinity are no longer existent. That does not mean you blank out your mind. It means that through our every moment of the day the remembrance of Divinity is there. And with practice it becomes automatic. I drink this glass of water and to me, I'm drinking God. I eat food, I'm eating God. And how can I, this little 'i' eat God? No it's God is combining himself with God himself. Do you see? That only comes from the realisation within ourselves that 'I am Divine and everything around me is also Divine'. It is just through the concentrations, your Tratak practices, onepointedness of the mind that you can become firm in the belief first and then the knowledge and then the realisation that no things are apart. There's nothing apart. Everything is in its oneness. The greatest illusion man suffers from is the sense of his duality or his apartness.

And when that sense of apartness develops, friction develops. All problems in your home or with friends, or in the community or in the country, or one country warring against each other is because the Hindustani thinks he is different from the Pakistani, or the Arab thinks he is different from the Jew, or the Englishman thinks he is different from the German. And it is not true. This is the illusion that man has created with his own mind. Yet that very mind taken to its proper height, to its subtler level can make one realise that this mind too, in its illusory relative form, is also Divine.

I shall never, ever seek and have never sought, in the beginning stages I did, I never sought for a God somewhere up there. What is up there is down here. So in true realisation, a combination forms of that up and that down. And it is only a matter of vision, therefore it's an illusion. If you are standing up, there this will look down and if you are standing down here, that will look up. But if the two are combined then there is no up and no down. It is just here and now as we breathe and every breath you take is nothing else but the grace of God. Every morsel of food you chew is the grace of God. Everytime you take a footstep it's the grace of God. God can be defined in so many ways. To me God is very subtle energy permeating, pervading everything existent. Some Mayavadees or people that believe in illusionism say this world is unreal. I say no this world is not unreal because how can unreality ever exist in reality. If God is omnipresent and omnipotent, omnipresent then where is there place for unreality. So you are real, I am real, God is real because we are all nothing else but God, in other words Grace. But the only unreality is that perverted concept we have that I am Gururaj and you are Mary and that is John and that is Jack and that is Jill.

When I sit here and speak to you, you might hear me speaking through this little body, this mind, they are instruments, they are tools, this mouth that utters these words, but truly I am not speaking to you at all. It's a very deep principle to understand. It is Divinity that is speaking. Whom am I this little ego self, this little illusory ego self can ever say 'I am speaking'. So for God to speak, you subdue that ego self, for the ego self is composed of nothing else but thoughts, thought formations, thought patterns that are going round and round and round all the time. It has been proven by science that throughout the history of the world, there's only been five original thoughts. The rest are all concoctions or derivations of the five original thoughts. For example a Novelist will tell you that there are only thirty-two basic plots. Yet you have hundreds and thousands and thousands of novels being printed every year. If any of you want to write a novel, it's very easy. You take thirty two plots, write them down on slips of paper, shovel it in a hat and draw up five and you can make up a story. Do you see?

So we move away from basic factors and get more involved on the reflections that those factors cast. We are worried about reflections and we are doing it every day. Try tomorrow morning or even tonight, look at yourself in the

mirror. Your thoughts would be projected in the mirror of what you are seeing in the mirror, not projected within yourself. Right. Your thoughts have only gone into the mirror which is only a reflection and that mirror can only reflect your exterior self. The mirror cannot reflect the interior self. The interior self is to be experienced and that is realisation, the proper experiencing of oneself. And when one really through spiritual practices knows oneself then you have known everything. You can sit up on a platform and any question can be asked and you'd be able to understand it and reply to it and explain it. As the Upanishads would say 'What is there by knowing which, all else is known?' That is the which that is inside. If you know one piece of clay, you know all the clay in the world. Do you see?

So spiritual practices are totally necessary to become self realised. You are preparing the way. You are sweeping the path so that that almighty, ever-existing, eternal Grace could embrace you. And that path, I mean we are speaking figuratively, that path does not lead outside, it leads inside, but all the impurities there that clutter the path to the royal inside. So spirituality, spiritual practices cleanses the path. No housewife is going to cook a nice meal in a dirty pot. She has to scrub the pot first with, what do you call the, what do you call? Steel wool, steel wool. You gotta scrape to get the pot clean and sometimes the process of scraping might be hurting the pot. Who knows? It's also made of the same molecules that you are made. Everything has a feeling, though not expressed because it has not got a mind.

So when we start on the spiritual path and start scraping away all the accumulated dirt through many, many lifetimes perhaps or even in this lifetime, it is not easy. Therefore one has to have perseverance, fortitude, determination. And as you know anything in worldly life of being a success in your business or being a successful housewife or a mother or in your job profession whatever, you have to work, you have to work hard to achieve your goals. So these are worldly ambitions. And if you read the business theories of people like Andrew Carnegie, Napoleon Hill, Henry Ford and various others, you'd find that they worked to achieve what they wanted to achieve. Paul Getty, multi, multi billionaires, they achieved that. But their attention was only aimed at external things. Their attention was not aimed at eternal things and none of these people were happy. Henry Ford died shivering in cold and in spite of all his millions, there was not a single person to help him at the end, suffering. But what we teach is this combine the inner self with the outer self, combine spirituality with materiality until you make that very external materiality to be spirituality too. How you deal with it? How you can realise the factor within yourself that everything is Divine? When Jesus said, 'Give to Caesar what belongs to him and to God what belongs to God'. They were both the same sides of one coin. Do you see how Caesar's wealth and God's grace are so combined in that one coin?

So life itself has its heads and tails. So all the scrubbing we do with our spiritual practices can bring us greater and greater joy within ourselves. For there's not a single person on earth that is not seeking for happiness. They all want happiness. But if thinking is wishful thinking then happiness will not come. Happiness requires effort. If the husband does not try to make an effort to be nice to his wife, there'll be squabbles and vice versa. Every time the wife says an angry word perhaps the husband would fight against it. Why did you say this to me and blah, blah, blah? But why does the husband not think that if the wife says an angry word to me, have I not also had a hand in it? I must have done something that makes her angry. So the blame is put on the wife. She's an angry woman, she doesn't understand me. How much have you understood your wife? Ask that question to yourself first. And you will find that you are equally to blame for your wife's anger. For you if you love your wife and she loves you, you will know that you are, as the saying goes, one soul in two bodies. You are one.

So this duality, the way we live life, viewing everything to be separate from us that is where all problems in our lives begin. And really speaking, all problems has its own solutions built in. No man needs to suffer. No man needs to drive Grace away from oneself, for it is there, it is there, it is there. Look how the sun works giving off its heat to draw up water so it could shower the earth with grace and food and flowers can grow. Everything in the universe is in motion. Everything is working, only we that supposed to be the highest species on this earth, the most evolved so called because we, we can think we should be able to be in a position to think in the right way, so that we could draw grace far more quicker to us and understand it than the flower which is non-thinking or the stone that is non-thinking or the poor little animal. Do you know how much a dog or a cat showers, an animal, an animal that does not think, showers their love to you? Do you know how close they can be to you? Even before the master turns the corner, the dog runs to the gate? Even the cat, she'll come and curl up in your lap so lovingly, why? Because it does not think. It feels and what feels is the heart. So when we approach the core of our personality called the heart then more and more as the heart expands, unfolds, it can never remain a vacuum, it becomes more and more filled with grace. Do you see?

Grace is something one can never talk about. Grace is something which the mind, never mind how intellectual you are, can never explain. One can talk about it, but one can only know the power of grace when one experiences it. I'll give you my example of this week. Tuesday, past Tuesday I had a bad cold sniffing, and sniffing and running nose and watery eyes and what have you. And Wednesday, I was leaving on Thursday to come to England, Wednesday my wife phoned the doctor and he came and gave me an injection and some capsules - you know colds can never cure with medicines, they cure only by themselves, passage of time. So I just went into deep meditation the whole of Wednesday afternoon. And I opened myself totally and I realised to myself that look I cannot afford to go to bed, I have my duties in

life, I have my commitments. My people in England and America are waiting for me and I cannot get sick. And I said to myself, 'I am not going to get sick'. I don't beg God to send his grace. And when I put myself in that frame of mind, you can call it soul force or will force, Thursday morning I was first class and Thursday just after lunch I took my plane and here I am, hail and hearty.

So the preparation is within ourselves through our own spiritual practices. There is no obstacle that cannot be overcome. No obstacle at all. And if there are obstacles and if one develops the attitude that this obstacle is necessary for me to experience grace, because obstacles are the greatest teachers. It's not the pleasures of life that teaches you much but the pains of life teach you. I asked, I say to myself let me have more and more pain so I can learn more and more. And funny enough all Spiritual Masters, they go through severe pains. Take Ramakrishna with cancer, Vivekananda with asthma, Ram Thirtha he had some incurable disease. Jesus Christ was a sickly man, many of you do not know that. He was a very sickly man. He was very emaciated. He had very little strength, travelling from village to village, and town to town on foot. Many times there was food for him and many times not. Many times feasts and many times just a beggar's bowl. The tortures that he went through but finally he could say that 'I and my Father are one. I this little body and that Father within are one'. That is the final realisation. That's the final realisation of unity consciousness. Even Einstein in spite of his theory of relativity had to admit that 'There is a vast field which I cannot explain'. And he was a spiritual man or else he would not admit to that unified field that he mentioned. Do you see?

Like that you had a wonderful series on British television a little while ago where this man - what's his name, Charles? - Don Cupid, yes where he spoke about Jung and Darwin and Freud and all these people. They too, after going through all the various facets of psychoanalysis specially Jung had to admit that there is a power, there is a God, there is something that moves the world. I think it was the Greek Philosopher Archimedes that said that 'If you can give me a standing place apart from the earth I could move the whole earth'. But there is no standing place outside the earth. The standing place is inside the earth and you've got to move the earth and it can be done by moving yourself. Whenever you do your spiritual practices never have the desire for self-realisation, never have the desire for grace because that will only breed begging and bargaining. Just do them innocently and you'll find, you'll find the rewards coming on their own. Try chasing your shadow running away from the light, you will never catch it. But try running towards the light and your shadow will be behind you - behind me devil. I stand free and you the devil stand behind me. By devil, I mean all the suffering and the obstacles for that is the evil created by ourselves, by our little mental selves. And yet the mind is so vast. It's as vast as the universe and even poor old Einstein could only use eight percent of it. So what's the sense of

chasing that little mind when even Einstein could reach eight percent. You will not even be able to reach one percent. Rather chase the heart within, within, within and capture the heart.

I don't know if I told you this story before. There was a King and he gave a big gala party in his Palace. And in his Palace were displayed all kinds of beautiful things and he was a generous man. And the King said after the party anything you touch will be yours. So of course people went for the jewels and the diamonds and the various golden statuettes, and all the fine things. But the King had a maidservant. So after everything was over so she goes to the King and asks, "You said Sire, that anything that people here would touch would be theirs". So the King repeated his promise. So the maidservant touched the King. The King was hers and if you have the King you have all his Treasury. Do you see?

Touch the King there through your spiritual practices so that grace is there, you have caught grace, you have got grace. Kiss her cuddle her, love her, for it is none else but you that are loving you. It is the small self of yours loving the big self. But that love becomes so strong that the big self interpenetrates the small self and makes the small self Divine as well. So the small self merges into the big self and you have all the bliss, all the grace, not only descending upon you, but emanating from you to all those around you. I've never met a person yet in my life, I mean since I had my experiences of oneness with Divinity, I've never met a person in my life after that that I've not been with for five or ten minutes and the person's face just would relax, a calmness would descend, a serenity would come about. So by finding that inner source, you are not only using it for yourself but it is spreading, you're emanating that Divine force, that spiritual force that is within you. So you're not only helping yourself, you're not only swimming in the ocean of bliss but you allow others too to swim that ocean of bliss.

Wherever Buddha went, wherever Christ went, wherever Krishna went, for that time that he was there, people's troubles just disappeared. Their minds were gone from their troubles and this can be perpetuated if we keep on with our spiritual practices. If I give you a mantra, the sound which I have explained to you many times how that sound is derived, right from the not the conscious level of the mind, or the subconscious level but from the superconscious level of the mind and bringing it down to the conscious level it is given forth so that it becomes utterable and audible. But that is not the only thing. That's only one quarter part of it. Three quarters is Gurushakti, the spiritual force of the guru that goes with the sound that is given to you. No one here that have practised meditation truly would repeat their mantra as they are taught to repeat it for twenty minutes and don't feel anything within themselves. I guarantee that and challenge anyone on that. It is the spiritual force. That's the grace. Gurushakti is nothing else but grace.

Now why the guru? Why the guru? Okay, why him? Why Jesus? Why Krishna? Why Buddha? Why? Do you need an intermediary if you want the grace of God? No, you don't need an intermediary, it's a mistaken conception. In the water there is so much hydroelectric power, but that electricity from the water cannot come into this room to give us light. You need the generator, meaning the middleman. The generator has the mechanism to draw that electricity to itself and pass it on. That is why these great men are of such great importance. They could be worshipped, revered, for without Jesus, without Buddha, without Krishna, Mahavir, Muhammad, we would never have any understanding of grace. And how is that understanding gained? It works in two ways. They give the understanding and you must be willing to understand. They do the giving and you must be willing to receive. But if you build a wall, how are you going to get that grace? If you close the window, how is the fresh air going to come in?

So this adds the worship of Krishna or Christ, Buddha is but nothing but a focal point of these great self realised God-men, men-God call it what you want. Because when a person reaches self-realisation he becomes that Divine energy. Then don't judge him by his external environment. No. Those things are to learn from. Jesus used to go and wine and dine with the moneylenders and Pharisees and this and that and he used to get - what's that word that they use in Yorkshire, in Liverpool? - used to get peed up or something but that did not detract from his spiritual force. What he was doing and this is very, very beautiful which the priests and the bishops won't explain you, he was trying to show the world that I identify myself with you. He would bring out the whole gamut of human emotions. He would make people hate him purposely. He would make people love him purposely. He used to draw out, draw out, draw out.

Some of the great Masters of the world, like Ramakrishna that lived at the end of the century, a truly, truly God realised man, he once was seen going down the road and he saw a dog eating from his bowl and he sat down with the dog and started eating with the dog from the dog's bowl. If any of our modern Psychologists or Psychiatrists would pass there, they would think he is a mad man and all spiritual giants are crazy. They are crazy in giving their lives to help humanity. So a Psychiatrist passing there would say he is a mad-man. But what did Ramakrishna show you? Eating food with the dog from the dog's plate, he showed you the identification, the unity that the dog is me and I am the dog. There's no difference because the Divine energy that's in the dog is also within me and I found that unity of energies which are seemingly separate, yet not separate at all. Do you see?

So if you can identify yourself with the little worm crawling, you have reached somewhere, you have reached somewhere. Then when you find this unity, which is grace itself, there can never be any hatred, never any hatred. If



someone smacks you on one cheek, you turn the other. Who is smacking who? You, thou art myself and if thou art myself and I'm smacked, I am smacking myself. After all what does it matter, it might sting for a minute or two and be gone. But by offering the other cheek, I will make the person that smacked me realise 'Oh, I'm in the presence of such great love and compassion'. What a great lesson to a person who could understand. So no one does you any wrong, no one. Let all the wrongs come. They will pay for their karma of doing wrong, but at the same time they are taking some of your karma away. Do you see? Birds of a feather flock together, that's an old saying. So if our minds are filled with negative thoughts, then we draw all the negative thoughts around us to us and makes our negative thoughts flourish. If our minds are filled with positive thoughts then we draw all the positive thoughts floating around because no thought is ever destroyed. All the positive thoughts are also drawn to us and we become more positive.

So we do need to work on our spiritual practices. Don't worry about grace, that girl will always be at your side. She's beautiful. You see? So we have to be regular in our spiritual practices. If you don't till the ground, whatever you plant is not going to grow. So doing spiritual practices is not the end and aim, it is the path. It is the clearing of tilling the field where all this food that grows and the food that grows by you tilling the field is going to feed you. Do you see? The rewards. You by tilling the field and planting is not going to make the food grow. Those seeds will draw the minerals from the earth. You have taken one step by planting, all the minerals will be draw, the right amount of water will come, the right amount of sunshine and air will come there. Just because you planted, you are drawing all these forces and the flower grows beautiful. The food grows lovely and you make your bread. That bread is grace. So we say in the Lord's Prayer, "Give us this day our daily bread". But I would say as another thought underlying that, that "Lord I must also work for it, for I know you're going to give, you're not going to refuse it". And that work is spiritual practices. And once you find doing spiritual practices you become so gentle.

I can see the faces of most of our meditators here, some of them I met seven, eight years ago, possibly eight, nine, I met. I can see their faces, that gentleness, that beauty, that love. And it gives me great joy for the gardener likes to see the flowers beautiful, likes to see them grow. And that is not me, it's that Guy up there, as we normally say. We always point up. Why do we always point up? Is God really up there? No. He's everywhere, he's inside me first. But we always point up for one reason, that we have the unconscious and the subconscious desire to rise up. Do you see? We want to rise up in our own personal lives to rise. We don't want to fall, that's down, we want to rise up and strong is the man who can rise up every time, even if he falls a thousand times. He's the greater man. It's easier to fall, but more difficult to rise. Do you see? So if there are any failures, one should not even worry about it. One should not, because afterwards when

you succeed remember that the failure was the cause of your success. If you had not failed, you would not strive that much harder. Do you see? So simple, very, very simple.

It requires some work in our daily lives, self help for example, we have to make effort in self-help. We have to help ourselves in certain modes, certain ways of life. Lead me not into temptation. It's very easy to say. We pray it every day 'Lead us not to temptation'. But we are going to be tempted. You know why we are going to be tempted, is because we haven't got that inner strength. It's only spiritual practices that gives you the inner strength because you are drawing from that vast source inside, that reservoir of that strength, which drawing it up to the conscious level of your minds through the subconscious and all and makes you feel strong. Your resolves become stronger. And sitting down to meditate or doing other spiritual practices are very, very pleasurable, very pleasurable. At first they seem arduous, 'Oh I'm going to sit still for twenty minutes or half an hour, rose, rose, rose, rose, apple, apple, apple'. At first it becomes a bit arduous but once you get into it, you'll just love it. I know thousands, we've initiated thousands and thousands of people round the world and many, many people tell me that they just wait to get away from the office, just wait to get away from the office so they can reach home and do meditation because it's a pleasurable experience. When they come out of meditation, they feel so cool and calm. When a person has truly meditated for a little while and when you come out of meditation, someone else might say a very, very angry word to you and you won't react. You will not react. It is not the action that's harmful; it is the reaction that is more harmful. But if you do not react, the other person's anger or whatever will subside by itself. What in normal terms we call 'Oh, let the guy blow the steam off' or something like that. Yes.

But one thing is very sure and this has been proven through thousands of years - it started off a lot in India because being an old civilisation it had started off there - I mean and they don't hold any monopoly. There have been great, great spiritual giants in the West as well. It started there, being about the oldest civilisation. So therefore the knowledge accumulated, and accumulated and accumulated. We in the West are still babies compared to the cultures of the East. When people in Europe were running around as Barbarians, they had the highest civilisations in India for example. The excavations we find in India, Mohandojara and Harappa, they found the finest sanitation, when they excavated, they found the finest sanitation systems. You see in Egypt too when the Pyramids were built and yet with all our modern science and technology, we do not know how the pyramids were built. There have been many theories, fine, but theories are just theories. Go a build a pyramid today in the same circumstances and see if you can do it.

So I do not preach or talk about Eastern ways of thought or philosophies. As you all know and see in our symbol we are, our thoughts are universal. We take the goodness from the East and from the West and from everything. I was

giving a talk in India about three or three and a half years ago to a crowd of thirty thousand people. You know in India, you give a shout with all the millions there, people just gather. And with a few Press reports and over the radio and things and they just gather. And I told them that ye people are supposed to be so spiritually advanced, you were, today you are not, you're down in the dumps. I've not seen more riots and wars and riots anywhere else as I've seen in India. At the drop of a hat there's a riot. One Muslim just beats a cow with a stick and the Hindus will - and then the others will come and millions of people die. Even Gandhi with all his teachings of non-violence, in spite of his teachings of non-violence, through him millions of people have been killed in utter, utter violence. Look what happened to my sister, not blood sister but we knew each other as brother and sister, we were close as brother and sister, Indira Gandhi, whenever I used to go to Delhi, I used to stay with her. She was assassinated. I had warned her many times, 'There are many things that you are doing that are not right', but the time demanded that bit of dictatorship. And it has done a lot of good in spite that her blood was spilt by an assassin, her own bodyguards.

So these things, all these turmoils, all these upheavals will go on in the world, not only in countries in cities but also in your personal lives. What is that English pop song, 'I never promised you a Rose Garden' or something. But what I promise you is this, that if you stand if you rise above through your spiritual practices, you will view the roses and find pleasure in it because you have risen above it. And those spiritual practices gives you the grace to view things in a totally different graceful manner. Do you see? People must have travelled from very far distances.

You know this Mulla Nassrudin, he just came out of the mosque and on the way, there was a beggar sitting there asking for alms. So the Mulla asks, 'Do you drink coffee?' So this beggar says, 'Yes'. He says, 'Do you go to the Turkish baths?' The beggar says, 'Yes'. 'Do you smoke?' The beggar says 'Yes'. 'Do you have a drink with your friends?' The beggar says, 'Yes'. So Mulla Nassrudin gave him a gold coin. So he went a little further and there was another beggar sitting, who overheard this. So the beggar also extends his hand. And there in India the way the beggars extend their hands in the Far East rather is not like that, like that expecting a lot to be thrown in. Right. Fine. So he begs and Mulla Nassrudin asks, 'Do you smoke?' The beggar said, 'No'. 'Do you drink with your friends?' He says "No". 'Do you go to the Turkish baths?' The beggar says, 'No', the second beggar. Like that, the Mulla Nassrudin asked these questions. No, no, no. So he gives this beggar one penny. So the beggar says, 'Sir that man who was so extravagant, you gave a sovereign, a gold coin and I that am so pious and economical, you give me a penny'. So Mulla Nassrudin replies, 'Well, that man's needs were more'. (Gururaj laughs) See if we have another one.

So then the same Mulla Nassrudin, he puts up a little booth at - some what do you call this thing you have at Earls Court that health and something annually? Yeah. Yeah. So Mulla Nassrudin puts up a little booth there and he has a notice up there 'Any two questions for five pounds'. So one man comes up and he says, 'But Mulla, five pounds for two questions, it's very expensive isn't it?' So Mulla said 'Yes. Next question'. (General Laughter) I think I got a little more here.

Yes, now flying in the aeroplane, this Mulla Nassrudin was flying this aeroplane and the pilot announced on the intercom, it's a four engined plane and the pilot announced from the intercom that one of our engines have failed, so we'll be landing at Heathrow five minutes later. So after a while another announcement came that we're in trouble with the second engine and we'll be half an hour later. A little while goes by and the pilot announces again that the third engine has collapsed but don't worry we'll just be an hour late at Heathrow. So Mulla Nassrudin was comforting the other people, he says, 'Don't worry, so what if you're an hour late'. But then after he says, 'I hope the fourth engine does not collapse or we'll be up here all day'. Yeah.

This jockey, a jockey that rides horses, that's a jockey isn't it. So he had a car accident, the poor fellow and his trainer was called to the mortuary and said, 'Would you please identify the body of this chap'. So the trainer lifts up the corner of one sheet and he says, 'No, not the man'. Then he was taken to the second slab, turned up the corner you know of the sheet there, the second one, he shook his head again. No. And then went to the third slab, opened the corner there and shook his head again no. Then they went to the fourth slab and they opened the corner there, so the trainer says, 'Yes, that's Joe, in death like in life, he was never in the first three'. (General laughter)

Now we have some of our Irish people here, I've got one for them as well. Bavna, where are you? Oh there you are. O'Brien and Flynn, they decided to take up racing so they went to buy two racehorses. So now took the horses to the stables and the two said, 'Look how are we going to know which horse is yours and which horse is mine'. So the one says, O'Brien says, 'Look I will cut off the mane of the horse then I will know that horse is mine'. So that night, some wag overheard the story. So at night this wag went and cut off the mane off the other horse. So now when they got back the next morning here O'Brien and Flynn, you know which horse is yours and which horse is mine. So this time Flynn says look I'll cut off the tail of my horse so then we'll know that the one with the tail is. So this wag also overhears this and goes at night and cuts off the tail of the other horse. So the next morning after that, there was total confusion. So the one says to the other, 'There must be some way to settle this and I think the best way is this that the brown one is yours and

the white one is mine'. (General laughter) Is that a Kerryman one? You know I get so many calls from overseas and I'm so grateful - you know Alexander Bell invented the telephone - and I'm grateful that he invented two telephones.

You know Charlie, Charles here, he grew up in a very, very tough neighbourhood and even if he walked ten blocks, he was still on the scene of the crime.

Oh well, I think you fellas must have a nice rest. You know in America we have a motto, 'Life, Love and Laughter'. It's been such a pleasure being with you again. Do have a pleasant evening.

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