

Faith Swallowed up in Knowledge

AS STUDENTS of the Rosicrucian Teachings we have an impelling need to know. We seek truth wherever it may be found. We have knocked on many doors. We have knocked our heads on many walls. And we are not to be deterred. Scripture assures us that if we seek we shall find. Scripture is right. We have found a perspective on life that brings clarity and order to the cosmos. Our seeking mind has found that which is commensurate with its capacity to know, which satisfies its wide-ranging and incisive probing. This finding is embodied in what we call the Western Wisdom Teachings, which is a cosmogenesis and an anthropogenesis, an occult anatomy and an occult geology. In fact, this wisdom has virtually unlimited content. Fortunately this content is self-organizing, for Creation is the work of the Creator. It is shot through and through with His divine intelligence. It has unitary coherence.

Prior to encountering the Rosicrucian Teachings, most of us studied traditional philosophies and orthodox religions. Nor did we confine our search to Christianity. Some of us found merit in the Cabbala. Some of us first met the concepts of rebirth and the law of consequence in Hindu writings, referred to as reincarnation and karma. In fact, Max Heindel followed this path. Yet something was still missing, something fundamental. And in time we found what other philosophical and religious systems lack, and we call that body of knowledge Christian esotericism, as formulated by the Rosicrucian Order, conveyed to its authorized messenger, Max Heindel, and disseminated through that Order's preparatory school, the Rosicrucian Fellowship. The heart of this esotericism is the Being of the Christ, the Solar Logos who lived in a human body, as a human, so that,

we, clothed in the mind of Christ, and abiding in His love, may accomplish our heavenly Father's will for us and become self-conscious co-creators in the Kingdom of His Son.

The Rosicrucian teachings present a science of initiation. They orient us toward and prepare us for self-conscious entry into those worlds we first study from afar and know second-hand. We listen to our heart as it receives unerring promptings, intuitions from the world of life spirit. We also appeal to our inner tribunal to determine the truth and merit of any statement or issue. Increasingly this tribunal becomes our certain authority, and reliance on its verdict becomes a sure basis for our freedom and enlightened action.

We regard loving service as the best opportunity to be closer to our Creator, to live in the light of the spirit. We find that in giving we get; in teaching, we learn; in the difficulties endured for others, blessings are rained down upon us. We find that when our insistent, persistent intellect is challenged to its limit and gratified with real answers—truths that bring cosmos to chaos, and light to darkness—then our heart burgeons with gratitude for the plan God has given us out of His unfathomable love.

The heart of our mind radiates the light of understanding, which is inclusive, which joins all in the divine act of cognition. Max Heindel describes logic as our safest guide in all worlds. The ultimate goal of logic is to know and experience Christ as the Logos, the all-sourcing Word, Who conceives and establishes all form, be it physical or metaphysical. The Logos abides in the heart of the Father as divine Love. Love joined with knowledge is Christian wisdom. The purpose of the Rosicrucian philosophy is to promote this union in the student's soul. This is our vocation, our calling—to grow in grace and truth. □