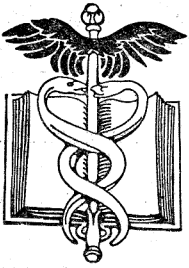


WESTERN WISDOM BIBLE STUDY



The Immaculate Conception

By JANE TEMPLETON



Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

And knew her not till she had brought forth her firstborn son: and he called his name JESUS. (Matt. 1:18-25.)

The sublime mystery of the Immaculate Conception, doubtless the most misunderstood of all the teachings in the Gospels, contains the crux of the Western Wisdom Teachings: generative purity.

The popular interpretation of this doctrine is that about two thousand years ago Mary, a virgin, was miraculously fertilized by God, and that she in due time gave birth to Jesus, an individual who was thus the Son of God in a sense different from all other men. There also exists the idea that this occurrence is unique in the history of mankind.

Occult philosophy teaches that the sublime truth concealed in the story of the

Immaculate Conception is not unique, but that it has occurred many times. Every advanced ego who has come into the world to live the life of saintliness required for the path of initiation has also been born of an immaculate conception. In attaining this ideal, all mankind will be freed from the toils of selfishness and materiality, which have resulted from the "primal sin"—the misuse of the divine creative force.

Max Heindel sets forth this ideal in beautiful words: "When the flower is crushed, its scent is liberated and fills the surroundings with grateful fragrance, delighting all who are fortunate enough to be near. Crushing blows of fate may overwhelm a man or woman who has reached the stage of efflorescence; they will but serve to bring out the sweetness of the nature and enhance the beauty of the soul till it shines with an effulgence that marks the wearer as with a halo. Then he is upon the path of Initiation. He is taught how unbridled use of sex regardless of the stellar rays has imprisoned him in the body, how it fetters him, and how by proper use of that same force in harmony with the stars he may improve and etherealize his body, and finally attain liberation from concrete existence."

"Each of us is a Christ-in-the-making, and will sometime pass through both the mystic birth and the mystic death adumbrated in the Gospels. . . . Sometimes we will have characters so spotless that we will be worthy to inhabit bodies that are immaculately conceived; and the sooner we purify our minds the sooner we shall attain. In the final analysis it depends only upon the *earnestness of our purpose, the strength of our wills.*"