

# SANT BANI

The Voice of the Saints

July 1979



Sant Ajaib Singh Ji

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The Voice of the Saints

volume four number one

July 1979

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# Of Man and Woman

Sant Ajaib Singh Ji

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*She is called someone's wife, but she  
sleeps with others;*

*How can she please her husband  
when her lover is always in her  
mind?*

EVER since creation began God has sent Rishis, Munis, Mahatmas and Saints to this world to determine our limits and to establish our traditions. God sent those Rishis and Munis in order to check the spread of corruption and to try to help everybody in this world to remain in bliss. They were sent to teach us how to live in this world and how to deal with it. When They came, They taught us who our mother is—that woman from whose womb we are born; who our father is; who our brothers and sisters are—those who take birth with us; who our aunt is; and all our relations. They told us that the companion whom we take with many people as witnesses, that is our husband or wife. They made a law to maintain that relationship and They told us that if we do not maintain that law we will not be understood as good either in the eyes of God or in the eyes of the world.

In the beginning, you see, as the parents were bringing up their children, they were having good thoughts and they were good. They were begetting their children with good thoughts, and they were happy; and the children who were coming in their family were also good. Master Sawan Singh Ji used to say that

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*This discourse was given on the evening of May 27, 1977 at Sant Bani Ashram in New Hampshire.*

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the parents who want their children to be good should first become good. Parents have much effect on their children.

The Mahatmas told us about the relationship of man and woman. They told us that this is a very subtle and complicated relationship, and we have to maintain it throughout our life. There was one time, when the husband was dying, the wife was not looking for any other man; she was ready to burn herself on the funeral pyre of her husband. But now that time has passed and we have crossed all the limits, and you can see how we are wandering here and there without any reins. The husband is not respecting or worried about his wife, and the children are not even worried about their parents. Now we have made a new rite or ritual: breaking of marriage. Think over this matter especially: the thoughts which you are having and the deeds which you are doing, what effect will that have on your children? When the husband leaves his wife, either the wife alone has to take care of the children or the husband alone has to take care of them, and how they are suffering! You can just think patiently: What will happen to your children if they also have to face this situation?

Hazur Maharaj Kirpal Singh Ji was not happy with divorce. He used to say that if a human being cannot maintain love with another human being, how can he maintain that love with God? In India it is the tradition that the parents arrange the marriages of their children and they themselves choose their companions; people obey that strictly and in that kind

of marriage there is no question of divorce. In all Rajasthan you will not find any lawsuit between husband and wife, or any case of divorce. The women understand as their *dharma* or religious duty, that once they get married, only that man is their husband; all other men are thought of as their brothers. Similarly, the man also follows these things strictly. He understands that woman as his wife with whom he is married. All other women are his sisters or his mothers. In Rajasthan you will find that old ladies, if they are walking on the street and find a man coming from the other side, they will not allow that man's shadow to fall on their body. They will stand to one side until he has passed.

To make our outer life disciplined proves very good for our meditation. Guru Nanak says that it is a very great sin to look with your eyes to any other woman. The relationship of husband and wife is very profound, and we have taken on that relationship to carry on this worldly life smoothly. But after some time, because we do not control our mind, either the man breaks the marriage or the woman takes steps in that direction. And then it is a pity that we say that we do not see anything inside! How can we see anything inside, even if we close our eyes and sit for long hours, if we have not made our outer life pure? If it is very difficult to maintain love with one man in this life, then how much more difficult is it to love many people at one time? This Satsang is not for men only or women only; it is for everybody. Kabir says that we are called someone's wife, but we are sleeping with another man. How can our husband be pleased with us if we allow many other men to dwell in our heart? This thing applies in Sant Mat also. When we are sitting for meditation and allowing many worldly thoughts to

come into our mind, that means we are committing adultery.

*The woman fixes the bed but in her mind is a veil;  
She gives her body but not her mind, and always lives like a widow.*

Now Kabir says that people are getting married, they are making promises to love each other, and they enjoy, and they sleep in one bed. They are giving their bodies to each other, but they are not giving their minds. And because they are not giving their minds to each other, they are always suffering. Hazur Maharaj Sawan Singh Ji was giving Satsang and Mastana Ji asked Him, if a disciple becomes absorbed in the Shabda, what should he sacrifice for his guru? Master Sawan Singh replied that he should sacrifice his mind for his guru. Then He said, "It is not easy to give the mind. A woman can give her body to her husband, but she can never give her mind to her husband." We are like dead bodies in front of our mind. Whatever our mind wants us to do, we do it. Obeying the mind, we are eating meat and drinking wine and committing adultery. Whatever our mind wants us to do, we do it.

*O Kabir, we didn't give our mind,  
but only our body;  
The All-Conscious One knows all,  
even if we tell Him otherwise.*

Kabir Sahib says that when we take Naam initiation, we tell our Master, "Now we are Yours." We say, "We have given our mind to You." Our Master, Who is sitting within us, wants us to be happy, and so He says, "All right, whatever you say, I accept." But He is All-Conscious; He is almighty; He knows everything that is in our heart; He knows whether we have given our mind to Him or not. Outwardly, He will never

say, "No, you have not given your mind"; He will say, "All right, whatever you say is true." Giving up our mind is not an easy task. Kabir Sahib says that all the people are dead bodies against their minds and only the sadhu is a dead body against the Master. The dead body will do whatever its Master will tell him to do.

*A woman uses sixteen kinds of  
make-up and makes her body and  
mind ready;*

*What is the use of doing that if her  
husband doesn't like it?*

Now Kabir Sahib says that if a woman uses sixteen kinds of make-up and wears many jewels and ornaments, but her husband is not pleased with her, then what is the use of doing all that?

*Even if one repeats Naam with  
tongue,*

*And day and night remains in the  
company of Sadhus*

*I'm telling such an atheist she won't  
get the color.*

Now Kabir Sahib gives a very beautiful example. He says that days and nights we are remaining in the company of the Sadhu, we are attending Satsang, but that which requires control—the mind—we are not bringing to the Master and to Satsang. No doubt we bring our body; but the mind is always wandering here and there. He says, In that state how can your mind be dyed in the color of Naam? Our mind is not becoming still because it is very swift like the horse. Even if you close that mind, if you lock it up in dark cells, still, if you introspect it carefully, you will find that your mind is wandering very far in this world.

*Mind is given elsewhere, body is  
with the Sadhus.*

*Kabir says, "Such a cloth cannot re-  
ceive color."*

Now Kabir Sahib says that you have given your mind to someone else and you are keeping your body with the Sadhu. How can your mind be dyed in His color that way? Even if we spend all our life in Satsang, still our mind would not get His color. We should bring our mind also to Satsang, with the same love with which we bring our body there. Whatever is said in Satsang, we should tell it to our mind: "This is for you, and the Satsang is for you." What is said in Satsang is everything regarding the mind.

*For prostitutes and pleasure-giving  
songs, one stays up all night.*

*He eats good food but doesn't re-  
member the guru.*

Now Kabir Sahib says that if we are to sing, dance, or enjoy in any other way in the night time, or if any dancer or prostitute is there, we will not feel sleepy or bored. But if we go to the Satsang of any Mahatma, our mind will not be there, and our body will also make excuses. It will feel sleepy and have pain, and will prevent us from sitting in His Satsang. One Mahatma says that if dancing or merrymaking is going on, mind finds interest; but when the time for Satsang comes, people yawn, and mind feels bored and becomes sad.

*The unchaste woman remains alert  
twenty-four hours a day;*

*Kabir says, How can her husband  
be pleased if she is not loyal to  
him?*

Now Kabir Sahib says that people who have the habit of committing adultery—it doesn't matter whether it is man or woman—will always try to find an excuse or a way through which they can commit that evil. Now you can think: How can their husbands or wives be pleased with such people? There is no greater sin than adultery—for man or

woman. In the Silver Age there was one Ravana who was a very learned man, but, because he tried to commit adultery with Sita, the wife of Lord Rama, he was cursed. Even now the Hindu people have not forgotten that curse and still blame him; once a year they burn him in effigy.

*Kabir says, If knowingly a woman  
commits adultery,  
The Great Lord will not respect her.*

Now Kabir Sahib says that if any woman is committing adultery, even if she is doing much meditation, still God will not be pleased with her. God has given us the knowledge of the limits of this world. In the beginning I said that he sent Rishis and Munis to set the limits of this world and teach them to us. So, if we break the limits made by God, and obey our mind, God will not forgive us.

*The body and mind are not in control  
of the unchaste woman;*

*Kabir says, Without loyalty to her  
husband the woman finishes herself.*

Kabir Sahib says that by enjoying lust, we cannot be satisfied. The more we do it, the more we want it. It is just like putting wood into the fire: the more we put in, the more the fire burns. The more lust we enjoy, the thinner our vital fluid or semen will become; and in that way you will ruin your body. And when you go to the court of God, what will you take there?

Kabir Sahib says that the unchaste man cannot do *bhakti* or devotion because he is always full of doubts. How can the unchaste man do *bhakti*? He is always feeling guilty and that keeps doubt in his mind. Kabir Sahib puts it this strongly: Unchaste people have spoiled the name of devotion. You can see how people, because of worldly pleasures and indulging with another woman, have ruined their lives. How can

that man cross the river who has put his feet into two boats? This is what the unchaste people are doing. One foot is on the unchaste deeds and the other is on their meditation.

This is very precious fluid in our body, and when we lose it, the light in our forehead goes away. Then we cry and repent, but we cannot regain that once we have lost it. Only he can sit for five or six hours continuously, keeping his spine straight, who has stored this precious jewel in his body. Now in Satsang we cannot even sit for one hour. Sometimes we move our leg, sometimes our neck. Why? Because we are lacking in this. Otherwise the satsangi, if he has to sit only for one hour, would remain in whatever position he sat in the beginning.

Similarly when we are sitting for meditation and sitting accurately, and if we have appreciated this precious jewel in our body, and have kept it, we will not be aware of the time. What is the question of one hour? As soon as you sit, your soul will go right up and you will not be aware of the time. The *Kamdev* or god of lust says that anyone who is not misusing him will be respected by the three Gods (Brahma, Vishnu and Shiva).

*O Kabir, coming into this world,  
one has made many friends.*

*But those who are attached to only  
one heart sleep worryless.*

Kabir Sahib says that if after coming into this world a man makes many friends and companions, he will not be happy; but if he makes only one friend, he can sleep peacefully and lead his life very happily. Similarly, if after coming into this world we worship more than one Master, if we worship many gods and goddesses, if we are dealing with more than one Master, then we do not enjoy this life very much, because in that way we cannot find peace.

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# Two Letters

## Baba Sawan Singh Ji

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### 1. *The First Letter to the Brocks*

November 12, 1911

**D**EAR DR. & MRS BROCK: I am very glad to receive your letters and to know that your heart is full of love and devotion towards the Feet of Supreme Father Radha Soami Dyal. Also it gave me much pleasure to know that you have full faith in the Path. Really those men are fortunate in this world who have realized the worthlessness of this world and its alluring fascinations, but have a craving to reach their Father and hunger and thirst after righteousness which is the real wealth to be acquired. And now when you are shown the right path of exercise, you must devote your heart and soul to it.

Father is always with you. You live, move and have your being in Him. He is always helping you in every kind of task that you perform. The nearer you get to Him, the more fully you will feel His presence and realize His help. As the love for Him increases in you, you will get deeper and deeper realization of His Radiant Form within you. But you must remember that you must not expect spiritual realization all at once. The adepts call it *Sehaj Yoga*, i.e., a path on which you can walk slowly, and slowly only. The reason is that from ages past, our soul has been kept aloof from her Father by the cruel deceptions of mind and matter. By association with this body for a long time, its tendency is downward and it has altogether forgotten its real home upward. The mind has acquired so much control over it that it

keeps the soul always entangled in the enjoyment of the senses. This is the reason why a man cannot rise above the world all at once. It is a difficult task but you need not lose heart. Our Master is all powerful and certainly one day He will release us from their bondage, through his infinite mercy; provided we turn not from His door, and practice the exercises to the best of our energy according to His orders. The man who has got the secret of the Path that leads to Him, shall never be subject to the pains of rebirth, and slowly and slowly, the progress of his spirit shall be towards higher planes. And the day is not far off, when his spirit, freeing herself from the trammels of mind, will take rest in the Eternal Home of the Supreme Father.

You have asked about entertaining your meat-eating friends. In our country the habit of meat-eating is very rare; and those who do not take meat are looked upon with respect and honor. So as the followers of this faith do not take wine or meat, they don't like to entertain other people with it, because what is forbidden for one man cannot be allowed to others. But in your country, where people use both these things openly, the matter is quite different. As your fellow thinkers are very few, it is just possible that you may be looked upon by your countrymen as a miser or unsocial. And as it is not advisable that you be estranged from your relatives for small differences, you are allowed, for the time being, to entertain your guests with these things; because it

is not prohibited to touch meat. But you ought to be careful to control your mind so that it may not again be tempted to take meat at their example. It is hoped that you will not have to encounter any difficulty in this matter on account of loving treatment with your relatives; and by the gradual influence of your example, your associates will gradually follow in your footsteps.

There is no harm in feeding the dog with meat.

The use of brandy or anesthetics is not forbidden for patients in your professional work.

It is very good to give financial aid to the suffering, the orphans and the widows, provided these three points are kept in view:

a) We should not pride ourself on being charitable, because we are doing no more than our duty. Everything we hold is on the account of our Master.

b) In giving, we should not expect any

reward either in this world or in the next, otherwise we are only lending money on interest.

c) We should not expect any kind of praise or service from those to whom we give.

Such charity is very helpful for the purification of mind.

It is not forbidden to interest others in the spiritual work, if it is done disinterestedly so that the sincere seekers may get information about the true path, and the wordy, the argumentative, and the notoriety-hunters are avoided. But the private instructions (that you have received through Sasma and Sant Singh) are not to be revealed.

Interchange of friendly gifts is not forbidden, provided you don't receive more than you give.

Hoping you will persevere in your exercises with love and faith.

Yours affectionately  
SAWAN SINGH

## 2. A Letter to Harvey Myers

October 14, 1931

DEAR SON: I received both of your letters of April 18 and July 13 in due course of time, the latter having been written after initiation. In my last letter I had given you some hints on concentration, of which you were expected to get a clearer idea after initiation and application. You have now a better idea of your difficulties.

The posture is not easy for you, and the usual course with you is to sit upright in a chair. You occasionally lose consciousness and muscular control momentarily, and your head falls backward or sideways until it ends with a jerk which awakens you.

In the ordinary way, when one is about to sleep, what happens is that as the

attention withdraws to the eye-focus, one loses muscular control and one gets unconscious of the body, and finally the eyes become vacant, and consciousness gives place to semi-consciousness and then to unconsciousness.

The loss of consciousness means that the attention did not stick to the eye-focus, but fell below this focus into the lower centers—throat and navel. At the throat-center it is in a semi-conscious state causing dreams, and at the navel-center there is a complete loss of consciousness. If it had held to the eye-focus, and, instead of falling down, had gone up, it would have experienced full consciousness and super-consciousness, not of the body, nor of the external world, but of what you were doing

within: repetition, or grasping the Current, or seeing something, if anything was visible.

Therefore, loss of consciousness means ordinary sleep. There cannot be unconsciousness if the attention is at the eye-focus, or at the centers above the eyes. When you say the jerk awakens you, it means that you were asleep. There is nothing unusual in this. The attention has the habit of going down, and it is this habit which we are to control. It is here that the struggle commences. Attention by habit goes down and we wish to come up. So when you get the jerk, start again. Consciously stick to the focus. When you are conscious of the focus, and repeatedly bring your attention to it, when it goes up, you will, by and by, become unconscious of the surroundings and the body, and remain conscious of the focus, or what lies in the focus.

It is a slow process, and takes time. But rest assured, sooner or later you will succeed. This struggle for achieving concentration has been compared to the rise of an ant on a smooth wall. The ant rises and falls sometimes after a climb of a few inches only, and not infrequently when the roof is in sight. The withdrawal of the current from the body to the eye-focus is like the climb of the ant—struggle, but a struggle with determination.

The headquarters of the attention is at the eye-focus, but its rays animate the whole body. They go beyond the physical body, as well, into the sons, daughters, wife and other relations, into the movable and immovable property, and, as love of the country, into the country as well. They have a long range. To withdraw these rays to the focus takes time. It is only when the rays have been focused in the eye-center that man is man. Otherwise he is akin to a beast.

When these rays of the attention begin to collect at the center, or the process of

withdrawal starts, one feels the pricking sensation. It is a sign of concentration. It appears as if ants were moving on the skin. The inner waves are coming up, and as the waves come up they should bring in a state better than the state of wakefulness, rather than unconsciousness.

You have not the habit to sit in the posture. We Indians have this habit. Only fat people here find it difficult. But like other things, posture is only a means to an end. The end in view is concentration, or holding the attention in the focus. . . .

The light and the sound are always present at the focus. They are never absent from the focus. We could not remain alive, if the current were absent from the focus. To get them, you must reach the focus.

Do not worry yourself that you have not seen anything so far. You may worry about their absence when you reach the focus and do not find them there. Everything lies inside the focus. Your wildest dreams or imaginings cannot picture the grandeur of what lies within. But the treasure is yours, and is there for you. You can have it whenever you go there. Take it from me and once for all that everything including the Creator is within you, and whosoever has obtained it has attained it by going inside the focus—and that there is no easier method to go within than what you have been informed of.

Please do not be in a hurry. With patience and perseverance complete the course of concentration. Going within takes time; the rise within is comparatively easier. This part of the course is tasteless. Taste comes with concentration. Slow but steady wins the race. That which is acquired after struggle is valued, and that which comes easily is not often valued.

The natural tendency of the soul is to rise up for it is a bird of a different sphere. The mind and the body keep it down. The cream in milk automatically rises when the milk is left alone. The moment the body and the mind are stationary, the soul begins to rise up toward the focus. It is the disturbances of the mind and the body that keep it down as disturbances keep the cream from rising in the milk.

There are three bodies with corresponding minds: the physical body, the astral body and the causal body. We are all familiar with the physical body. We can have some idea of the astral from the forms we see in dreams, with this difference: that the dream is a state of attention below the eyes, and the astral sphere is above the eyes. The idea of the causal body cannot be grasped, as long as the attention does not go within the focus, but it may be compared to the tiny plant which is within the seed itself. Inside the physical is the astral and inside the astral is the causal.

When the attention reaches the eye-focus, it has cast off the physical frame, and for the time-being it is free and separate from it, just as we take off our coats. At the top of Sahansdal Kanwal, the attention casts off the astral form, and at the top of Trikuti, it casts off the causal form. These three bodies are controlled or moved by their corresponding minds. As long as the soul is within the sphere of these bodies and minds, it is subject to births and deaths. At every death it changes the body, although in itself it is imperishable. The body dies or changes but not the soul. The change in the form of the body is determined by the past actions or Karma. There is no "body" without actions and there is no action without "body." Every action that has been done has left an impression behind on the mind. It may not be in the

memory for the time being, but may flash itself at some time. The point is that the impression remains and it will manifest itself in its own time.

Now so long as all the impressions (received ever since the soul entered into the spheres of minds and bodies) have not been removed, the soul is not free and till then shall remain subject to Karma. It performs actions only when it activates the mind and this happens only when it leaves the Sound Current, and associates itself with the mind. It is free from mind as long as it is in contact with the Current.

So practically the whole of humanity—leave aside the rest of creation—is disconnected from the Current and performs actions, leaving their impressions behind to become the cause of rebirths.

At birth, a definite number of actions or impressions are allotted to the soul. They form, in a way, the mould in which the new life has been cast. They determine the temperament, span of life and the trend of activities during our life. During the lifetime, therefore, these have been worked out, and new impressions have been received. These new impressions together with the unallotted old impressions are assorted again, and a definite number assigned to run through another span of life. The process therefore is unending and evidently there does not seem to be any way out of this cycle.

But Saints show us a way out. They say that the impressions that you brought with you in this life form your fate and you have to undergo this. There is no escape from this and if they were to terminate somehow immediately, death would ensue; therefore, there should be no interference with it. They cannot be altered or modified.

But the new actions (Kriyaman) that you do, you must do, not as a primary but as an agent of the Masters. As agent,

you are not held responsible. A faithful agent does not misuse the powers and the property entrusted to him. Suppose we take the body, the mind and the worldly property we possess as a trust from the Master and work it as His agents, then there is little possibility of our using it in bad ways. The new actions therefore will not be binding. The agent is responsible to the primary, and if he has done his work honestly, and to the best of his ability, then for all his actions as agent, the primary is responsible.

In addition, the Saints put us onto the Sound Current. By these means, they free us from the new impressions and the assigned impressions are worked out during this lifetime. The unassigned impressions Saints take upon Themselves and Themselves render an account. Saints have the capacity to render an account for the unassigned actions for they come from a zone beyond the limits of mind. Without the help of Saints and the travel on the Sound Current there is no escape from the impressions. The range of the mind is up to Trikuti and so long as the soul is in or below the Trikuti, it is subject to transmigration.

Souls that have taken shelter with the Saints, sooner or later—sooner, if they follow their advice—go beyond Trikuti to Sachkhand.

Saints are merciful. They do forgive and help. Their mission is to bring up souls from the sphere of mind. It is impossible for a soul to go beyond the mind regions if it is not helped by souls that have access to regions beyond the mind regions.

You will thus see that the law of Karma is universally applicable while “forgiveness” is the specialty of the Saints. Christ forgave those whom He initiated and not those who did not come in contact with Him. Christianity is wrong when it supposes that, in the name of

Christ, Christians are forgiven. It is blind faith and self-deception. Christ played His part when He was present on this earth in flesh.

There are in our Satsang Freemasons up to the twelfth degree. They say that in Masonry there is no such thing as actual concentration of the attention and the rise of the soul into higher planes. They call Freemasonry as a society more inclined towards charity. They do not find any spirituality there. As to the journey within, there is no stage which is crossed by the show of passwords, mantras, signs or grips. Words finish at the third eye. The journey is done by force of love and longing.

Religion means union of the individual soul with its source. In actual practice, it is the concentration of the attention at the eye-focus, and its rising up by following the Sound Current. It is, therefore, an individual’s affair. Everybody for himself. You are to go within yourself. I am to go within myself. To do this, no outward ceremony is needed. The moment one begins to concentrate this attention, he cuts off his connection from others. All outward ceremonies are meaningless. True religion admits of no external ways of devotion. Burning of incense, human and blood sacrifice, eating bread and drinking wine are non-essentials—human and blood sacrifice not only indicate ignorance, but show perverted mentality. Idol worship, blood sacrifice, pilgrimage to so-called holy places, and many other customs are common in India, and some of them in other countries as well. How they originated is not difficult to trace. Take the case of idol worship in India. Someone, by actual concentration, went inside the focus, saw the thousand-petaled lotus (let us say) with its big central light and the other subsidiary lights, together with the various sounds that are going on

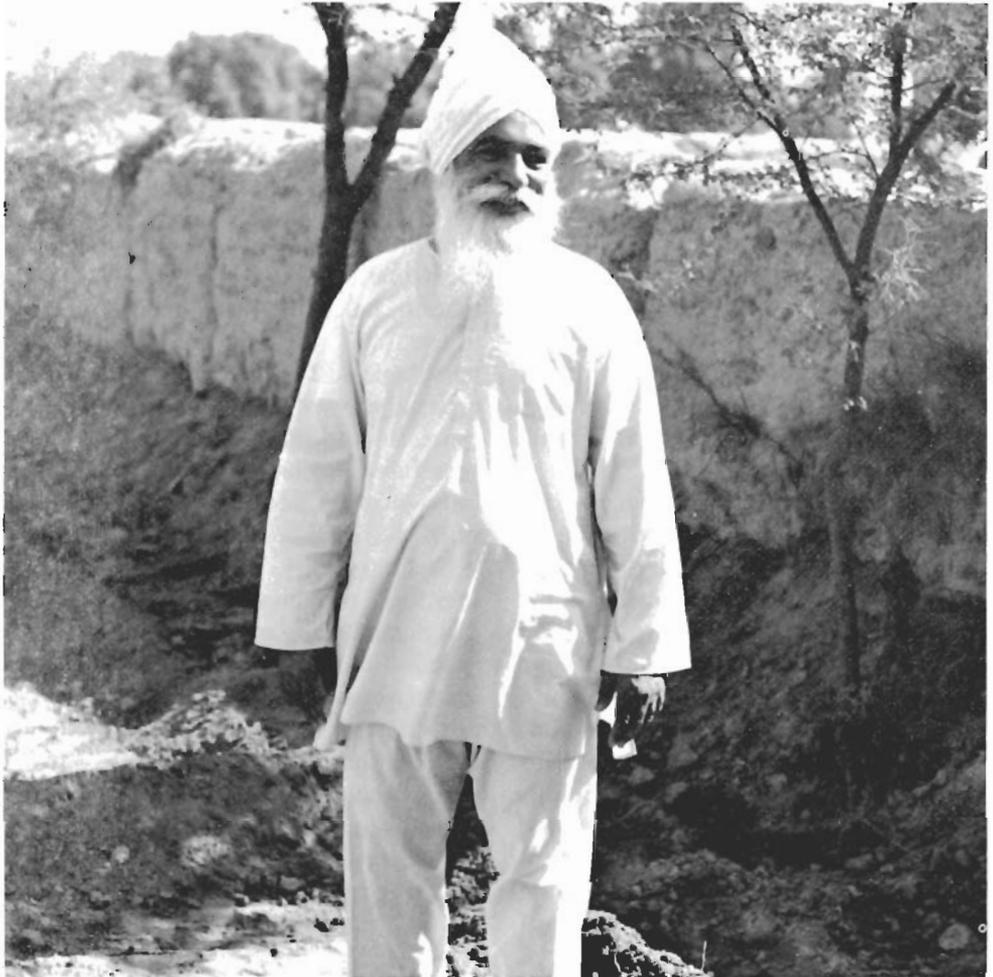
there, and also had a glimpse of the deity there. As an artist, he expressed that in wood or stone, or paint and brush. No wonder that he, having seen the deity within, may bow his head to what he has made himself. He gives the idea to others. The sluggards, instead of rising up within, remain contented with bowing their heads outwardly. Some of the outward forms of worship are thus explained. But they are meaningless.

Saints, if they like, may pass their magnetism to others. Christ, as we read in the Bible, passed it on to others. He cured the blind and the invalid. Through word, touch, or look, if They like, They may use Their power. They may not use

the external organs, and instead may use the mind or even the soul, and affect the mind or the soul of the other, without the other person even being aware of it. These latter ways are the rule rather than the exception. Christ passed His magnetism to bread and water, and whosoever partook of it received the magnetism. The value lay in Christ and not in the process. Christians now perform this ceremony but the magnetism of Christ is absent. To get the magnetism, rise to spheres within and be Christ-like.

With blessing from Father,

Yours affectionately,  
SAWAN SINGH



# Under Rain

WENDY SCHONGALLA

*Sant Bani Ashram, July Retreat (1978)—  
in memory of Baba Sawan Singh's birth-  
day:*

JULY 27:

In the evening meditation, between 6:30 and 7:30, tossing summer winds came up. (I think of Sant Ji in such winds.\*) Then jagged light streaks crackling against one's eyelids and the deep, crashing sounds of thunder. Soon the rain . . . pebbling, then pouring off all the leaves.

Suddenly, rising out of the leaf toss and rain, the tinny, chattering wails of baby robins rocking in their grassy cradle in a cherry tree outside the Hall. Their whole life in the nest a perilous waiting, dependency—which hunger and now the storm snatches in those cries out of their mouths.

My Simran is so fractured . . . I don't know how to wait.

Oh let me be content in the mystery of the Father. Let Him whorl out of my darkness at His Own choosing.

JULY 28:

The meditation sessions are hard. I can't even find the attitude in which to sit. It makes me think of the riddle in the Princess and the Pea—how someone's sensitivity could render her sleepless by

\* Ever since we emerged (in April, 1976) from a room (above the tiny, subterranean enclosure where Sant Ji meditated for 2 years in seclusion at 16 PS) where we had sat at His Feet for some hours while the day turned into evening unbeknownst to us, and the subsequent walk through fields back to S. Ratan Singh's house in a wind so warm and lovely—which moved through the darkly swaying wheat, and where catching sight of His turban like a little sail in the night beyond me, I first tasted *gladness*, as in the expansive and biblical sweetness of the Psalms—I cannot become aware of such a warm and vital wind without at the same time remembering Him.

the presence of a mere pea at the bottom of a pile of twenty mattresses; yet by that seemingly ephemeral device was her inherent nobility proven. While, with me, impediments hidden and grained in my very nature thwart receptivity (obedience) to the Master by which, alone, we're promised to inherit His kingdom.

Now, just before bed, I read this (from Jean-Pierre de Caussade, *Self-Abandonment to Divine Providence*): "Of what use are the sublimest lights or divine revelations when one does not love the will of God?" And further—"Your sufferings, your actions, your inclinations are, as it were, the sacramental species under which God gives himself to you, while you are off chasing your sublime ideas. But God will not come to your house clothed in their splendour."

JULY 29 (Final day of the retreat):

Just gets harder to focus, do Simran, keep my body quiet . . . so many hours of failing at it. Restless between sittings. Tried to read Caussade again but it's clear this thirst can't be appeased that way . . . Not by any Worthy's descriptions of the *dark night* will I find help today. My mind would just *hear* of 'desolation as a spiritual state' and get off on yet *another* trip!

Rain came up during the bhajans before the Satsang in memory of Baba Sawan Singh. Pervasive noise of the rain.

I was ready to run from the Hall during bhajans, and during the movie as well—terribly tight and head-sore from the continuing effort at concentration over the three days. But then there was Master's talk on tape about His finding Baba Sawan Singh Ji—in which He speaks of His love of rivers, ponds, etc.

. . . and then that business about swimming: "Oh, you don't be afraid, you just shake your hand or foot a little! You won't drown!" So sweet, I had to laugh.

After Satsang, went immediately to bed. Heard the cry of a Barred Owl in the woods somewhere . . . went to sleep in the nearer sound of the rain.

JULY 30 (Sunday Satsang):

On the tape today, Sant Ji recounted Mahatma Chatterdas' story of the owls who hold a conference and decide there's no sun. Among the owls is a swan (the Master) who says there *is* a sun. No one believes the swan . . . not even the oldest of the owls who says, "If there had been a sun, I would have seen him." It is explained that the owls symbolize the worldly point of view as regards a Master; but what was so surprising to me about the story was that the oldest owls symbolize Initiates!—of 40 years!

The trouble with only meditating a couple of hours a day is that it's just about impossible to get really disgusted with yourself in this time. Whereas a prolonged attempt, as during the retreat, affords a real tour of the estate, and in my case, perhaps, a necessary—as well as inevitable—stumble among the ruins.

I'm afraid of helplessness and afraid not to feel helpless. "Oh God, my God, the night has values that day has never dreamed of. All things stir by night, waking or sleeping, conscious of the nearness of their ruin." (*Thomas Merton*)

\* \* \*

*April 2, (1979)—Baba Sawan Singh's death anniversary retreat:*

"It is better to be dumb before God—in ones' deeply injured nature—than to offer Him thoughts and words out of a heart which is in darkness and distraction."

from *The Pilgrim Continues His Way*

*The Name of God to Saints is a thing of daily use.*

*Himself the Formless One lives in the utterance of the Name.*

GURU ARJAN, THE SUKHMANI

It seems far-fetched, indeed, to think of His coming to me inside when the capacity for concentration is but a thimble's full. And my 'conveyance' for crossing a single day or ordinary life without injury in thought to others seems ludicrous to me. How can the Pure One manifest to such a heart? Yet, what other than pity for the 'deeply injured nature' drew His consent for Initiation in the first place?

Down at the Press there's a card pinned to the wall which says:

*As long as you do Simran  
You are imbibing  
My Life Impulse*

And the miracle sense of it strikes me! No matter in what stain of pollution from karmas one sits for His remembrance, by virtue of Simran each and every adherence to the Name (be it dry and distracted even) brings a draught of His blameless Life to the waiting soul! And if there is a cure for the heartless and stupefying shame of remembering Him so little it will surely be this: that each scrap and straw of Simran is truly Gold.

The weight of everything against one needs to be upturned. When meditations are paltry and distracted and one feels as distant from Him as a fjord is far from the tip of the Himalayas, it must not become unbearable to sit. Can it not be that this is one's first spiritual food—this very dumbness and helplessness before God? And that it is *not* shameful, but even commendable to *Him* to bear muteness in the dignity in which even the poor stones sit? My imagination finds it

hateful; but surely destitution is the very voice which calls down redemption.

Today it is raining snow! The mists—Your Breath—fill the empty

trees. And I am feeding on the joy of Your non-appearance, my Father—that in Your love you will not come to me too soon, before I am formed to hold You.

## Dearest Sant Ji

Searching out Your eyes for Kirpal, I have sought Your darshan, clutching for that ecstasy

Hoping for the sunburst of Your smile, I find myself in Your doorway, begging

But oh what a great truth I have seen—for it was only when my mind was stilled for a few moments that I could see you at all and I am in awe of You as I stand suspended in Your timeless love

Guru and disciple

God and adoring creation

Soon You will stand alone because I find myself dissolving into Your greatness like salt in water!

Your power permeates my being and seems to make the very atoms dance . . . the heart sings and the eyes weep . . . and on that power You carry me to that place You have made for me inside You and I am in awe of Your grace.

You are to me like the rainbow after a long storm.

Thank You

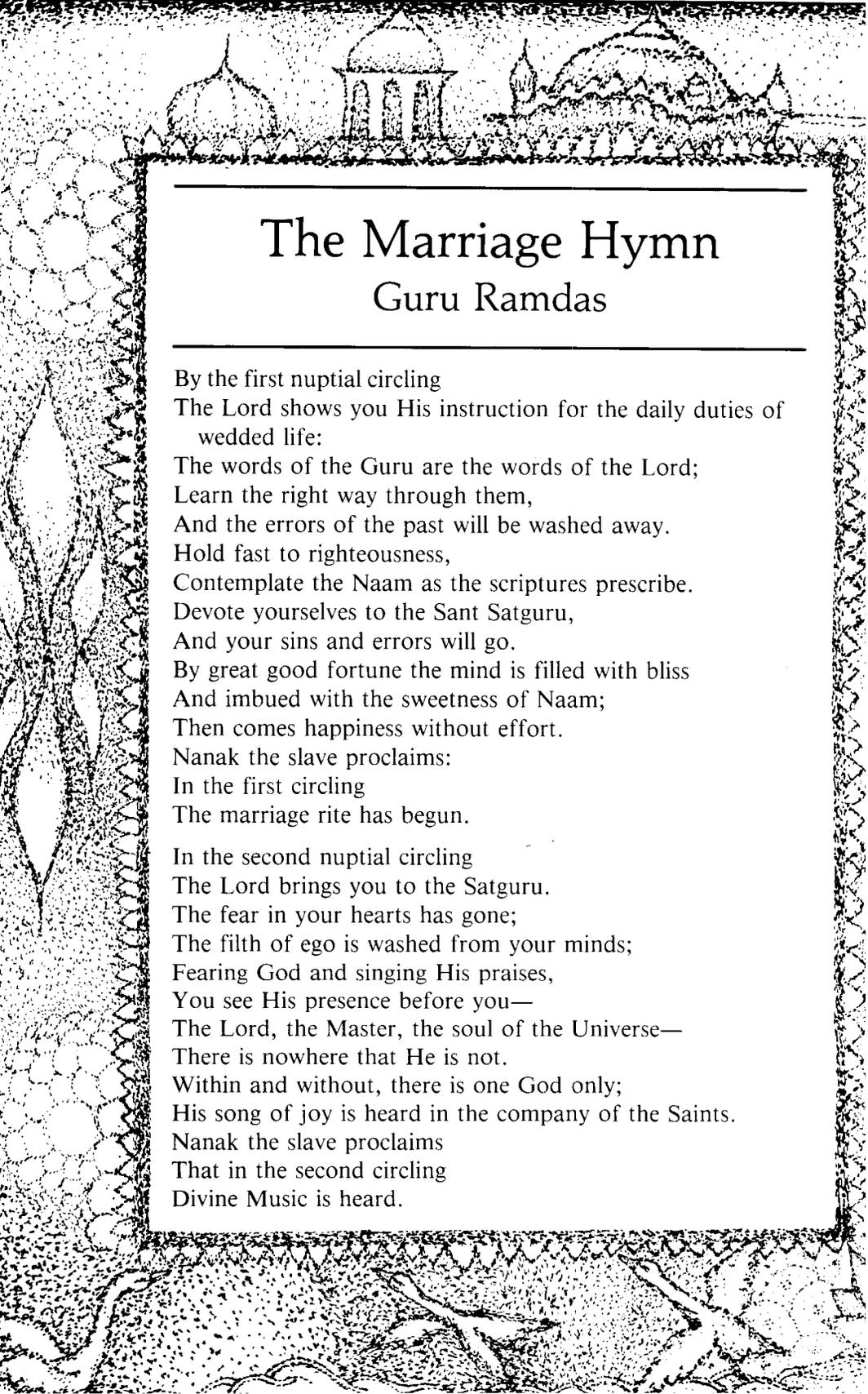
Thank You

Thank You

Thank You

Thank You

ROSE CRAVENS



# The Marriage Hymn

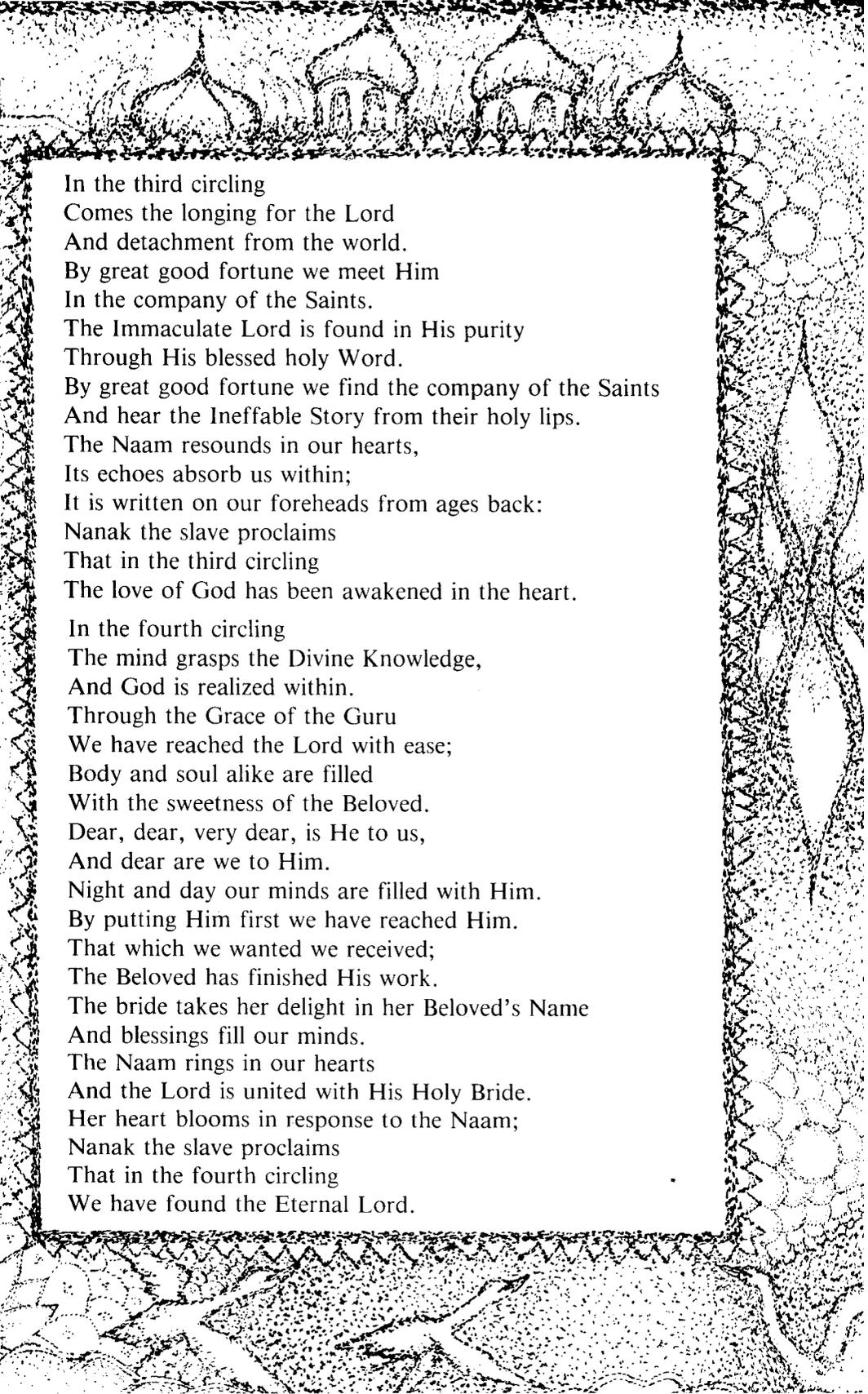
## Guru Ramdas

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 scriptures prescribe.  
Devote yourselves to the Sant Satguru,  
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 company 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 Knowledge,  
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.

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# On Marriage and Chastity

Sant Kirpal Singh Ji

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EDITOR'S NOTE: *The first of the two talks in this section was given at the wedding of two disciples during the Master's Second World Tour, and is a commentary on the Marriage Hymn of Guru Ramdas. This talk and the hymn on which it is 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. There is a direct causal connection between the quality of our relationship with our marriage partner and the quality of our relationship with God. Just as the ultimate union with God is indissoluble and inviolate, so is the union with our partner. The Saints teach 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.*

*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 speaking on this subject; 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; finally he said, "And next year—you will find a still better one?"*

## 1. Marriage: Inner & Outer

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 man-body. 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 command-

ments. 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 ruminates 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.

## 2. Ojas: The Power of Chastity

*from The Light of Kirpal*

*January 27, 1971*

*While reading yesterday, I came across a brief mention of the power of Ojas, but it didn't give much in detail about what it is about.*

Ojas is the power which helps you rise into the Beyond. That is called Ojas. Ojas is the power which helps you to rise into the Beyond. So you will find how necessary is chastity of life. The more you have got that Power within you, the more you are healthy, even if it exceeds the limit what the body requires, it will help you in the Beyond.

You see, from eat and drink we have some milk-like element made (chyle); from there it arises and comes into the blood. From blood forms the flesh, bones, and then the pith of the bones. From the pith of the bones that Power arises. Those people who are not chaste, given up to unchastity, they have no hope for this Ojas Power. So, Ojas is the Power which helps you to transcend into the Beyond. That is why chastity is Life, sexuality is death. We sometimes use words, but we don't know the very basic purpose for which they are there. You have to read chastity is Life, sexuality is death. Normal way: that's all right. Everything which exceeds limits, that goes to spoil, you see. So blessed are the pure in heart, for they shall see God. That power helps. Those who are always drained out have poor health, no thinking power, nor are they able to do hard work; they can do nothing. So that is why it is said, chastity is Life and sexuality is death.

Those who are not married should observe strict celibacy. Those who are married should observe according to the scriptures. Scriptures only say to marry

means taking a companion in life who should be with you in weal or woe through your earthly sojourn and both meet God. Help each other. One duty may be begetting children—one! Not all! We have considered perhaps it is machinery of enjoyment. That is wrong.

Ojas has not been defined anywhere, I tell you. From Ojas you have got that power which helps you to go into the Beyond. If you have got no surplus of this valuable fluid within you, how can you sit? Now you will see how important is chastity. The word "chastity" is used as Life, and its opposite is death, you see. These things are not explained to us, that's a pity. We ourselves do not know. Outward acting and posing won't do, I tell you. So that is why I put it in the diary forms even in word, even in thought. Even unchaste words and thoughts affect you.

If you observe an average—very simple diet with chastity, you'll be blooming. All your tonics, all your outward dietary proteins won't help you. Special diets also won't help—that is only temporary. I think with acting and posing, you appear to look all right, that is all.

I read an instance in one book while I was a student. In the West it is usual that girls seek their own husbands and husbands seek their own companions. There was one girl who was ugly looking and nobody wanted to marry her. She was disappointed so she left the town and lived in an out-of-the-way place. Naturally, when one is disappointed, one reverts to God. She passed her days in sweet remembrance of God. After a year or so somebody came up to her, "I would like to marry you." "What are

you talking about? I am the ugliest woman in the world.” “No, no, no, you’re not ugly.” “No, no, don’t joke with me!” She looked in the looking glass and her features were changed. So, thoughts are very potent, you see. Chaste thought is a blessing.

Ojas power is that, as I tell you, which helps you to transcend into the Beyond.

*Even the power to think depends on Ojas also? Continence of mind, that also depends on Ojas?*

You waste your power by thinking. Thoughts result in words and in action. That does not affect those who have no inkling whatsoever of God. Some diaries, excuse me, are full of chastity failures in deed. They take it like a food. This is wrong. I have to give them right direction, very politely, “Take more care of that.”

*But he means that Ojas helps to increase the intellect also, I think.*

Well, chastity helps everything. If oil is oozing out of a burning lamp, then how long will that go on giving you light? That’s the foundation on which the building is raised: your physical body, your intellect, your everything. There was one Swami Ram Tirath, principal of the Government College in Lahore. He said sometimes it so happened the very brilliant students failed. Very brilliant students who used to stand first in their classes—failed their examinations. When they went into it, they found that they lost their vital fluid the night before.

Kabir says, a dog when it indulges in coition, it remains sad for a month; that affects it one month. What to speak of men who indulge daily! I need not say these things so openly, but that cuts the very roots of the life.

So chastity is Life, you see. I think you will rarely find those who observe chas-

tity, say even for one month. They think that perhaps it is a part of their diet, but that is wrong. So chaste, normal life is all right, as prescribed by the scriptures. That is why I say married life is no bar to spirituality if conducted according to the scriptures. When I write something, I mean something, you see. We simply read it, that’s all.

Your chart is with you—self-introspection report—look to that. If thoughts are right, you lose less. Suppose you lose one grain in thought, five grains in word, and half a pound in action. Thoughts are very potent. These are a necessity to insure your success. You want to go home this very birth; all right, have it. You’re sure to go. This side you try, but the other side you drain out, what is it? You cannot sit. Those who say, “We cannot sit, our mind does not allow us,” this is all due to failure. In the great legend of Ramayana, the other side opposing Rama was to fight. From that side some man came up to fight. He had observed twelve years of strict celibacy, chastity of life. But from Rama’s side, Laxman who had been chaste all his life was selected to fight. History shows that. I’ve read Napoleon’s life. By hearing his name, the whole of Europe trembled. What happened when he was caught at the Waterloo Battle? The story goes that he had fallen in this failure the night before. What a miracle is the life of the great man!

In everyone’s life you will find this is the drawback, the biggest drawback in the majority. Saying is something, but living is something else.

In India, there were three or four invasions from the West, from Persia (Afghanistan). Prithvi Raj stood against them and drove them out. When finally he was captured, the reason given for that is the same reason. The day following, you are not in your sound thought,

you see. You may have a boost by your outward drink and this and that thing.

I don't think you've been given this very vivid view on this subject before. Facts remain like that. You may have a very simple life. From that you'll bloom. Your every power will be enhanced. When you have got no light for your own, how can you understand the light? Visualising won't do. And these are people initiated by so many, so many masters in the world. This is a failure in them too, even the heads. They've got no control over their discharges. I never dreamt of *ojas* in my life. That helps in goodness when you can store in you.

Nature does not spare anybody. "Blessed are the pure in heart for they shall see God." These are very clear words. When you have got no power of *Ojas*, how can you see God? How can you rise above? It will give a boost to have something, then you have to maintain it, you see.

Live in a normal way, not given up to everything. An example is given to bring home the things to the people at large: The Lord of Food complained to Lord Shiva, "People eat me too much." Then he replied, "Those who eat more than really required, you eat them up." Then whatever is not digested, that brings disease. If you are eating too much, you are not able to digest anything. Those who indulge too much in anything, ultimately they are not able to enjoy that. These things eat them up. That is why you know self-introspection is most necessary, for which we care little, very little. So don't spare yourself.

Yes?

*When someone overeats, that affects chaste thoughts?*

Yes. When food is not digested, you are not able to sit for meditation. You're drowsy. So long as your stomach can

digest, it is all right—for one, two months, a year or so. After that, if you overeat you are not able to digest. It means the same thing, that Food and Drink eat you up. You are not able to digest it and that food gives no power, no strength. How do diseases come up, you see? Whatever food remains undigested brings on all diseases. Or overwork.

Three things kill a man—Hurry, worry, and food that is not digested.

You see the very importance of it; it is very good you put that question, on *Ojas*.

Yes?

*Is loss of semen during the night strictly a matter of thoughts during the day?*

Surely. When you look into the eyes of others, others affect you. Eyes are the windows of the soul. That is what I was saying to you last night. Don't look into the eyes of others, may be one sex or the other, you will be affected, weakened. If you have control over yourself and you can affect others, that's another thing. In the time of discipleship we must be very careful. When you have grown up and you have got a sheet anchor, you cannot be affected by others; you'll give life to others. Sometimes we say, "Well, Master talks lovingly to everybody." He talks lovingly from His soul, you see, not from the body. Others who talk very lovingly, talk from the level of the body. Love that arises from the body and ends in the soul: That is love. Generally all this love which ends in the body is called lust. These things are not differentiated in books, I tell you. What is that lust? Lust is love, your love, which arises out of the body and ends in the body. By sitting here, by radiation you have a boost to go into the beyond; that's Love. That is why that Love is called Charity, you see.

Yes?

*How strict should we be about*

*associating with other people? Even any initiate? We shouldn't make any distinction.*

Meet socially so far as is necessary. If you have to meet in a Satsang or anywhere, you should think of nobody else except God. Satsang is only Satsang when no other thought creeps in your mind except God. When you are there, you are socially meeting, kissing, that is no Satsang.

Once I reported one place, they began to embrace children. I stopped them. This kind of love will spoil your lives. If glasses are stacked in one place, they will strike, clash against each other and be broken, is it not so? We are not yet the master of our body, you see. We're dragged like anything. So, during the period of discipleship, you must be very careful. Even after that, those who are not in full control of themselves, they also go down. We have to be very careful. When I prescribed the diary, it really meant something, really.

Now times have changed. Nobody can stay with anybody for a longer period. They must get something. And they are given, but this should be maintained by self-introspection. First something is given. (At initiation some experience of Light and Sound is given.) That leaves—goes all right for some days, but if your life deteriorates, that goes away.

God is Life, Love and Light. You get Life; Chastity is Life. We simply read things; we don't go into the bottom of them. God is Life, Love and Light. So our very life comes from Where? Chastity! These things are not preached, that's the pity. They simply tell you to go do this performance, do that performance, etc. If your life is really pure, then even one thought will help you. Thank God, with all these things you get something through the Grace of our Master. But we have to maintain it. Normal life is all

right. Yes, you wanted to say something? *✓In regards to thinking, somebody once made a statement: "I think; therefore I am." But that's not really true, because I am even if I don't think. Is that correct?*

You are a conscious entity and thinking arises from consciousness, is it not? How can one who is not conscious think? So that is why when you say, "I think," means you are conscious. We generally use words and don't go into the bottom of what they represent. We are conscious entities. Then, that consciousness works through the level of brain, through intellect. Consciousness helps you to think. So that is why it is said: "God is all Intellect, all Wisdom, all Love, all Life."

So God is working, He is all consciousness; you are a drop of the ocean of all consciousness. You have got the same power, the same thing in you—Life, Light and Love. Once, as President of the World Fellowship of Religions, I gave out my address on this very point: Life, Light and Love. People use these words but they don't follow what they actually mean.

One who is given up to outward losing of all this power, Ojas, is never patient, I tell you. That's the outward symbol. Like milk boiling, he will bubble out, can't control himself. That's the one thing you'll note. One who is very strong, he considers calmly. This is one thing that will come out. You can judge from that, you see. If one becomes wild for the time being, cannot control himself, that is a sure sign that he is not chaste. He is losing all that power. For the building that has no ground underneath, a strong foundation is required. You may then have so many stories raised up high on that; but if the ground is weak, then? It will fall down. Masters have been giving this example in another way. They say the walls which are made of sand, how long will they

last? Walls made of sand, will they last?  
How long?

So, chastity of thought, chastity of everything, of all outgoing faculties—sight, audition, feelings—the word *Brahmcharya* is used for that. *Brahmcharya* is the way of living to find God. *Brahmcharya* means self-introspection, a means which enables you to find God. The other word is *Sadachar*, ethical life.

*Brahmcharya*: *Brahm* means God, and *acharya* means way of living. That is not only controlling the semen within you, but controlling all your outgoing faculties. Control your tongue, control your thought; think no evil of anybody else. Don't be affected by what you hear from others. If others say, "I have seen" . . . this and that thing, don't believe it. Yes?

*So, chastity is the foremost of all the virtues?*

Well, it is the foundation of the physical body. The body is founded like a building, depending on the strength of the foundation. Even thoughts affect the very child in the womb. A mother's thoughts affect the child in the womb. Some children are very lusty. That is due to the parents. While the child is in the womb we must be quite chaste, calm, loving; that will affect the child within the womb. He'll be born like that. The reactions of the past, and the reactions of the mother's thoughts, both affect and form the child.

This subject is very long, you see.

Something more that will be a help to you: Animals and men, there is a vast difference between the two. When an animal becomes pregnant, no male animal will touch her. But in man, we are the highest in all creation, what do we do? Shameful, is it not? My hint is sufficient. I need not go too far into it. We don't observe that.

With any subject, that will be thrashed out, threadbare, to bring home the truth at the bottom, you see.

*Many of the initiates, I'm sure, will be interested in this, besides myself. If we had unchaste lives before we were initiated, how long does it take, is there a time before we are adjusted?*

I tell you, if you take poison, that affects you. But take no more poison, you see. To fall in sin is manly, but to remain there is devilish. You see, that woman who committed adultery was brought to Christ. He said, "All right, what do your scriptures say? That such a woman should be stoned to death. All right, let her stand there, and you stone her. And who shall stone her? Who has not felt guilty of that at heart of hearts?" Nobody dared. And he said to her, "All right, go; do no more." Our Master Baba Sawan Singh used to say sometimes, when out of the whole gathering one would say, "Master, I have committed adultery." "Well, can anyone bear the burden of his sin?" Who would dare to say? Then he told him, "All right, do no more" just like that.

We should stop somewhere. The poison eaten can be cleaned, you see. If you stop eating more poison, then it's all right. So there is hope for everybody.

*Sometimes I have a feeling that I should follow a certain pattern of life, like during the day; and I say, 'Well, I'm going to meditate this much, and, you know, I try and follow everything you say. But I lose touch with my desires because I do everything out of habit and I've found that if I try and think every moment, "What does my soul want?" that I'm able to follow your teachings a lot better because I keep my desire pure.*

I think I have given reply very straight and you have not followed it. The very view stated in your purpose is due to

that. If you cannot live up to what He says, you have no power within yourself. You're losing, you're very loose with that. These things should not be thrown in the face. That is due to lack of doing your diary. Like a hard taskmaster, don't spare yourself. He within you does not spare even me, I tell you! Of course, God bless you. This means that there's a very strong vigilant watch to be kept. By mentioning myself, it means that son of man must fall down unless he has got some boost above, some sheet anchor within him. I am giving you something very true, a very basic thing to which you pay little care or nothing. We are already given up to sensual desires, enjoyment, in one way or another. So long as we are just stuck fast there, how can we rise above it? There should be some discipline. If a doctor comes to you, you have got fever and he says don't take any solid food, you have to live up to it. This is the path of discipleship I am explaining to you. You have to be very careful, but if you live up to it for a certain time in a particular way that will become your

habit. And you will live longer for it; in that way it will turn into nature. You won't be able to do otherwise. So why not make the best use of the habit of the mind, you see? Do one thing today, tomorrow, a day, month or so, then? Then naturally you will have the trend of the mind to go there. Make your mind a friend, you see. 'All right, let us do this.' When habit is formed, then you're saved. Mind has the tendency to bring you back to earth, that's all. And a clod of earth which you throw in the air maybe with very much force, that will come down to the earth; that's her origin, earth, you see. Candle is lit, flame will go up; even up-turned, then it will go up. So long as we are bound down to the outgoing faculties, our thoughts, our thinking, our consciousness cannot rise. That will become habit. Once we learn how to rise above it and have the higher inkling, every day will have that bliss, naturally mind won't like to come down. We have to work for it. Some boost or some capital is given; that is a great concession. But maintain it.

### 3. Holding The Scales Even

*A letter from Sant Kirpal Singh Ji*

**S**EX 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. After all, in life's pilgrimage, one needs a life companion who should stand by in weal

and woe, sharing in the joys and sorrows of each other so that the life's course runs smoothly. In such matters one cannot take an intolerably rigid view and fix inviolable rules. It is enough if one exercises a reasonable restraint and leads a life of continence and rectitude. Self-suppression of a natural instinct often does more harm than good.

If one takes to *satvic* diet (pure, wholesome diet of vegetables, fruits, milk, grains, pulses, and nuts) and leads a *satvic* (pure, highest) way of life and engages in Bhajan and Simran, his life would automatically become sublime

and passions would gradually cool down of their own accord and cease to molest. If you were to turn to the lives of Saints you will find that most of them were householders—Kabir, Nanak, Ramakrishna Paramhansa, Swamiji Marahaj and Hazur Baba Sawan Singh Ji—all of whom led a family life and worked for their own living. They held the scales even between *Swarath* (world) and *Par-marth* (spirituality) and therein lay their true glory. A true horseman keeps himself steady and maintains his balance with feet firmly settled in both the stirrups. It is only a rare soul like Baba Jaimal Singh Ji who can successfully tread the solitary path of a recluse and yet be a soldier Saint. Everyone cannot and should not be expected to do so.

As regards marital relationships, you would do well to refer to Chapter 5 of the

Epistle of St. Paul to the Ephesians, wherein the Apostle beautifully tells us of “submitting one to another in the fear of God” and how married couples should conduct themselves:

*Wives, submit yourselves to your own husbands, as unto the Lord . . .*

*Husbands, love your wives, even as Christ also loved the church, and gave himself for it . . .*

*So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself.*

EPHESIANS 5:22, 25, 28

These are wonderful words indeed and serve as perfect norms of life on the earth plane so far as marital relations go.

Advice like the above exalts the position of both husbands and wives.

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## You Can Control Your Mind

### Sant Ajaib Singh Ji

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*extracts from a conversation, August 23, 1976*

QUESTION: *So we can say that the effect of the mind is very powerful on the body, and this is why we should practise chastity, love for all life, etc.: so that we can transform our habits to where the mind will always be directed towards God in this practical sense—and not merely for social benefits.*

SANT JI: Yes. Chastity and the other things will help in every aspect of life, and also in the worldly affairs to which you have to attend.

QUESTION: *In the West they sell commercial products by appealing to our sexual desires. In the entertainment shows, and in commercial advertising, they are*

*using our sexual desires to make money, and so it is everywhere we look.*

SANT JI: In military there are various types of people: some of them drink wine and go to prostitutes. But I was never affected by them, and I was never worried about them. In the evening some people used to drink wine and come to my bed, dancing and using very bad words, but I used to sleep like this [*sheet up over his head*] and I never paid any attention to them. Sometimes they would pull the sheet from my body [*laughter*] but I never allowed them to take it from my eyes. So in the same way in the West: if people are doing such shows or things

which give rise to lust, then you don't look at that. You can control your mind. At that time you should have your Guru on one side, and your mind on the other side. If you will obey your mind—if you will become the disciple of your mind—you will have to watch the shows and television and things like that. But if you will become the disciple of your Guru or Master, you will have to do Simran. That you have to choose; and you can do it . . .

What do we have to take from the world? The life of a satsangi is different from other people. Guru Nanak also said that there is no comparison between those who are doing *bhakti* or meditation and those who are living a worldly life. That is why I was asking you about your intention for marriage.

QUESTION: *Well, the ideal that I have is to have control, because Master Kirpal has said marriage is no bar to spirituality. But it is a bar if we are not in control of our desires, emotions and our senses.*

SANT JI: Those who are the slaves of mind and senses, how can they control their senses and outgoing faculties? Saints never say that you should leave everything, or that you should leave the worldly life, but they teach how to control the mind and senses and your outgoing faculties. Many boys come to me and ask whether they should get married or not, and I tell them they should. And many boys come saying that they don't want to get married, and I tell them, "If you can control yourself, then it is all right. But first you should see whether you can control yourself or not." If you are very pure in your mind, and if you are chaste, then it is all right to be single. But if you are not chaste—in thought also—then you should get married. It is better to have your own woman in your house than to look at other women.

Many people do not get married but still they are not controlling their minds and their senses and desires. What is the use if they are not married but still they are repeating women's names like a rosary? In the Vedas also it is written that the sexual act in marriage is only for the birth of a child, not for pleasure. Guru Nanak Ji—He was also married and he also led a worldly life—but what has he written about lust? That "for the pleasure of one minute you have pain for a long time."

QUESTION: *In my case, and I know many other Americans who try to improve themselves through their spiritual practices, it has been a struggle because we want to love everybody, and we want to love also women. At the same time we want to have pure love and not be lustful towards them.*

SANT JI: Mind is only pulling you toward your desires. You are thinking that when you are loving all—and especially women—your love is not remaining pure; but your thinking is wrong. Because that is also of our own feeling. If we understand that someone is our sister and she is beautiful, then also you are loving your sister, and Indians embrace their sisters; but their feelings are not polluted. If the woman is younger in age you understand her as your daughter, if she is of your own age you understand her as your sister, and if she is older than you, you consider her as your mother. It doesn't matter to a father if his daughter is beautiful. She may be loving her father, but he will not have any feeling of lust—even if she puts her head on her father's breast. The feeling of lust arises in your mind when you have not controlled your mind, and when you are not seeing that woman as your sister, mother, or daughter.

The love of Satsangis is different from the love of the worldly people. You see,

the body with which we are enjoying pleasures is not going to last long, and the pleasure is not going to last long, and the pleasures will not have the same enjoyment if you enjoy them daily. They will lose their interest. Nobody's body is going to remain as it is now. When time passes by and old age comes, the face of the woman grows bad, and it is the same with the face of the man and the body of the man. They will not like each other, and they will hate each other [if physical desire is their only bond]. And they will also not enjoy that pleasure anymore.

They will not like it.

QUESTION: *I found that I could not make a total commitment since I still had the attachment for women.*

SANT JI: Men are not loving women, but they are loving to lose vital fluid. If they love women, they will never enjoy pleasures with women. As it is, unless a woman satisfies the feelings of lust in a man, the man will not be happy with her. And women also are not aware that we should preserve our vital fluid. They are also doing the same thing.

## Initiates and Marital Problems

DAVID TEED

ONE of the most frequent problems presented to Master and to Sant Ji has been marital difficulties. Master's advice has been clear: the marriage contract is binding and should not be broken (exceptions to this commandment were/are rare). Both Master and Sant Ji elaborated to individuals having marital problems by telling them to exercise loving patience and tolerance. It is not my purpose to interpret Master's and Sant Ji's instructions, but rather to share some therapeutic ideas, ideas that I have found to be efficacious in counseling couples.

In order to maintain a constructive marriage relationship, two individuals must be able to recognize, in their partner, positive elements which make the relationship worth continuing. This may sound oversimplified and too basic, yet an amazing number of couples have literally forgotten what got them together—what attracted them to each other, what they appreciated in their partner, how they were able to relate to their partner's personality aspects, and how they were able to tolerate those personality traits which were not attractive.

Continual introspection into the relationship is as vital as the daily introspection we are enjoined to perform into our own selves. A good initial exercise to perform, and then continue in abbreviated form from time to time, is to make a list of those things that you like and don't like about your partner. Don't forget the positives, then, when you sit with your partner to come up with some negotiations regarding the negatives about each other. Be specific with each other as to what you don't like, and help each other in coming up with behaviors that will help elicit change. Frequently there are behaviors that a partner is not willing to change. In that case, give and take must be the rule; but don't leave out the exercise of expressing to each other how you feel about a particular behavior, if it can be done in a respectful and loving way. Lack of communication is perhaps the single most debilitating factor in a marriage relationship. We simply take too much for granted, assuming that our partner knows how we feel, knows what we want, knows why we act the way we do; it's a disaster when we operate this

way. Be specific with each other. If you find your worldly responsibilities eating up an inordinate amount of time, structure communication times with each other; a segment of time each evening, for instance. Frequently little things like who is responsible for which domestic chore escalate into major marital quarrels. Again, be specific. Put it down on paper who is to do what. Money management is one of the worst problems. If it is a difficulty, make out a budget and stick with it, whether you are jointly responsible or whether you delegate one to be responsible.

Partnerships which involve one person being a non-initiate can be difficult. Loving cooperation and toleration of the other person's needs and feelings is absolutely crucial. There are certain areas of the Path which simply cannot be compromised. But Master and Sant Ji advise to cooperate with one's spouse to produce a harmonious relationship, one that is conducive to *both* partners' spiritual growth. Those areas which can be compromised must be approached carefully, and yet freely given. Never forget to invoke Master's Grace, and know that it is continually forthcoming.

To sit down and solve your own marital problems is often difficult. A sensitive group leader, with whom you can feel confident in sharing your problems, can be invaluable. Group leaders need to be aware of their abilities and their limitations in counseling initiates. Serious psychiatric problems should be referred to qualified therapists. Who is a qualified therapist for initiates is a whole area of concern. Some therapists have their own biases for what constitutes good mental health, and are not receptive to mystical teachings. Others allow individuals to pursue their own chosen path of self-actualization (realizing your own personal potential in becoming who

you want to be). Ideally, the therapist is simply a facilitator, helping you to draw on your own resources. He or she does not give you advice, but rather helps you to find your own personal answers to your questions, to come up with agreeable alternatives to your behaviors and ways of thinking and feeling. When seeking a competent marriage counselor, take your time to find one who will allow you and your partner to grow within the guidelines of the Path. Most communities have a public mental health clinic which charges on the basis of your ability to pay; that is, a sliding scale fee system. There are more and more private psychotherapists today, including psychologists, social workers, psychiatrists, and R.N.'s, employing an incredible variety of clinical approaches and types of therapy. Whomever you deal with, find what approach he uses, ask specific questions as to how you would be treated; and if you're dealing with a private therapist, find out what his credentials are. Clinical psychologists must be licensed, social workers should have an MSW, and preferably be certified either by the state in which they reside or by a professional organization such as NASW. Of course it is not necessary for competent therapists to be licensed by any outside agency, but in the absence of other knowledge licensure may be used as a criterion.

Most importantly, remember the purpose for a marriage relationship as enjoined by Master: to help you on the earthly sojourn for your *mutual* spiritual progress. There is no better "school" than marriage to show you where you're at, to disclose your weak spots so that you may deal with them. Master doesn't want us to be martyrs in our marriages, but rather to experience with another human being the Master's Love as He draws us closer and closer to Him.

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*Sant Ajaib Singh Ji, 1977*