

explosion, but the explosion is of facts, not wise knowledge. Oscar Wilde said that a cynic is one who knows the price of everything and the value of nothing. That is head-learning. It is mistaking illusion or fancy's false suggestions for real knowledge.

Of the three, Soul-Wisdom is obviously favored by *The Voice*. But ignorance is preferable to mere head-learning, because those who have the latter are likely to suppose they know something important and therefore to be unaware of their own lack of Soul-Wisdom. On the other hand, the truly ignorant will be aware of their lack of knowledge and thus have the potential to acquire Soul-Wisdom. The genuinely ignorant will be looking for the truth. Those who are learned only in the head will suppose they know and hence will be closed-minded.

This three-way contrast is like that of the three gunas (or qualities of matter), which are sattva (or harmony), rajas (or hectic activity), and tamas (or inertia). The gunas traditionally are evaluated, with tamas being the least desirable because it is hard to get a static body to move. Rajas may be disorganized movement, but it is at least movement that can be converted into harmony. Head-learning is tamasic. Ignorance is rajasic. Soul-Wisdom is sattvic.

A related fourfold classification says that there are four kinds of people: (1) those who know and know that they know — whom we should follow because they are in possession of sattvic Soul-Wisdom; (2) those who know but do not know that they know — whom we should awaken because they have a type of ignorance; (3) those who do not know and know that they do not know, whom we should teach because they have another type of ignorance; (4) those who do not know and do not know that they do not know, from whom we should flee because they have head-learning only and thus are a source of mischief.

The bird in the closed vessel of verse 112 is reminiscent of a Zen koan: There is a bird in a jar with only a pin-sized opening at the top. How do you get the bird out of the jar without harming the bird or breaking the jar? Zen koans have no logical answers because they are not logical puzzles. One answer to this koan is, "The bird is out of the jar." That is, the bird got out of the jar the same way it got into it — by words. Many of our problems are artificial