

meaning and inherent purpose.

Then should we regard ordinary knowledge as useless? It depends on what that knowledge is. There is knowledge which is really useless, except for practical purposes. You have to know certain things, like your way home. Apart from that, a lot of knowledge we accumulate is useless. But there can also be useful knowledge. In the Indian tradition they say, as the diamond is used to cut the diamond, knowledge may be used to transcend knowledge, and to obtain insight and intuitive awareness of the true nature of life, its unity. Thus there is a breaking out of the prison of the self. It is such knowledge that the T.S. must be concerned with, and provide.

In a Theosophical lodge, if a group wants to organize courses in physiology, botany and so on, which is useful, should they be encouraged? We must ask: Useful from what point of view? It is not the work of the T.S. to offer knowledge which is useful for practical things like how to assemble a car or radio. The knowledge we are concerned with is that other kind of knowledge which can point the way to a truth beyond its own range. Humanity now needs to go beyond the analytical, fragmented mind, always dissecting, comparing, evaluating, to another kind of perception, for which we can use the word intuition, although it is too often used in a wrong sense. The word buddhi is better, because it means waking up – from the false reality in which the mind is caught.

Most of the things with which we are occupied, fights, hopes, what somebody said yesterday, what we want to do tomorrow, all seem important at the time. Yet only a small part of our concerns has importance, and even that only of a relative order. Is there a waking up out of this to see what life is really like, its meaning, deep significance, and beauty? Is there a way of thinking, of looking at things which can help all human beings, not just ourselves, to break out of the prison-house of the self into a realization of the shared nature of life, our common destiny? If we think in these terms we see how very vital is the first object of the T.S.: universal brotherhood without distinctions. If the mind can realize brotherhood without any distinctions, be free of duality, the 'other' and myself, my well-being versus somebody else's, is that not a dimensional change, a religious journey? Transformation has a truly religious meaning.

We have created divisions by our thinking, we have been conditioned