

Gururaj. What shall we speak about tonight?

Questioner. Namaste. Guruji, what is the reason for senility and second childhood in old age? Does it

Gururaj. I don't think they can hear it so well.

Questioner. (Cont'd). What is the reason for senility and second childhood in old age? And does it have any bearing on Christ 'Except ye become as little children, you shall not enter into the Kingdom of Heaven'?

Gururaj. Good question. I can, seeing the Course is so short, I could handle a few more questions at the same time, if there's anyone else that would like to?

Questioner. What about, can you throw some light on this problem at the moment, cot death? Children are dying and there's no real explanation about it.

Gururaj. About that. Yes. Another one?

Questioner. Can I just ask you please about samskaras? We say they are impressed on us. What actually are they impressed on and where? Is it sort of like a cloud in the sky where there's no concrete thing to impress on. Still an impression within an impression?

Gururaj. Beautiful, beautiful. Oh sure, sure.

Questioner. Guruji, this is to help a friend, she said she's been possessed by the devil. How can we help her? I told her to tell the devil to get lost and to bring Christ.

Gururaj. Very good. Yes. Senility comes about with age, but then you find many old people not senile at all. Why do some people become senile and others don't? The reason is this, those people, if you study their lives, that have become senile, have not been very active mentally. You'd find among the greatest authors or musicians, they did their best works, George Bernard Shaw for example, or even Churchill, they did some of their best works in an old age - Gandhi for example. Why have they not become senile and others become senile? It is because their minds have not been very

active. They might have been very physically active, but those people that have become senile have not been very intellectually active. Now senility begins with the mind and not the body because the mind influences every part of the body. I was speaking to Dr. Joe this evening earlier that all diseases and senility is the decaying of the various organs of the body and moreso of the brain. And doctors have proven that one hundred percent of all diseases come from the mind. It is a method of wrong thinking. When a person gets older, the constant thought in their mind would be 'I'm getting old, I'm getting old, I'm getting old'. They stop reading, they stop studying, they stop all these mental activities. So it would be natural that their own thoughts make them senile. It is not necessary for anyone to become senile at all.

So the basis of senility has to do with one's way of life and way of thinking. If I should reach the age of eighty, God forbid, I will definitely not be senile because the mind is active all the time. And not only the mind being intellectually active but its also empowered with the spirit within. So senility can be avoided by greater mental activity and as well as drawing that energy and that force from within. There are many things that are inexplicable. Doctors have no answers for senility at all. They do not go back in the samskaric nature of the person. What is the reason why some people are very active mentally speaking and some are not? It does go back to their childhood and pre-childhood stages. There are certain hereditary factors. You'd find that senile parents when their children reach a ripe old age, also become senile. But that is just a tendency and that tendency can be averted by the child itself by taking greater interest in everything around him, which means again by developing greater and greater awareness. For example, I had the pleasure of being with Charles's mother. She is eighty one and I had a little chat with her - eighty three I think it is, eighty three - I had a little chat with her and everything she spoke to me about was totally cohesive and reasonable. And yet she unfortunately is reaching the end of the road. But yet there was such, although her face was bleak because of the illnesses she had gone through, but there was such a serenity on her face and she's just meditating for about four or five years now? Yeah. Since the beginning. You see? Now that has produced in her that serenity and with her terminal disease, as I said, just waiting for time, she accepts everything so well. She has no fear in her and she's so, so serene. So serenity can never come to a person who is senile. Serenity is not compatible with senility. You see? So here is an active mind at the age of eighty three that could reason with you, ask you intelligent questions and speaks to you very cohesively. So it goes to show that not everyone needs to become senile. Do you see?

Now in senility there are certain samskaric factors. Now samskaras are not things that are impressed upon something. Now according to ancient philosophers, there is something called the mind stuff, mind stuff of which the mind is composed. But the very mind stuff is composed of nothing else but thoughts and thoughts become self existent once a thought is thought. It has its own motion and that motion as in everything else is perpetual. So with these various forms

of thoughts that are perpetuating themselves and that are in eternal motion, although they have been shed from your mind, would go on and on and on. So the present thoughts you would have now, will naturally attract like thoughts from the whole universe, from the atmosphere of the universe and that would strengthen the tendencies which are there self existing.

There is no such factor on which thoughts must lean or be based upon. And those thought forms, the end result of the thought forms when the grosser thought, thought also have gradations, it also has a grosser level and a finer level. And the finer level is what we would term impressions. Now impressions are thoughts in a finer form. It's like taking rough material and sifting it, like you'd sift rough flour to get the fine flour. Those are impressions and those impressions which forms one's tendencies and they are called samskaras. Samskaras, if it had a basis, then they could never be thrown out of our systems. But because they have no solid basis, something on which they are implanted, they can be got rid of. But samskaras cannot get rid of themselves by themselves. Another factor is needed and that factor is the strength that is within us. It is the activation of the strength that is within us that will remove those samskaras from us. The samskaras will not be destroyed, but those samskaras will float around in the universe and land up where there is another likeness of them is to be found. So if a person has the samskara of hatred and through the spiritual power which we activate and the hatred is thrown out, it will be picked up by another person who has the similar kind of hatred in him. And if we - samskaras are not necessarily bad. You have good samskaras as well. And good samskaras are also thrown off. They are not kept good and bad they are both thrown off until you ..... (Inaudible)..... your consciousness that we spoke about this morning.

Now when good samskaras are thrown off, they would go to people who has that similar kind of goodness. Like the old saying, 'Birds of a feather flock together'. So nothing is ever destroyed in this universe, not even a single thought. And even if your thought is weak and if it carries on in the mind, that thought will become strengthened not only by itself but by what it would attract. And that is the basis of samskaras which are self existing. It is a baseless basis. So the questioner wanted to know what is there to which samskaras stick. It sticks to nothing. What is there to which air would stick? It sticks to nothing. It a free flowing self existing agent and what we normally do is to, with our practices, the activation of the inner force we throw out the grosser things which are bad samskaras and we hold on to a certain amount of the subtler thoughts or the good thoughts so that our lives in this world, our relative lives could be better regulated and made more happier. Do you see? But you have to go beyond relative happiness, where you discard the good and the bad and reach that stage of neutrality and that is pure consciousness. Because without reaching the stage of neutrality, you will always be affected. Because in every good there is some little bad. And in everything that is bad, there is also

some little good. Do you see? So therefore imbalances are created. If the bad, the Tamasic side of yourself rises then there's more problems. If the Sattvic side of yourself rises, there are lesser problems. But it is like a pendulum swinging. But do you know that there's a point in the pendulum, the pendulum has a moment of rest when it swings to the left, left, yeah, when it swings to the left, there's a momentary pause before it swings to the right and there's a momentary pause and it swings to the left again. But when it comes to the centre, that is death. There's no swinging. So what we have to capture is the momentary pauses on either side of the pendulum and there lies the eternity. There lies the motionlessness. There lies the changelessness. And yet the motion carries on in the centre between those two poles of non-motion.

So that is how samskaras function. Now we do know that every pleasure we have which we call happiness, has the germ of pain in it. If you are high then remember there's a low coming. You move to the right and you know you will have to move to the left. So to live at the moment either left or right where there's no motion that is neither happiness and neither pain but total bliss, indescribable. Now the activation of the spiritual force gives one the realisation of those moments, where the pendulum is still and that is eternity. And yet we allow the pendulum to work on, pleasure today, pain tomorrow, pleasure today pain tomorrow, but our minds are so immersed in those still moments on either side that we do not take any notice any more of the swaying of the pendulum. So let the samskaras come and go, they have no foundation whatsoever. Now the purpose of the pendulum swinging is to give the clock time and wherever there is time, there has to be space. The pendulum requires space to move. So time and space in the universe are associated. And who has really made time? We, we make time. It takes me twenty two hours to travel from South Africa, from Capetown to London. Fine. So that twenty two hours at five hundred miles per hour in the plane. I am also not counting time but I'm measuring space. And all time and space is limited. But there where the pendulum stops at either end, that is limitless. Do you understand this?

So samskaras they will come and go and come and go and come and go, until you become so merged into that split second that it permeates your entire self and you become the observer of the pendulum. Time does not touch you. Space does not touch you. You become spaceless, vast as the universe which is spaceless without boundaries. You become timeless. And you are then truly, you have then truly recognised the meaning of eternity, the meaning of self realisation, the real self and you become that self. Truly I can say that people that have risen above the samskaras, good or bad, those that have risen above the samskaras and have become timeless and spaceless, they are truly Gods. They are the one's only that could truly say 'I and my Father are one'.

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So it is not impossible for anyone to reach that stage. Our good Lord Jesus and neither Krishna nor Christ, they held no monopoly. None whatsoever. Everyone has that right. They were just examples of the capacity of man to reach those heights, which the relative man thinks he cannot reach. And that is why we worship these Gods. Christhood - Jesus was a man - Christhood is pure consciousness. Gautama was a man, but Buddha was that consciousness which had transcended all samskaras. But now living in this relative world, we say what capacity have we to transcend those samskaras, because what I have sown I will reap? Very true. But on a very lower plane of existence. But if you rise above that there's no sowing and no reaping involved. You're above that. Here on the relative plane if we do something wrong, it will rebound on us. If we do something good, it will also rebound on us. But if you have risen above that all then there's no bounding and neither re-bounding. Do you see? So people say 'I've done this thing wrong and so I must suffer the consequences'. It is not necessary. All your wrongs and rights can be balanced out by activating the inner forces. You burn up the seeds of karma, so that it will not bear any kind of fruit at all. Now Eastern philosophers, they come with their laws of karma, okay, fine. But it is still of a much lower plane than what existence is all about. We think we exist, we think that. We do not. We do not really exist because there's only one real existence and that's that Divinity. And if we cannot realise the Divinity, we are not existing. It's a mirage and that is what they call illusion. In the mirage, you see the water there in the desert and you run after it. And the more you run after it, the more further and further it goes away, until you stumble and fall and die of thirst. Ah but the man of true realisation would not run after the mirage. He says 'Mirage come to me and I'll turn you into water'. Do you see? That is the power of the spirit. All powerful, all permeating, all pervading and nothing is impossible there.

I might have quoted this little story of Milarepa, the Tibetan Yogi. He said 'When I was a young man I did black deeds. When I grew up and had some sense, I did white deeds. And now having to come to realisation, I do neither'. That is why you find some Yogis, I'm not talking of the escapists that go and sit in a Himalayan cave because they can't face the world's troubles and their problems. But real true Yogis, they would sit in a cave and just be gone away in their bliss because they want to do nothing more with this world. Nothing with those samskaras. Nothing with the pendulum. They have found that stillness and they have remained there in that stillness. So samskaras are there, impressions are there and we need not to be afraid or lose heart because of those impressions. No. In the Ayurvedic system of medicine, they say to remove a thorn, you use another thorn and then you throw both away. And that's what we have to do. Throw away the bad with the good thorn, the bad thorn with the good thorn and then afterwards, throw both away good and the bad. And that only happen when we unfold ourselves to that which is really ourselves. And when that unfoldment comes, there's nothing else but peace, because peace is synonymous with God. It is synonymous with grace. Just different names for the same thing. Many times you sit down and you say 'I feel so, so peaceful today'. That's in the morning. The

afternoon comes and you feel agitated. So was there really peace? If it was really peace, it would have been everlasting. Do you see?

So many times people bluff themselves. Something nice happens and they feel at peace, but in the afternoon something else happens and there's disease instead of peace. Do you see? So life is such a wonderful game. It's a game, nothing else but a game. A true sportsman playing soccer for Liverpool, he will not think, if he's a true sportsman, that I want to score ten goals. He wants to play the game for the sake of the game. He wants to enjoy the game. Life is like that. It's a game, enjoy it to its fullest, I mean within certain norms. Because other kinds of enjoyments can also come about to sick minds. But I'm talking to the reasonable, average person who is neither sick and neither well. Yes. That is what we are, neither sick and neither well, in between, hanging.

So the only one cure for all our ills, be they physical or mental. I very often, at least thrice a week, I have to go to our Hospitals there in Capetown. The Cardiologists call me in. The Psychiatrists call me in. The Cardiologists, if a patient is going for a heart operation, for a difficult patient, they ask me to come in. Professor Beck is in charge of the Cardiology Department at the Groot Schoor Hospital which is very famous because of the first heart transplant there - Chris Bernard. They have found that if a person is very upset or emotionally distressed, the chances of the operation being a success are minimal. But if they are of a calm, if they have a calm attitude and emotionally jubilant perhaps, then the operation has greater and greater chances, a hundred percent chances of being a success. So just shows that even while you are in an anaesthetic state, where they put you to sleep, what is being put to sleep? That is the question. Your body is put to sleep, your mind is put to sleep. But yet even the mind and the body being asleep, there is an impression there, a subtle impression of a certain calmness which helps the operation to be successful. Do you see? It is not turbulent because there is that inner self which goes beyond emotions and feelings which are the creations of your mind. There is that higher level, of the mind, I normally call it the superconscious mind which cannot be put to sleep with anaesthetics. And that, while the mind and body is deadened, that comes into play. And whatever samskaras in our touching that superconscious level of the mind, definitely has an effect on the surgery. You see how it works? But we don't need to be anaesthetised to touch that level. We can anaesthetise ourselves, our bodies, or minds by the spiritual force we draw from within ourselves. Do you see?

So samskaras can be made ineffective, can be. Within a very short period, within three to four weeks time, you can make all your samskaras invalid. You can make it like invalids, put them on a wheelchair and push it away into the sea. It works. I know. I've gone through it all. I've tried it. I live it. I experience it. Therefore anything I want to do, no

samskara would ever be attached to me because I am above them. I talk of experience. Every word I've ever spoken in this three, four thousand talks I have given around the world, every word comes from experience. Therefore you would very seldom find me quoting any great author, writer or philosopher. Just now and then to substantiate or illustrate a certain point. So do not let samskaras ever bother you and if it is bothering you then have the attitude that those impressions have been created by me and no one else. Even Divinity can never ever create a samskara in you. You would be using Divine energy to create samskaras, yes, but Divinity, being neutral, can never create a samskara in you. Do you see? Just you yourself. This little mind, this little mind that goes on from life to life, taking on bodies and bodies because the mind has not reached that neutral stage. So if a person lives a good life and has not reached the neutral stage, will be born into more conducive circumstances. He will be born into a family that would be conducive, a happy family. While a person that might have been doing bad deeds all the time, will be born into a family where there illness and disease and all kinds of things. That mental self that goes after you leave this body, carries on for one purpose only, is to rise above all the karmas and samskaric levels, those impressions that is there.

So at death, what goes on? The physical body is left behind, it's a piece of wood. The spirit is never touched. Nothing can touch it, it's a neutral force. But the mental body or the samskaric body that goes on for one purpose only, to repeat again, is to clarify itself. Most of you must have heard of ghee. Ghee is clarified butter. You know about that? Now how clarified butter is made? You take ordinary butter, first grade if preferable, and you put it in a pot and you boil it. And as you boil it, you'll find all the stuffs, the salts and all, whatever impurities there are in the butter come to the top. Right. And then you strain the top, all the impurities, you strain it off and you have clarified butter. Now ordinary butter if you leave it out of the fridge for some days, it will become rancid. But clarified butter or ghee as the Indian name goes for it, it can be left for six months out of the fridge and it will never go bad. Do you see? So what makes butter goes bad is the impurities in it. And those are the samskaras, all mixed up and yet the ghee is in that butter. The purity is in that butter just mixed up with the impurities. Ah, but what does the butter not suffer in that intense heat when it is boiled? That is the process. That is why people suffer. And they need this boiling process. So thank God people suffer. They're boiling up the impurities to be strained off. And yet there too the suffering could be so minimised, by having the attitude that I need the heat of this fire to clarify myself and become clarified butter.

We take milk and all milk contains cream, but you got to churn it and churn it and churn it, until the cream rises to the top. You see? And that churning could be painful to the milk. The boiling of the butter the heat could be hurtful to the butter. So that's the attitude we have to develop in life that all these things that are happening is for my good. There is nothing that could happen in your life that is not for your evolution, that is not for you good. Yes. If a man has an accident

and his leg is chopped off. Very good, good for him. He'll learn something by it. Oh yes. It depends upon his attitude. It's not going to help him to sit and mope all along 'Oh, I've got one leg, one leg, one leg'. What about when he meets a person that has no legs at all. Do you see? So that is how we count our blessings. And always look at the positive side of things that any calamity might come. I might have a million pound business right and I might just lose it by just one wrong deal and lose the lot and I'm bankrupt, I would say 'Very good for you. Yes. Because you had a million pounds there in your business, you had become big headed and even pig headed. Now this must bring you to your senses and when you start off again and make the next million you will have greater feeling of heart. Because if you had the capacity to make the first million, first million which you have lost, you have the capacity to make the second million. Because you have been trained in that line. Yes. But when you make the second million, those thoughts will always be remembered and you will lose that pig headedness and big-headedness, that bloated head. You walk down the street with your chest out as if you were the cat's whiskers'. Do you see?

So everything has its advantages. Samskaras play a big part in our lives. Samskaras control our lives all the time. Those tendencies, those impressions that are there within us has to find expression. That is a relative law of nature. But the absolute law is this, that those samskaras can be overcome by infusing within them that spiritual force that is within you and blow those samskaras to kingdom come. Do you see? So the point is this that samskaras can only have a lasting value if you allow it to be lasting, if you yourself want to perpetuate them. And samskaras can have no lasting value at all, if you want to destroy them by infusing that spiritual self that is within you. And therefore the old saying which we can repeat a million times over, 'Seek ye first the Kingdom of Heaven within and all else shall be added unto thee'. Yes.

Even great minds are ruled by little machines. (Gururaj laughs) Great minds, no such thing. The greatest mind is no mind. Did you know that? And no mind means when you go beyond the mind and speak from the realms of the heart. That is where all the Divinity resides. Because the mind is mixed up with the samskaras. Yeah. That's where it is. So when you have no mind, that does not mean to go off your mind, but no mind means to transcend the mind, where you do not take into consideration the samskaras. And there you'll find so much peace and joy. If any person lives with me for four weeks to six weeks and are really sincere and earnest, I promise you one thing, I'll make you go beyond the mind. But if you are not sincere and earnest, you'll go off the mind. (Gururaj laughs) Yes. Yes. Yes.

The spiritual force though indefinable, as I've said many times, is such a living reality. You can't see it, but you can see the expression of it demonstrated to you every moment of the day. And there are so many other things. We do not



deny the existence of air and yet you can't see air. You do not deny the existence of atoms. You can't see atoms. You do not deny the existence of microbes, a million of them, there are millions of them floating around here, and those microbes can only attack you if your body is weak. But if your body is strong, they can't attack you. Likewise, if we develop that inner strength through our spiritual practices then nothing in the world can disturb, nothing can harm you, nothing at all because you are still. Like the poem 'If' - Rudyard Kipling. The whole world can go haywire but you keep you head. That's the gist of it and then you're a man, my son. Do you see?

Yet there are so many things that are not understood in this world. For example one questioner asked about the cot deaths, cradle deaths. Well there are little infants that die in their cots because perhaps the pillows are not well placed and they turn around and become suffocated or have a bed with plastic and it turns over and suffocates them. I mean these things could be explained. But I was told by doctors and by people that there are children without any of these physical reasons that just stop breathing. They'd sit at a table you know healthy, hearty and healthy and just a few moments later they stop breathing and they're gone. Doctors examine them, there's no such thing as heart attack, nothing like that. Their life just stands still. What is the reason? I believe that is one of the latest enquiries they are making now. Is that right, Joe? Yeah.

Do you know what the reason is? It goes back to a previous life, where the soul - the soul means the mental body that leaves one after we leave this physical body - is ready to take birth. But the spiritual force in which it is intertwined, forces them automatically, coerces them in such a way not to take birth. But the mind still having a few samskaras left, wants to take birth. So that from the field of the other side, they do not want to take birth and yet they take birth, there is a conflict. And so they take birth, not that they wanted to take birth. So they are born through human vehicles, through the most suitable vehicles according to their evolutionary standard, which would normally be very high. Because if a conflict occurs on the other plane to take birth or not to take birth, to be or not to be, you have to be of a very high evolutionary level. So this soul as you might call it, takes birth. After it takes birth, the infant has not developed the power of thought yet, the power of reasoning yet. A child is a wonderful thing. You must listen to a few tapes I made on little children and what actually happens in their minds and their make up. I think it was published by one of the American scientific journals, those talks. Vidya should know more about that. From the tapes it was transcribed.

So now here, the infant, it has not the thinking ability but within itself, there is a mechanism going on that is not the thinking ability of the mind, the reasoning of an adult or a grown up child. That is when children get spoiled when they start thinking. Yeah. So there, this conflict although coming from another plane of existence, this conflict is still existing,

to have birth or not to have birth. To live or not to live, to live or not to live, this conflict is going on all the time. And there comes that moment when not to live, 'I do not need this life' overpowers the other, the counterpart of it saying 'I want to live'. And when the child, the infant is overpowered of not wanting to live because he does not need this life anymore, it stops breathing. And science can never explain that. Without any physiological or biological cause why has a child, hail and hearty just stopped breathing. That is the real, real reason. As a matter of fact next Sunday before I leave for America, I have an appointment with Dr. Petroni who is one of the big men in the BMA, and we're going to discuss these various issues with him. It's half past ten next Sunday, is it, and from there I go directly to the airport.

So they're many, many things as I was discussing with Joe earlier this evening that doctors know so, so little. They know so little of the inner self of a person. I would truly wish that doctors would start meditating and develop, you know when you start meditating you become more intuitive, you become more intuitive because the right hemisphere of your brain is activated and that is where intuition comes from. The left hemisphere is the calculating thinking part, the analytical part. I think I've spoken about this many times. So through meditation and other spiritual practices, the right hemisphere of the brain is activated and that right hemisphere, those brain cells are directly connected to the mind. The brain is not the mind. It is connected to the higher levels of the mind which brings about intuition. So doctors, apart from their analysis, diagnosis with a stethoscope and X-rays and all this, if they had some intuitive ability, they could really treat people in a much more holistic manner. You go to a doctor and he asks you 'What's wrong with you?' 'Oh, I've got a headache or a toothache or a leg ache or whatever'. But what about the causes of things? You've got a headache so he'll give you all kinds of pills, valiums and you feel nervous, so he'll give you valiums. But what's the cause of the nervousness, where does it come from? Do you see?

So it is so, so important for any person that deals with human beings to really develop their intuitive abilities so that they do not only need to follow the book but also use their intuition and interpret what the book says in a far more effective and better way. And humanity can be helped much more. So much unnecessary suffering can be alleviated, suffering which has nothing to do with samskaras. Sufferings that come from the conscious level of the mind while samskaras are the impressions which are very deeply seated. And the conscious level of the mind, as I always say, such a cunning animal that it even overrides the samskaras and does actions to create more suffering and make the impressions, the samskaras even more stronger and thus increasing the power of the tendencies. So what a vicious circle it is? It's so simple to go beyond the mind. So therefore many, many of these great Sages, like Rama Tirtha and many others I could mention, when they reach a certain level, they go into Maha-samadhi, which means the great Samadhi and they just give up their lives. It is not suicide. Suicides are escapists, they can't face troubles any more and therefore they want to get

rid of their lives. But when a person goes into Maha-samadhi says 'Well, I've conquered the entire universe and I don't need this body any more, I drop the body'. Those are great, great self realised Sages, like Rama Tirtha and others.

Do you know one thing, that Christ was not crucified by the others? Christ was not crucified by his crucifiers. Outwardly so, yes but Christ wanted to leave his body. He had reached that perfection of spirit, oneness with the Father that he himself willed that crucifixion or else he could have escaped. Do you see? So there comes a stage in a person's life that you say, 'I have conquered everything' - and this I'm not talking of escapism or mentally ill people. I'm talking of great spiritual giants that would leave their body at will. But Christ did a wonderful thing of allowing others crucify him as a lesson, for the suffering masses. If I could suffer this, then all your little damn troubles you can bear it. Was my cross not greater than your little squabbles? It's a message of hope. You see? So there's a purpose for that.

So these little cradle deaths, cot deaths as they call it here - in America they call it cradle deaths - is because of the conflict within, unconscious conflict within the child which is not even recognised by the mind, an inner working that I do not need this life and stops breathing. I have stopped breathing many times. Oh yes, to experience the other side. I said 'Wait a minute, I've got such a big family round the world here, let me come back and have fun with them'.

An hour goes by so quickly, doesn't it? Ah let's start laughing a bit. Stop thinking too hard about deaths and baby deaths and ah.

Well this guy says to his girl friend, 'Lets get married or something'. So she replies 'We'll get married or nothing'. (General laughter).

Now this chap had a girl working in his office and he gave her an engagement ring. So she asks 'Can I show it to the other girls in the office?' So she did. And then she comes marching into the office again and slaps this fellow until he, slaps him off the chair. So he asks 'What's happened, don't the girls like the ring?' She said 'Yes, but three of them even recognised it'.

Oh yes and once there was - the lady is sitting down there somewhere, she was an air hostess for the Wright Brothers. (Gururaj laughs) Ah, it missed many ears. Wright Brothers were the people that invented the aeroplane. You know that little thing. How can you have an air hostess on that?

You know this man was very furious one day. He says 'My young nephew, he can't spell, he can't add, he can't put three words together in a sentence'. So his Secretary tried to console him, she says, 'Don't worry sir, there's still plenty of time. He's still got another year to go at the University to get his PhD'. (General laughter)

This fellow Akim went to the restaurant and he ordered some boiled eggs. So after he had his eggs, the Restaurateur came along and charged him ten pounds for three boiled eggs. So this fellow says, 'I'm not going to pay ten pounds for three boiled eggs'. So they went to Court and Mullah Nassrudin was the Judge. And in those Middle Eastern Countries you know sometimes the Judges, they didn't go to Court, but they used to get the, you know the complainant and the defendant at their homes. And of course he heard both sides of the story. And then he listened and he started boiling some corn. And after boiling the corn, he started planting them. Now the Restaurateur's complaint was this that ten pounds is not enough because if these three eggs hatched, they would have been three chickens. Those three chickens might have laid so many more eggs, right, that would have brought so many more chickens and like that I could have had millions of eggs, you know? So ten pounds is not much. So therefore Mullah Nassrudin, the Judge, he boils some corn and then he starts planting the corn. So they ask him, the restaurant man asks him 'What are you doing?' He says 'I'm planting boiled corn'. But he says, 'Sir, you know if you boil these things, they will never grow'. So he says 'Well, that is my judgement in your case. How can boiled eggs produce more chickens?'

And here Nassrudin was passing a house where they were, where this guy was putting on a bell. So he stops and says 'What is this bell for?' So he says 'Look, it's a fire alarm'. So Nassrudin says 'That could never work. The bell will ring but the fire will burn still the same'. And here Nassrudin was also a doctor, so he gets a phone call in the middle of the night and this patient says 'I've got a terrible fever'. So he asks 'What's your temperature?' 'One hundred and fifty degrees'. So he says 'Eh, you don't need me, you need the fire brigade'.

You know in India you might have seen this on 'Telly'. You know trains are so crowded that people even sit on the roof. Have you ever seen that on Telly? Yah. So here this old man couldn't find space inside, was sleeping on the roof. Now just under him, at the window were two youths that were seeking trouble. So he says 'Let's have some mischief, some fun'. He says 'What shall we do?' He says 'Let's pull the chain so the train would stop. But look if they catch us then there's three hundred rupees fine. What shall we do?' He says 'Well look' the one says, 'I've got two hundred rupees' and the other pulls out this note which was torn. He says 'I've got two hundred rupees as well, you know it's a torn note but it's valid'. The old man was listening to this up there all the time this conversation. Two of them had two hundred each, four hundred rupees and the fine is three hundred rupees. So they said 'If we do get caught, we'll pay the

three hundred rupees and finish with it'. So they pulled the chain and the train stops. And here the Inspector, the guard as they called him, the inspector comes along and says 'Who pulled the chain?' he asks these youths. And they say 'We didn't sir, but this old man sleeping upstairs, he pulled it'. So they got the old man down. And the Inspector asks 'Did you pull the chain?' So the old man says 'Yes'. He said 'Why did you pull the chain?' He says 'Because there are two youths downstairs and they pointed a knife at me and robbed me. Now if you want the proof, one has a two hundred rupee note in his pocket and the other has a two hundred rupees in his pocket which is torn. Search them'. And they found the four hundred rupees and gave it to the old man and arrested the two youths. (General laughter)

You know there was this old lion you know had a thick mane and the birds built a nest in his mane. So you know they twitter and twitter and the poor old lion couldn't sleep. So he went to the witch doctor, the lion went to the witch doctor and said 'Doctor, what can I do about this because these birds have built a nest in my mane and you know the noise the racket they make, that I can't just sleep?' So the witch doctor says 'You take yeast - you know yeast, they use in baking bread - you take yeast and rub it on your vest', he tells the old lion. So the old lion did that and he had no trouble at all. So he notices that the birds were not there and there was no twittering and he could sleep peacefully. So he goes back to the witch doctor and says 'What do I owe you, Doctor, for this?' So the doctor says 'No, it's on the house'. He says 'No, please, it's such a wonderful thing, your great knowledge of this thing'. He says 'Look, that's nothing. You know it goes like this' - excuse Rudyard Kipling, Rudyard Kipling - 'Yeast is yeast and vest is vest, never the mane shall tweet'. (General laughter and clapping) Well, Rudyard Kipling was very, very wrong really.

Ah well, it's been a lovely evening. We spoke about some morbid subjects but still it was. Well, thank you very much and good night. Do have a pleasant evening.

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