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Philosophic Encyclopedia

Core Concepts

A Word To The Wise [1/21]

Creed Or Christ

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No man loves God who hates his kind,
Who tramples on his brother's heart and soul;
Who seeks to shackle, cloud, or fog the mind
By fears of hell has not perceived our goal.
God-sent are all religions blest;
And Christ, the Way, the Truth, the Life,
To give the heavy laden rest
And peace from sorrow, sin, and strife.
Behold the Universal Spirit came
To all the churches, not to one alone;
On Pentecostal morn a tongue of flame
Round each apostle as a halo shone.
Since then, as vultures ravenous with greed,
We oft have battled for an empty name,
And sought by dogma, edict, cult, or creed,
To send each other to the quenchless flame.
Is Christ then twain? Was Cephas, Paul,
To save the world, nailed to the tree?
Then why divisions here at all?
Christ's love enfolds both you and me.

His pure sweet love is not confined
By creed which segregate and raise a wall.
His love enfolds, embraces human kind,
No matter what ourselves or Him we call.
Then why not take Him at His word?
Why hold to creeds which tear apart?
But one thing matters, be it heard
That brother love fill every heart.
There's but one thing the world has need to know.
There's but one balm for all our human woe:
There's but one way that leads to heaven above
That way is human sympathy and love.
-Max Heindel.

A Word To The Wise

The founder of the Christian Religion stated a Mystic Christian maxim when He said: "Whosoever shall not receive the kingdom of God as a little child shall not enter therein" (Mark 10:15). All Christian Mystics recognize the far-reaching importance of this teaching of Christ, and endeavor to "live" it day by day.

When a new philosophy is presented to the world it is met in different ways by different people.

One person will grasp with avidity any new philosophical effort in an endeavor to ascertain how far it supports his own ideas. To such an one the philosophy itself is of minor importance. Its prime value will be its vindication of his ideas. If the work comes up to expectation in that respect, he will enthusiastically adopt it and cling to it with a most unreasoning partisanship; if not, he will probably lay the book down in disgust and disappointment, feeling as if the author had done him an injury.

Another adopts an attitude of skepticism as soon as he discovers that it contains something which he has not previously read, heard, or originated in his own thought. He would probably resent as extremely unjustified the accusation that his mental attitude is the acme of self-satisfaction and intolerance; such is nevertheless the case; and thus he shuts his mind to any truth which may possibly be hidden in that which he offhand rejects.

Both these classes stand in their own light. "Set" ideas render them impervious to rays of truth. "A little child" is the very opposite of its elders in that respect. It is not imbued with an overwhelming sense of superior knowledge, nor does it feel compelled to look wise or to hide its nescience of any subject by a smile or a sneer. It is frankly ignorant, unfettered by preconceived opinions and therefore eminently teachable. It takes everything with that beautiful attitude of trust which we have designated "childlike faith," wherein there is not the shadow of a doubt. There the child holds the teaching it receives until proven or disproven.

In all esoteric schools the pupil is first taught to forget all else when a new teaching is being given, to allow neither preference nor prejudice to govern, but to keep the mind in a state of calm, dignified waiting. As skepticism will blind us to truth in the most effective manner, so this calm, trustful attitude of the mind will allow the intuition, or "teaching from within," to become aware of the truth contained in the proposition. That is the only way to cultivate an absolutely certain perception of truth.

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The pupil is not required to believe offhand that a given object which he has observed to be white, is really black, when such a statement is made to him; but he must cultivate an attitude of

mind which "believeth all things" as possible. That will allow him to put by for the time being even what are generally considered "established facts," and investigate if perchance there be another viewpoint hitherto unobserved by him whence the object referred to would appear black. Indeed, he would not allow himself to look upon anything as "an established fact," for he realizes thoroughly the importance of keeping his mind in the fluidal state of adaptability which characterizes the little child. He realizes in every fiber of his being that "now we see through a glass, darkly," and Ajax-like he is ever on the alert, yearning for "Light, more Light."

The enormous advantage of such an attitude of mind when investigating any given subject, object or idea must be apparent. Statements which appear positively and unequivocally contradictory, which have caused an immense amount of feeling among the advocates of opposite sides, may nevertheless be capable of perfect reconciliation, as shown in one such instance mentioned in the present work. The bond of concord is only discovered by the open mind, however, and though the present work may be found to differ from others, the writer would bespeak an impartial hearing as the basis of subsequent judgment. If the book is "weighed and found wanting," the writer will have no complaint. He only fears a hasty judgment based upon lack of knowledge of the system he advocates—a hearing wherein the judgment is "wanting" in consequence of having been denied an impartial "weighing." He would further submit, that the only opinion worthy of the one who expresses it must be based upon knowledge.

As a further reason for care in judgment we suggest that to many it is exceedingly difficult to retract a hastily expressed opinion. Therefore it is urged that the reader withhold all expressions of

either praise or blame until study of the work has reasonably satisfied him of its merit or demerit.

Mystic Christianity is not dogmatic, neither does it appeal to any other authority than the reason of the student. It is not controversial, but is sent forth in the hope that it may help to clear some of the difficulties which have beset the minds of students of the deeper philosophies in the past. In order to avoid serious misunderstanding, it should be firmly impressed upon the mind of the student, however, that there is no infallible revelation of this complicated subject, which includes everything under the sun and above it also.

What is presented here is to be accepted or rejected by the reader according to his or her own discretion. All care has been used in trying to make plain the teaching; great pains have been taken to put it into words that shall be easily understood. For that reason only one term has been used throughout to convey each idea. The same word will have the same meaning wherever used. When any word descriptive of an idea is first used, the clearest definition possible to the writer is given. None but English terms and the simplest language have been used. Every effort has been made to give as exact and definite descriptions of the subject under consideration as possible; to eliminate all ambiguity and to make everything clear. How successful this effort has been must be left to the student to judge; but having used every possible means to convey the teaching, there is an obligation to guard also against the possibility of this material being taken as a verbatim statement of the Rosicrucian Teachings. Neglect of this precaution might give undue weight to this work in the minds of some students. That would not be fair to the Brotherhood nor to the reader. It would tend to throw the responsibility upon the Brotherhood for the

mistakes which must occur in this as in all other human works.
Hence the above warning.

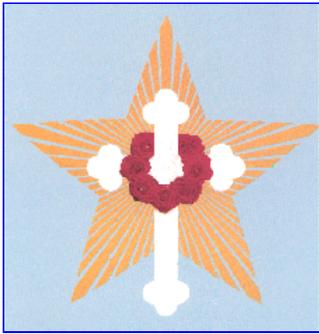
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