

is not Self, thy Self is in itself without a body, and either praise or blame affects it not.

[118] Self-gratulation, O disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.

[119] False learning is rejected by the wise, and scattered to the winds by the Good Law. Its wheel revolves for all, the humble and the proud. The “Doctrine of the Eye” is for the crowd; the “Doctrine of the Heart” for the elect. The first repeat in pride, “Behold, I know,” the last, they who in humbleness have garnered, low confess, “Thus have I heard.”

[120] “Great Sifter” is the name of the “Heart Doctrine,” O disciple.

[121] The wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the Karmic heart.

[122] True knowledge is the flour, false learning is the husk. If thou wouldst eat the bread of Wisdom, thy flour thou hast to knead with *am ta*’s [immortality’s] clear waters. But if thou kneadest husks with Māyā’s dew, thou canst create but food for the black doves of death, the birds of birth, decay and sorrow.

B. COMMENT.

Verses 112-116 have as their theme a three-way contrast between ignorance, illusory information or “head-learning,” and true knowledge or “soul-wisdom.”

Soul-Wisdom is the gnosis, true knowledge, knowing which, as the Upanishad says, one need not know anything else. It is Self-knowledge, knowledge that we are the one Self, which is in fact everything that is. Only the truly wise have this gnosis; they are the Masters of the Wisdom.

Ignorance is lack of the gnosis (literally: *in-* “not” + *gnoscere* “to know”).

Head-learning or illusory information is having a store of facts without knowing what they mean. Today we live in what has been called an information