

Transgendering and Cosmic Law

GENDER TYPOLOGIES are fast losing their traditional profiles. So are the genders themselves, as a *Time* magazine article on transgendering (“Trans Across America,” July 20, 1998) makes evident.

Viewed from one vantage, this blurring of gender distinctions should come as no surprise to students of Western Wisdom Teachings, who know that the separation into sexes, in the long scheme of human evolution, is but a temporary phenomenon and that today’s unleashed human ego has simply taken to jockeying between the two physical genders on a purely self-willed basis.

But the current media prominence and the politicking for recognition and rights by the proponents and practitioners of transgendering (defined as the anatomical and/or chemical alteration of one’s given gender to simulate its “opposite”), gives cause for concern because even in those rare instances where it is *not* based on an ignorance of the law of rebirth, it must yet stem from ignorance of the Law of Cause and Effect in its humanly cosmic sense. For this law and its comprehension make clear several facts:

(1) God is the Creator of the world and all that is therein, and as Creator God makes no mistakes.

(2) Determination of gender by conception is, though now being challenged as optional by the blind probes of genetic manipulators, still the exclusive province of God’s Master Planners, the Recording Angels, who give to each and all *exactly what they need for their development*, including their physical gender.

(3) One’s native gender is thus intended, not

only by the creative Beings in charge of guiding human evolution but by the incarnating ego itself, which, in the heaven worlds, can see the plan and purpose for the terms of its forthcoming earthly embodiment and assents to the wisdom of those terms.

Causes for gender discomfort may well be karmic, and in that sense real. Prior life experiences (successive lives in the same gender, unfulfilled expectations in the opposite gender) may express in the present life as feeling alien to one’s anatomy or one’s gender role. But this discomfort is not the result of some congenital mistake, some biological aberration. On the contrary, the experience associated with confronting and resolving one’s gender difficulties must be viewed as part of the incarnating ego’s life objective.

Needless to say, efforts to subvert or reject one’s earthly assignment and, in this instance, to don gender blinders, will have its postmortem repercussions, making the same task more difficult and less negotiable in a subsequent life’s embodiment.

It would be especially helpful for persons with transsexual as well as homosexual tendencies to understand that the etheric body always expresses the opposite polarity. Female bodies are not as physically strong as male bodies, but female vital bodies are positive, accounting for longer life spans, emotional strength, and comparative superabundance of red blood. Sensitivity to a dominant etheric body, or reluctance to fully inhabit and utilize one’s physical body, may give rise to thoughts of dislocation and disharmony.

What is ironic about transsexualism is that it is founded, at least to some extent, on the strict

cultural stereotypes that define male and female behavior, and in a fully nonprejudicial society (an ideal, of course) lifestyle expectations would not dictate rigid gender-role conformity. As male/female, aggressive/passive correlations become culturally blurred and more dynamic, and as the ego increasingly asserts itself in its earthly vesture, we can expect to see a waning impact of one's given sexuality on the sense of identity and on the perception of one's ability to live a creative, fulfilling life. This cultural blurring itself comes about as the life of the mind becomes stronger, richer, and more deliberate and one discovers and inwardly confirms that the physical body does not intrinsically determine, excepting the procreative function, what one can do or become. The shift in emphasis is from life confined by the body to the body open to the infinite possibilities for expression in life.

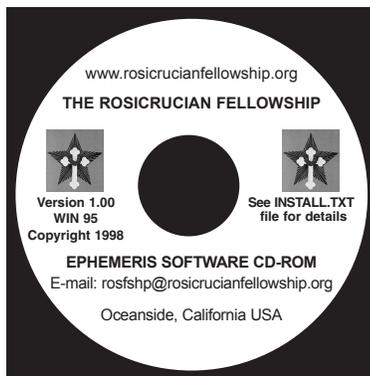
As the vital body of the successively incarnating ego becomes increasingly positive and cultural models for gender roles overlap and even merge to

accommodate the fully manifesting individual ego, the male/female distinction shall be largely confined to the biological roles each assumes in providing the physical vehicles for incoming egos. We would expect that in time (1) education about the divine intentionality and wisdom of anatomical "givens" will increasingly deter pseudo-gender conversion, and (2) advanced spiritual awareness will emancipate humans from the negative effects of self-imposed and external physical typing.

We understand that the physical body is an instrument, a tool, wondrous in its construction and capabilities, but, for all that, still a tool by which we gain experience in the material world. It is we, as self-conscious egos, who use these tools, or, as some say, who carry these crosses. Only by correctly identifying them and using them accordingly can we best realize our earthly opportunities. They do not determine who we are. But through their right use they do assist us in identifying and bringing to conscious birth that Self that lives in direct communion with God. □

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