

Matthew the Apostle on the Kingdom of Heaven

On Philosophia, the Wisdom of Love



Who hath ears to hear, let him hear.

And the disciples came, and said unto him, Why speakest thou unto them in parables?

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

— *Matthew* xiii, 11-13; KJV

“This truth you will find symbolically or allegorically represented in all the principal mythologies and religious systems of the world. It is the old story of the ‘Fall of Man.’ As long as man remained in a state of purity — that is to say, as long as his will and imagination were one and identical with the will and the imagination of the spiritual creative power in nature — he knew the truth and was all-powerful; but when he began to think and to imagine in a way different from that universal power, he lost sight of the truth and could see only his own fancies. If man wants to see the truth again, he must give up his own way of reasoning and let Reason act in him. But you may as well ask a miser to give up the treasure which he has collected and hoarded during a lifetime as to ask a modern scientist or philosopher to give up his own crooked ways. I see in your heart a desire to establish a secret society; but let me warn you that if you attempt to accomplish this by appealing to those who are clever and cunning, vainglorious and proud of their own attainments, full of ambition and anxious to come into possession of occult, or magical powers for the purpose of gratifying their scientific curiosity, or to employ them for the fulfilment of some selfish desire, you will certainly fail; for it is written:

Whosoever hath, to him shall be given and he shall have more in abundance, but whosoever hath not, from him shall be taken away even that he hath.¹

“I know that quotation,” I answered, “but its meaning is not quite clear to me.”

“It means,” replied Theodorus,² “that to him who has the love of wisdom in his heart, abundant light will be given; but from him who is filled with selfish desires, what little understanding he has will be taken away.”³



¹ [*Matthew* xiii, 12; KJV]

² [A “Great Adept and Rosicrucian” in an imaginary discourse with Dr. Hartmann.]

³ F. Hartmann, *With the Adepts, an adventure among the Rosicrucians*, 2nd ed., London: William Rider & Son, 1910; ch. 6, “The Alchemical Laboratory.” See full text in the same series.