

Sacramental Marriage

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Hollywood, 3-11-56

“Sacramental Marriage.”

What is sacramental marriage? I looked in the dictionary for "sacramental," and I saw two, three, long columns, and before I got through, I was quite confused. So I says to myself, "There must be some shorter answer than that." And so, I decided, "Sacramental marriage is holy marriage." Isn't that better than all those long things?

Remember, "sacramental marriage is holy marriage;" a marriage in which the Souls are cemented by the Unconditional Divine Love of God. The Master has said it in, most wonderfully, in a few words: "Sacramental marriage is the union of two Souls joined in marriage to God." Isn't that wonderful? Realize that. If you wanna make your marriage a real, true, holy marriage, realize it "is the union of two Souls joined in marriage to God." That's the cementing medium; the indissoluble bond, realize that, of Unconditioned Divine Love of God in Christ Consciousness, is the cementing medium.

And those of you, who are married, realize that. If you have found it out, keep on. If you haven't, try to understand that your mate came from God. You would not have had him, or her, except for God. And that it is, it is the Divine Unconditioned Love of God which you first felt when you met that mate. But sometimes it deteriorates into the physical plane, and you lose it. But it's there, just the same. That indissoluble bond is there. And, if you regain it, or if you have it; if you increase it, then both go to God. That's the most wonderful thing. Holy marriage means, in the ultimate, both being married and joined in union in God – both return to God.

I'd like, at this time, just to say a word or two about Gandhi. Gandhi has said a most wonderful thing in his book, Hindu Dharma, about a relationship – the right relationship between husband and wife. He has said it most beautifully. I'm sure some of you have read it when he says, "My wife moves me as no other woman in the world. Not that she has no faults. I daresay she has more faults than I see, but there is an indissoluble bond there between us." Isn't that wonderful? What is that "indissoluble bond?" That's the Unconditioned Divine

Love of God. Now, if you can attain that, those of you who are married, or going to be married, realize that, you will not lose anything. You will gain everything, because in God's Love, we find all things.

We have another illustration from the great Lahiri Mahasaya, about holy marriage. Those of you who have read about his life, will remember that there was a time when his wife felt that he was devoting too much time to his disciples, and not enough to her. That's the true pattern, I think – "you have time for everybody else, but me." So, she spoke to him about it. Then, then he showed to her what he really was, and the Spirit of God manifested through him so much, that she realized, and knelt before him, and said, "Will you initiate me into Kriya Yoga? Will you be my Guru?" Isn't that wonderful? And from then on, they were both realizing that behind their marriage was the One Eternal Father's Love.

And so, holy marriage is as simple as that. And until, you who are married, feel, and realize that, and lift it up unto, into the Unconditional Love of God – in that plane – you will not be able to see the difference between ordinary marriage on the physical, physical plane, and marriage in God. So do it. Give it a try. Then, you will see the difference. And, I know, there'll be only way that you'll go, and that is, both will go back to God.

Now, there are things which interfere with holy marriage. Marriage is a difficult problem. You know, I know, those who have been married. But those things that are difficult, give a great reward, if you can overcome them. And so, the one important thing is this; that people who are married are in close contact, and unless they are careful, that dignity, which should exist between Souls, that reserve, is broken down. And what happens? Their respect may go. That's very important to realize that. The respect may go. You know the old saying, "familiarity breeds contempt." You cannot get away from it, except you get out of the physical plane, material plane, into the plane of Spiritual Consciousness. Then you can overcome it. And so, we must remember, that those who are married, unless we are very careful with one another, being so closely associated, that the respect may go.

Now, it comes to my mind, an illustration of that, in two people I knew. Oh, a long time ago, now; and evidently that respect was going. I remember I talked to the lady one time. I knew they were having some difficulty, and I talked to her, and I said, "Don't you, don't you feel good to think your husband's coming home soon to supper?" And she says, "No." I said, "No, you don't even look for him."

"No!" Well, I have, in my own case, I never got as bad as that; was always glad to see Mrs. come home, and she likewise, in spite of all the struggles, and so forth, because there was an indissoluble bond, thanks to the fulfillment of it through the efforts of the Master. I must give him the credit.

So this lady, I said, "So you don't feel that?" "No," she says, "when I hear that automobile," they lived on a hill. She says, "When I hear that automobile coming up the hill, I get all aquiver," she says. "And when he comes up the back stairs, he comes into the kitchen, I could take a chair and let him have it." I said, "You don't feel that way?" She says, "Absolutely!" Well, I knew I had a problem on my hands. It wasn't long after that, before up the back stairs, came the man. I don't think he got the chair, but he turned around and walked out – went away.

I saw I did have a problem. And I remember speaking to them. And they had one boy, and I said for the sake – they both were good people; he was a most honorable man, but he wouldn't talk, that's all; he was one of those quiet fellows. And I know that lots would, would want him, but she didn't. She wanted one who talked, and so, I had to adjust that. And, about the boy. I was able to talk to them and say, "Now for the boy's sake, don't you, just think of that." And they both were reasonable. They were students in Self-Realization. And so, they did. They came together, and just, not long ago the, the man passed away. They had remained together.

And so, there was that bond there. But, it had to be brought out, and it was difficult when the marriage had degenerated into such a condition as I have spoken to you about. But by the Grace of God, because they were believing, as we read in our scripture, they did come together, and live happily – perhaps, not altogether happily – but they lived together, and the marriage was saved.

I think of a little story comes to my mind at this time. These three gentlemen were discussing marriage, and two of them gave their opinions, and they said to the third, "Bill, you've been on the sea of matrimony for quite awhile – ten years or so. How do you feel about it?" Well he thought a little bit, seriously. He says, "Well," he says, "Be honest with you, I sometimes wished I'd missed the boat." At least he was honest.

Now, going on just a little bit; the things we must avoid, is as I have said, another thing, is not to keep the marriage too much on the physical plane. If we do that, in the end, the result is nothing – absolutely nothing. Does not everything of a

material nature pass away? Does not the duality of consciousness pass away? Is it not transient and changeable? So, by the same law, marriage, kept too much on the physical plane, will leave both in the end with nothing; and not only that, but ill health may come, and absolute happiness will be missing in the end.

Now these are important things. We must not keep the marriage too much on the physical plane. Otherwise, everything's lost. Everything is lost, because all material things pass away. It is so simple. If [you] just put a little toward God, then it will grow and grow until in the end, instead of having nothing, or ill health, or no happiness – you've seen cases, you read the papers, you see it all the time. Why? Because the marriage has been kept on the physical plane, but it is, if it is lifted into God's Great Love, then everything is attained in the end – everything. Nothing is lost, not a thing.

Now, if we direct the marriage toward the physical plane, what happens? Both – both go to God. These are facts. Both go to God. If it is kept on the physical plane, that conditions the love and the marriage to the material realm. If you keep your marriage on the physical plane, that Divine Love, which is the same love, but it's tied, it's attached, it's conditioned, to the physical plane. Whereas, if both turn toward God, then that human love, love of family and children, becomes Divine Love, in which there is no separation. Do you understand? There is no separation when the marriage is cemented by Unconditional Divine Love. We must realize that. We must be realistic. We must understand that, if the marriage is kept on a physical plane, he is going to lose her, just as sure, and she is going to lose him, because those things on the physical plane pass away. Pass away.

If there is possession in the love underlying the marriage, both are going to lose, because the marriage is kept to a physical existence – physical plane. So let us realize that. But, on the other hand, if both turn toward God, and Divine Love is the cementing medium, both are saved, both are lifted, both go to God. So let us be realistic. Those of you who do not perhaps understand the important part of God's Love, His Divine Love in marriage, realize this in a realistic way that, if you keep it on a physical plane, you're gonna absolutely lose one, and the one is gonna lose the other. But, if you both go to God, you will not lose one another.

Nothing is lost in God. Nothing is lost in His Great Omniscient Consciousness. Nothing is lost in His Divine Love. Don't you want that kind of a marriage? Remember what the Master has said, he says, "Holy marriage is a union of two Souls married to God." Do you understand? Nothing is lost, everything is

gained. That's what "Sacramental Marriage" is. It's the marriage of both with God.

Now, I have a friend, the Reverend Lewis M. Hershon. I used to know him as a, as a boy. And, not long ago, I found that he is the Dean of Christ Church Cathedral in Hartford, Connecticut. And he has written a little article in the Guidepost, a little magazine of which I'm sure you know. And he has attempted to solve the problem of divorce. And he has succeeded in doing a great deal with that problem. But this is the thing that interested me. He says this thing in his article. He said, "I have known church people who became divorced, yet in my quarter of a century of ministry I have not known a single instance of those who have prayed and meditated together, worshipped together habitually, to have been separated." Isn't that wonderful? So those who are united through meditation, especially Kriya Yoga, which I will come to in just a moment, in God's Great Love, their marriage is bound to come out right. Their marriage will take both toward God.

Now, let us go on just a little bit, to Lahiri Mahasaya's example of holy marriage. He is one of our saints. He is one of the Masters to show married people the way to live and act and return to God. Most people, or many people are married more than those who are single, of course. And so, his position, as one of the Masters of Self-Realization Fellowship is very desirable.

I know, when I met the Master, he told me about these wonderful things, and showed me the Spiritual Light of God, and the Light of the Thousand-rayed Lotus, and I felt wonderful. But, then, I thought, "Have I got to go way off to the mountains and be alone, with all my responsibility of wife, and two children, and practice, and so forth?" And I said that, and he said, "No," he says, "One of the greatest things of Self-Realization Fellowship is Lahiri Mahasaya, a married man with two children." And so, then I said, "Well, that's different." I felt different, because I felt the responsibility, which all, I think, true married people feel, if there is that indissoluble bond. I felt that responsibility, and I realized, by the way that he said it, that it was possible, in spite of the fact that one is married, with all the limiting circumstances, that one can attain. And that's what interested me. And that's why I have followed Self-Realization, and have done what I can to help others to feel and know the underlying Divine Love of God behind all marriages, behind all existence.

And so, Lahiri Mahasaya is one of the greatest examples. And he says, what did he say, "Be in the world, but not of it;" translated into married life: Be married,

but be unattached. He said that two people can live as husband and wife and in family and relationship, and he said, "in an unattached way like the water on the lotus leaf in the pond." You've seen the lotus leaf, or perhaps a nasturtium leaf, and a little bubble of water stays on it unattached. And so, our marriage must be that way - unattached to what? To the physical aspect of it - not too much physical aspect; but united in that indissoluble bond of Divine Love.

It can be done. Lahiri Mahasaya has showed it. Many people, I know many people. I see them all the time, who have changed their marriage, transformed it into a Divine Union by simply following the precepts of Self-Realization Fellowship; following what the Master has pointed out, and giving their effort, plus the Grace of God, the marriage is a holy marriage, and that's the most wonderful thing.

Now, finally, there is one thing which we must realize, and it is this. That meditation and Kriya Yoga is a must of a holy marriage. Meditation and Kriya Yoga is a must. As the Reverend Herson, Hershon pointed out, "I have never seen those people separated who have prayed, meditated..." and he could have added, if he knew it, performed Kriya Yoga habitually, "who are ever separated."

Now, Kriya Yoga and meditation is a must in holy marriage. Why? Because in most marriages, there is an abnormal condition; the marriage is too much on the physical plane. I think we'll all agree to that. And so, Kriya Yoga enables those married people to get, get away from the abnormal. Because Kriya Yoga, when properly practiced, will withdraw the Life Force from the senses and from the outer organs, and it will return to the spine, where it belongs. That's the Seat of the Soul. That's where God's Divine Love is felt.

Now, Kriya Yoga, scientifically, will withdraw the Life Force. And those married people, who honestly practice Kriya Yoga - meditation and Kriya Yoga - the Life Force will retire, and sensation, and sex, and outward habits will be controlled, automatically, because Kriya Yoga is very scientific. Therefore, you can see that meditation and Kriya Yoga is a must, if you want your marriage to be a holy one, because the Force that unites two people is next to self-preservation. How can you overcome it by outward means? You cannot. But you can absolutely overcome it by following the Master's technique of Kriya Yoga, because it is scientific. It will withdraw the Life Force from sensation, and outward habits, and so forth. It will retire to the spine wherein we find the Seat of the Soul. Now, those things are absolutely necessary, and those who will practice Kriya

Yoga will find that the marriage is becoming more pure and holy due to this wonderful practice of Kriya Yoga.

Now, the next and final thing is this. That not only is the practice of Kriya Yoga necessary, but when the spine, when the energy has withdrawn to the spine, then comes the last step, which is absolutely necessary, if your marriage is to be holy. And that is, there must be complete self-sacrifice, full surrender, unconditionally, of both husband and wife, to God. If you do that, there is no question of a doubt, that both will go to God. Both would, will, as the Master has said, "be married in God." Kriya Yoga is a wonderful asset; but Kriya Yoga is the means. The end is what – full surrender to God.

A man came to Encinitas not long ago; a very fine looking gentleman; and I talked to him, and he said, "You know, I was an alcoholic." "But," he said, "One morning, I waked up, and realized I needed one thing, and that was God." He says, "I haven't touched the stuff since." That's what we need, in all walks of life – especially, in married life. Married people will wake up, especially if they do Kriya Yoga, because Kriya Yoga takes the Life Force into the spine, and the consciousness retires with it, and the consciousness, naturally, goes up the spine to the Thousand-rayed Lotus where God dwells. And we live, not in the three lower centers of the spine, where sensation is predominant, or sex is predominant; we live in the upper part of the spine, where God is predominant.

Now, that comes as our Center of Consciousness comes up the spine. Then full surrender to God comes. "Thou shalt love the Lord thy God with all thy strength, and with all thy Soul, and with all thy mind¹." If a marriage is to be truly holy, there must be full surrender to God – of both husband and wife – because that's the First Commandment. And that will come, absolutely will come. I don't care how tough the wife is, or how tough the husband is. It doesn't make a bit of difference. Let's be realistic. I've seen them.

I was pretty tough. But by the Grace of God and the Master's effort, as I look at my self, I can't see myself as I used to be. Why? Because I followed what he said, "Do a little Kriya each day," and then finally, he says, "You must realize, never mind what happens to me," he said. Imagine. "Never mind what happens to me," he says, "that Light which you see is far greater than I am. That Light is God. God alone must be," he says, "work out in your life with that one deep desire, one goal, God Alone, and you will reach your goal."

¹ Deuteronomy 6:5, Deuteronomy 10:12, Mark 12:30, Luke 10:27

And so, I have tried to follow him. I have followed him. And I can say, I don't care how bad a habit is, how much you are engrossed in worldly things, and how much your marriage is on rocks, if you follow God, follow Him, practicing Kriya Yoga of Self-Realization, and finally, fully surrendering to God, you will find, you will surprise yourself, you will find your marriage is holy – without any mental reservation. That I can attest to you. And those of you who are married, do that. Instead of losing, you'll gain all things.

Now the great Lahiri Mahasaya has said one or two things that I would like to read, then I'm through. He says in his little book, The Search and the Searchlight. He says the following, speaking about Kriya Yoga, how wonderfully, how wonderful it is, and how it is a must. Remember it is a must. Meditation and Kriya Yoga is a must for married people, even the great Lahiri Mahasaya, was the greatest exponent of what? Kriya Yoga! That's why we can safely follow him.

He says, Lahiri Mahasaya pointed out, "That every family man is entitled to learn Kriya Yoga, as it is liberal enough to allow any religious attitude. A serious study of Kriya Yoga requires a continent life. In fact, a serious study of Kriya Yoga will give you that." That's what he meant. "A student may or may not be married. A married life is often found more continent than a bachelor one." And so, realize that the great Lahiri Mahasaya says that this Kriya Yoga is *suita... shuta...suitable* for every walk of life, especially married people. But, if you follow it, then your life will be regulated, and you will reach that stage of consciousness when you can fully surrender to God. How can you fully surrender to God with limitations – bodily limitations? You cannot. Kriya Yoga is a must.

And finally, Lahiri Mahasaya, on page 15 of the little book – I will not read it to you. I'll give you the gist of it. Lahiri Mahasaya pointed out the importance of *after* Kriya Yoga, fully surrendering to God. That's very important. Many people do Kriya Yoga – lots of it. They make the means the end. Kriya Yoga is not the end. What is the end? The end is full surrender to God. That's the end. You will not reach God if you cling to Kriya Yoga. Kriya Yoga is the means. Now don't think I say don't do it. No. Do it more and more. But *after* you do it – fully surrender to God. And when you do that, then as the Master says, "There will be a union of two Souls, married to God."

And when that comes, I can say friends, and I know many of you can say, that your wife, or your husband, means a great deal more, and different to you, than before. In them, you see the Great Light and Love of God. And marriage takes on an entirely different hue. Marriage becomes a Divine thing, because in the husband, and in the wife, you realize God Alone.