

*H.R.H. Parabrahman*

*Requests the honour of your presence*

*At the marriage of his daughter*

*Virgin of the World*

*To*

*Heavenly Man*

**Vedic woman was deemed higher and more spiritual than man.**



Woman being left with the full or perfect cosmic number 10 (the divine number of Jehovah), was deemed higher and more spiritual than man. In Egypt, in days of old, the marriage service contained an article that the woman should be the “lady of the lord,” and real lord over him, the husband pledging himself to be “obedient to his wife” for

the production of alchemical results such as the elixir of life and the philosopher’s stone, for the *spiritual* help of the woman was needed by the male alchemist. But woe to the alchemist who should take this in the dead-letter sense of *physical* union.



Such sacrilege would become black magic and be followed by certain failure. The true alchemist of old took *aged* women to help him, carefully avoiding the young ones; and if any of them happened to be married they treated their wives for months both before and during *operations* as sisters.<sup>1</sup>

#### And enjoyed the same rights as man.

The ancient Brāhmanical literature shows that in the days of pure-blooded Āryans, woman enjoyed the same rights as man. Her voice was listened to in the state councils; she was free in the choice of her husband and was at liberty to stay single if she so chose. Many a woman's name plays a prominent part in the chronicles of the ancient Āryan land and has come down to posterity as that of eminent poets, astronomers, philosophers, and even sages and lawgivers.<sup>2</sup>

#### Women-Adepts can produce High Occultists.

The occultist, when he has identified himself thoroughly with his *Atma*, acts upon the *Buddhi*, for, according to the laws of Cosmic Evolution, the *Purusha* — the universal seventh principle — is perpetually acting upon and manifesting itself through *Prakriti* — the universal sixth principle. Thus the MAHATMA, who has become one with his seventh principle — which is identical with *Purusha*, since there is no isolation in the spiritual monad — is practically a creator, for he has identified himself with the evolving and the manifesting energy of nature. It was in this sense that the Rishis are said to have married. And the union of *Śiva* and *Śakti* represents the same allegory. *Śiva* is the *Logos*, the *Vach*, manifested through the *Śakti*; and the union of the two produces the phenomenal creation, for until the Son is born, the Father and the Mother are non-existent. Now *Śakti* being a female principle, it is *fully* manifested through a woman, although, properly speaking, the *inner* man is neither male, nor female. It is only the preponderance of either of the two principles (positive and negative) which determines the sex. Now, this preponderance is determined by the Law of Affinity; and hence in a woman is manifested abnormally the occult power represented by *Śakti*. She is moreover gifted with a wonderfully vivid imagination — stronger than man's. And as the phenomenal is the realization or rather the manifestation of the IDEAL, which can be properly and strongly conceived only by a *powerful* IMAGINATION — a WOMAN-ADEPT can produce high occultists — a race of “Buddhas and Christs,” born “without sin.” The more and the sooner the animal sexual affinities are given up, the stronger and the sooner will be the manifestation of the higher occult powers which alone can produce the “immaculate conception.” And this art is practically taught to the occultists at a very high stage of initiation. The “Adept,” whether the *Sthula Sarira* be male or female, is then able to bring a new being into existence by the manipulation of cosmic forces. *Anasūyā*,<sup>3</sup> a female adept of the ancient times, is thus said to have conceived immaculately *Durvasas*, *Dattatreya* and *Chandra* — the three distinct types of Adeptship. Thus it will be seen that the marriage of the occultist (who is, as already explained, neither male nor female) is a “holy

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<sup>1</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. 1) XII p. 533

<sup>2</sup> *Caves and Jungles of Hindostan*, p. 232

<sup>3</sup> [Brahmā was once born under the name Candra from the womb of *Anasūyā*, the wife of hermit Atri. — ED. PHIL.]



union,” devoid of sin, in the same manner as Krishna’s union with thousands of *Gopīs*. Sensual-minded men have taken this fact up too literally; and, out of a wrong interpretation of the text, has arisen a sect which indulges in the most degrading practices. But, in fact, *Krishna* represents the seventh principle, while the *Gopīs* indicate the innumerable powers of that principle manifested through its “vehicle.” Its union “without sin,” or rather the action or manifestation of each of these powers through the “female principle” gives rise to the phenomenal appearances. In such a union the occultist is happy and “without sin” for the “conception” of his other-half — the female principle — is “immaculate.” The very fact, that this stage pertains to one of the very highest initiations, shows that the time — when ordinary humanity, during the course of cosmic evolution, will, in this manner, be able to produce a race of “Buddhas,” etc., born “without sin” — is yet very, very far off — perhaps attainable in the sixth or the seventh “round.” But when once this possibility and the actuality of this fact is recognized, the course of living and education may be so moulded as to hasten the approach of that eventful day when on this earth will descend “the Kingdom of Heaven.”<sup>4</sup>

#### Celibate occultists have always been courting Sophia.

Some enquire how the world is to go on if all were to become occultists, one of the vital conditions of that order being celibacy. Others say that the ancient Rishis married, quoting some of the names mentioned in the Hindu religious books; and argue therefrom that celibacy is not an essential condition for progress in *practical* occultism. Generally, they put a literal interpretation upon what is beautifully conveyed by means of an allegory and insist upon the dead-letter sense being correct, whenever such a course is profitable in their narrow interests. They find it difficult to control the lower animal desires; and, in order to justify their conduct of persistence in hankering after sensual pleasures, they resort to these books as their authority, interpreting them in a manner most convenient to themselves. Of course, when any passages, even in their exoteric sense, conflict with the dictates of their “lower self,” then others are quoted, which *esoterically* convey the same sense, although *exoterically* supporting their peculiar views. The question of the marriage of the *Rishis* is one of such disputed points. The readers of *The Theosophist* may recall here, with advantage, a passage occurring in the article under the heading of “Magicon,” where one of the occultists is said to have rejected the hand of a beautiful young lady, on the ground of his having taken the vow of celibacy, although he himself confesses further on to be courting a virgin whose name was “Sophia.” Now, it is explained there that “Sophia” is wisdom or the *Buddhi* — the spiritual soul (our sixth principle). This principle is everywhere represented as a “female,” because it is passive inasmuch as it is merely the vehicle of the seventh principle. This latter — which is called *Atma* when spoken of in connection with an individual and *Purush* when applied in its relation to the Universe — is the active male, for it is the CENTRE OF ENERGY acting through and upon its female vehicle, the sixth principle.

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<sup>4</sup> *Blavatsky Collected Writings*, (THE FUTURE OCCULTIST) VI pp. 261-63



For they can only ascend to Heaven through Love of Divine Wisdom, the Virgin of the World.



“The Logos is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth,” we are taught. It is the Marriage of “Heavenly man” with the “Virgin of the World” — Nature, as described in *Poimandrēs*; the result of which is their progeny — immortal man. It is this which is called in St. John’s *Revelation* the marriage of the lamb

with his bride (xix, 7). That “wife” is now identified with the Church of Rome owing to the arbitrary interpretations of her votaries. But they seem to forget that her *linen* may be fine and white *outwardly* (like the “whitened sepulchre”), but that the rottenness she is inwardly filled with, is not “the righteousness of Saints” (xix, 8), but rather the blood of the Saints she has “slain upon the earth” (xviii, 24).<sup>5</sup>

“There are no more two, but one; the soul is no more conscious of the body and mind, but knows that she has what she desired, and that she is where no deception can come, and she would not exchange that bliss for all the heaven of heavens.”<sup>6</sup>

**“Contemplate glorified humanity, wherein earth should be like heaven, where there should be no marrying, or giving in marriage, and the population of the world should diminish, till the last survivor is merged in Ain-Soph.”**

The author [Ap. Richard<sup>7</sup>] arguing from the instincts of man, considers marriage, not merely as honourable in all; but as a necessary consequence to human existence. But this proceeds on the argument that all processes of life must end in marriage. A novel that does not end with a wedding is voted dull [40] by the average British public. The idea of the old Hindu *Kumaras* and the Archangel Michael, who refused to generate children, has entirely disappeared from modern society. The ceaseless ef-

<sup>5</sup> *Secret Doctrine*, II p. 231

<sup>6</sup> Prabhavananda S. *Narada’s Way of Divine Love: Narada Bhakti-Sutras*. First Indian publ. 1972. Madras: Sri Ramakrishna Math, 1986 (quoting Plotinus, p. 29.) Cf. “Nay, my Holly, there is love — love which makes all things beautiful, and doth breathe divinity into the very dust we tread. With love shall life roll gloriously on from year to year, like the voice of some great music that hath power to hold the hearer’s heart poised on eagles’ wings above the sordid shame and folly of the earth.” — Rider Haggard H. *She* (1<sup>st</sup> ed. 1887); ch. 22, p. 288

<sup>7</sup> [Cf. Ap. Richard (pseud.). *Marriage and divorce: including religious, practical and political aspects of the question*. London: Trübner, 1888. — ED. PHIL.]



forts of frail man not to fulfil his end, namely to liberate his Spiritual Ego from the thralldom of matter, but to adopt a particularly comfortable condition of life, will probably be continued so long as the present race continues to infest the surface of the earth. The occult female element, a pure ray from the Ineffable Name, is ignored by the moderns, who use marriage as a remedy for the softness of man's heart, and permit divorce for the hardness of that same heart. The higher grades of the condition of man, virginity and its consequent glory, are set aside for the objects of sensual pleasures and pecuniary advantages of marriage. The latter has become a regular traffic nowadays. The author is evidently too prosaic to contemplate glorified humanity, wherein earth should be like heaven, where there should be no marrying, or giving in marriage, and the population of the world should diminish, till the last survivor is merged in Ain-Soph. Rather should he look for marriage to be made pleasant and accessible to all, like a six-penny telegram. The restrictions which even the wildest missionary places in the way of polygamy may be cast aside. All persons are recommended to marry early *and often*, and all may be entitled to share (unless the Malthusians<sup>8</sup> stop them) in the task of "Be fruitful and multiply and replenish the earth."<sup>9</sup>



Immortal Land by Inga Nielsen

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<sup>8</sup> [Believer in Malthusian theory. Cf. Thomas Robert Malthus, 1766–1834, British economist who wrote *An Essay on the Principle of Population* (1798), arguing that population tends to increase faster than food supply, with inevitably disastrous results, unless the increase in population is checked by moral restraints or by war, famine, and disease. — ED. PHIL.]

<sup>9</sup> *Blavatsky Collected Writings*, (MARRIAGE AND DIVORCE) XI pp. 39-40; [full text in "Blavatsky on Marriage, Divorce, and Celibacy" in our Blavatsky Speaks Series.]



**Examples of marriages made in heaven**

- Adept + Sophia (Divine Wisdom)
- Apex of the Triangle + Square
- Astral Mineral + Sibyl
- Atman or Universal Self + Buddhi or Spiritual Self
- Atman-Buddhi (Impersonal Nous) + Kama-Manas (Personal Mind)
- Christ, the initiate (Christos) + Jesus, the neophyte (Chrēstos)
- Cupid + Psyche
- Divine Enlightenment + Humanity
- Heavenly Man (Spirit) + Virgin of the World (Nature)
- Heavenly Passive Wisdom + Earthly Self-Active Wisdom
- Hierophant + Red Virgin
- Higher Self + His Disciple
- Inner Consciousness (Christos) + Divine Intellect (Sophia)
- Krishna + Gopis
- Lamb + Bride
- Shakti + Shiva
- Sophia-the-Divine + Sophia-Akhamoth
- Will + Thought

**Apotheosis symbolised by Pegasus**

- Ecstasy of the Philaletheians
- Gnōsis of Pythagoras



**Illustrations by Michael Parkes**

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Right. Puppet Master

