

The Path of Wisdom

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Very nice. I never grow tired of hearing that wonderful song. I was a little delayed in starting because I had to start the Sunday school – officially – you know everything has to be done “official”. So, I went up there, and had a little prayer, and they sang a chant, and then we went outside, we took some pictures, and very nice. And those of you who haven’t seen the Sunday school building, after service go up by it. And that now, that we have a sign on it that says “Sunday School,” everything is finished and going. And we wanna thank those who have contributed – Doctor and Mrs. Kennell, and also Mr. Ellingson, who did the electrical work, and Mr. Eckhart who painted the signs, so the Sunday school is operating. It may need a few more things. Of course, if you’d like to help out, we’ll let you know, from time to time, what they need.

I think one of the cutest little things, I hope you’ll observe, is the little chairs they have. They’re about that high. Cute little chairs. You’d like to sit in them, but of course, it’s impossible. But it’s everything. When you take God into it, it becomes beautiful. And I’m happy that they have their little place. And, as I said, that I hope that the little ones who came here, will dedicate their lives, as we dedicate this little building, to the promulgation of Master’s, or God’s work, through the channel of the Master.

Subject this morning: “The Path of Wisdom,” the Path of Wisdom.

“The Path of Wisdom” is that path followed when we feel the influence of our Soul – unattached to the body – when we are guided by that influence, rather than by outward things. “The Path of Wisdom,” realize, is that path which you follow when you follow the guidance of the Soul, which is God’s Omniscience, unattached to the body. Realize that. That’s the difference between following ordinary intellect, sensation, and thoughts. When you follow God in you, as the Soul unattached to the body, that’s following “The Path of Wisdom.”

Now, when you follow other things, for instance the path of un-wisdom is to be guided by outward things – to be guided by environment, impulses, and habits – those are already formed. And you do not follow “The Path of Wisdom” when you follow, automatically, habits, latent impulses, and environment. Do you understand? You’re acting in an automatic way. You’re acting from these

suggestions that come up from the subconscious mind, and you think you're acting independently, but you are not. You're acting in an automatic way, and that is not "The Path of Wisdom." That's the path of un-wisdom. That's the path whereby you act automatically – under the influence of environment, habit, latent impulses – which do not constitute Truth. That's constitutes duality of consciousness, delusion. That is not "The Path of Wisdom."

And what is the reward of those who follow this path? Nothing. In the end absolutely nothing. If you follow the path whereby your action is influenced by environment, habit, and impulses, in the end you have nothing, because outward consciousness passes away. All those things you lay up in material consciousness, all the values amount to nothing, because they are transient; they do not last; that's phenomena. The path of un-wisdom is to follow the path of phenomena. "The Path of Wisdom" is to follow the path of the underlying Truth, or Noumena.

In outward consciousness, we follow the path wherein we see paradoxes, injustices, inequality. Why? Because that's the path of un-wisdom – lack of wisdom. There's no reality there. But when you turn in, and follow "The Path of Wisdom," whereby you follow the independent action of your Soul, you act independently, through the influence of God in you, that's "The Path of Wisdom." And by following that path, you do not act automatically; you perform independent action, and instead of retrogressing, as you do in following the path of un-wisdom, you progress. All progress comes, remember, from independent action.

When you follow automatically, you are not progressing, you're just following automatically. You're going with the tide, so to speak. As the Master used to say, "It's difficult to go against the tide." Sure it is. It's all right to swim when the going along with the current. But when you turn around, go against it, it's difficult. But that's "The Path of Wisdom." That's the path, that's the right path. To resist this easy-going, outward consciousness, which leads to nothing, zero, and to turn inward. Follow the path of the Presence of God in you as your Soul, unattached to the body. Remember Master said, "God's Omniscience is our Omniscience." Follow that. That's "The Path of Wisdom," and by following that, we progress to what? Toward God. Otherwise we progress, if we can call it that, away from God, more and more into delusion, and ignorance, and unreality.

Now, one other thing that comes to my mind is this: that we follow automatically, under the influence of environment, habit, and latent impulse, we are following the path of misconception, or ignorance. Remember that ignorance is the greatest sin. Ignorance is the beckoning light on the path of un-wisdom, because ignorance is misconception. As we discussed Thursday night, misconception that we think this body, this outward existence, that wonderful sunlight, and all this is reality, is the real thing – that is not. That’s a misconception. The real thing is the underlying Noumena of God’s Presence, His One Eternal Light, His Great Love, and that’s which live, that is what lives after this passes away. To follow that is to follow “The Path of Wisdom,” to follow outward consciousness – and I must add, and be engrossed in it. You can follow it all right, we have to follow it whether we wanna or not – but be unattached. When you are attached, that’s the path of un-wisdom. But when you follow it, playing your part, enjoying the sunshine, enjoying everything, but knowing what you are doing as a child of God, that’s following “The Path of Wisdom,” because you know that underlying this outward Play of Duality, is the One Presence of God – the underlying Noumena, the Truth, the Reality, God’s Light, His Love.

There is One Eternal Substance in the Universe, and the Play of that Substance through the phenomena of light produces this outward Drama of Life – this material consciousness. That’s the delusion, that’s the moving picture. If you are engrossed in that, you are *not* following “The Path of Wisdom.” But, when you will see the underlying Light, through proper meditation, then you are following “The Path of Wisdom,” or Truth.

Let us realize, that as child, as children of God we have His Presence within us. If we follow that, we will return to Him in a conscious way. Every night we return to Him in sleep, but it’s in an unconscious way. So the yogis said, if we can somehow, consciously go back, as we do in sleep, go back in a conscious way, then, we can God, know the Soul within us. And that’s just what they have done. And those methods and techniques are ours, if we follow the path of Self-Realization given to us by our Master.

Now in The Bhagavad Gita,¹ we have different references to “The Path of Wisdom,” and I will read one or two. They’re very interesting. They point out clearly “The Path of Wisdom” given to us through the ancient Hindu scriptures of The Bhagavad Gita. When we, remember, when we follow “The Path of

¹ The Bhagavad Gita or The Lord’s Song, Translated by Dr. Annie Besant, 1939

Wisdom,” then we’ve attained freedom – freedom from bondage to this duality of consciousness, which seems so real; to this outward existence, which seems so wonderful when you’re in it. But, if you watch carefully, you will see in the end there’ll be nothing left. Now, “The Path of Wisdom” is to avoid that, supersede that, by the underlying reality of God’s Presence, with the result that you attain freedom from bondage, freedom for what you really are a child of God.

And so, our first reference about wisdom we find in The Bhagavad Gita, Page 17, where we read as follows: “Buddhi...” or wisdom, “is the faculty above the reasoning (*sic*) mind and is the Pure Reason, exercising the discriminative faculty of intuition, of spiritual discernment.”² The ordinary reasoning mind depends upon sensation; sensations give birth to thoughts; and consideration of thought, the flux of thought gives you ordinary reasoning. That’s the product of outward consciousness. But under underlying that is the Intuition of your Soul, whereby you *know*. If you follow that, that’s the path of Buddhi, or wisdom.

And so, realize that this “Path of Wisdom” has been known throughout the ages. You read all scriptures; you read our own Bible – I read some this morning from Proverbs – couldn’t be any clearer. “The Path of Wisdom” is to follow the path of Christ Consciousness within us, which is the reality, the underlying Noumena. And through all the scriptures – Zoroastrianism, Mohammedanism – you find the same Eternal Truth, because the Truth doesn’t change. What changes? The phenomena; the outward thing.

Now also in The Bhagavad Gita, you read in the 2nd Discourse, Page 38, as follows, and this has to do with “The Path of Wisdom” concerning bodily and worldly existence. Now, this is very important, because each one of us, whether we like it or not, has to live in this body, and has to be a part of this worldly existence. Isn’t that so? All right listen, listen what The Bhagavad Gita says about this, as follows: “As a man casting off worn-out garments taketh new ones, so the dweller in the body casting off worn-out bodies enters (*sic*) into others that are new.”³

Now there’s, there’s “The Path of Wisdom” explained to you. The path you should follow is not the path emphasizing these, this body, and these vehicles, because they pass away. It says, “As a man casting off worn-out” worn-out,

² Ibid, Preface by Dr. Annie Besant, “...Buddhi is the faculty above the ratiocinating mind, and is the Pure Reason, exercising the discriminative faculty of intuition, of spiritual discernment;”

³ Ibid, 22nd Line, “As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.”

“garments.” And so, you utilize this body as a coat – as a garment – and when it’s worn-out, you cast it off. So that’s not the reality. The reality is the Soul that wears the coat that uses the garment. So that’s “The Path of Wisdom,” which we must follow concerning bodily existence and this worldly existence.

Also, on Page 42, we have Babaji’s great words as Krishna. And this can be applied also to “The Path of Wisdom” concerning this bodily existence. We read as follows: “Even a little of this knowledge...” the knowledge of which I have just said, that the Soul uses the body, then casts it off. So, Babaji says as Krishna, “Even a little of this knowledge protects one (*sic*) from great fear.”⁴ If you put your dependence on the body, don’t cha think you’re gonna be filled with fear all the time? If ya don’t, you should be, because look about you. Bodies pass away; train wrecks; everything. Killing one another, we read in the paper – all in outward consciousness. Who wants to follow that path? That’s the path of un-wisdom. But “The Path of Wisdom” is he who sees beyond that; put’s his strength and faith in the underlying Noumena, not in this outward phenomena. He follows “The Path of Wisdom.” And when you follow that “Path of Wisdom,” as it said, “a little” of this wonderful thing – wisdom – which is yours, and which, if you keep loyal to the Master, will protect you, without question of a doubt, this saves one, protects one from great fear. “Perfect love casteth out all fear.”⁵ And where is that perfect love? To those who follow “The Path of Wisdom” and contact God, they’re the ones that know perfect love; none other, no one else. God is love.

Now, going on in “The Path of Wisdom” concerning action; concerning action we all have to act. We live, and move, and have our being, whether we like it or not, we’ve got to eat. If we don’t, the hunger will get there, and make you eat. If you don’t have the money, you’ve got to earn the money, or steal it, or something. You’ve got to perform action, whether you like to or not.

Now, let’s see what The Bhagavad Gita says concerning “The Path of Wisdom” as to action. In Page 45, the 2nd Discourse, the 47th Line, we read as follows: “Thy business is with action only...”⁶ Remember we are discussing “The Path of Wisdom” as regard action. Now it’s all right to act. We have to act. Who hates, everybody hates a person that’s lazy and doesn’t act, unless those who are lazy

⁴ Ibid, 40th Line, “Even a little of this knowledge protects from great fear.”

⁵ I John 4:18, “There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.”

⁶ Op. Cit. The Bhagavad Gita, 2nd Discourse 47th Line, “Thy business is with the action only, never with its fruits; so let not the fruit of action by thy motive, nor be thou to inaction attached.”

also. They like it. But real people do not like those who are lazy. So it says: "Thy business is with the action only, never with its fruits..."

There is the sin; there is the attachment; there is the path of un-wisdom, when you follow and attract the fruits of action. If you do your duty in this life, perform your duty, helping others without feeling "Now, what am I gonna get out of this; how much is it gonna mean to me." That's wrong. That's the path of un-wisdom. But, if you perform action and do not seek the fruits of it, of that action, that's "The Path of Wisdom," because everybody has to act. It's the attachment to the action that causes the trouble. That's the path of un-wisdom. And so it says: "Thy business is with action only..." Remember that. Next time you do something for somebody, don't think, "Now wonder what they're gonna do for me?" No. Just think, "Another child of God. Take it, enjoy it." And you will feel God's Presence come into you. "Thy business is with action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou to inaction attached." That is, ya can't be lazy. It doesn't go with God. He won't put up with it.

"Perform action, dwelling in union with the divine..."⁸ Isn't that wonderful? That's "The Path of Wisdom." Whatever action you do – that doesn't mean not to do action, we have to act. Those who run away to the hills are lazy, they're cowards. But those who stay and face their karmic action, they're all right. But whatever action you do, as it says, "Perform...dwelling in union with the divine..." Isn't that wonderful? Take God with you in every action. That's "The Path of Wisdom." Self-Realization gives you the techniques whereby you can do that. Whereby you, first thing in the morning, you wake up, you get that contact with God. Then, whatever action you do is for God. And so, it says, "Perform action dwelling in union with the divine, renouncing attachment and balanced evenly in success and failure..."⁹

Now, "The Path of Wisdom" is when things don't go right, is don't get mad, don't get down. It's easy enough when life goes along like a song, to rejoice and be happy. But the man worthwhile is he who is happy when everything goes dead wrong. That's "The Path of Wisdom." Now, you can do that only if you feel God in you. You can't do it by will, because, sometimes, the things go too, too badly – impossible to keep that great feeling. But when God is with you, as

⁷ Ibid.

⁸ Ibid, 48th Line, "Perform action, O Dhanañjaya, dwelling in union with the divine, renouncing attachments, and balanced evenly in success and failure: equilibrium is called yoga."

⁹ Ibid.

the Master said, when you have Him you can stand unshaken through the crash of breaking worlds.¹⁰ That's real action, that's action according to "The Path of Wisdom." Renounce attachment. "...balanced evenly in success and failure: this (*sic*) equilibrium is called yoga."¹¹ Yoga means union. How can you be that way except you have union with God? That's "The Path of Wisdom." Get the contact with God; get that Union with God; then, you'll have no difficulty in following "The Path of Wisdom."

Now, another reference, from The Bhagavad Gita, which we find concerning desires – those desires are the worst thing – they keep us tied to this outward consciousness. They're so insatiable and so subtle. They work, and ya don't think they're working. Why? Because they come from the subconscious, and they say, "Oh, you should have that." "Look, so-and-so has that; you should have it." Sure! Then you forget God and get that, and you're never satisfied, and ya get more desires, because the only fulfillment of desire is by following "The Path of Wisdom" and knowing God. God satisfies every desire – every desire – because the heart is the Seat of Fulfillment of desire – not in the object of senses. If want this Bhagavad Gita, you think, "If I get that Gita everything'll be fulfilled, everything'll be fine." Ya get it and you're just the same. For a little bit ya feel good. Then suddenly, you wake up. The desire's in here, not in the book, and that's in the Soul. So, "The Path of Wisdom" is to satisfy the desires in the Seat of the Soul within.

Now, we read just about that in The Bhagavad Gita, in the 2nd Discourse, the 47th Page, 55th Line, those of you who wish to read it, as follows: "When a man abandoneth...all the desires of the heart, and is satisfied in the Self by the Self, then is he called stable in mind."¹² Now, you can never do that until ya know that Self; and that Self is the Omniscience of God in you, His Great Presence. When you have that, when you feel that, having such a great thing, you don't want these other desires. They're no value. You want the reality, underlying Noumena. That's God Himself. Getting that, you are following "The Path of Wisdom."

¹⁰ The Master Said, Self-Realization Fellowship, First Release 1952 (Free on the Internet), Page 77, "Everything else will pass away," the Master often said. "You must become anchored in the Infinite, where you can stand unshaken amidst the crash of breaking worlds."

¹¹ See Footnote 8

¹² Op. Cit. The Bhagavad Gita, 55th Line, "When a man abandoneth, O Pārtha, all the desires of the heart, and is satisfied in the Self by the Self, then is he called stable in mind."

Now finally, in conclusion, “The Path of Wisdom” is the path of repentance and discipline. That’s “The Path of Wisdom.” Repentance must come first; repentance in following this outward duality of consciousness, of which I have been speaking. To make up your mind first: “I’ve had enough of this thing. I know it is not the reality. I don’t want to be satisfied with this phenomena, I want the underlying Noumena of God.” That’s repentance. That comes first.

Then, the second is, following discipline. Make yourself change. Make yourself lift your center of consciousness from the three lower Centers of the spine, or outward things, into the Realm where God’s Presence exists, in the upper part of your spine – Thousand-rayed Lotus. That’s where God is. Only when you have that are you truly following “The Path of Wisdom.” And so, “The Path of Wisdom,” realize, is the path of, I might add, true repentance, plus Spiritual discipline.

And we have one wonderful reference for that, which I always enjoy giving, and I know that you’ll like it too. Realize that John came and he baptized, by the “water of repentance.” But Jesus came and he baptized by the “fire of Spirit,” and that’s the Holy Ghost. Contact that within you. Then, you’re contacting God. Then you have reached the goal of “The Path of Wisdom” which is God-contact. Repentance comes first. John says, “I baptize by the water of repentance.¹³” I turn you around, so to speak. And Jesus came along and gave them a touch of that Holy Ghost, the fire. When that touches you, then you make God-contact; realize that.

And so, it says in Daniel, Chapter 10, 12th Verse: “...Fear not Daniel...” this is a most wonderful verse, “...Fear not Daniel: from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.¹⁴”

Daniel, at that time, made up his mind to follow “The Path of Wisdom.” That’s repentance. “...from the first day that thou didst set thine heart to understand...” The minute you say, “I need God and God Alone – nothing else,” that’s repentance; that’s true repentance. And then, having true repentance, you follow it through, as Daniel did, “...and to chasten thyself before thy God...” that’s

¹³ Matthew 3:11, “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:”

¹⁴ Daniel 10:12, “Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.”

Spiritual discipline. It's all right to repent, but you've gotta follow through. You gotta make it your own – you gotta make God your own. And so, "The Path of Wisdom" is that path of true repentance, plus Spiritual discipline.

And so realize, ultimately, "The Path of Wisdom" leads you where? It leads you to God. It leads you through the Spiritual Eye. That's the finality. You will not get that God-contact until you yourself, your consciousness, plus the Energy of God in you, is released from this outward body and its activities, and passes in through the Spiritual Eye, and contacts God within, in the seven Centers of the spine, of which we spoke in our Bible reference.

So this "Path of Wisdom" ultimately leads you through the gate, through the Spiritual Eye, into that Royal Highway, that common Highway of Self-Realization, or realization of the spine, wherein you contact God in those seven Centers where Christ Consciousness dwells. Having that, having that, then, you have reached the end of "The Path of Wisdom." You have been saved, eternally from this do, delusion of outward consciousness, of phenomena, and you have contacted the One Underlying Truth, or Reality – God Himself; God Alone.

Realize, the end of "The Path of Wisdom" is what? God-contact. And to get that contact, you have to follow the techniques of one who had that contact, like our Master. He has given us the different techniques – especially the Om Technique – plus the Kriya Yoga. If you follow those techniques, you get God-contact; you contact the Holy Ghost within you; you contact the Omniscience of God, as the Cosmic Light, the Cosmic Sound, Cosmic Love. And to get that contact, you have to pass through the Gate, the Spiritual Gate at this point [the Christ Center], the Third Eye. "The Path of Wisdom" leads the humble devotee, through that Great Gate to Heaven, into the Realm where you can contact God.

"O ring of gold within of nameless hue,
O door of Heaven by which we all pass through,
Into that realm, God's kingdom bright,
Eternal Bliss, Immortal Light."

That's "The Path of Wisdom."