

# The Inner Symbolism of Marriage - I

T030 The Inner Teachings 9th December 1936 Pembroke Hall, London

## Invocation:

O Gracious Spirit, eternal Light, we pray to be so purified by the expression of Thy love in our hearts that we may be permitted vision of the eternal mysteries. We pray that the angelic ones may be able to draw very close to this gathering, that the golden rays of their love and their wisdom may penetrate the mists of earth. May these, Thy children, receive the golden blessing of Thy life force, Thy love. May all the cares and perplexities of the earthly life fall into true proportion in the grandeur and glory of Thy heavenly kingdom.

Amen.

We hope that all will participate in this communion of spirit. Words cannot fully describe the heavenly life. You live in a material world of a very heavy vibration, but just for this hour, close your eyes to all that is crude and harsh, and visualise the beauty of a rose; see not only the form but the vibrant life force which issues forth; then transmute your rose into a light—golden light—so bright and beautiful that the physical eye flinches from it. Will you feel the essence, the perfume from such a flower? Even then you touch only the very outermost fringe of its indwelling life, which is called ‘God’, from whom you also emanate and to whom you will return.

We raise you thus onto a higher vibration before we commence our talk on the symbolism of marriage. Keep in your mind this picture of light, indwelling sweetness and purity, symbolised in the best way we know, as a rose, a flower sweet and beautiful.

There are three aspects to this subject of marriage, and in the two talks we hope to give, we shall deal with the three—with body, soul, and spirit. Some of you here have advanced along the path of wisdom, yet there are those here tonight who need a very clear and explicit explanation of our subject, so the elder brethren will patiently bear with us for the sake of the younger ones. Upon this trinity lies the foundation of all spiritual truth, and we shall find explanations of the inner mysteries in each aspect of man\*—body, soul and spirit, which find correspondence in the three aspects of the Deity—power, wisdom and love.

*[\*For editorial policy around gender, see the introduction.]*

Now there are many who disbelieve that marriage is a question of two souls becoming one. They believe that in each individual rests the complete ego, the whole, and it is not true that two aspects are needed to make the perfect union. They will interpret the mystical marriage as being between soul and spirit; soul, or the psyche, as some people call it, being the female aspect, and the spirit the male; or the female aspect the Moon, and the male, the Sun. We have an instance shown by the Master Jesus, when he turned water into wine. This can be interpreted as the mystical marriage between the soul and the spirit, the complete fusion of the two; the water, or the soul, being transmuted into wine by the union of soul with spirit. This mystical interpretation is in a sense true. You see, all aspects are true but they are not complete, and you cannot seize upon one and say ‘Here is the complete truth’, when it is merely an aspect of truth. Throughout every aspect of life you will find the cosmic mysteries illustrated in many varying forms.

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We are chiefly concerned tonight with the marriage of the spirit. We visualise again the great Light; we hear the voice of creation speak and we know that from the One, who is known as the Father, came forth that other One, the Mother—as above, so below. Of these two—Father—Mother God—man must be an exact replica, for God created man in His own image. We refer to the chapter of Genesis, so easily misunderstood, by many set aside as childish. Here we have the man, the potential Father, and from his side came forth that other aspect of his nature, woman and she became his wife. The two shall be one, and if we follow to the logical conclusion we must admit that in life there are ever the two— ‘male and female created He them’\*—ever the two, will and wisdom. Will the man, Wisdom the woman. If you raise your thoughts to the heavenly places, you can easily attain this truth and will not need to be convinced further on the mental plane—you *know*.

[\*Genesis 5:2]

Apart from this spiritual aspect which we have dwelt on, there was a period in the evolution of man when the one became the two, when there came this separation of the sexes. So marriage is both spiritual and physical. Jesus was once asked: if a wife marries so many husbands and then passes to heaven, whose wife will that woman be? And Jesus replied that in heaven there is no marriage nor giving in marriage. On the other hand, another quotation emphasises that marriages are made in heaven. In the first instance, Jesus knew the mind of his questioner, he knew that the man was not thinking of any spiritual affinity, but on the physical plane, and Jesus replied that in heaven there is no marriage nor giving in marriage, *as the questioner understood it*. Marriage in heaven is just a returning of the two to the one. The angels marry, but theirs is not such marriage as the people on earth understand, but rather a perfect blending of the spiritual and creative powers.

What happens on earth when two people marry and are unhappy, or they merely, as you say ‘rub along’? What is the purpose behind such an alliance, for obviously there is little spiritual affinity? Now we come to the body aspect of marriage, which has been and still is guided by the race spirits. It is an essential for the propagation of the species, and those who are drawn together for such marriage presumably live more or less happily, and are serving the great purpose of the race. If this essential is fully recognised, these two not only serve the race, but also aid in their own spiritual evolution. The sex urge in humanity is directed, guided by the spirits. Then is humanity merely an automaton, with no choice, ever driven onward by an urge to propagate the population? No, not merely this, for behind physical form is the eternal love using man for the great purpose of spiritual evolution. At the same time he himself is given an opportunity for self-growth, self-development, by which he eventually finds God-consciousness and that life which we symbolised as the rose and the great light.

Marriages, true marriages, are made in heaven. Are there many such on earth? Yes, there are some, and it is a state to which all people will attain eventually. Yes, the power behind is responsible, so may we very simply beg you to blame no-one who has made, apparently, an unhappy marriage. Certain alliances are brought about as a result of karma. Two souls may have debts to pay each other; they meet on earth, are irresistibly attracted, why they do not

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know; they *must* come together. Then, apparently, they are very unhappy afterwards. Nevertheless both have been drawn together by an irresistible law and both must work out that condition before they can make spiritual progress. People do not have much choice in marriage. You may ask me questions afterwards, since you may not agree. Nevertheless, there is a power behind which draws two people together—they do not choose, they cannot help themselves. It has to be.

Another problem will arise concerning reincarnation. Some incarnate at one time in a male body and at another in a female body. Is it then possible for two souls of the same sex physically, to be affinities? One aspect is the will; the other aspect of the complete ego is wisdom. Either may incarnate in either sex, if they have to gain certain experience, or for specified work which requires either a male or a female body. Always get behind the purely physical, outside covering, to the spirit. There you find the *true* individual.

Two people may be drawn together because they have a certain work to do. They may not necessarily be spiritual affinities, but affinities in so far as they are harmoniously adjusted one to the other. Their joint work will help humanity. The power behind humanity is always considering the whole human evolution, not merely individuals. We have all to learn that we are part of something else, not self-sufficient, and here marriage is a great teacher, because on this physical plane man\* learns through the marriage relationship the surrender of self—or should do. It does not matter what your partner does; it is your attitude to your partner that matters vastly to you. When the children of earth recognise this necessity for the sacrifice of self, and that there is no greater teacher than marriage, then they will indeed grow towards the divine love, the growth of which is the whole purpose of their creation. I would describe briefly the wonderful blending of the auras of those who are married in love. True marriage between souls is a very beautiful ceremony. The two auras interpenetrate until, on the higher planes, they become so welded that they are one. There is a state of life to which man may attain where this perfect marriage is, and the two become one. But when it is necessary for service, the two will separate, and will become separate individuals. Then, again, they will return and become united as one, each the complement of the other.

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On the one hand the creative will; beside it the wisdom; the union of both brings into being the Son—love.

Those who have experienced the joy of true marriage will understand the beauty of this spiritual ecstasy, unknown to most. To those who have not, they may know that it awaits them. When two affinities meet there is a strong bond of sympathy drawing them together. They meet at periods in various lives, until finally, fully cleansed, purified, so that they understand the meaning of love, they are drawn together into true marriage. Self has gone. They have only one idea—service. Then we can truly say ‘Those whom God has joined together, no man can put asunder’. But God is no earthly church! God is spirit. Two souls may meet and be united in spirit, in God. And then they are truly married, and no man can put them asunder, for in spirit there can be no separation.

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Q.Re the piercing of the side of Jesus, and the flowing out of water and blood.

A.As we explained in the beginning, there is the mystical marriage of the soul and the spirit. Both blood and water flowed forth, and in that mystical sense, you will see marriage symbolised. Think it out, you will see.

Q.If two are joined in marriage who are not spiritual affinities, can they gain spiritual growth apart or must they remain together?

A.That they are drawn together in such a high and intimate state as marriage means that marriage is the path necessary for each for spiritual growth. A certain lesson which they have to learn can only be learnt thus. That is why they are drawn together.

Q.In that case, divorce or separation must be wrong?

A.Not at all; in your everyday life you go through certain phases, physical or spiritual, which teach you certain lessons. When the phase is over, it falls away; its usefulness is finished. So with marriage: a period of wedded life has to be passed through and when you have learned what was required, you have contributed what was necessary, not only to yourself but to the whole, as a result.

Q.Do you hold that divorce is sinful; does it not cause a disability for spiritual advancement?

A.I cannot follow the argument at all. No. I repeat, when lessons have been learned, then the soul must pass on to the next phase. Here again, a power behind urges people to certain actions. You must recognise the need for tolerance and how needful it is to refrain from criticism or judgment of your fellow man. There is no choice. I have said before, there is no choice. The choice lies in man's reaction to certain conditions which must come. You may think, it may look as though you have made your own choice, and there are some, like the Pharisee in the temple, who may say 'Thank God I am not as other men!' Walk humbly on the path, cultivating above all love to your fellow men, and recognising behind all the divine guidance.

*The search matches with either words and phrases, which appear in the text, or the following 'key' words and phrases, which are similar in meaning to those in the document:*

*Sin, interpersonal relationships*