

## RAPID FIRE

GURURAJ: I don't know if you've noticed one thing, that when we start off in the morning or in the evening at any time, that within thirty seconds the entire face muscles are totally relaxed. Now, this comes from years and years and years of practice, where in a moment you are far away and gone. Take note of it next time, tonight or whenever. That within thirty seconds the entire facial muscles are relaxed. And the most important part that is to be relaxed is the eyes and the cheekbones, and then the rest follows. Now, if you meditate regularly you will be able to do the same, for within thirty seconds you'll go into total relaxation. Take note of it next time. Good.

Now, on every course we have one session which we call, I mean this is for the newcomers, on every course we have one session where we have a rapid fire question and answer. Someone asks one question and I can talk for an hour, hour and a half, two hours on it, depending how much I want to stretch a person's mind. But in a rapid fire question session everyone has a chance to ask whatever they want to ask: how to bake a cake, or how to make curry and rice, or anything, anything, anything. Right. So let someone start us off.

JEFF: Dear Gururaj, you wrote a beautiful poem to Urvasai. Who is this goddess? Can we love God truly through the senses, and what is beauty?

GURURAJ: Ah, beautiful. There is no difference between God and a goddess, because both are products of the same energy. And one can find beauty in either way. Woman would be more inclined to worship a god, therefore, I've got thousands of women in love with me around the world. And men are inclined to worship a goddess. So, therefore, in Hindu theology, firstly, we have Uma mata, Kali mata, we have this mata, we have that mata. Mata means mother. Mother of the world through whose womb this world is created, while the Father was just the inseminator. Thank God for one thing, that they did not have artificial insemination at that time. [LAUGHTER] So it has been a very natural process for both energies to combine, because even in electricity you would need the positive and the negative current for these lights to burn. So god and goddess exists. By existence I mean they are just there; not ever born and will never ever die. They are eternal. Now, depending on your temperament you can either worship a goddess or a god. And both together completes the beauty of life, for that is beauty. In India there is a statue, which I went to see. It's called [Ordinerishwara?] in Sanskrit. Half portion is male, and the other half portion is female. (Cheese.)

VOICE: I only take the natural shots.

GURURAJ: [LAUGHS] Yes. So [Ordinerishwara?] means, [ordi?] means half, [ner?] means male, and [Ordinerishwar?] together forms the male and female complex, which constitutes this entire universe. So if you are a bhakti yogi, if you are devotional and have a devotional temperament, you can still worship that divine energy through the male or the female form. And if you can worship both together, then you would find the totality of beauty. Right. Next question. Vidya, would you guide the putting up of hands, please? Come sit nearer to me. Don't be afraid, I don't bite. I only bark.

VOICE: Guruji, why does the heart perform two functions: a) it's a necessary physical organ, and b) it's an emotional outlet? Why and how are they interconnected? A person can suffer a heart attack, as well as a heart ache.

GURURAJ: Um huh, very good. The physical action and the emotional action are interrelated. Because without the emotions the physical action can never be performed. So emotion is the instigating factor of physical activity. Without emotion or feeling you can do nothing. You become a vegetable. And yet, vegetables also have life. Professor [???] has proved the heartbeat in a cabbage. So if a heartbeat could be found in a cabbage, what about in a thinking human being? So there is a total interrelationship between the physical body, and the feeling and emotional self of one. Now, feelings and emotions are created by the mind, and naturally, as you would know, the mind controls the body. First a thought arises, be it in feeling form or emotional form or intellectual form. And then that thought, in whichever form it is, activates the actions of the body. I came from my room to the hall. First there was the thought that I have to go to the hall, and that activated me, moved my legs to come to the hall. Do you see. So the basis of everything in life starts from thought. And the purer the thought, the purer the action. So it will always be there, they are inseparable. You cannot separate them.

Ahhhh, but the self realized man develops the art of separating them. He can separate his body from his feelings and his emotions. He can allow his feelings and emotions not to influence his body. Right. For example, you are making love; where does it come from first? It comes from your emotions, it comes from your feelings. And those very feelings gives you the impetus, gives you the desire. And that desire produces an erection, or in the woman whatever happens to her. I don't know these things. [LAUGHTER] So these things are inseparable to the ordinary man. But for a self realized man he can separate those emotions from his body. Not that he does not have any feelings or emotions, but they are in such full spontaneous control that they would not allow them to influence his body or physical actions. That is the difference between the ordinary man and the self realized man. For the self realized man has developed a certain kind of discrimination without any analysis. Whatever he does is just right.

If I want to make love to my woman tonight, for example, where does it start off from? It starts off from thought. Thought formation. And many people fail in this area of life. What they do is this, commonly, that from the afternoon or the morning they start thinking about having that sex relationship. And when it comes to the point, they fail because they have planned. It should never be planned. It should be totally spontaneous, on the spur of the moment. You hold your beloved close to you and have, perhaps, a few passionate kisses [LAUGHTER] and automatically both of you are ready for copulation. [LAUGHTER] And if it does take you a while, use baby oil. [LAUGHTER] That's the secret, dear, of life. [LAUGHTER]

VIDYA: Put that in a book of quotes.

GURURAJ: Oh, I like to laugh and make people laugh, and at the same time give you the wisdom of life. Ya, and baby oil is great wisdom. [LAUGHTER] Manufactured by Johnson and Johnson. Next. Next question.

NIRMALA: What is the difference, if any, between...

GURURAJ: Wait, give mother a chance.

VOICE: Yes, that's okay.

GURURAJ: Yeah, please do.

VOICE: [????????] take two or three at a time.

GURURAJ: You look wonderful in your red jersey. Come, mother. Would you like to go to the mike so it could be recorded? Oh, sorry to make you walk, dear. This is my mother. I bowed at her feet yesterday.

NIRMALA: Guruji, could you tell us the difference, if any, between air, ether and prana? I'm not sure how they differ.

GURURAJ: That's a very profound question. I think, mother, let us leave it for this evening. It'll take me an hour, because I won't be able to do justice to it in, you know, a few minutes. Jammuji. That is very profound, very profound.

JAMMU: Guruji, even masters such as yourself require teachers when they are young, to awaken them to their full potentialities. Tell us, who was Christ's teacher, and Buddha's, and Krishna's?

GURURAJ: Um huh. Very good. If you read the Gospel of Levi, you will find that Jesus traveled through Tibet and through Egypt and through India. And even in that book the name of certain masters were quoted. You can read up Levi. Their names were quoted. I can't remember them now, offhand. And they taught Jesus so many things. Then you have natural teachers, born avatars, that do not require teachers. But they require awakeners, to make the avatars aware of who he is. They do not teach, because all the knowledge is there in the avatars himself. But you require that leverage to awaken them to know who they are. So all the greatest masters in the world only started teaching after they were about thirty; like Jesus, thirty; Buddha, he left home at twenty nine and went into meditation under the Bodhi tree; and the same thing applies to Krishna. So even the avatars has to realize himself, who he really is. And this realization comes through the experience of life, with the help of various masters. My guru, Swami Pavitrananji... In those times when I was in business, multimillionaire, I told Pavitrananji, "Let me start an ashram for you, so that you could have so many thousands of chelas." So what he replied me was this, "I have been born just for one purpose, and that was for you. To help you to awaken yourself, so that you could know yourself." Good.

All knowledge is there in man. And with the ordinary man it requires the teacher, which is not only teaching you a,b,c,d,e,f,g... That's just as far as I can reach: G. God. So every man has the fullest knowledge in him all the time, and the guru is just but an awakener to show the path. That is for the ordinary man. But for the self realized man he just needs that little impetus so that he could know himself in an instant. I started knowing myself in two hours. I went into, I think I told you this, I went into meditation with my guru for two hours, and time passed so fast that it seemed like two minutes. And within those two minutes in worldly time you would call it two hours but it's just in timeless time a fraction of a second. And in that fraction of the second I realized who I am. Do you see. But some preparation is required. I did not need to be a guru. I could be a professor of philosophy, a professor of philology, a professor of sociology, anything which I would choose, and I'd still be a master at it, in what particular field I would want to choose. But, no. My mission, for which I was born on this Earth, is to serve humanity, serve them in every way possible. Impart some knowledge, depending how deep the receptacle is. You take a thimble to the river, and you will only have a thimbleful of water; and if you take a bucket to the river, you will have a bucketful of water.

So the things I talk about and the things I teach just do not take it for what you hear now. I have been told this by thousands and thousands of people, and most of you will bear me out on this, where they listened to a talk of mine three years ago, and after three years later when they listened to the same tape again, they find so many different meanings. I have not developed, but you have developed by gaining greater understanding. Do you see. So therefore, we do not follow any dogmatic creed. We follow the basic principles that underlies all theologies, all philosophies of the world, for one purpose only: is to discover ourselves. That inner self, that Kingdom of Heaven within. That is the purpose. If you stick to dogma you become limited, but what you have to become is limitless, where you could embrace the entire universe and even rise above the universe. Can I tell you one thing? You think I am sitting here and talking to you in this hall. At this very moment I am talking in a thousand different planets to a thousand different audiences. In other words, once you attain that state of self realization you become universal. What were the notes you had? Notes, notes, notes you had.

VIDYA: Regarding what?

GURURAJ: For today's program.

VIDYA: Sand painting this afternoon. A teacher's meeting at six thirty.

GURURAJ: Sand painting this afternoon, a teacher's meeting at six thirty, open talk at eight o'clock for the public, the general public. Whoever wants to come. Right. And then tonight we will be having the midnight special. Many of you that has been on all my courses, throughout all these years, know about it. But for the newcomers let me tell you this, that I will be sitting in my room meditating, say from twenty to twelve to twelve. A little past twelve, perhaps. A few minutes here or there, what does time matter? And you will sit in your rooms meditating, and you will experience me in some form or the other. Now, I do not want to describe the experiences that you would go through, because I do not want to influence your minds by suggestion. Because I know how suggestive the human mind is, how susceptible it is. This will prove to you, and you can talk to me about it tomorrow morning, this will prove to you that I can be thousands of miles away, and yet, be very, very close to you. So that is going to be the midnight special. Tonight, remember that. I thought I would remind you in case I forget. But please do give them a reminder again. Okay.

And then please do not forget Saturday. That's tomorrow, is it? Yeah. Where tomorrow night we will have the communion practice, where you will just sit and relax and I will go into meditation in total unity consciousness, and such a vast energy would be generated in this hall that all of you will go through some kind of experience. So my teachings are not just based on verbalization, words. Any lecturer, any university professor, can do that, although they might not be able to do it as well as me. [LAUGHTER] Right. Now, I'm joking of course. But I also give you experiences. Roopa worked out four words. What was it? Inform, educate...

ROOPA: Uplift and entertain?

GURURAJ: Inform, educate, entertain and uplift. That's what we do on our courses, always. Every course. And every course is a different course. Apart from the two talks a day, there are always different things happening. Different little things. Now, this afternoon you are going to do sand painting. I think I mentioned this, did I. [VOICE: Yes.] Good. You going to do sand painting. Last time we did water colors. This time we're going to do sand painting. You smear a bit of glue on a thing a ma jig and then you use all these various colors. Sands, yeh.

VOICE: That's going to be done in the dining hall, because we have the tables to set it out.

GURURAJ: Right. That you can do this afternoon, I think. Yeah. After lunch. Have a rest for half an hour or so, and then you can start doing that. And you do not need to be an artist, to repeat again. Just anything, then from that, I have these two ladies helping me, we will type out an analysis of how your mind is functioning. We do that. Good. Next question.

TAMAJI: We generally know we have five senses: seeing, hearing, smelling, tasting; and we meditators are very good at sixth sense. However, I was wondering whether, we used to have more than six senses in the past, [GURURAJ: Very good.] and now we are limited to five senses. Would you speak about whether we used to have more than five senses, and how we can reactivate it. Thank you.

GURURAJ: Very good. Brilliant, brilliant. Oh, Mataji is always very brilliant. Her questions are very deep and profound like mother Nirmala.

Now, you don't have five senses only. You have always had six senses. Right. And the sixth sense, which could be termed stems from the intuitive level has become dormant, because of the predominance of the five senses. So through

meditation we activate the sixth sense by bringing the five ordinary senses to a much more subtler level. Now, when that is brought to a more subtler level, automatically the sixth sense arises; the intuitive part of yourself arises. Because the five senses are governed by the left hemisphere of the brain, analytical and blah, blah, blah, blah, blah. But when they are refined, through meditation and spiritual practices, you bring in the quality of the sixth sense which is already in you. It is not something to be acquired: it is there.

Most people, practically everyone, must have had a glimpse of this. You think of Auntie Mary; that oh, I haven't seen Auntie Mary for a long time. And you just think that and there is a knock on the door and Auntie Mary appears. So at that moment what has happened was this, that the five ordinary senses were subdued and the sixth sense, which is already in you, became activated, and you thought of Auntie Mary while she was on the bus or walking down the road. And you thought of Auntie Mary through the five senses, and Auntie Mary knocks on the door. Do you see. So the sixth sense does not require any developing, it is already there. For example, let's take Vidya or Roopa. I just think of a cup of tea and say, "Oh, a cup of tea would be nice now," and here one of them would turn up with a cup of tea. Do you see. The intuitive level which has penetrated the object's ordinary five senses, because the intuitive level, the sixth sense, is so, so powerful that you could intuit anything you want to. I could tell you now exactly what is happening in my area in Cape Town, where the riots are going on. You just need to get away, or subdue rather, the ordinary five senses and allow the sixth sense to work.

I know businessmen that go on all these long trips. Every day they would phone their wives, how are you, this, that, and how are things at home? I don't do it. I just know what's happening. Do you see. That's the activation of the sixth sense. It is not in reality activated, it is just brought to the fore. And if you wish to call it activation, okay. It is just a matter of semantics and terminology. But to bring it to the fore, that's all and allow that to dominate the ordinary five senses, and you'll see how wonderfully it works. As you, Mataji, told me one day, you initiated a person, and this person was thinking very deeply about me after you initiated her. And then as she was looking out of her kitchen window, she saw me sitting in the garden, and yet I was twelve thousand miles away. You told me that story. You see that's how it works. Call and I'm there. And even if you don't call I'm still there. [LAUGHTER] Although, I'm not all there.

Oh, dear me, it's lunchtime now. So I think we'll call this session to an end. Okay? Fine. Sandya, come on electrician. [PAUSE] All here. That's the secret of life. Thank you.

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