Marriage: Inner and Outer

Sat Sandesh

the message of the Masters

May 1975

PHOTO CREDITS AND CAPTIONS The front cover picture and the pictures on pages 6 and 11 are by Loi Fager, taken during Master's last stay in Rajpur about the time he gave the talk beginning on page 2. The pictures on pages 17, 22, and the back cover are courtesy of Arran Stephens and were taken on March 4, 1969, during the wedding of Arran and his bride, Ratana, which was, at the groom's request, performed according to Sikh rites, at the Shed at Sawan Ashram. The picture on page 27 is by Victor Ternes and was taken in August 1974, a week or so before Master left. And the shot of Master and Yogi Bhajan on page 31 was taken during the First Unity of Man Conference in February 1974 by Harcharan Singh.

Sat sandesh

May 1975 volume eight number five

FROM THE MASTER

Decide Your Aim in Life 2
The Master's Talk

Marriage: Inner and Outer 17
January 27, 1964

The Master's Wedding Talk 24
March 4, 1969

SPECIAL SECTION ON MARRIAGE

Introduction 12 *Russell Perkins*
The Marriage Hymn 16 *Guru Ramdas*
Marriage: Inner & Outer 17 *Sant Kirpal Singh Ji*
Marriage at the Master's Feet 23 *Arran Stephens*
including The Master's Wedding Talk

OTHER FEATURES

Poem: i was alone here 28 *Donna Jewell Pollard*

Comments & Notices
On the Board Meeting 28
The Unity of Man Conference 30
Notices 31

SAT SANDESH/The Message of the Masters is published monthly by The Sant Bani Press, Tilton, New Hampshire, for Ruhani Satsang/Divine Science of the Soul, P.O. Box 3037 (221 West Broadway), Anaheim, California 92803, U. S. A. Editor Emeritus: Bhadra Sena; Editor: Russell Perkins.

Annual subscription: In the United States, $8:00; all other countries, $10.00. Single copies 75 cents. Checks and money orders should be made payable to SAT SANDESH, and all payments from outside the U.S. should be in U.S. funds on an International Money Order or a check drawn on a New York bank. All correspondence and manuscripts should be addressed to: SAT SANDESH, Sant Bani Ashram, Franklin, N.H. 03235, U.S.A. The views of the authors whose articles appear in SAT SANDESH are not necessarily the journal's.

THE MASTER'S TALK

Decide Your Aim in Life

HOW DO YOU find things? All right? Any questions? Yes, please, anything, any question.

QUESTION: *Master, it seems that it is not only difficult but almost impossible to make a decision till you get onto the third plane where you have a view, because we are so limited here, in our early stages.*

THE MASTER: Then?

QUESTION: *Earlier, it was easy to make decisions because you were thinking mostly on the terrestrial level, but now you realize that that is so limited.*

THE MASTER: Not impossible, though.

This darshan talk was given in Rajpur on July 1, 1974.

QUESTION: *No, not impossible but, just . . .*

THE MASTER: The word "impossible" is found in the dictionary of fools. It is possible; reach there, then decide. Or decide now based on whatever you know in the worldly experience of the past and using common sense. Decide. At least that much is sure, all scriptures say the highest aim man has got before him in the human body is to know God. That much you know, I think. Don't you?

QUESTION: *Assume that which you know.*

THE MASTER: Not assumption; it is given in the scriptures, you see. God sent people and uttered through His Mouthpiece. I think we will have to take

this for granted, until we see for our own self. They (scriptures) have also prescribed ways which are parallel, to the Saints. Either way; but try to reach there first and then decide. Even then you will come to that realization. To make the best use of the time we have been allotted, the golden opportunity. All say the highest aim before us is to solve the mystery of life: who we are, what we are; our connection with all around us, or those below us; and some higher power controlling us. Take that way; now see how far you have done it. This is the highest. How far have you developed? You have developed physically, of course, and enough intellectually. What have you done spiritually? Only that much you know from the scriptures or read. Now we have to verify those very statements made by those scriptures. And the great motto of all Saints is, "Don't believe until you see for your own self." Maybe little or more. If somebody says: "All right, you will have it after death"—It is your will and pleasure; who knows what happens after death? Or they say, "Do it, and you will have it after four years, six years." Suppose you die tonight! So they must give you some demonstration, to start with. They come to make people see who do not see. Is it not so? All Masters say the same thing. We are not in the know of them because we have not read these scriptures thoroughly.

So whatever is there (in the scriptures) take for granted. Start from there, then do it. If we wait till our death-bed and if we have not reached the third plane . . . ? why not start from here! Now, we have to see how far we have proceeded that way.

The ABC starts when you rise above body consciousness, at will! Guru Nanak says, "How many times?" He says, "Hundred times a day." If you are competent there, you can mock death. Yes. This is the ABC for which we have been given something to start with.

Procrastination is the thief of time. This is what all the scriptures say. We always postpone, always postpone. We will do that after such and such. We will do this when we retire. We will do this . . . That time never comes, you see. We may be cut off before! We should not be aimlessly adrift. And most of us are aimlessly adrift. If you decide that you *have* to do this thing, then you do everything to have that thing. So I always say, "Decide what is your aim in life!" When I was reading in the ninth class, one retired missionary came and gave a talk. One, two, three days, four days. After that, he questioned everybody. "What aim have you decided upon?" Everyone said in his own way, "I want to become an advocate"; some said a doctor; some said a businessman, so on. I was sitting in the back row. When I stood up, I said, "I read for knowledge's sake." He gave a one-hour talk about that. So that decision sometimes comes naturally, otherwise we have, by discrimination, to come to that decision sooner or later. Why not start from the experience had by others and start all at once with it? This will save you time. Make the best use of the time you are here.

Have you decided any aim before you? I tell you, it took me more than ten days to decide that. And in the evening when I returned, returned from the office, I used to go all alone to a lonely place. That question crossed my own self. Two hours, three hours, four hours deciding my mission in life. I was very fond of books, libraries of books. So it took me about ten days or so to

decide: "God first, world next." When once you decide something, you are to do little, little for that. Others come up to help.

You have to do these things. Man is only perfect when he develops all around, all three: physically, intellectually, spiritually. When I was reading in the ninth class, I read one full library. That was my hobby. And at that time there was a book, in about four, five volumes, *Saints of the World.* Most of my subjects were only ethical, not novels, with a few exceptions: *Westward Ho, Last Days of Pompeii,* and *Ivanhoe.* Those are all the novels I read.

So, decide something before you, then it will become easy. It may take time to decide, but that time will come. Then once you have decided, there is no problem. Every step that you will take will go in the right direction. This does not mean that you should not develop physically and intellectually. We should be perfect all around, physically, intellectually, and spiritually. Spiritually only when we see. You may have any labels on your body, that makes no difference.

The other day, a man came here for me and asked, "Is there a God?" I said, "Do you exist?"—"Yes."—I said, "Do you know who you are? You have to leave this body someday. Now in the body you cannot run away, out through the eyes or open mouth. There is something which is controlling you. As you exist, He also exists." But he has not seen it. So we must become conscious co-workers of the divine plan. See and then say. See and then praise. If you have got some experience, then there may be more after.

All Masters say, "What does it profit a man if he gains the possessions of the whole world and loses one's own soul?" Reading, writing, all books are only helping factors. You may know all scriptures by rote, at your command, intellectually. But that will give you nothing. You must try to understand what they say; whether those who say have got the experience. Have you got the same experience? We should only believe when we see for our own self. At the start, we have to just take up certain practices.

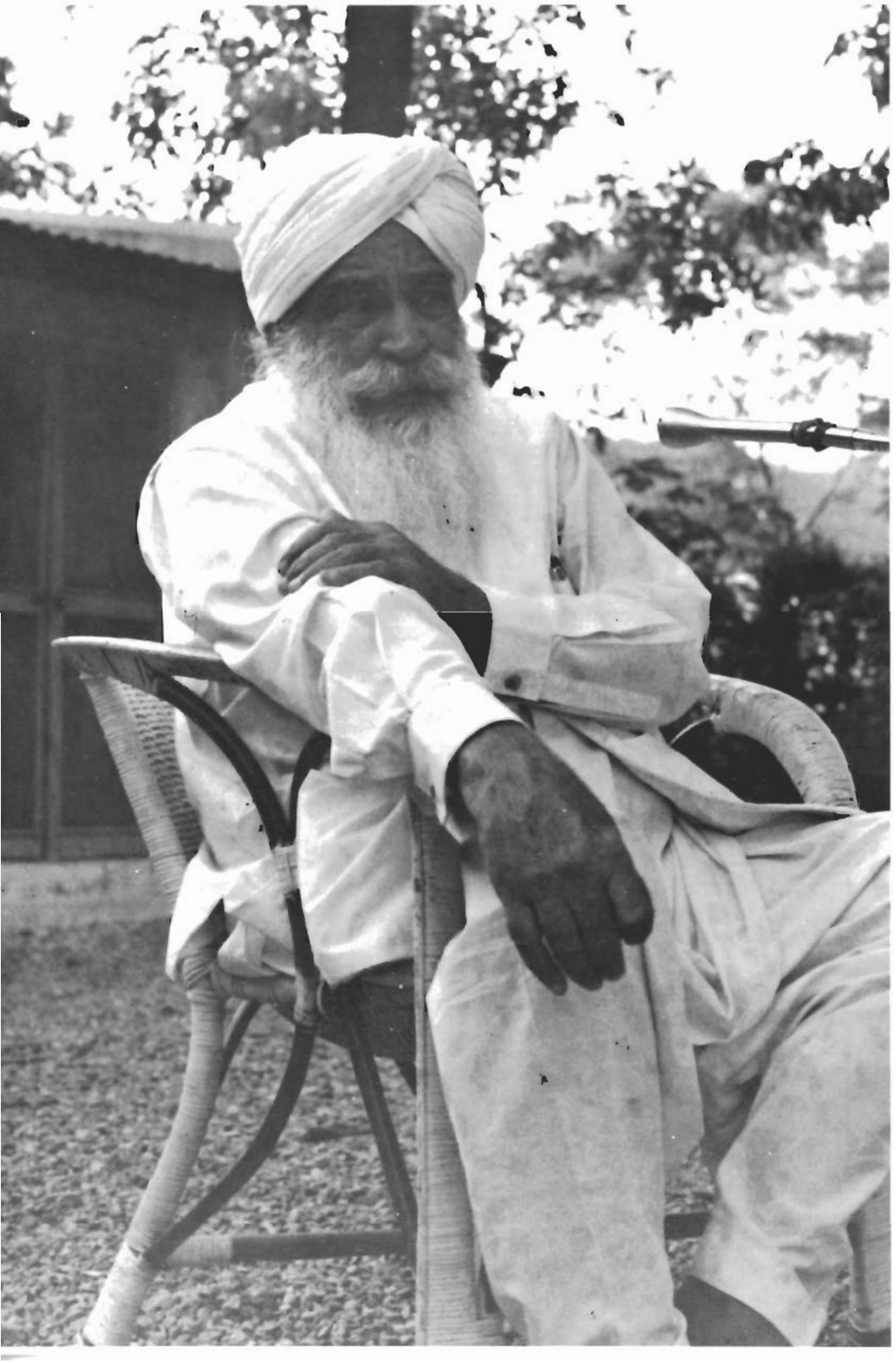
Really, if we are after it, it is not difficult. If you do only half-heartedly, sometimes digging a pit here, then another pit there, then another pit there; some five feet deep, eight feet, some seven feet, you will find water nowhere. "Tap inside," Emerson says. Everything is within you. Guru Arjan says, "Those who seek Him outside are going amiss." Archimedes, poor fellow, was in search of the center of the world to find out that which makes the whole world move. He could not. One Saint says, "When I went to Mecca, they showed me one place, they thought it was the center of the world." The center is within you.

Great is man, you see. Even the angels cherish to be man, to have man-body first. They are enjoying their appointments, but they have to take up the man-body to go on further. Differences are only man-made, our own make. The criterion of all men, whether they are bearing this label or that, is one. "Be ye perfect as your Father is in heaven," Christ says. Tenth Guru says, "Be a Khalsa." "Khalsa" means pure. And the criterion he gives is one who sees the full effulgent light of God. Hindus also say the same thing. Mohammedans also say the same. And Christians also see the light of God. So, the ideal is the same. That school is better which turns out many students who stand first. There

is a competition, I would say. Run on in the race yourself, reach *first.* Don't look to the right or left. Then you will reach God. When you begin to judge others, that takes time, stands in your way. When you reach the top of the hill, you see all around. It is only until then that so many things are not clear. When in a plane, you see big mountains as only mounds, rivers appear like rivulets, gutters. Trains run like creeping insects. All greatness of the world is put into shape. It appears so much now.

So Guru Nanak says, "If you prolong your life for forty yugas long, and all people know you; everybody respects you, even in your presence and even at your back; when you meet them, they follow you for a few steps to see you off. But if you are not accepted at His court, you are nowhere." Those who are, who are acceptable, own Him while in the man-body. All these other things are reactions: "As we have sown, we reap." Some rich, some poor, some high, some low. You all have equal privileges from God. Don't sow more seeds. That only comes when you become conscious co-worker of the Divine Plan. In the human body you have already got so many loads of seeds to be reaped here. One load lasts so many yugas, you see. It is in the human body in which all the burden can be taken off, to reap no more seeds—only when you become a conscious co-worker of the Divine Plan. This has not been done in the past. We may have had the man-body so many times, but we did not make the best use of it. So, Master says, "Well, here is the time." Once you have missed this golden opportunity, well, God knows what happens. This man is like a tree when fruitless. You are here only for that purpose. So this is a most important phase of our life, and unfortunately most needed now. We also say, "we have got no time now, we will find out these things later." That time never comes and when we have to leave the world, we leave repenting. Those who have access into the beyond at will, go jolly while smiling. That is only when you can rise, leave the body at your will, not before. You have to learn to leave by yourself. Succeed in that and do it. At least that much if nothing more. All the greatnesses of this world will fade away, having no importance. Then you won't return. You will work on higher planes. In the man-body, man can work wonders, with proper guidance. The most important work—pity it is we don't find time for that work. And all scriptures say the best time for this work is in the morning, when the people lie asleep.

When examination time nears, what does a student do? He cuts short all time which he has been utilizing in playing. Even when he goes to the bathroom, he takes a book with him, you see. As the time nears, very much nearer, he awakens at night. This examination is fixed, destined, but we do not know when. So we must be ready, more ready! There was one competition in our line of service, an Indian competition. I had to put in five, six hours of meditation too, as ordered. I had no time. Five, six hours while in life is very difficult. Someone told my Master; "His examination is coming nearer." Master asked me; "Well, is it so?" "Yes, it is so, I do have an examination in two months." "All right. You have two months. Put in more time." It took me one month to correct my books to date, by reading through government orders, Indian orders. A full month. Nobody loaned those books to



me for fear they would be lost. This is but natural. So after I corrected my books, there was only one month remaining! I counted and figured that if I read five hundred pages daily, then I could go through all the books once; but by reading five hundred pages daily! The examination came on. All papers were based on common sense and other information and were all done very well. One paper remained to be written in bookkeeping. I had no time to touch bookkeeping; it was a new subject. So from the time I left the examination hall until nine o'clock the next day was all the time I had at my disposal. I took the primer of bookkeeping by Pitman, you see. That is a very practical book. So in a hurry, I went through the book. That night I had one hour's sleep, naturally, because before I could do anything I had to go through that book. There were one or two questions which were not in the book so I asked somebody. He told me the answers. It so happened, the one whom I asked, would not loan his books to me, for fear they would be lost. He was right. Those very questions came at the examination, he did not reply and I replied, so out of 150, I got 125 marks. I put my whole time in study and did not go to sleep because I had to finish that examination. Are we ready like that? We will succeed if we are ready; and this work is still more important: although the time is destined for that, we do not know until we reach the third plane. So decide and stick to it, that's all.

Guru Nanak says, "If you have done *all* the penances of the world; you have read *all* the scriptures; you have been to *all* the various places of pilgrimage; and developed *all* good virtues; but you have not had access inside in the Til, the third eye, that is of no avail." To enter the Third Eye is the first thing. In the Third Eye, all things are the fruit of all other works.

Spirituality words are very brief but very pregnant with meaning. It is all clear to you, not words given in parrot-like repetition. Read one page of the Bible and you will find something in it. Read one hymn and dwell on it. We simply ruminate! Now what I am telling you are no new things, you know. He who works up to it, derives the full benefit. He who does not, only delays. Procrastination again comes; that stands in the way. So try to finish something completely. Go to bed quite free. Your purpose of coming here, only that works. Some people do come here who do not put in full time in the right way. They do not derive full benefit. If there are any difficulties, there is some power to guide you, always at hand. This morning that Sadhu came here. He was offered to some Sadhu as a child; offered. This he said to me. (He is now about 25 years old.) He came to me; "I heard of you. I have been everywhere. I've got nothing. I heard about you in Hardwar, but could not meet you there, so I have come today." He was crying. So that time does come, you see. You get solace, inspiration from somewhere, some inner guidance too. The only thing is to decide what you want, that's all.

Our Master used to tell us to do two sittings on our feet. Three hours each. Three hours. Then he made me meditate while standing too. I had to work, you see. So God helps everybody. When I was at Lahore, I was fond, very fond of rivers and ponds, you see. It has been a hobby from my very childhood. I used to go to see the river at night. There was one man who could not speak. He was dumb. But his father turned him out

with only knickers on, even on very cold nights. He passed the whole night exercising until he turned out to be a wrestler who would defy everybody in India, and abroad also. The man had to work. So a wrestler is not made in one day. You cannot get any degree in one day. Pompeii was not made in one day. Naturally, every saint has his past, and every sinner a future. It is his choice, of course. You cannot claim this as a right. Thank God we are chosen persons. We should do the work He asks us to do. As group leaders, you have got a very great responsibility. If we realize for what cause we serve, we will be purer. We will guide others to the best we can in outer things, not for spiritual matters—unless you get well adept in that. It is God's grace if you have got anything.

These are general things about which I am talking. They have helped me and I think can be equally helpful to you. What a man has done, the other also can do, with proper guidance, and help. We cannot boast we know everything. Thank God working with His Grace! When I was initiated, you see, people asked me, "How great is your Master?" I told them, "I do not know. But that much is sure, He is far, far above and more than I needed." Our Master was once asked by a missionary from Beas, "Well, tell me, who is greater, your Master or Christ?" He told him, "Dear friend, I have seen my Master; I have not seen Christ. If you bring them both before me, I will decide." You see? That's right! They are the same. But I have not seen them together. How can I compare? So they are all one, you see. They do their allotted work and go.

Moreover, they have a very strong hand. No power can take anyone away from their hands. Christ and all other Masters said this also; otherwise, we have not understood what spirituality is, to be very frank. Being a learned man is not spirituality. It is a garland of flowers around the neck of a practical man who can explain the same thing in so many ways from the vocabulary at his command, from the references he has come to know. Even if he's not literary, unlearned, he gives you very direct practical things to bring home to you what is what. Bulleh Shah went to his Guru Shah Inayat, who was a gardener, just transplanting saplings from here to there. He asked Him, "Well, how can you know God? What is there involved to reach Him?" "Oh, what is there to it? It is just like taking this sapling from here and putting it there!" It is all the matter of your attention. Direct it from here to here, that's all. It is a very clear reply. That's all you have to do, if you learn it . . . So this counts at His door, not learning. In learning, we develop our heads, not hearts. Both things should be developed.

So the only thing before you is to advance. See where you are. You know better, others cannot tell you. Others who have been on the way can guide you, those who have gone higher on the way—not others. That is why Maulana Rumi says; "If you want to pay a visit to Mecca (a place of pilgrimage of the Mohammedans), take somebody who has already paid a visit to Mecca." That's all. Now you are a student—for what? Only for this. Is it not? And also, any guidance required is given straight off here. You also enjoy the radiation. "Master is great, greater than God" [*Master imitating what we say*]—Go on, don't compare! If we know how great He is, then we become Masters! Is it

not? And moreover, other people do not like to hear superlatives, I tell you. Common sense will enable them to know. He is great, of course; He has got the wealth of Naam and can also give you contact with It. Our Master used to say; "All right, you take me as your brother, as your friend, you see—as your father; just start from what I say sincerely. When you come up and see the greatness of the Master, then you may tell me anything you like. Not before." How can we accept God working, through the eyes? We cannot. The more you see of Him, you can see that nothing on earth can compare to Him. That's all right. Talk from your own level, and others will believe also. In my talks, I say everything; with all that, I speak at the level of man. You see, no superlatives. You must avoid superlatives in talk. Of course, He is the God in man. The more we rise, the more we know He is still greater, still greater.

How can one who has not been given That, give you contact with It? One man who was a philosopher, a blind man, a very great intellectual wrestler, came to the Master. I was there. Master gave a talk. After the talk, the man said, "Well look here, in all previous discussions I have defied men of all religions; but today is the first day I sit like a child before you." So this is something practical. You are fortunate, you have got this way back to God within you. More fortunate you will become if you advance on the way.

(*To Indian Satsangi who has just arrived*) Well, Sahib, have you anything to say, come on!

DISCIPLE: *There is a meeting going on discussing how these buildings can be raised.*

THE MASTER: "There is a meeting going on discussing how these buildings can be raised."

DISCIPLE: *Yes Sir, Yes.*

THE MASTER: Here they hear how man can be raised!

DISCIPLE: *Yes. This is much more important. What is the value of houses?*

THE MASTER: Is each one of you going strong in your meditation? Don't feel reserved. If there is any shortcoming, or something standing in your way, please open your mind, here or alone as you like; but don't feel reserved. Sometimes we simply are shy, feel reserved. Are all of you putting in at least three to four hours?

DISCIPLE: *I had a lot of responsibilities today, and I only put in 3½.*

THE MASTER: That's all right. The day is still here, till night. I don't mean that you should ignore your other responsibilities. Do them, but this is foremost! You please?

DISCIPLE: *6 to 6½.*

THE MASTER: You?

DISCIPLE: *Four hours, today. Four.*

THE MASTER: That's all right. All others are improving, then it's all right. If there is something standing in your way, please open your mind.

DISCIPLE: *Master, I find that my meditations are improving, but . . .*

THE MASTER: BUT!

DISCIPLE: *My ethical life is not improving, or it's getting worse, and I would rather have it the other way around. Like I can't seem to follow your commandments, it seems to get harder and harder, even though I . . .*

THE MASTER: What is there? I tell you, there are five headings: One is nonviolence; the other is truthfulness; third

is chastity; fourth is veneration for all because God resides in every heart; fifth is service. Take one, and learn it completely. Not to injure anybody's feelings even in your thought, word, or deed. Take time; take one week. Leave all others. The other, take another week. Third one, another week. In four or five weeks you can do it, if you are really after it. Then the time you will put in will be fruitful.

Perhaps you have heard about the Pandavas, five brothers in the Mahabharata. The Guru gave them one lesson: "Stick to truthfulness; tell the truth. Go and learn." They went to him the next morning; only four came up. One, Yuddisthra, did not turn up. "Look, Guru Ji, how pigheaded he is, he cannot learn even a little lesson, 'To tell the Truth.' " This is how we judge, you see! After some time, he came up; "Well, Master, I have learned; I have learned to tell the truth." And he stuck to truthfulness all through his life. One way this is had is through your *diary*. If your diary is all right, you can work wonders. Do you follow my point, all others? Make it a point, you see.

DISCIPLE: *Yes, I will.*

THE MASTER: Then your little time given will be fruitful. You are improving, that's all right. Thank God. As a result of radiation or some repentance, now and then. But that's not real progress, you see. When you go all alone, again you will become a victim of that. Here you have got some compensation by radiation. Weed out how many points are there. And all these can be had only if you are true to your own Self—the one thing that helps you with all others.

If we are sincere, we can learn early. Hafiz says; "Well, paint!" He was painting a wall of natural sceneries and other things. "I do not know painting; how can I?" "All right, follow what some painter says, then work it on the wall. If you are not able to have the full painting, you will at least have something." You see? Do your best.

So there is hope, you see; we must do our best and then leave the rest to God. We leave everything to God and do practically nothing. Two students were late for school. One prays: "Oh God, I am late by five or ten minutes," he began to run. The other sat on the road: "Oh God, help me to reach school in time." Now decide for your own self. Do your best and go on. That is why I say you are running a race; try to reach first. That's all. Don't look right or left. When you reach higher, everybody will look to you. Sometimes we are after "What will people say about me?" Naturally, their progress is retarded. Ego stands in the way. Why should *you* say? Let others say, you see. Even then do not feel elated. It is His Grace, "He Helps" is wanted. When you reach first, everybody will applaud you. Is it not so? Keep a goal before you, you see. Decide the aim you have to follow. If you have decided to just have some worldly aim, all right; do it. You will work wonders there. And perfection in every line is God's Grace. You will find like that. When you dip inside, many inventions are there which will go to help humanity at large. We must develop the heart along with this, otherwise there will be bombs.

Do you follow? I have put very clear things before you. It is for you to decide and see, and stick to it. Perseverance and chastity in thought, word and deed will help you. All right. God bless you all. Go jolly!

A SPECIAL SECTION ON

MARRIAGE

Introduction

This is the first part of a two-part series in which the Master's teachings relating to the whole area of marriage, chastity, and man-woman relationships are studied. Previous articles appearing in *Sat Sandesh* (notably, "The Power of Ojas," November 1974; and "The Case for Chastity," Part I in February 1972, and Part II in May 1972) have dealt with aspects of this teaching, mostly in regard to the necessity of preserving the life fluid in order to make progress in meditation; but his specific teaching on marriage has never been explored in depth in these pages. In this section is included the *Lavan* or Marriage Hymn of Guru Ramdas; the talk, "Marriage: Inner and Outer," given by the Master on January 27, 1964, on the occasion of a wedding between two initiates (a talk which is largely a commentary on the Marriage Hymn); and, finally, Arran Stephens' account of how Master brought about the marriage between Arran and his Indian bride, Ratan Mala. This includes another full-length talk by Master on the same hymn of Guru Ramdas —which while it naturally overlaps somewhat, is different enough, and the differences are so illuminating, that we have printed it in its entirety.

These talks, and the hymn on which they are based, make very clear the role of marriage as a life symbol—the union of husband and wife, committed and responsible to each other, seen as the prototype of the union of the soul with God. (As the Bible says, and Master quotes, "Husbands should love their wives as Christ loved the church.") From this, other things follow: Master has often implied that there is a direct causal connection between the quality of our relationship with our marriage partner and the quality of our relationship with God. And just as the ultimate union with God is indissoluble and inviolate, so is the union with our partner—it is, in other words, "a sacrament, not a contract."

This emphasis on the holiness and mutual commitment of the marital union inevitably implies the unacceptability of either adultery or divorce; and it is of course true that Master did indeed rule out both practices as unworthy behavior for the initiate who is truly seeking God. But a lot of wishful thinking on the part of the disciples and Master's willingness to forgive and forget after the event is over, has perhaps obscured just how deadly serious his teaching on this matter is. Briefly, he taught that any kind of breach of faith with the marriage partner, including especially the repudiation of the solemn vows of commitment made at the time of the marriage, results in unbearably heavy karmic complications which the initiate is usually unable to

cope with; consequently, it either results in extra births and a long delay for the disciple on his return home, or it results in the Master taking the consequences on his own body out of compassion.

It was my privilege to be with the Master on a number of occasions when this matter came up. During my stay with him in 1969, I received a letter from my wife Judith asking me to intercede for a satsangi whose husband, among other things, was violently opposed to the Path and the Master and had ordered her not to attend Satsang. I brought the matter up to him, and his reply amazed me: "I DON'T LIKE DIVORCE." (It was given in capital letters.) I was amazed because the question of divorce had not come up. I stammered something, and he repeated: "I DON'T LIKE DIVORCE." We were alone, and the intensity of his reply and its repetition made me uneasy. I said (although I fully accepted and thought I understood his teaching on this subject) "But, Master: he won't let her go to Satsang, and—" He broke in: "She should submit, you see. If she loves him, he'll come round. When I went to Germany in 1963, there was an initiate there whose wife hated the Master. She wouldn't allow his picture in the house. When I went there she was sick; I just went to see her. Today she is initiated." And he laughed.

Again, during my visit to Master in 1972, a newly married couple, the husband of which had recently divorced his previous wife and married again, were also present; the Master was explaining his teaching on marriage and divorce, and when he finished, the husband said, "Well, anyway, I thank you for having found me a better companion." A look of infinite sadness came over Master's face; he looked down at the floor, then up at the ceiling; finally he said, "And next year—you will find a still better one?"

Of course it is a great mistake to assume that the Master's teaching on this subject was confined to him alone. Among his other great accomplishments was the focusing and condensing of the tremendous spiritual heritage of all religious traditions into one easily grasped teaching; and this is as true in this area as any other. Master often referred to the Bible and the teachings of Jesus when he was talking about the indissolubility of marriage (particularly the nineteenth chapter of Matthew); and it is a fact that this same understanding has characterized the higher teachings of all the divisions within the Christian Church from the time of Jesus till now, despite changing mores and social pressures. Thus we find Judge Beatrice Mullaney, a Roman Catholic layperson and probate judge, retiring early from the Massachusetts bench (where she was compelled to grant divorces to those who fulfilled the legal requirements) in order to become a marriage counselor. In an interview in the Boston *Herald-American* (May 7, 1975) the Judge, who was married 31 years until the death of her husband, commented that many people today preach "if you're not fulfilled in a marriage, get out of it. But God preaches that we have to bear the cross given us. If a woman is married to a drunk, that's no reason for divorce. God has given her that husband to test her strength and faith. With prayer, her husband will come around. But women just give up. . . . The divorce mentality means people go into marriage with the attitude that if it doesn't work, divorce is easy. And that attitude carries over to their children, when THEY marry."

Judge Mullaney explained that she was going into marriage counseling because "Sixty-five per cent of the cases that came before me didn't have adequate marriage counseling to try to help them save their marriages. . . . Sometimes couples just want—and need—someone impartial to talk with them. To show them how to resolve problems, give them guidance and support. I think people want to do the right thing, given the opportunity."

Similarly, Kathy Wise, a Christian (Protestant) psychiatric social worker, who with her psychologist husband has a practice in Maryland, summed up the Biblical Christian teachings on marriage during a recent address at Gordon College in Massachusetts as follows:

"On every hand the mass media is bombarding us with the fact that sex is an end in itself. It is *the* way to experience happiness, and very little consideration is given to the fact that the sexual relationship is a reciprocal one and ought to carry responsibility for one another's welfare. . . .

"Let's look at Genesis 4:1. 'Adam knew Eve and she conceived and gave birth to Cain.' 'To know' implies that not only do these two come together physically, but that the relationship includes a real knowing of the other person's selfhood. That's what God has planned for us and when we don't take time to develop a relationship in all of its potential facets because we are in a hurry to develop the sexual aspect, or because our sexual attraction to one another makes us skip over the other areas of knowing, we are missing what God really intended for us to enjoy. In addition, and I think this is where the concept of sexual sinfulness comes in, we are negating the importance of the other person's total personhood. . . .

"Let's look for a few minutes at why . . . the Bible makes such a point of hallowing the marriage relationship and reserving the right to sexual union for the married couple. Because God created us in his own image and created us with a desire for relationships not only with Himself, but with other human beings as well, He really knows how we feel. He knows our fallabilities, and our faithlessness. He knows that often He must hold on to us simply on the basis of Christ's redemptive work. Only the reality of that contract with Him at times keeps us related because we are not always giving on our side to the relationship with Him. But fortunately, . . . the relationship still stands. And when we turn again and want to communicate with God, the structure for doing so still stands.*

"I see marriage as being like this. God must have known that as fragile as we are in our abilities to really know one another and communicate with one another, that we need a structure, a form that isn't easy to dissolve, to hold us together during those times when we are really not working on understanding one another, during those times when passionate personal attachment gets clouded by financial reverses, or illness, or by babies that cry all night. Within the structure . . . of marriage one might feel trapped and limited. I don't think God meant it to be that way. Rather, I feel He meant for us to have a place where our love and caring could be protected and enclosed firmly enough, that when problems beset us, neither could just walk away easily.

* Although expressed in Christian theological language, Mrs. Wise's point is equally applicable to initiates; it is basically the universal Guru-disciple relationship she is talking about.

"There is a beautiful treatment of this in a book called *I Married You,* by Walter Trobisch. His basic thesis is an elaboration of . . . 'For this cause a man shall leave his father and mother and shall cleave to his wife and the two shall become one flesh.' . . . 'The Bible,' he says, 'teaches that leaving father and mother implies the choice that the couple has made to publicly acknowledge and legally announce that they are choosing one another, and that they will be responsible to and for the other person.' This is more than living together. . . .

"The literal sense of the Hebrew word for 'to cleave' is 'to stick to, to paste or to glue together.' Husband and wife are glued together like two pieces of paper. If you try to separate two pieces of paper which are glued together, you tear them both. If you try to separate husband and wife who cleave together, both are hurt. Love which cleaves is a mature love, a love which has decided to remain faithful, faithful to one person and to share with this one person one's whole life. . . .†

"Bill Stevens, a former editor of *People Magazine,* has written an article called, 'Sex, A Christian View.' He says, '. . . Any relationship between a man and woman is sexual in the sense that each is aware of the sexuality of the other and the awareness makes a difference in the relationship. Nonetheless, the mature Christian standard both allows for such friendship and disallows exploitation. The ability of a man and a woman to develop a friendship that does not exploit one another sexually is based on the biblical one-flesh concept—total commitment of one man and one woman each to the other. A sexual liason with another person dilutes that commitment to the mate and at the same time cannot but exploit the persons involved.' " (From *The Gordon,* March-April 1975)

This last point—that relating to another child of God through the screen of desire is exploitative (i.e., it forces us to see them as objects of our desire rather than as embodiments of God)—is true whether the desire involved is sexual, financial, ego-building, or anything else; it is the philosophical difference between love (which sees the needs of the other, and gives) and lust (which sees only our own needs, and takes) and forms the most satisfactory psychological basis of a chaste life. Next month we will publish the Master's definitive talk, "On Lust and Anger," given the night after "Marriage: Inner and Outer," and develop this subject further.

Russell Perkins

† Compare Master's statement, "Husband and wife are two bodies with one soul."

"Sex" is not something to be deprecated. It is "sexuality" that is condemned —particularly promiscuous sexuality without, or inordinate indulgence at home. Division into sexes is the law of nature which cannot be ignored. The institution of marriage, after all, is a time-honored sacrament. It is a sacred duty to be united in holy wedlock. One who is contented with his or her mate in life and does not cast covetous glances on others, is an upright person in the true sense of the word, strictly honest and honorable. . . .

from a letter by KIRPAL SINGH

THE MARRIAGE HYMN

of Guru Ramdas

By the first nuptial circling
The Lord shows you His instruction
for the daily duties of wedded life:
The words of the Guru are the words
of the Lord;
Learn the right way through them,
And the errors of the past will be
washed away.
Hold fast to righteousness,
Contemplate the Naam as the scrip-
tures prescribe.
Devote yourselves to the Sant Sat-
guru,
And your sins and errors will go.
By great good fortune the mind is
filled with bliss
And imbued with the sweetness of
Naam;
Then comes happiness without effort.
Nanak the slave proclaims:
In the first circling
The marriage rite has begun.

In the second nuptial circling
The Lord brings you to the Satguru.
The fear in your hearts has gone;
The filth of ego is washed from your
minds;
Fearing God and singing His praises,
You see His Presence before you–
The Lord, the Master, the soul of
the Universe–
There is nowhere that He is not.
Within and without, there is one
God only;
His song of joy is heard in the com-
pany of the Saints.
Nanak the slave proclaims
That in the second circling
Divine Music is heard.

In the third circling
Comes the longing for the Lord
And detachment from the world.
By great good fortune we meet Him
In the company of the Saints.
The Immaculate Lord is found in
His purity
Through His blessed holy Word.
By great good fortune we find the
company of the Saints
And hear the Ineffable Story from
their holy lips.
The Naam resounds in our hearts,
Its echoes absorb us within;
It is written on our foreheads from
ages back:
Nanak the slave proclaims
That in the third circling
The love of God has been awakened
in the heart.

In the fourth circling
The mind grasps the Divine Knowl-
edge,
And God is realized within.
Through the Grace of the Guru
We have reached the Lord with ease;
Body and soul alike are filled
With the sweetness of the Beloved.
Dear, dear, very dear, is He to us,
And dear are we to Him.
Night and day our minds are filled
with Him.
By putting Him first we have reached
Him.
That which we wanted we received;
The Beloved has finished His work.
The bride takes her delight in her
Beloved's Name
And blessings fill our minds.
The Naam rings in our hearts
And the Lord is united with His
Holy Bride.
Her heart blooms in response to the
Naam;
Nanak the slave proclaims
That in the fourth circling
We have found the Eternal Lord.

At the wedding of Arran and Ratana Stephens, Sawan Ashram, March 4, 1969

MARRIAGE: Inner & Outer

A talk given by Param Sant Kirpal Singh Ji on January 27, 1964

ALL MASTERS say that marriage is a sacrament, not a contract. This system began ages back. We are entering into life. For that, Masters always enjoin that we must have good lives: we should be righteous; that is, have good thoughts, good words and good deeds. All scriptures tell us that outer marriage means taking a companion in life for weal or woe on this earthly sojourn to help each other to know God, which is the highest aim before us in the manbody. One duty of marriage may be that of begetting children; it is not 100% of our duties. We need a companion in life. Whoever God unites, let God disunite. It is the unseen hand of God working behind it, that brings two souls together to wind up the give and take of the reactions of their past.

But marriage is meant for a higher purpose of the union of soul with God. All scriptures and all religions tell us that. The Sikh scriptures have given as the first step that we should have righteous lives: good thoughts, good words and good deeds; and love for all: not to hurt the feelings of anybody. Naturally, love knows service and sacrifice. One who loves knows only to give, give and

give: to help himself and to help others, too. An ethical life, with the normal duties of a householder, is a stepping-stone to spirituality. The ultimate goal is to know God, and we should help each other to know God. The first step is an ethical life.

We have joined various schools of thought or religions for the purpose of having spirituality. What is spirituality? We are spirit in man. Spirituality is the subject of analyzing spirit from the bondage of mind and outgoing faculties, to know ourselves and then to know God. God cannot be known by observation: "You cannot enter the kingdom of God by observation." These are the elementary steps of the outer religions we have taken up; the main purpose is to have love and devotion to God. Also, as God resides in every heart, and we are spirit in man, we should have love and regard for everyone: even of creatures, not to speak of men.

With that object in view, what have we to do? The ultimate goal of union of the soul with God is the true marriage. Naturally, to be married in the outward way, you have to call for the minister. Here a minister is supposed to be a very holy man, and he knows about the marriage business. Similarly, for the inner, true marriage of soul with God, we need somebody who knows the way and who is adept in there, in that subject. So, learn to sit at the feet of somebody who has known God, because we want to know God. Those who have known God have all said the same thing; of course, in their own languages. But the purpose is the same. What do they say? Man is the highest in all creation, and the highest aim before us is to know God. Remain in any religion you like. This outer union of two bodies—embodied souls—together, is the first step toward the ultimate.

The second step is to help each other to have union with God. That is the true marriage: the soul with God eternal. Mira Bai said, "I now have the eternal marriage with God; now I have nothing to fear. He is unchangeable permanence; so I have a marriage that will never break."

For that marriage, you will naturally need somebody who has that inner contact or achievement. Call him by any name you like: you might call him a minister or a Master or anything. He is supposed to have known God. In all churches, ministers are meant for that purpose. They should unite with God and help others to unite with God.

So, have pure lives and guidance: sit at the feet of somebody who has known God. What will he do? Naturally, if he has known God, he will know what are the helping and what are the retarding factors to the union of the soul with God. He will tell you how to withdraw the outward attention, which is the expression of the soul and which is now devoted to the world, from the outside and then how to rise above body consciousness and come in contact with God, Who is already there. Such a soul becomes enlivened, you might say; the other souls are dead. (The attention of the soul, which is diffused in the world, becomes so identified with it, that it materializes.) They have died from the sense of consciousness; they are always thinking of matter and of outside things, they will know nothing further than that. Guru Nanak says, "Only he is alive, O Nanak, who is awakened, who is conscious of God": as I see you and you see me. Only such a man is living; others are dead. This is also what Christ meant by

"soul dies." Soul does not die; this is the meaning behind it.

The first step is to follow outer righteousness: have chaste lives, truthfulness, love for all, and service and sacrifice for the sake of others. The first step is taken when you have this kind of life and you sit at the feet of somebody who knows the way—who knows God, who is united with God and whose soul is married to God, you might say. I think you remember that in your biblical scriptures, some of the saints said, "Christ has given me a ring." That is the elementary step: the soul's marriage to God. They became conscious of it, and they thought that their soul was married to God. When you have taken that step, consider that it is the first step: you are married to God; your soul is married.

The second step is what He gives you. He gives you a contact with the God-power within, which is called Word. The outer expression of Word has two aspects: Light and Sound. He gives you a contact with them. The result is that, day by day, you get more and more bliss and enchantment within yourself. Naturally, you become more attached inside and less outside. The result is that Sound begins to reverberate, and you hear. That is already reverberating, but we are not in contact with it. When you are given a contact with that Sound and Light Principle, you begin to hear that Sound all twenty-four hours of the day and night, without closing your ears. The result of contacting that eternal Sound or Music of the Spheres is that you are become more attached to that higher bliss than to the outside; then you are in the world and yet out of it. This is the first result. Passions do not assail you, because you have more bliss inside: your attention is always drawn by that higher power within you. You will feel that you are in the world and yet out of it. Just as, if you sit by fire, all cold is gone, and when you sit by ice, all heat is gone, similarly, the more you come in contact with the Light and Sound Principle within, the more you will become unattached to the world, and all passions will begin to leave you. When you have that realization in your life—that you are in the world and yet out of it—you take the second step towards the union of the soul with God.

What happens further? You begin to see Him within this temple of God, the man-body. You see that the Light is within you, and you also hear the Music of the Spheres. Then, when that expands, you see that the whole of creation is the temple of God. Wherever you look, He is there, and there is no place where He is not. That inner vision opens. When you see God within and all around you, you sometimes feel as if you forget yourself. When that realization comes, you have taken the third step toward the union of your soul with God.

And what comes last? You become one with God. You lose all individual consciousness, like a drop of water, which, when it unites with the river or ocean, becomes one with the ocean. Guru Ramdas said, "If there is such a man, who has become one with God, how would you define him?" He said, "Tell him that he is the same, that's all." This is the ultimate consummation of the soul with God: you become one with God; you see He is in you and you are in Him: "I and my Father are one." This is the ultimate feeling. Feeling? No, seeing. It is not even seeing—seeing remains in the third stage. The ultimate is that you become one with Him. It is *becoming*.

This fourth stage is the ultimate goal. But still, those who attain that goal experience some duality. Shankara said, "O God, I know there is no difference between You and me, but I am Thine, Thou art not mine; because a wave can be of the ocean, but the ocean cannot be of the wave." First, those who become one lose all "I-hood" and become the conscious co-worker of the divine plan; then, they *become;* they rise into Him. This is the ultimate consummation of soul with God: union with God.

This is the higher form of religion within each one of us; and for it, we have joined various schools of thought or religions. They have been a helping factor to those who have attained that stage. In the Sikh scriptures, the four stages are given, step by step. Generally a teacher gives the first step, and in all religions they give a little reference to it. What do they say? "God has united you; let God disunite you." If you are together for the same goal, you will even live together after leaving the body, too. You are going the same way.

These are the steps, step-by-step, that we have to take to reach that ultimate union with God, called the true marriage of soul with God. In the Sikh scriptures, both aspects are given: first, the outer ideal; and then, with that—because it is not the end-all—the further ideal of the union of soul with God.

The grace of God working in some human pole—it is His grace alone—helps step-by-step to reach Him. If you meet such a Master in whom God is manifest, that manifested God will help you to take up the way, step-by-step. First, you become a normal, righteous man. You sit at the feet of the Master; you obey His orders; you love Him. If you love anyone, you love his commandments. From Him you get the Bread of Life and the Water of Life: you become spiritually strong. This is the first step you have to take.

The second step is when you become intoxicated with the Light and Sound Principle of God. You are in the world, yet out of it. Nothing can contaminate you. The next step is, that whatever you see within you, you begin to see all around: the whole world, the universe, is the temple of God.

In the last step of all, first you become a conscious co-worker. You see that "I and my Father are one." But still, sometimes you take a dip in the ocean and you become one, and then again you feel, "I and my Father are one." Something has been given out by Masters as the ultimate goal, and that is to unite our souls with God: that is the true, higher form of marriage. If those two souls are put together, and their souls are married to God, they are one; they cannot be separated.

This is something given out by almost all Masters. Love is not love that changeth from place to place. What is that love that changeth and is here today, there tomorrow? Christ said, "If you cannot love your brother whom you see, how can you love God whom you have not yet seen?" This is a form of outer marriage, which is a symbol of the higher marriage that you have to attain in due course. Blessed is the man who has had the man-body and his soul has united with God forever: he is one with God.

This is what is meant by the goal. God has united you. Continue, and go on through weal or woe to help each other, with the ultimate goal being to know God. Maintain whatever children you have, and set your lives as an example, so that the children may copy you.

Ever since I've come here, I've had the occasion to see three marriages. And others, also—hear me! Open your ears to see. Instead of running here, there, and everywhere, either be purely chaste, or, if not, be married; it would be better. That is the last thing I would advise you. Marriage does not mean, all along, a sensuous life. It is a very noble thing: a sacrament. Help each other. But running here, there, and everywhere is not a good example. Either remain 100% chaste: good—I'll wash your feet—or, if not, be married. That will help you on your way back to God. Christ said, "Husbands should love their wives as Christ loved the Church." This is the highest ideal before us, even as married persons.

In the old days, in the times of the *rishis,* there were three grades of chastity. The lowest or third grade was of 12 years. The second grade was 24 years of complete celibacy. And the first grade was 48 years. Now, just look to our own selves. This is the power that makes body, mind and soul. We do not value this very important thing. We raise our buildings on sand. This is a very valuable thing: it is not meant to be given to a sensuous way of living. It is something that gives strength to your body, to your mind, to your soul. It is a very great helping factor.

Marriage is very noble. You'll find that many Masters were married. They had one or two children, and that was all. When they took up the role of Mastership, they left off all of that. This is a very valuable thing. The pity is that these things are not taught. We think it is below our dignity. But these are the things which I think are sapping the very life of the coming generation. We should wake up: it is time. I request those who come here to be chaste and to have very righteous lives. If they are married, they should be married in the true sense of the marriage, and help each other to know God; that is all.

For that purpose, they have the company of those who have succeeded that way. They can give you right guidance and can also help you on the way. And what is that helping? It is first the giving of the outer, righteous way of living and the inner, higher contact; and then, the development of it. First, we will see and find that the body is the temple of God. Then, that is developed further, and with open eyes we will see that the whole universe is the temple of God. And sometimes, in that intoxication, we will forget ourselves. So, it is a matter of seeing: not seeing, but becoming. The ultimate goal of soul is God.

Masters have been giving such teachings, but we simply ruminate over them and do not go into the right import of what they taught. These are only ceremonies that are performed, and ordinarily they are taken very lightly; but they are very serious; they have some meaning behind them.

From time to time I have been laying before you the digest, in a few words, of what I came to know intellectually and spiritually. Just strive to live up to it. Truth is above all, and true living is still above truth. If you have very chaste lives and a righteous way of living, you will have truth; and that will earn my pleasure, too, and the praise of all who see you. They will praise you, they will praise your school of thought, and they will praise the person at whose feet you sit. If you don't live up to them, you will simply spoil the good name of the school of thought and also the name of the Master at whose feet you sit.

At Arran and Ratana's wedding. ABOVE: *The bride and groom drink deep.* LEFT: *The Master is gazing at the Granth Sahib (not visible) which lies open on the canopy at right.*

MARRIAGE AT THE MASTER'S FEET

including the Master's wedding talk

A chapter from a forthcoming book by Arran Stephens

ON THE Master's 75th Birthday celebration (1969) my friend and elder spiritual brother, Hasmukh Vyar of Ahmedabad, approached me: "Arran Ji, you would like to marry an Indian girl from a good family? She is Master's disciple, teaching in a girls' college in Moradabad, you see."

That was a surprise! I replied, "Well, I don't know—whatever is Master's will —but she must be devoted to the Master." "Oh yes," Hasmukh replied, "She is very qualified, nice girl, M.A." So the conversation went like that.

We were to meet in the presence of Tai Ji and other family members in Master's porch at dinnertime. Tai Ji prepared a delicious meal for all, as Ratan Mala and I sat on opposite sides of the table, awkwardly looking at our plates and asking a few guarded questions. But we both kind of surrendered to God's will and flowed with it. With her family she returned to Moradabad, and I remained at Sawan Ashram. After a few days something happened to both of us simultaneously and though separated by a hundred miles, we decided to commit ourselves to each other "till death do us part." I approached Master on the subject trying to find out what His wishes were. He encouraged it by saying, "It is God who puts suchlike thoughts in you." Master had Tai Ji work out the details. We received much assistance from Khuku, and she took Ratan Mala under her wing. Tai Ji gave her a beautiful, though small dowry. Brij Mohan of Dehra Dun gave her a gold bangle. Master gave me one of His coats to keep and wear on the wedding. He played the role of my Father—our Father.

We were engaged on March 3rd evening in the presence of the Master and by my request were married according to Sikh rites the following morning. Master stuffed us with sweet barfee parshad and pinned a veil of flowers to my turban. The night before the wedding, Master sent several heavenly signs as spiritual reassurance; for marriage is like a school, not to be entered frivolously or half-way committed.

The wedding took place on March 4, 1969, the Indian festival of Holi. The beautiful hymns of the Granth Sahib were read out and sung in ecstatic chorus by several hundred devotees accompanied by dear Hari Singh on the drum. The air was thick as wine; Master sat nearby the Granth Sahib and the *gyani* (priest) who read out relevant portions on matrimony. Toward the end, we slowly circumambulated the Granth, four times, each time bowing before the living Guru. On the final turn, everyone showered us with fragrant blossoms. Then the Master spoke at length in Hindi, then in English as follows:

The Master's Wedding Talk

"Well, what does marriage mean? Marriage means taking a companion in life, in weal or woe, in our earthly sojourn. Both should meet God, the ultimate goal. First, we have to live very amicably, in a loving way, because God has united us, not any earthly power. It is the unseen hand of God that unites one with another. The girl is born somewhere; the man is born in the West somewhere; and that's the unseen hand of God which brings them together, as it happens now, as I told you, as a reaction of the past. I mentioned to you that Arran Stephens' great-grandfather was Governor in Punjab somewhere in the early nineteenth century. So that reaction of the past has brought them together here. So this is what has come before you. It is a reaction of the past. It is the unseen hand of God that has united both of them. Whom the God unites, let no earthly power separate. Let God only disunite, you see.

"So, first of all, they should have a companion in life. Let them work as one soul in two bodies—to have a happy life in their earthly sojourn. If any mistake is committed, 'All right, forgive me'—that's all. Forgiveness washes off everything. If any order is given, all right; you obey, there is no conflict. So if anything comes from above, then all right, it is His Will; we submit. These are three things which help us to carry on our earthly life in a happy way. And there are two or three things more which we have to adapt ourself. That is, we should be humble. 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.' Humility is the first thing. How can we meet God? 'First humility, second humility, third humility.' We should have all virtues abide in us; we must have a life of righteousness. Righteousness means, good thoughts, good words, good deeds. For righteousness we should maintain pure lives, you see.

"So these are the things required, you see. Sweet tongue honeyed with humility; that's the, I think, what can you say, the remedy for all ills in life. This is the first part of life, but how can that life be cemented, unless you get some food for your soul? You have got food for your body, you have become physically strong. You have got food for your intellect, you have become intellectually strong; but what food have you given to your soul? Soul is a conscious entity; its Bread of Life is to come in contact with All Consciousness and for that purpose we have just to meet some person, some son of man in whom that God is manifest—'Word is made flesh and dwelt amongst us.' He'll give you a contact with it, God into expression power. So all Masters say that in your earthly life, you love God. But we say we have not known God, seen God—how can we love Him? So for that purpose you will have to meet somebody like us—born in our way, the same way—in whom that God is manifest. So, manifested God in man, you have to meet—what will you do? He will first prescribe one thing. Why have you been coming into the world? Ever since we have left our Father's Home, it is the desires of the world that has attracted us here again and again and again, until you attain this man body in which you can again return to the Home of your Father. For that He says, 'All right, have sweet re-

membrance of God.' The world has been imbedded in our hearts in the subconscious reservoir of our mind, so much so that we dream those very things of the world. And we give out in our deep sleep state by muttering too. He says, Have the sweet remembrance of God. Let your mind be depleted of the worldly thoughts and be filled so much so, that it overflows of the sweet remembrance of God; that's the first step. And second, Whom you remember, come in contact with That. There are so many words given out by Masters to denote that power which is One, which resides within every heart, which is reverberating everywhere and that's the controlling power within you—controlling you in the body. Your body —this is a very wonderful house we live in, in which we have got so many apertures: two eyes, two ears, two nostrils, mouth and two underneath—with all that we cannot run away out of it. Our breathing goes out, some power pushes it back into the body. And that controlling power resides in this very human body, and we also reside here. We have to know that power, which is called the God-into-Expression Power, Word or Naam. Word made flesh only can give you contact with that Word within you.

"So, when you see Him, with your inner eye, with your third eye or the single eye, you will just hear the Music of the Spheres reverberating in all creation. So that's the Bread of Life—the more you come in contact with this, the more love will overflow within you for God. Now, after that, what will you do? Where will you go? You will go only to Whom you have got that love. Hitherto we have been coming to the world again and again because it has been, we have love of the world, you see. So, for that, Godman gives you firstly the conduct of life, the way of life, how we have to conduct in life—that I have already described; and the other one, to come in contact with That. When you have that bliss, naturally that love will overflow in your lives. When that state comes in which you remember Him by any word, you'll be full of joy, sweetness within you. For instance, you have eaten one mango, very sweet, later on when you just hear the name of mango, because you have tasted that sweetness, again you'll feel sweetness within you. So Godman gives you contact with that sweetness of the Elixir of Life, the Priceless Jewel within each one of us; then naturally when you say, 'God, O God!', you'll have sweetness within you. When you reach that stage, that is the first stage of your communion with God, everlasting in life, you see. Second stage will come when that Sound Principle, Music of the Spheres, becomes audible without closing your ears, all twenty-four hours of the day. You will see inside, you have developed that light within you with the Grace of the Master. When you develop, you begin to see that light outside too. Then that second stage will come of your, you might say, matrimony with God, your soul's matrimony with God. Third stage will come when you'll see Him within and outside, everywhere—the whole world is an expression of Him. You'll go in raptures when you see all the world over! Then you'll feel while in the world, outer things won't attract you, you'll feel detached. Then a time will come when you'll see virtues and evils and everything and you remain unattached. When that stage has arrived then the third stage of your communion with God is developed. Last of all, you'll sit down: inside, outside, everywhere you'll see Him. You'll hear the

same melody reverberating throughout all creation, the Music of the Spheres, and you'll sometimes be absorbed in Him, you'll forget your own self, all ego will go, then that is the permanent soul's matrimony with God.

"This is what is meant by the four turnings around (the circle). The first stage is like that, second, third and fourth. Truly speaking, the true soul's matrimony with God is realized, you see. So this is a ritual amongst the Sikhs. That was started by Guru Ramdas under the instructions of Guru Amardas in 1637 A.D. and that has been the custom now. You'll find, the first stage includes everything, but to cement that true life, one must have Bread of Life. After that when you feel sweetness, by hearing that Name, go in raptures for Him, that's the first stage only completed. Then second is when you hear that Music of the Spheres, all without closing your ears. You see inside, outside that light, then you have fulfilled the second stage. Then when you are in that stage, you are in the world yet unattached by the world, then you will have the third stage. After all you'll begin to absorb your whole self in God. This is what is meant by the ritual now performed before all this audience. What does marriage mean? It is uniting two souls together in earthly life. They should help each other in weal or woe and both of them should try to reach God. Be of use to your own self and to others as well, because God resides in every heart.

"So the main thing, what God has united, let no earthly power disunite, this is first of all. Second, they should work as one soul in two bodies under the instructions of the Master. He prescribes to you the way of life here too, the way of life the other way too. Under His guidance you'll develop step by step and you'll begin to absorb yourself in Him, you'll forget everything—all ego is lost. That's what Mirabai has told, 'Now I have got the eternal matrimony with God.' So that's the highest aim in a man's life.

"And especially the brothers in the West. You know what is meant by all this, what you have done? That's only telling what is a way of life, how to fulfill, how to realize, have happy life here and hereafter too. So with this thing all blessings. First turn was there, second turn was there, third and last of all when they reached that stage, that means we throw flowers—'Well you have got a successful life.' The flowers are only thrown when they have reached the last stage—throwing flowers means you are a good couple, you have reached the ultimate goal of life. And this is before you, both you couple, you are my children; I wish you happy life here and hereafter.

"It is no conversion. It is only at the expressed wish of Mr. Arran that we have performed these Sikh rites. This is one social body's way and I was just explaining what the duties are.

"I think that covers everything East and West. Thank you."

i was alone here

i was alone here
God knows how long here
lost in the forest of
this world of dreams
i dreamed of birth here
soft dreams of death here
life after lifetime and
death after death
clutching at mist here
playing my roles here
crawling and running and
living the dream
i was alone here
God knows how long here
lost in the forest for
thousands of years

then You came.

full of grace
touched my heart
turned my face
to the skies
i was blind
now i see
i was bound
now i'm free
i was lost
now i'm found
: You have come.
You have drowned
the dream

DONNA JEWELL POLLARD

COMMENTS & NOTICES

IT WAS my privilege to attend the recent special meeting of the Board of Directors of Ruhani Satsang in Dallas on May 10 and 11 as an observer. As it happened, I actually attended only the May 10 meeting, in which all the problems facing the Satsang were thoroughly discussed; I was unable to attend the meeting on May 11.

Nine of the thirteen Directors felt that the meeting was necessary and urgent, and attended, either personally or by proxy; four Directors felt that the meeting was unnecessary and (in some cases) illegal, and refused to attend. Their feelings on this matter were a cause of deep regret for some of the other Directors, who had hoped, with Master's Grace,

that their presence would make possible discussion on a level deep enough to either resolve some of the current differences,or at least to come to some understanding of each other's point of view.

As it was, there were two basic areas dealt with which are of interest to all initiates. These were (1) the fact of the division itself, and (2) the forthcoming Unity of Man Conference in Santa Fe, New Mexico.

The Board spent many hours considering the problems connected with the division, and finally chose to deal with them by unanimously voting to request the resignations of the four absent Directors, and to sever all connection with the various Satsangs and centers involved (indeed, in many cases, those Satsangs had either explicitly or implicitly severed connections already). It is of the utmost importance to understand that this was not done in a spirit of punishment: the Directors felt rather that with two-thirds of the leadership going in one direction, and the other one-third going in another, there was little that could be accomplished. It is difficult to fault that reasoning, and it is to be hoped that separating in an organizational sense may in the long run be a positive step toward preserving peace and harmony.

It is not unusual for disciples to go in different directions after the passing of a Master. It may or may not be sad or deplorable; which one of us can say that he or she understands the inner workings of the universe sufficiently to pass judgment on matters which by definition are between the individual soul and God? When Christ left his body, he told his disciples, "By this shall all men know that ye are my disciples: that ye love one another"—not, we may note, "that ye agree with one another." There is a huge difference, and that difference goes to the heart of what the Master meant by "unity of man." Because if unity is dependent on a unanimity of opinion on the various matters before us, we may as well give up; on that basis, unity is obviously impossible. But what is possible is the recognition that, given the validity of our insights *for us,* and the necessity of being true to our own Self, genuine humility demands the recognition that we cannot understand and comprehend all the factors which cause others to differ from us; so that we must have respect for the God in our neighbor or our brother or our sister even if by our standards they are dead wrong. This is the acid test, I would think, of whether we are really able to have love for all: it is very easy to love and respect those who agree with us.

Master has written, "In this vast creation, everyone is gifted with an individual perception. The heredity, the environment and the teachings inculcated, all combine to make one what he is. We cannot blame anyone for thinking differently in his own way. Everyone has his own temperament and his own way of thinking. They must differ and they do differ vehemently. There is no help for it. It is, on the other hand, the sign of sentient life. We must not therefore on that account cross swords with them. Even if in their ignorance they, at times, may talk ill of the spiritual teachings and use harsh words, they cannot help it. But that should not disturb the true seekers after Truth. We must be polite and gentle and even humble in our conduct. Bandying of words does not help. We may try to remove misunderstandings, if any, sweetly and gently, but not in an antagonistic spirit. . . . It would

be better to turn aside rather than to break your own head in an attempt and injure the great cause for which we stand. God knows His purpose well and has diverse ways to fulfill the same, without you and me. So it will not pay to quarrel with our neighbors. It is said that those who try to live by the sword, perish by the sword. . . . The royal monk, Ashoka, in one of his rock edicts tells us: 'He who reveres his own sect but disparages the sects of others does great injury to his own, for he lacks the essentials of a religion.' " (From Circular 1)

As said above, it is not unusual for the sangat to divide after the passing of a Master; it has happened so often that it might be considered the norm. After Baba Sawan Singh's passing, the overwhelming majority of his approximately 120,000 living initiates were content to sit at the feet of Sardar Bahadur Jagat Singh, who had a will to prove his claims; a few disciples were not content with that, and when our Master came down from the Himalayas, they recognized who they had been waiting for. Starting from scratch, he initiated almost as many in his 25 years' ministry as Baba Sawan Singh had in his 45 years; but only a tiny minority of Sawan Singh's followers ever sat at his feet. The rest remained at Beas. So these matters are not as simple as they might appear; the most anyone can do is remain true to his or her own Self, and grant others the freedom to do the same.

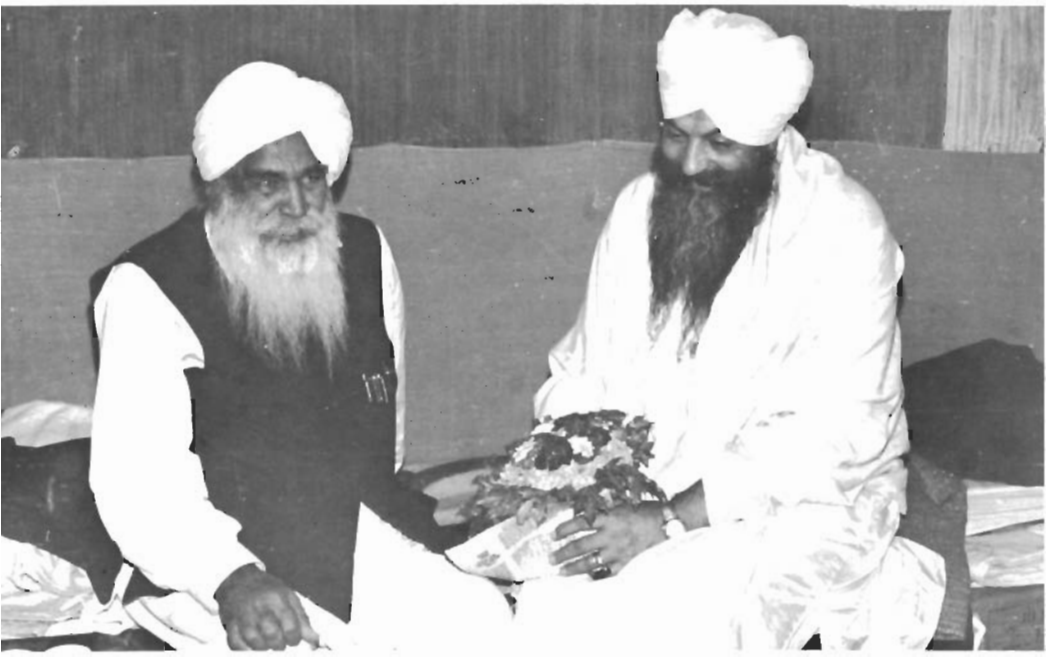
The Unity of Man Conference

The second important matter that came up at the Board meeting (and it is by no means unconnected with the above) was the forthcoming Second Unity of Man Conference, scheduled for Santa Fe, New Mexico, on June 27, 28, and 29, 1975, under the Presidency of Yogi Bhajan. The Yogi (upon whom the Master poured great love at the time of the last Conference, especially at the early morning Birthday Satsang) has requested Reno Sirrine to assist him in coordinating the conference, which he is wholeheartedly doing. Reno explained that both Yogi Bhajan and he regarded the Conference as being held in accordance with the Master's instructions, under His protection and guidance, and in His memory. The brochures which they have prepared to publicize the Conference are beautiful indeed: in impeccable taste, and totally dedicated to our Master. It is heartening indeed to think that this great work which our Master began is now continuing in His memory, and that this is the way in which He will become known and remembered by the people at large. And if it is all being done according to His instructions and under His guidance, then who can say He is not actively directing things in a very real and immediate way? As Yogi Bhajan wrote me, "Those who think Kirpal Singh is dead, good luck to them."

The following is from a release issued by the conference organizers:

"Delegates from all walks of life are invited to attend by registering in advance. The fee is $40.00 per person for the 3 days. Children from 5-15 are $10.00 and under 5 are free. The conference will be held in an outdoor setting so appropriate clothing and equipment will be required. The fee includes the campsite and toilet facilities, all meals, parking and admittance to all functions.

"To register or for further information



The Master with Yogi Bhajan at the first Unity of Man Conference

please contact: 2nd Unity of Man Conference, 221 West Broadway, Anaheim, California 92805. Upon receipt of your payment and reservation, a map and directions will be sent to you. For those traveling by plane, the nearest airport is Albuquerque and special buses will be available from there to the site. Buses will also be provided from Santa Fe."

R.P.

Notices

CORRECTIONS

In the Master's Talk appearing last month ("The Ocean of Intoxication," April 1975) there was a serious typographical error which affected the meaning of a whole paragraph. On page 13 in the first column, the paragraph beginning with the words "These are the things" should read as follows:

> "These are the things we have to learn practically. It is not done by intellectual inferences; it is a matter of living. *And such a love results in devotion and surrender.* These are almost practically the same."

The italicized sentence was inadvertently omitted from the paragraph.

* * *

It was pointed out to us that the letter from Baba Sawan Singh, "On Karma," printed in last month's issue is not in fact "previously unpublished," as we had said, but had appeared in the book *Spiritual Gems*. The letter was supplied to us by Mr. Bhadra Sena, who had the manuscript in his possession; he was not aware that the letter had been published in any form, and we did not check any further—for which we are sorry.

* * *

NEW BOOK COMING

The Sant Bani Press is pleased to announce that *The Night is a Jungle and other discourses* of Kirpal Singh will be published on June 15, 1975. This book

consists of fourteen discourses given by the Master, all of which were published in SAT SANDESH between 1968 and 1971. The talks include: "God and Man" (originally published in October 1969), "The Higher Values of Life" (November 1969), "The Kingdom of God" (December 1969), "The Most Natural Way" (August 1971), "Guru, Gurudev and Satguru" (February 1968), "Let Us Reform Ourselves" (June 1968), "Oh Mind! Listen for Once" (September and October 1971), "Thief of Your Life's Breath" (June 1971), "Chastity and Forgiveness" (January 1968), "Change Your Habits Now" (February 1971), "Gurubhakti: A Lesson in Love" (July 1968), "To Gain His Pleasure" (December 1970), "Protector and Protection" (September 1970), and "The Night is a Jungle" (April 1971). The book includes sixteen photographs and an introduction giving the basic outline of Master's life. It was prepared as a memorial to Him, although we know well that no material thing is an adequate memorial. Altogether, there are 358 plus xxiv pages, and it is being published in a hard cover edition only at $8.95. It is available from The Sant Bani Press, Box 273, Tilton, N. H. 03276, or from Mr. Reno Sirrine, P.O. Box 3037, Anaheim, Calif. 92803.

* * *

TAPES CURRENTLY AVAILABLE

The Vancouver Satsang taping service is functioning and now has several talks available, including "The Birthright to Be God," given on January 19, 1964, and published in the March 1975 *Sat Sandesh*. The good people there say that their equipment is giving them some difficulty and they are currently working on improving the quality of the cassettes offered; so there may be some delay in filling the orders. Higher costs than anticipated have forced them to charge $3.50 per cassette (rather than $2.50 as indicated last month), and they ask that all checks from outside of Canada include 25c additional for the bank service charge on foreign checks. Checks should be made out to RUHANI SATSANG LIBRARY, and the mailing address is 14080 Trites Road, Surrey, B. C. V3W 1A9, Canada.

Also, Mr. C. James Nicholson of the New York Satsang writes that due to popular demand, they are once again making available the series of five tapes of Master's talks in New York in October 1972. These tapes are excellent in quality, and are available from Mr. Nicholson at 51 Westchester Square, Bronx, N. Y. 10461. The set is $14.00, postpaid. Please indicate whether you wish the tapes on cassette or reel to reel.

* * *

MANAV KENDRA OF MAINE EXPANDING

Manav Kendra of Maine is expanding this year and is looking for initiated married couples and stable single initiates who want to live on or near this spiritual homestead, which is working steadily towards self-sufficiency. Persons interested in getting involved immediately in the planting, planning, and building should write certified, return receipt requested, or better still, telephone, Sean or Pamela Sieglen (207) 426-8010 at 206 Mutton Lane Road, Clinton, Maine 04927.

Also, those who have sent or will be sending contributions for this season's constructions and the completion of 1974's work should clearly indicate whether the money is for tax-deductible Ruhani Satsang, or non-deductible Manav Kendra of Maine.

"Let them work as one soul in two bodies . . ."