

perceptions of worldly learning and envelop them in a very personal consciousness. However, with discipline, the intellect may use methods of reasoning, logic or scientific methods to develop more objective and universally valid knowledge.

It is necessary to use the intellect in a search for wisdom, but the effort must open up and use the higher mind that can think through archetypal concepts, principles and correspondences that help explain the interdependence of life and the workings of karma both within human beings and throughout manifest existence. Eventually, the "eye" of the intellect or "head" can develop a fairly comprehensive understanding of the metaphysical path.

Ultimately this path of "Head-learning" can lead to a state of consciousness liberated from all the attachments, limitations and turmoil that circumscribe the perspectives and actions of personal consciousness. This task typically requires life-times of study, listening to instruction and countless experiments in practice. To attain this freedom from worldly ties, called *nirvana*, the seeker must also have mastered both the principles and practice of ethical choice. All personal karma must be settled. The challenges and magnificence of attaining *nirvana* should never be underestimated. The "eye" of discernment is necessary and would include a general study of human nature and the sources of suffering. lanes of reality.

Awareness of suffering presents the nirvanee with a critical choice: should he pass into his earned reward of liberation from conditioned existence for many cycles of evolution, or should he renounce this prize and stay in contact with the trials and tribulations of human beings and with all that exists? Doing the latter is referred to as the Path of Renunciation or what is called "the path of woe". This is the path that the great teachers of mankind, including the Masters of Wisdom spoken of in Theosophical teachings, have chosen. Using the knowledge they have attained, these Teachers strive to help and teach, so that all that lives may be guided towards the attainment of nirvana. Their bliss is postponed for cycles without number.

Making this choice expresses soul-wisdom and evokes compassion, the magnificent and comprehensive capacity for boundless and unconditioned devotion to the welfare of others. This pure, self-sacrificing motivation is what is referred. to as the "heart" quality. This inner quality reflects the potency of