

[Poor audio quality and someone coughing in background. Tape is very difficult to hear, and transcript is not accurate]

[THIS FIRST PART IS ACTUALLY THE END OF US 77037 ON ORIGINAL]

GURURAJ: Well, I'm sure you must have been told I have not come to lecture to you. That could be very easy, because a lecturer tells his audience what he wants to tell them. My purpose is different. My purpose is to communicate with you with heart, mind and soul. And the best way that could be done is by question and answer. In other words, I like to speak to you about things you want to know about. Good.

AMRIT: We have, actually, some things here.

GURURAJ: Good. Fine.

AMRIT: We have a question here. First of all [????????], is that right?

VOICE: Yes.

AMRIT: Okay. Would you like to read this off?

VOICE: Sure.
My Guru...

GURURAJ: Are you going to read it in English or Americanese? [LAUGHTER]

VOICE: [QUESTION INAUDIBLE]

AMRIT: Read the rest of it. It's well structured.

VOICE: Okay. And [with just the fact?] that once you draw as much as possible from all the activities [????????????] in order to gain spiritual growth, and I find my self expression very blocked up, [????], becoming too involved with the world. And it has been said that, I quote, "Our dirty egos leads us into activities to satisfy our desires." That we must stop our egos at every chance, so that we don't increase our attachment to this physical realm of existence.

GURURAJ: [?????] teachers [????] chelas. [LAUGHTER]

Now, the word brahmacharya is normally interpreted in English as celibacy. Now, that is not the correct translation of brahmacharya. "Brahma" means good and godly. And "achar," from which the word "achary" comes, means that to live a goodly and godly life. In other words, to moderate our lives in such a way that it is in accordance with nature or Brahma. And that is what the word brahmacharya means, and not abstinence from sex. Fine. Yes. Now, you would find that ninety nine point nine, nine, nine, nine, nine, nine stop me [LAUGHTER] percent of the world's population are householders, homemakers, and they have wives and children, and they are living in a world which requires practical living. Good. Now, there is a very small percentage, a very small faction, that have a natural inclination towards total abstinence. And total abstinence is a form of asceticism. In other words, it's a very, very small percentage of the people in the world that could be real ascetics, true ascetics. Then you have another small percentage that has an outward facade of asceticism. Meanwhile, what they are doing is escaping the responsibilities of the world. They go and sit in the Himalayas, or somewhere in the Alps, perhaps, [????????????], and they say they become recluses. So they seclude themselves from the world and build a wall around them, so that they could avoid the responsibilities of the world. Now, what we are interested in is not that fraction of a percent of people. Referring now, of course, to true ascetics. But we are dealing with the ninety nine point nine, nine, nine percent of the world's population that are householders. Now, for a householder the concept of celibacy must be interpreted in an entirely different way. The concept of celibacy is not necessarily total abstinence, but it could mean a form of control. Some....

I'll give you an example which I have quoted before. A couple came to see me in our center in Cape Town, South Africa, and they had met some visiting swami. And this visiting swami said exactly the same thing that you have stated in your question, that if you want to reach enlightenment you must become celibates. Now, up to now this couple had been married for about ten, twelve

years, but they had that yearning to reach enlightenment, to develop a higher state of consciousness. So this swami explained to them that, "You must conserve, reserve, the energies. And by doing that you will reach enlightenment. So you, husband and wife, must start practicing total abstinence from this very moment." They took his word, and they started practicing celibacy. [They didn't necessarily?] understand it.

A few weeks went by. Things were not bad. A few months went by and things became worse. Each were at loggerheads with each other. They were terribly irritable to each other. And not a single day passed when there were no quarrels. They started exhibiting various kinds of ailments, because here was something that never came to them naturally. Something that they enforced upon themselves. And we know, and all the laws of psychology will tell you, that when you enforce something, you know, upon yourself, you can create a lot of repressions and a lot of inhibitions which could translate itself into various forms of psychosomatic diseases, which can become organic diseases as well. And then, of course, with the inhibitions and repressions a lot of mental imbalance could take place. So I was speaking to them, and I went through their history. And the advice I gave them, "Go to bed, tonight!"
[LAUGHTER]

AMRIT: [INAUDIBLE]

GURURAJ: [INAUDIBLE] The secretary fixed an appointment with them to come and see me three weeks later. And they came, and they were back to their original selves: happy, beautiful and ever, ever so much loving. So that is the way of a householder. Now, every instinct that man has is caused by an energy. And we all know that the sexual energy in man, the sex urge, is the most powerful urge in man, and it must be given its rightful expression without excesses and within all normality, without... and within all the precepts of morality and ethics and there is nothing wrong with it. Now, by husband and wife indulging in their natural instincts and giving vent to their biological urges does not stop them from spiritual progress. That is the point of the question. Good. It does not stop them from spiritual progress. Because, firstly, man is forever evolving. Since the beginning of creation, or, rather, since the beginning of this cycle of creation, since the Big Bang explosion where millions of subatomic particles were sent forth, we are caught up in this process which we normally term evolution. And in this evolutionary process living a householder's life in a proper manner is necessary. Now, there are many ways to achieve self realization. I said this morning that self realization is synonymous with self integration, self integration is synonymous with God realization, and God realization is synonymous with enlightenment, or having achieved the higher, or the highest state of consciousness. So living a householder's life, the concept...the living a householder's life can also lead one to enlightenment. Now, the purpose we want to reach enlightenment is that consciously or unconsciously every person is seeking for happiness. Happiness as we understand it is only a grosser expression of the inherent joy or bliss that is within us. Now, that joy and bliss that is within us, the Kingdom of Heaven which is within, that which is within us, is forever wanting to express itself. As with everything else, as with everything else, if you observe around you the workings of nature, everything is forever trying to express itself. The seed tries to

express itself in the form of the flower. The flower tries to express itself in the form of the fragrance it sends forth. Like that, in every way there is this essence that is the Divine power that is forever wanting to express itself. What happens to man is this, that he has conditioned his mind through various experiences of this lifetime, perhaps previous lifetimes. He has conditioned or patterned his mind in such a way that he has created blocks to the expression of his real inner self. Now, as he removes the blocks, as he removes the veils, the more and more can the Divinity within be expressed. Now, you do not need to consciously express the Divinity and say, "Ah, Divinity, come out. Divinity, come out. Divinity, come out." No. You have to create the conditions for the Divinity to shine. You can use the analogy of a light bulb. You take the light bulb and wrap around it various pieces of cloth so that the light does not shine through. Now, as we slowly unravel or take off these various coverings, more and more light is shining through. The light is forever there, but it is we that have to remove these veils, remove these coverings, until all the coverings are removed and the light stands in its naked glory. That is enlightenment. Enlightenment light. It is there. It is there. It does not require development. It requires unfoldment.

Now, the process to this unfoldment is to be able to bring the mind to such a state of tranquility so that automatically the light shines through because it is there. It is not something to be acquired. Divinity is within us. If Divinity is omnipresent, then it has to be within us. And every theology in the world, every religion in the world, tells you this. No one denies it. Fine. Now, to achieve this light, to bring this mind to that tranquil state, whereby one could express this light which is forever wanting to express this light, you have to unpattern the mind which has been patterned, which has been put into a certain groove.

To give you an example, in the backwoods of India, the villages there, you have the bullock carts and [????] gravel roads. And the bullock carts are forever going through those roads. And going through those roads, they form these grooves. So when these grooves are formed, the bullock cart would proceed and the driver can go to sleep and the cart will just run in the groove. So then the ox will just pull the cart and the ox cannot go off the road, because the wheels are now running in the groove. Right. So if someone comes along and puts a stone in the groove then what could happen is this, that as soon as the wheel knocks the stone it is going to awaken the driver [the jar that jerks?] Many of us need that. [LAUGHTER] Good. Meanwhile, that is, of course, not the only way.

Now, the concept of Divinity or enlightenment [Divinity brings?] enlightenment. Enlightenment means to become one with the light, or the light shines through us so much, minus the veils, minus the veils, so that only the pure light remains. So remember this. It is very beautiful, I love it so much, that God plus mind makes man. God plus mind makes man. Man minus mind makes God. God plus mind makes man. Man minus mind makes God. So the stumbling block is the mind.

Now, that mind is forever (as we said just now) conditioned, and we have to uncondition it. [SOMEONE IN AUDIENCE SNEEZES LOUDLY] [LAUGHTER] Bless you, beloved. [LAUGHTER]

AMRIT: That was an emphatic statement. Total agreement. Yesss!

GURURAJ: So, so we have to bring that mind to a certain state of tranquility that would allow the light to shine through.

Now, what is the mind? That is the question. Good. The mind is composed of the intellect, which is the analytical factor of the mind, the factor that weighs the pros and cons of things, that rationalizes. There is another factor to the mind, which in Sanskrit would be called manas, which means the carrier of impressions the memory box. So we have the analytical factor, we have the memory box in the mind, and the memory box, there are other factors as well, but this would be sufficient for our purposes now, the memory box combined with the analytical factor creates turbulence in the mind. Good. Now, that turbulence that is created in the mind is expressed in its total form as the ego that you spoke about. So what we have to do is not annihilate the ego through the practice of celibacy, because the factors of celibacy can encourage the ego. I'm a celibate. They might even give you [INAUDIBLE]. [LAUGHTER] I believe there is a movement that does that. [LAUGHTER] I've heard these things. I do not know. [LAUGHTER] We heard a joke about that last night, so I [INAUDIBLE]. Good. But, so... [HE LAUGHS] So it is not a question of annihilating the ego, but it is a question of subduing the ego. Fine.

Now, how does one subdue the ego? Now, there are various methods of subduing the ego. One method is asceticism, which would be practiced by the very, very few. That you are born an

ascetic we are talking of true ascetics. The other factor that could subdue the ego is by rationalization, where we rationalize, rationalize, rationalize and analyze all the philosophies of the world. But we do know that the mind being finite, cannot really comprehend or understand that which is infinite. So every question the mind asks you will find half a dozen answers. And when half a dozen answers are found, a dozen questions will crop up. So the process of the mind, the process of the mind, we call it jnana yoga. You must have heard of that term, jnana yoga, where the mind goes through a process of neti, neti, neti, which means not this, not this, not this, not this. Because the mind could never be touched by it with any answer. As soon as the mind, as soon as the intellect is satisfied with an answer to do with Divinity, then the intellect becomes stagnated. As we said, for every answer another half a dozen questions can come up. Fine. So after discarding all answers, and after coming to the end of all questioning, then only Divinity is found. Because questions are produced by the mind because of its turbulence. Good. If the mind is devoid of the turbulence and is in a

tranquil state it has no need to question. Now, the analytical [system?] that is produced fall in the realm of philosophy. And when that falls in the realm of philosophy a question has to be asked. Good. And questions have to be asked because a lot depends upon a person's temperament. Some people are born with a temperament of an intellectual nature, so that person must start from where he is from where that person is. If he is intellectually inclined, he would automatically be practicing jnana yoga and trying to find the answers to his questions. And the purpose of trying to find the answers to his questions is just still the mind. The ascetic does it with asceticism to still the mind. The intellectual is trying to do it with questions and answers to still the mind, to still the turbulence. It all leads to the one point: stilling the mind.

Now, the mind can be stilled so that the light can shine through. Now, the totality of analysis, the totality of everything which constitutes the mind forms the ego. Now, many people try to annihilate the ego. And it is impossible, it is impossible to annihilate the ego. But the ego can be subdued. And subduing the ego, it can be controlled. And by being able to control it, one can discard it when one reaches the unitive state where ego is not necessary. The simplest process, the simplest process would be, we can use an analogy. Regard the ego to be made of rubber, latex, balloon rubber.

[END SIDE ONE]

[SIDE ONE ENDS ABOUT 3/4 OF WAY. RESTARTS ON SECOND SIDE AT POINT WHERE SATSANG ENDED ON SIDE ONE OF ORIGINAL MASTER, BUT AT BEGINNING OF NEW MASTER]

GURURAJ: ...various forms of asceticism, various forms of devotion, which I will be touching on just now when we come to the householder phase which incorporates the question. Through these various forms this rubber of the ego, this balloon, can be stretched. And the more it is stretched, the more thinner it becomes. So what we are is thinning out the ego. And as the ego is stretched, and as the ego is thinned out, more and more light shines through. Good. [Anyway?] it can reach its thinnest stage where the balloon can burst, and the air in the balloon becomes one with the air outside the balloon. And there is that unity that is found between man and God. That is the stage where Christ would say, "I and my Father are one." So to reach that stage of enlightenment the ego has to be subdued, controlled, and then discarded. That is enlightenment.

Now, how can we apply the principles, or attain the goal of enlightenment as a householder? Good. Now, the concept, the concept of Divinity is abstract. The best way to approach the abstract is through the concrete. Now, in the functioning

of husbands and wives if they can function together, and especially referring to celibacy and the sexual act, if they can function, or if they can perform lovemaking in totality, then that totality, that lovemaking can become a meditation. Hm? Good. Now, what I mean by this is that within a human being we have three aspects. First, we have the physical body, the mental self, and the spiritual self. Most people when they make love they either make love through the mind and the body alone. Sometime more mind and less body, sometime more body and less mind. But what about the spirit that is left behind? Good. So lovemaking, if all three are combined, and if man functions in totality, then it would be true lovemaking. It would be a true union with your partner. And that is possible. So if done, if lovemaking is done in that way, then it could lead you to extreme joy. It could lead you to such beautiful joy, where you could actually glimpse Divinity. (Give this to this lady for her cough. Someone gave me a few of those, and they are very good, I believe.) Good. Now, the three aspects of man: mind, body and spirit. Now, there also... funny enough that a lot of things, most things, you know, has a triune nature, works in trinity form.

Now, a man is composed of animal, man, and god man. He has all those three aspects within himself. When man makes love purely bodily, then he is expressing the animal instinct. Because having gone through all those various kingdoms in the process of evolution, having gone through the mineral stage, the plant stage, the animal stage and then to man, his memory box that you mentioned just now contains all the impressions of all those lifetimes that had been lived. So the animal stage, being nearest the stage of man, those animal memories could be more vivid. So when man is more inclined towards animalism, he would make love as an animal, where only his body is used. Right. Then when man makes love as so called man, then his mind is used. And his mind conjures up pictures that stimulates the physical part of himself. Now, if this stimulation or conjuring up of pictures by the mind comes from a pure mind, there is nothing wrong. But as we discussed just now, the mind is conditioned, it is patterned. So what the mind conjures up is subject to being in a certain groove, being within the framework of a certain pattern. It is not a pure mind. It is a conditioned mind. Now, through all this, through all this, if lovemaking [in its?] spiritual aspect of man is brought into play, [where?] the mind, body, and spirit can function as a totality, then lovemaking becomes total. Now, how do we do that? We do that by meditational and spiritual practices. The purpose of meditation and spiritual practices is to harmonize the three aspects of man: the mind, body and spirit, so that it could work as in one entity. And the more we meditate, and the deeper we delve into our minds and become more and more aware, as we discussed this morning, as we develop this greater and greater awareness, we are bringing the mind more and more in attunement with the body. The mind at its deeper and finer levels has a greater amount of purity. The mind in its finer and deeper levels is at a more subtle level, and at its subtlest level it is more closer to its spiritual aspect of man. So in meditation, in meditation we go to the deeper levels of the mind. And by going to the deeper levels of the mind, the more subtler levels of the mind, less would be the veils that cover the light of

the spirit. And that is how the spiritual life, the Kingdom of Heaven within, shines through. Firstly, through the subtle levels of the mind, and then through more grosser and grosser levels, until it reaches the spiritual level, as well. And when the spiritual aspect of man is infused in the mind and in the body, then every action a person performs becomes dynamic, becomes vital. And the same thing in lovemaking. Where you are totally lost in your beloved, where the physical act is only an expression, an expression of that Divinity within that urge to join. That even lovemaking could be a yoga [?????????]. So a householder must not practice these forms of celibacy, and those out of the way practices, because he could become very demented by it, as that [?????]. [LAUGHTER] He could become very demented by it. He could become very affected by it. He could become so affected that he would have to...the nearest heaven he could reach would be the lunatic asylum. [LAUGHTER] And then he would go into total oblivion. And then he would not be able to relate with things around him. He is in his own world. That is his heaven mad heaven. [LAUGHTER] You see how it works.

So, so the abstract has to be approached through the concrete. And when man loves his woman, or woman loves her man in that totality, then he and she merges into each other. Then there's no you and me, or me or mine, or you or yours. They become us. Hm? U. S., United States. [LAUGHTER] They become us. Such a home, such a home is always filled with such beautiful harmony. Say, for example, being the guest of [INAUDIBLE] when she arrived there last night. There's nothing too much for them to do. And always so, so beautiful. And always such lovely smiling faces. You could feel the love that...you could feel it in the atmosphere. And you feel at home.

VOICE: You weren't here while I was shoveling him out of the kitchen. [LAUGHTER]

GURURAJ: Well, you got to, you got to have some discipline. [LAUGHTER]

VOICE: Jerry said I was a master sergeant in a former life.

GURURAJ: Doesn't matter. That is necessary. In dealing with children, for example. Yeah. In dealing with children, for example, you got to, you got to...in dealing with children, for example, you got to exercise discipline. If you can't get this through the head, you get it through the bottom. [LAUGHTER] So discipline is necessary. Right. Fine. So, so enlightenment can be achieved living a householder's life. And having developed a deep love for one person, having developed a deep love for one person one can [begin?] to love the environment, to then the country, then the world, and the expansion is so unlimited you become one with the entire universe. That through the object of your love,

you embrace the entire universe. In other words, you take the entirety of existence, the concrete and the abstract values of existence and send it to your beloved. And through your beloved, and becoming one with the beloved, you can gain what you call God realization, because there is no difference. There is no difference between man and God. The difference is of degree, that's all. But essentially not. Because it is the same abstract that becomes concretized.

This morning we used an analogy of water vapor, which is very [?????]. The same water vapor can become water, and the same water can be solidified into a block of ice. The principle of Divinity remains the same, and that is why we call Divinity omnipresent. That means everywhere, in the subtle and in the gross. It's a matter of degree. So through our beloved ones we can achieve that state of tranquility, because in the love, in the love one has for one's spouse there is so many, there are so many virtues. There are so many positive things. In the love we express for our spouse there is that acceptance, total acceptance. Today to love totally you have to accept totally. When there is total acceptance, there is total surrender. When there is total surrender, there is total [touch?]. There are so many other positive qualities or virtues are in this one factor. And then one develops such a oneness.

I have lived as a householder. I do not come from living in the Himalayas like other Monks that might know of asceticism. I have lived my life as a householder, and having renounced that according to our own Vedic traditions, and yet four sections in our lives. And it is divided up in a manner that up to a certain age you are in the student stage you are learning. Right. After that you become a householder and assume responsibilities of the world. And when you have completed that, then you dedicate your life to the service of humanity. Hm? Right. And the last few years of your life you become a recluse, because now you have experienced all the facets of life. So I have lived as a householder, and I know what total union with a woman can be. I could sit and think of tea, and I'd say, "Tea, darling." [????] kettle. And she'd say, "The kettle's boiling." A communion. A communion. [????????????]. We know that. It is possible. And every word I speak to you about, I speak of through experience. That is the difference between acquired knowledge and wisdom. I spoke about it last night, or was it the night before? Where you can acquire knowledge through books, but that remains something on the mental plane. That is acquired knowledge. But wisdom is that [which comes from?] deep within, which comes from the experience of [yourself?].

[Someone is coughing near the mike and next part is not accurate]

I, too, as a young boy wanted to become a monk. I was God crazy. [LAUGHTER] Hm? Yah. At the young age of four I ran away from home to try and find God. They found me after about five months later [????????????????????]. They

said, "Where have you been?" I said, [INAUDIBLE] worship there and give your offerings of fruit and flowers. [I said, "I'd?] try to speak to them and they wouldn't answer me." Are they [????] God? [INAUDIBLE] I couldn't understand that Divinity, even within stone [?????] has [????????] within us. [Because it was in form, subtler form or a grosser form?] [INAUDIBLE] So the natural question that people ask a little boy would be, what did he eat? I said, "Oh, I ate all the offerings they made at the [temple?]." [LAUGHTER] No, no, no. I think that was logical. [LAUGHTER] Because if [????????] stone [?????], why shouldn't I? Those stone gods don't feel hunger, I do. (Come over here, darling.) [LAUGHTER]

Oh, there's so many incidents in my life. Perhaps one day after my mission is completed in this world, you know, some biographer will get together all these little bits and pieces I talk about here in lectures, and just put it together [????????????]. That's not important. The personality is not important. The teaching is the important thing: the message of love; the message of greater awareness of the mind; the message of expanding the heart; the message of combining heart and mind so that we function in totality. That's important. That's the message. And I teach nothing new. What I say has been said over and over and over again by so many teachers. Christ taught the same. Krishna taught the same. Rama taught the same. Buddha taught the same. The reason why teachers are born to teach these things is because of the times. At certain times, at certain times the same message can be given in a different way. At other times the same message has to be reformulated in a different way. Today you could tell someone, as Christ would, "Believe in God." They would tell you you're crazy. What truth have I got to believe? Right. Or believe in this or believe in that. They would tell you that. Of course, there are believers. There are. But we're talking generally. But [we speak?] to them in a certain manner and form which is conducive to mind of the world today, then there could become a greater acceptance of teachings. So it's all the old teachings that are brought forth over and over again. And the world today is at such an imbalance, so these teachings are necessary. I said this morning that people have put more emphasis on the mind, and they are actually becoming intellectual morons. That's what I said this morning intellectual morons. Now, if the heart is developed in spiritual practices, and the heart is combined with the expansion of the mind, the expansion of the mind that will lead the world to greater technology. Now, I believe they have even discovered a neutron bomb. Is it neutron or neuron?

VOICES: Neutron.

GURURAJ: Neutron bomb where all the buildings and the cities and everything will be preserved, but human beings will die. Now, this shows, yah, this shows the importance of place on rocks and bricks and wood.

VOICE: [????????]

GURURAJ: Yah, yah, yah. No explosion, so they don't need to build up again, you see. [LAUGHTER]
[????????????????????].

VOICE: Somebody suggested [????????????] kill all the generals [?????] the morons. [LAUGHTER]

GURURAJ: Beautiful. Beautiful. Beautiful. Beautiful.

So it would seem that the world's mind is more intellectually orientated. And with all these advances in technology, we are on the verge of a [period?] at the turn of the century. At the turn of the century where this world could be lead to a great calamity, to a great catastrophe. Which will not only affect our planet, but which will affect the entire solar system. Now, I have been talking about this for many years now, and I was so surprised, pleasantly surprised, when I made a talk in, I think it was July? Perhaps the one before that last November, when they showed me [????] one of the American scientists, Lionel Pauling...

VOICES: Linus Pauling.

GURURAJ: Linus Pauling. He is a twice Nobel prize winner in physics or something, and he said the same thing. From the physicists point of view that is also the prediction. And the tendency to which way the world is moving. So therefore a message is so necessary now. Where the heart can expand. And when the heart is expanded...by heart I don't mean this little organ, I mean the core of the human personality, the essence of himself, which is love. Love is God, God is love. And when that can be combined to the highly developed intellect, then the intellect will not be used destructively. It will be used constructively, so these catastrophes can be averted. And that is why I spend more time touring the world than I spend at home, teaching across this message of love and hope.

So coming back to your question, the householder's way of life is also a way of life whereby one could achieve enlightenment. Enlightenment means the unfoldment of the light within. And that light in practical terms can be interpreted as love, where you feel a total oneness with your husband or your wife. There is no separation.

Now, there's a lovely Persian poem which I love very much, and which I've quoted hundreds of times. I'll give you my own version of it. A lover went to see his beloved and he knocked on the door and she asked, "Who is it?" So he says, "I am So and So." The door was not opened. So the next day he went back and knocked on the door and she asked, "Who is it?" And he says, "I am So and So So and So." The door was still not opened. And then the third day he went back and knocked on the door. And she asked, "Who is it?" And he said, "I am thee, my beloved." And the door was immediately opened. Do you see how that oneness could be achieved?

Now, when man as a householder, as a householder, forgetting all these concepts of celibacy, as a householder he could live in this world and find that oneness with one person. And through the one person he can find oneness with the entire universe. [INAUDIBLE] entire [????????] he can find the oneness with God. I was telling you before that my calling or intention was to become a monk, but my guru, after having lived with me for awhile, he says, "Your destiny is that of a spiritual teacher. And you are not going to teach monks, or communicate with them. You are going to communicate with householders. So go back over there and become a householder and gain practical experience of householders." Of course, I got married, [raised?] a family, went into business, things like that. And that [past, that stage of life [????????]]. I'm totally dedicated to serving humanity in the best possible way for which I am equipped. So continue in the path of householder and forget all about celibacy. [LAUGHTER] Now...[????????]?

AMRIT: A little thing. She also mentioned a thing about [????????] drawn [?????] activity, being a very latent activity, because that would generate other desires. [INAUDIBLE]

GURURAJ: [INAUDIBLE] I've spoken an hour and five minutes on this. Time flies, doesn't it? So live the householder's life. And you can live the householder's life when one achieves the harmony within oneself, then one is in harmony with the environment. And one does not need to escape from this world, or become ascetic, or practice all these various kinds of practices of celibacy. The whole thing is that we have been given organs an instrument for use, not abuse. That is [????????]. Okay.
Now, the other part of your question dealt with activity and...?

AMRIT: No, she was just saying that she was having more and more of a tendency, [????????] teacher, to withdraw from activity of any kind. The activity [????????] involvement it was to fulfill desire. And if the desire is fulfilled, then it might be [????????] desire.

VOICE: Right. [INAUDIBLE]

AMRIT: [INAUDIBLE]

GURURAJ: Right. Now, I would like to.... Yes, that is very beautiful. That is very profound question, that. Now, I could speak on that for hour, two hours, if you like. So [??????] do one thing. Let's start tomorrow morning's satsang with that question. We could go into very, very deep detail. It's going on towards twenty to ten, my watch says. [????????????????] long driving to do.

**** END ****