

born, there is a new soul created for the first time blocks understanding of the tremendous wisdom that each baby brings to its pilgrimage in life. Theosophy, however, posits the idea that we are timeless, evolving beings, and that each incarnation brings exactly the right opportunities to learn and practise both head-learning and soul-wisdom.

Wisdom is not mere high learning, or bright intellectual training. It is profound knowledge that arises out of the depths of the “heart”. It integrates vision and intuitive insight. It expresses soul learning. It provides an inner illumination that is the result of meditation and reflection on universal concepts and principles—from day to day, and life to life. Wisdom reflects the inner experience of the eternal pilgrim and its contacts with various facets of life and with the cosmos as a whole. This is an entirely different kind of knowledge. To manifest this kind of knowledge, one must pass through incredible self-purification and self-discipline. The heart doctrine or soul-wisdom teaches self-realisation that includes realising one's unity with the whole of life and nature and with one's divine immortality.

The Wisdom Religion, in its practical bearing, is purely divine ethics based in metaphysics that offer rational explanations for the practice of ethics in life. Metaphysics and ethics are inseparable, as are two wings of a bird. These two wings are necessary for the soul to take flight and to engage in the true pilgrimage of life. The heart doctrine nurtures the moral virtues; the eye doctrine encourages clear and coherent knowledge. Knowledge and moral virtues must be practised together along parallel lines. The mere acceptance of teachings will not take us far. The mind and the heart must both be activated.

There is one fundamental principle, found in both *The Voice of the Silence* and in the *Bhagavad Gita*, guiding both head learning and soul wisdom. In *The Voice*, it says, “Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered.” This means that humility is what shines in a wise man. It is the wise man who has the attitude of “Thus have I heard.” The person with head learning, worldly knowledge of the worldly intellect of the transitory life, will say, “Behold, I know.” The same point is also mentioned by Krishna in Chapter IV of the *Gita* where Krishna points out to Arjuna that to gain wisdom one must practise, service, strong search, questions and humility. Then the wise will communicate this truth to the