

The Inner Symbolism of Marriage - II

T031 The Inner Teachings 6th December 1936 Pembroke Hall, London

Invocation:

Divine Spirit, loving Father–Mother God, we pray that Thy love may fill every soul in this gathering, that through the inspiration of Thy love and wisdom we may catch the vision of the life glorious, the life invisible and all-powerful. May we be instruments, O God, for the light, the healing and the blessing of all mankind.

Amen.

Last week we spoke of the mystical marriage between soul and spirit. We will not refer to this again, but ask those who were not present to read the record, else we fear it will be difficult to follow our talk tonight.

Many souls on earth declare it inadvisable to look for beauty and ignore that which is ugly, and some may think that in these talks we draw too much attention to the beauty of the spiritual life and insufficiently enlarge upon the suffering and the ugliness of human life. We shall continue to present our subject in as beautiful a light as we can, believing that this best helps our brother man*, believing that the beam of light and beauty in the dark place of life is the surest, the finest and the best way of bringing the human mind into harmony with the divine Spirit. Of what use is it to stand in a dark room and contemplate the darkness! No progress is made thus, but if a lighted candle or lamp be brought into that room, it illumines and reveals all. So in depicting the heavenly marriage of souls, we hold fast to this point of view, concentrating on the perfect union in a world which seems to man full of darkness and suffering. But man must open his eyes to the vision glorious, ere he can take one step forward on the path which will lead him eventually to perfection.

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

In the mysteries of creation we think that none is greater than the union between the will aspect and the wisdom aspect; these two, brought into manifestation on the earth plane, work out in man and woman the divine purpose of creation and evolution. The sex relations on the earth plane prove of vital importance to the evolution of the divine spirit from the unconscious to the God-conscious state. In this relationship between man and woman a divine purpose is at work, and despite the crudities of earth, despite much that is repellent, you must bear in mind that in such relationship a fundamental power for righteousness is at work.

We believe that until a soul is without sin*, he cannot condemn his brother man. A soul without sin, a soul that has attained to such a degree of purity in his relationship with his fellow man, will not see sin in another; he recognises only the law of evolution at work throughout human life and experience.

*[*White Eagle's use of the term 'sin' is characteristic of the context of the 1930s in which this teaching was given and does not imply condemnation. As the rest of the teaching reveals, White Eagle is without judgement with regard to human behaviour and feelings; as he states: 'the only sin is the violation of the Law of Love'.]*

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The Master Jesus, in his love to one woman taken in sin, did not condemn; when all were condemning he refrained, asking him who was without sin to cast the first stone, and not a stone was flung!

We suggest that the Master Jesus, having looked into the hearts of the assembly, knew that none could cast a stone. Not only by act but by thought and desire does a man sin. Remember the desire body, which is very powerful, urging the human body to respond. No! The soul who is absolutely pure does not condemn, for it knows it dare not judge. Oh, beloved of earth, how many of your fellow countrymen have of late judged hastily, a judgment so subtle that man does not realise the extent of his sin! Nevertheless, as soon as a man turns his back upon love he breaks a divine law and sins. No, man cannot judge; we dare not judge any soul.

You may challenge this by recalling that Jesus took a whip and drove the money-changers from the temple*. This episode is held up by some to indicate that the Master Jesus could be human and could lose self-control. Not so: this episode illustrates the Master driving from the temple—which is the physical body—that which is undesirable, that which was unclean. The whole incident, in other words, is a parable. Let no man judge nor condemn his brother; the Master was infinitely loving and tender to another soul.

*[*This episode is referred to in four gospels, including John 2:13]*

Take these words seriously; we recognise that you are living on the earth plane, surrounded by falseness, delusion, shadow; that your standards, your conventions bind you, but try to follow the example he set, and bear in mind that especially in the relationship of the sexes, no man can judge his brother. When tempted to judge, say ‘Get thee behind me, tempter. Only the pure in heart can see God!’

The forces of life overwhelm at times, particularly when there is this attraction between two people. We are too ready to say what we should do if in the other man’s place, but we have to be that man to know the pull. Two souls are thus drawn together on the earth plane for a divine purpose, and not for such purposes as some would think. If the relationship appears to be crude, there is beauty within it. There are many degrees of love. Man experiences what appears to be, and may be, a very coarse grade of feeling, but he is inspired by a fundamental law of creation. As he traverses the path of evolution, he sheds eventually that lower crude self of desires, passions and lusts. To contrast the love of those who have reached the heaven state with that of the earthly is not helpful. In the first there is the attainment; in the second but a pledge and a promise.

Last week we spoke of the separation of the sexes in the beginning. (Can we visualise or understand what is meant by the beginning?) At a certain time, that which was a dual soul in one unity became separated, each sex then traversing its own particular path of evolution. We explained how rarely the two came into contact during the journey or the descent of the spirit, although at times the two are drawn into contact, but very rarely into marriage.

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At the present time however, there is an urging onward; I might almost say that an initiation takes place for those souls who are responsive to the tremendous power now poured upon the children of earth. This means that more affinities are being drawn together, but for one purpose: service. When two sufficiently evolved souls meet, these two recognise the universal love; then through the individual love they immediately desire to serve humanity. In some cases their services may be of a new character; they may be utilised to provide highly developed bodies for some incoming ego destined to do a great work for humanity. Today it is particularly desirable that such bodies should be provided for the great inflow of highly evolved souls now desiring to incarnate. We emphasise again, a perfect love must find expression in selfless service. The service may be in the quiet ways of life, not necessarily in public, but it is pure, selfless and devoted to the one great plan of God's evolution.

We spoke last week of the angels in heaven, of marriages made in heaven. Yes! When affinities are united on the heavenly plane of consciousness, they become so absorbed that it is not possible for them to be separated; they act, think and become one—the blending is so perfected that one soul only appears, one unity of the two, and that one works in the great scheme of spiritual evolution. However, at will the two may separate if they have separate work to accomplish. Then they return and become again one. They are one, they are the complete ego, the union of will and wisdom, and the perfect union brings forth the child, love.

It is known also that there are beings not of the human evolution, but of the angelic line, and these marry, become united, and enjoy all the beauties and glories of marriage, but this is so far removed from any conception of wedlock known on earth as to be impossible to describe in words. But may you glimpse from our words, understanding of this blending of the soul; the children born from such union take birth not as an earthly child but by exercise of the will and the wisdom, born as God created man in the beginning, born by effort of the creative Word, sounded in the throat centre. Some day you will know.

Childbirth as it is on the earth today is the result of the process of evolution. You speak of the fall of man—we prefer to call it the *descent*. The 'Fall' was necessary, for man had to learn through the result of the episode in the Garden of Eden. Up to then the soul was not conscious of itself as a soul, but conscious more on the inner planes, not the outer, and not recognising the outer self as man. The angels of light, known as the Lucifer spirits, had their part in bringing to the consciousness of the two, known as Adam and Eve, their true state. The serpent tempted Eve*—a ridiculous story! Are you sure? Remember, the serpent entered the woman's mind, her brain, through the spine, and appeared to her inner vision as the serpent. It awakened in her the knowledge that within themselves lay the power to create another body, and so their seed could not die. If their covering died they could create another body. The purpose behind this was the growth of evolution of the brain and the mind of man, and since that time he has been evolving, evolving mentally and intellectually, until today you find very fine development of the mentality of man.

[*Genesis: 3]

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Now there comes into the consciousness something greater than the mind, something greater than the body—an expansion of the love which has been growing slowly and steadily through the age-long association and the contact of the two, male and female. Witness the wonderful growth of that divine love-consciousness in man! Each aspect, male and female, female and male, is necessary for the perfect completion of the whole*.

*[*White Eagle acknowledges the male and female aspects within each person, not necessarily confined to a body of that gender.]*

One more point: you will want to know what happens to two people not affinities, and yet who marry and who are subsequently happy, and bring into the world a family—a very noble piece of work! (Please do not be amused, but see these things from the true and beautiful aspect.) These two are learning self-sacrifice, are learning to love; their offspring are being provided with opportunity for growth and development spiritually. The whole purpose of life is growth, and two souls meeting do so, not by chance, but because far down the ages, certain links were made. Such souls meet to work out karma—also to assist each other and to assist souls they have also contacted in the past. The wheel of progress keeps turning, and out of the long chain of experiences man eventually reaps the blessing of divine consciousness of the perfect life, the perfect union. And still there are heights to climb beyond this solar system, such heights as it is impossible for you—or for us—in our present state of evolution to understand. So life goes ever forward, ever becoming more glorious and more beautiful.

Take comfort, you who still tread the earth; you may do much to help your brother, to help yourselves, by coming back to the simple truth—love. We believe that the only sin is the violation of the law of love.

Q.Should we not endeavour to control love? Some fall in and out of love many times, and each time think they have met their affinity.

A.True. But they thus pass through their class at school; they are learning by these experiences. It is necessary to learn control of the emotional self; the falling in and out of love is a means used to teach such control. Do not confuse emotion with love.

Q.What about one who is hurt in the process?

A.A soul has to pass through certain phases of experience. Only by mistakes can the soul learn. By pain and suffering that soul is growing, and growing pains are painful. One asked if we are to control love, another asks about the sufferers by love—do we conclude that it is not possible to help these experiences of falling in love?

Q.It would appear that our measure of freewill is infinitely smaller than we imagine?

A.Over the major events in life man has at present no control, but he can control the future; that is to say, he can mould in this day of life that which will come to him in a future incarnation. In the present life he inherits events from the past, though he likes to feel he has

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freewill! It is not a question of God interfering; man has presented himself with certain events. His reaction to these events will create his tomorrow. In that sense he has freewill and in no other.

Benediction:

Our Father God, may we find love, may we give love, and may we grow in wisdom so that we may be servants of Thine in the glorious plan which Thou hast made for Thy children.

Amen.

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:

Gender, twin soul, kundalini

