

MAX HEINDEL'S MESSAGE



The Esoteric Reasons for Christmas

to the cosmic Christ, Who is born periodically in order that we may live and evolve in this environment. The mystic understands that without such recurring annual sacrifice, the Earth and its present conditions of advancement would be an impossibility.

When the Sun is in the celestial sign Virgo (the Virgin), the immaculate conception takes place. A wave of solar Christ Light and Life is then focused upon the Earth. Gradually this light penetrates deeper and deeper into the Earth, until the turning point is reached on the longest and darkest night of the year, which we call Christmas. This is the mystic birth of a cosmic life impulse which impregnates and fertilizes the Earth. It is the basis of all terrestrial life; without it no seed would germinate, no flower would appear upon the face of the Earth, neither man nor beast could exist, and life would soon become extinct.

Therefore, there is indeed a very valid reason for the joy that is felt at Christmas time. As the divine Author of our being, our Father in Heaven, has given to man the greatest of all gifts, the Son, so men also are impelled to give gifts to one another, and joy reigns upon Earth and good will and peace, no matter whether man does or does not understand the mystic and annually recurrent reasons therefor.

As "a little leaven leaveneth the whole lump," so this spiritual life impulse which impregnates the Earth at the winter solstice works its way during the winter months toward the circumference, giving life to all wherewith it comes in contact. Even the minerals could not evolve were this life impulse withheld. By the time Easter is reached, when the Earth is in bloom, all are imbued with this great divine life. It has then spent itself, it dies, and is raised again to the right hand of our Father. Thus Christmas and Easter are turning points which mark the flow and ebb of the divine life annually given for our sakes. If we are at all sensitive, we cannot help but feel Christmas and Easter in the air, for they are laden with divine love, life, and joy.

But whence comes the note of sorrow and suffering which precedes the Easter resurrection? Why may we not rejoice with an unmingled joy at the time when the Son is liberated and returns to His Father? Why this passion, this crown of thorns? To understand this mystery, it is necessary to view the matter from the Christ standpoint, and it is necessary fully to realize that this annual life wave

THE GOSPEL story as it is usually read by people in the churches is only the story of Jesus, a unique character, the Son of God in a special sense, who was born once in Bethlehem, lived once upon the Earth for a short space of thirty-three years, died once for mankind after much suffering, and is now permanently exalted on the right hand of the Father. Thence they expect Him to return to judge the quick and the dead. They celebrate His birth and His death at certain times of the year because these are supposed to have taken place on definite dates.

But while these explanations satisfy the multitudes who are not very deep in their inquiries concerning the truth, there is another side which is very patent to the mystic—a story of divine love and perpetual sacrifice that fills him with devotion

projected into our planet is not simply a force devoid of consciousness. It carries with itself the full consciousness of the Cosmic Christ. It is a fact that without Him was not anything made that was made. At the time of the immaculate conception in September, this great life impulse commences its descent to our Earth, and by the time of the winter solstice, when the mystic birth takes place, the Cosmic Christ has fully concentrated Himself upon and within this planet.

It must cause discomfort to such a great Spirit to be cramped within this Earth, and to be conscious of all the hate and discord we send out from day to

The Christ Spirit in the Earth is, as Paul says, “actually groaning and travailing, waiting for the day of liberation.” Thus He gathers all the darts of hate and anger; these are the crown of thorns. In everything that lives, the vital body radiates streamers of light from the force that has spent itself in building the dense body. During health they carry away poison from the body and keep it clean. Similar conditions prevail in the vital body of the Earth, which is the vehicle of Christ. The poisonous and destructive forces generated by our passions are carried away by the life force of the Christ. But every evil thought or act brings Him its

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day. It cannot be gainsaid that all life expression is through and by love; similarly, death comes through hate. Were the hate and discord which we generate in our daily lives and the accompanying deceit, infamy, and selfishness left without antidote, this Earth would be swallowed up in death.

At the services held every night at midnight, the Temple is the focus of all thoughts of hate and disturbance in the Western world which it serves; these thoughts are there disintegrated and transmuted, and this is the basis of social progress in the world. Sainly spirits grieve and suffer greatly at disturbances in the world, at our discord and hate, and send out from themselves individually thoughts of love and kindness. The associated efforts of such orders as that of the Rosicrucians are directed in the same channels when the world is still, so far as physical exertion is concerned, and when it is therefore more receptive to spiritual influence—namely, midnight. At that time they endeavor to attract and transmute the thought arrows of hate and discord, suffering thus their small share while trying to lift a few of the thorns from the Saviour’s crown.

own proportion of pain, and therefore becomes part of the crown of thorns—the crown because the head is always thought of as the seat of consciousness. We should realize that every single evil act reacts upon the Christ in the manner stated, and adds another thorn of suffering.

In view of the foregoing, we can realize with what relief He speaks the final words at the time of liberation from the earthly cross, “Consummatum est” (it is accomplished).

And why the annual recurrence of suffering? As we have to take into our bodies continually the life-giving oxygen to go through its cycle to vitalize and energize the whole body, and as that oxygen dies to the outside world for the time while it is living in the body, being there charged with poisons and waste products and finally exhaled as carbon dioxide, a poisonous gas, so it is necessary for the Saviour annually to enter into the great body which we call the Earth and take to Himself all the poison that is generated by us in order to cleanse and purify the Earth and give it a new lease of life, before He finally is resurrected and rises to His Father. □