Manuscript Lecture

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Subject: Attainment of Wisdom

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THE ATTAINMENT OF WISDOM.

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There are many in the world today possessing intellectual knowledge and firmly believing the doctrines they are spreading but who are not in reality ready or prepared to pass on to others the concepts they have accumulated. A large percentage of our spiritual teachers are making claims to knowledge and truth which they do not truly possess; they claim that they understand the great spiritual mystery of being but in reality they only know what someone else has told them about those mysteries. There is a fine drawn line between the exoteric and the esoteric student, between the vision of the seer and the intellectual concept which often appears to be the truth that it is not. There are few people able to differentiate in their own minds between sight and sense, knowledge and belief, spirituality and mentality.

The intellectual student is like the parrot that says sensible things but is not personally involved with any of the words or sentences that it is pronouncing. Just so many of our occult teachers repeat what they have been told or what they have read that their light may serve the world, but their concepts have made no impression upon them nor have they accepted it themselves at all. The mystic knows that words without the spirit of the one who gives them into the world are bare indeed and the intellectual concept without the everyday practice and the spiritual understanding of it is nothing more than a string of lacquered words.

When we give unto a friend of the bounty of nature we give that which is not our own but when we sacrifice ourselves then we have given a gift that carries the spirit with it. When the mystic and the true occultist gives wisdom to the world he gives of himself; he has sacrificed his life to attain that wisdom, he has renounced the world in order to instruct it, he has surrendered personality in order that he may guide the sleeping personalities of the world. In other words, his gift to men is a fruit of divine sacrifice, the deepest and most complete sacrifice that it is possible for one individual to make for another.

There is little value in knowledge unless it comes out of the soul of the giver where through years of searching and striving it has slowly unfolded itself to the aspiring candidate. Knowledge that comes from the head is usually the basis of wrangle, dissension and argument but that which comes from somewhere within the life and soul of one softens and sweetens man's relationships to man and strengthens the soul for its battle in life. The intellectual teachers give out that which is not their own but that which they have read or been told by others, while the truly great one, like the Master Jesus at the last supper, gives of his own body the bread to feed the world and of his own blood the wine of holy communion. When the Great One gives His vision to the world he is giving himself and the spirit of the giver seasons the gift; not only does he give of himself but he gives from that Brother who is ever with him for the realization of the universal light. In the years that are to come let us learn to build the knowledge we have into our lives rather than into our heads, let us learn to live the laws that we now study and emphasize in our personal life those truths that we now seek to spread among our fellow men.

When the Probationer is sent into the world all the bonds which tie him to the Great Work are severed and he again becomes one among mortal beings. Here during his probationship he is tested and tested severely as to his attitude, his life and his understanding. During this period

he will not feel the presence of his teacher but must meet all of these problems according to his own light and his own innate realization of truth. If, during this period when surrounded by temptations and sorrows he remains steadfast in his quest for the eternal, injures none, and is true to himself, then he will be received back into that thing which he has always belonged to. If he fails in this every day application of spirituality he must remain in the world until finally victory is gained.

During the coming months let us endeavor to realize that the greatest instruction which it is possible for mortal being to receive is that which is woven into your soul during the every day experiences of life. The restraint, the kindliness, the charity and the innate understanding applied to the panorama of endless occurances measures the growth which is really yours among the spiritual things of nature. Wisdom does not come with listening, it comes with living. Only when we cleanse the inside of the cup can we receive the spiritual ordination which floats in it as the blood of the Christ. When we have cleansed this cup then all may come and drink of the communion wine of spirit for instead of a man the Initiate has become a well of living waters springing up in the wilderness where the thirsty of the world may come to drink - not of things human but of things eternal.

Let us each reach the highest goal which man may attain by preparing our compound natures to receive the finer currents of natural force that are ever in the universe to nourish all who will attune themselves with the ever subtle influences. Man is a great receiving station of natural force and thousands of messages pass through him every day, not mediumistic messages but the messages of natural force which express themselves in thought, action and desire.

Those who would come into the light of actual knowledge must learn to realize that wisdom rests in the proving of things and in the finer and higher qualities of reason. The wise man knows and does and his actions being in harmony with his knowing emphasize the sincerity of his wisdom.

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The time is coming for New Year's resolutions (which are usually made the first week in January and broken the second.) This year let us aspire to hold through the entire span of months the resolutions which we make this New Year. The occult schools are indeed mystic organizations and entrence to them is man's pledged oath and vow. Many people object to oaths and vows but there are some which we must take as we go along the line. They are not however pledges made to others, they are moral obligations which the body must assume and live up to. We must pledge ourselves to ourselves; our life is our living oath of allegience to the cause which we most cherish while the vows we take in the silence of our soul tie us to the Masters of Wisdom. No vows to other mortal things—but an endless vow of allegience to our God.

Let this New Year bring with it these promises we make to ourselves, when no one demands of us that we shall do the best that is in us for the unfoldment of our nature and the glorification of the plan. All the books that have ever been written in this world and all the lectures given since earth began cannot bring you any closer to the realization of right than somone else's idea or at best a mental concept. But when man lives the practical life of regeneration, purification, self mastery and harmlessness, the bodies attuned by their purification and the resulting improvement of organic quality are capable of finer ideals, nobler concepts and truer estimates than it is possible for us to make in our present condition.

Only a sage can make an honest estimate, uncolored by personality, only gods are capable of right analysis, only seers and patriarchs of right discrimination. These qualities are a basis of wisdom which is not book learning but practical experience.

In the ancient Mosaic law the powers of being spoke unto the children of earth in the voice of wrath, saying. "Thou shalt not." This was the ancient law. But with the coming of the new law this is changed to "Thou shalt." No longer does the prophet say you must not do evil but now he says you must do good. These paragraphs are not affirmative and anyone who tries to make them into affirmations will destroy all their value. They are resolutions with which to open the new year that it may in truth bring us closer to wisdom and understanding. Therefore let us consider these resolutions as listed below:

1. Unto that Self which is within me and is the source of all, I send those greetings which the body can send unto the source of itself and pledge that this year I shall serve this spirit within myself with my heart, my mind and my hand—not to the glorification of matter but that all the world may know the reality of spirit.

2. As the spirit in man is a friend of all things, one with the spirit of all things, knowing neither foe nor friend, kith or kin, race or creed, I shall emphasize this during the coming year through that personality which is the finite manifestation of the infinite. I shall harm no living thing during this year but shall seek communion with that spirit in all living things which is the universal solvent of inharmony.

3. My relationship with my brother man this year shall be based upon my own intrinsic realization of right and not upon their attitude to me. It shall make no difference to me how I am treated, for during this year I shall only do good, express charity, live fraternity, and follow the doctrine of non-resistance. I shall neither resist evil nor accept it but shall remain in poise while others are in turmoil.

4. No word of dissatisfaction, of criticism or of destructiveness shall be launched into the world this coming year from me. I shall meet and receive all things in the spirit of charity and will accept those responsibilities which the world gives me in peace, in poise and in placidity, no matter how hard my lot nor how sad my life.

5. I shall be clean in thought, word and action; in body, mind and soul; and nothing shall defile the temple of the living God within me: either that which goeth in, that which cometh out, but both shall be acceptable in the sight of the most high.

6. My voice shall not be raised in anger nor my words be quick in tone or harsh in meaning but shall be in perfect peace unto all things, realizing the fundamental unity of all life and that diversity is nature's illusion.

7. This year I shall labor. Every day something useful must be standing when night falls to show that today has not been in vain. Someone shall smile who has not smiled before, someone shall be glad who is sad, someone shall be richer who was poor, each day that I am spared in this world of men.

8. Unto my younger brothers I also pledge in the spirit of helpfulness all that I have and am, that each year will come closer to realization of the oneness of all living things.

9. Unto those foes with whom my life has been beset, those thoughtless ones who have grieved me often, those friends who have been untrue, those of my own flesh and blood who have been false to me — to all these this year I send greetings that, while they may be false to me, I shall never be false to them. That one Power in the universe which is the basis of all bases and the cause of all causes — to that I renew the bond which is so easily broken by the thoughtlessness of life that I may each day be true and come closer to the ideals which I know but which the weakness of the flesh so seldom gives expression to. Brother, beast and God — all three of these in nature shall realize my realization of unity for I shall live this year to serve those who alone have the power to reward in spirit and in truth.

Let us this year take unto ourselves these resolutions, build them into that eternal part of ourselves which was before the world was and shall be when oblivion dissolves all things.

In the basic realization of human relationship and of man's relationship to God lies wisdom and the relationship between man and his body will be the base of his relationship with the Body Cosmic, and this relationship shall be emphasized in spirit and in truth during the coming months—that past knowledge shall be changed to wisdom, intellectuality to spirituality and mind forces into soul powers. In this the student fulfils that task which he is appointed to accomplish and passes successfully through that probationship which we know as life.

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