

[102] Shalt not thou, Master of thine own mercy, reveal the Doctrine of the Heart? Shalt thou refuse to lead thy servants unto the Path of Liberation?

Quoth the Teacher:

[103] The Paths are two; the great Perfections three; six are the Virtues that transform the body into the Tree of Knowledge.

[104] Who shall approach them?

[105] Who shall first enter them?

[106] Who shall first hear the doctrine of two Paths in one, the truth unveiled about the Secret Heart? The Law which, shunning learning, teaches Wisdom, reveals a tale of woe.

[107] Alas, alas, that all men should possess Ālaya, be one with the great Soul, and that possessing it, Ālaya should so little avail them!

[108] Behold how, like the moon, reflected in the tranquil waves, Ālaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent!

Saith the pupil:

[109] O Teacher, what shall I do to reach to Wisdom?

[110] O Wise One, what, to gain perfection?

[111] Search for the Paths. But, O *lanoo*, be of clean heart before thou startest on thy journey. Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate head-learning from Soul-Wisdom, the “Eye” from the “Heart” doctrine.

B. COMMENT.

Fragment I ended with the *lanoo*, the learner, seated beneath the Bodhi tree, “which is the perfection of all knowledge,” having become “the Master of Samādhi — the state of faultless vision.” The image is clearly that of the Buddha at his enlightenment. But enlightenment, like everything in this world, is a cyclical phenomenon. Having become enlightened in one cycle, the