

The Importance of the Heart Doctrine

“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".”

The Voice of the Silence

THREE GREAT IDEAS

From William Q. Judge Theosophical Articles, Vol. I.

AMONG many ideas brought forward through the theosophical movement there are three which should never be lost sight of. Not speech, but thought, really rules the world; so, if these three ideas are good let them be rescued again and again from oblivion.

The first idea is, that there is a great Cause - in the sense of an enterprise - called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing. All efforts by Rosicrucian, Mystic, Mason and Initiate are efforts toward the convocation in the hearts and minds of men of the Order of Sublime Perfection.

The second idea is, that man is a being Who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus, no doubt, when he said that we must be perfect even as is the father in heaven. This is the idea of human perfectibility. It will destroy the awful theory of inherent original sin which has held and ground down the western Christian nations for centuries.

The third idea is the illustration, the proof, the high result of the others. It is, that the Masters those who have reached up to what perfection this period of evolution and this solar system will allow are living, veritable facts, and not abstractions cold and distant. They are, as our old H.P.B. so often said, living men. And she said, too, that a shadow of woe would come to those who should say they were not living facts, who should assert that "the Masters descend not to this plane of ours." The

Masters as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

Let us not forget these three great ideas.

WILLIAM Q. JUDGE,

Irish Theosophist, February, 1895

Buddhist Monk Matthieu Ricard on Altruism, and why it is important to cultivate it in our lives. Matthieu Ricard, a French writer, completed his PhD in molecular genetics, before abandoning his scientific career to become a Buddhist Monk and oversee humanitarian projects.

This video includes recent scientific evidence of structural changes observed in the brain as well as prosocial behaviour and other beneficial effects derived from including practices that cultivate altruism, observed and recorded in adults as well as children https://www.youtube.com/watch?v=p_GKCr8rq8

For further exploring on Richard Davidson's work at the University of Wisconsin-Madison, Centre for healthy minds, see <https://centerhealthyminds.org/> Its mission is to cultivate well-being and relieve suffering through a scientific understanding of the mind and its vision is fostering a kinder, wiser, more compassionate world.

Living examples of the Heart doctrine or How Pastor Andre Trocme and wife Magda's altruistic work during WWII saved the lives of thousands of Jews

André Trocmé (April 7, 1901, Saint-Quentin-en-Tourmont – June 5, 1971, Geneva) and his wife Magda (née Grilli di Cortona, November 2, 1901, Florence, Italy – October 10, 1996, Paris) are a French couple designated Righteous Among the Nations. For 15 years, André served as a pastor in the French town of Le Chambon-sur-Lignon on the Plateau Vivarais-Lignon in south-central France. He had been sent to this rather remote parish because of his pacifist positions which were not well received by the French Protestant Church. In his preaching, he spoke out against discrimination as the Nazis were gaining power in neighboring Germany and urged his Protestant Huguenot congregation to hide Jewish refugees from the Holocaust of the Second World War.

André and Magda were married in 1926. They had four children: Nelly, Jean-Pierre, Jacques, and Daniel. In 1938, Pastor André Trocmé and the Reverend Edouard Theis founded the Collège Lycée International Cévenol in Le Chambon-sur-Lignon. Its initial purpose was to prepare local country

youngsters to enter the university. When the refugees arrived, it also took in many Jewish young people wishing to continue their secondary education.

When France fell to Nazi Germany, the mission to resist the Nazis became increasingly important. Believing in the same ideas as former Pastor Charles Guillon, André and Magda Trocmé became very involved in a wide network organizing the rescue of Jews fleeing the deportation efforts of the Nazi implementation of their Final Solution. Following the establishment of the Vichy France regime during the occupation, Trocmé and other area ministers serving other parishes encouraged their congregations to shelter "the people of the Bible" and for their cities to be a "city of refuge." Trocmé was a catalyst whose efforts led to Le Chambon and surrounding villages becoming a unique haven in Nazi-occupied France. Trocmé and his church members helped their town develop ways of resisting the dominant force they faced. Together they established first one, and then a number of "safe houses" where Jewish and other refugees seeking to escape the Nazis could hide. These houses received contributions from the Quakers, the Salvation Army, the American Congregational Church, the pacifist movement Fellowship of Reconciliation, Jewish and Christian ecumenical groups, the French Protestant student organization Cimade and the Swiss Help to Children in order to house and buy food supplies for the fleeing refugees. Many refugees were helped to escape to Switzerland following an underground railroad network.

With the help of many dedicated people, families were located who were willing to accommodate Jewish refugees; members of the community reported to the railroad station to gather the arriving refugees, and the town's schools were prepared for the increased enrolment of new children, often under false names. Many village families and numerous farm families also took in children whose parents had been shipped to concentration camps in Germany. Trocmé refused to accept the definitions of those in power. "We do not know what a Jew is. We only know men", he said when asked by the Vichy authorities to produce a list of the Jews in the town. Between 1940 and 1945 when World War II ended in Europe, it is estimated that about 3500 Jewish refugees including many children were saved by the small village of Le Chambon and the communities on the surrounding plateau because the people refused to give in to what they considered to be the illegitimate legal, military, and police power of the Nazis.

These activities eventually came to the attention of the anti-Jewish Vichy regime. Authorities and "security agents" were sent to perform searches within the town, most of which were unsuccessful. One arrest by the Gestapo led to the death of several young Jewish men in deportation camps. Their house director Daniel Trocmé, André's second cousin, refused to let the children put in his care be sent away without him; he was then arrested and later died in the Majdanek concentration camp. When Georges Lamirand, a minister in the Vichy government, made an official visit to Le Chambon on August 15, 1942, Trocmé expressed his opinions to him. Days later, the Vichy gendarmes were sent into the town to locate "illegal" aliens. Amidst rumors that Trocmé was soon to be arrested, he

urged his parishioners to "do the will of God, not of men". He also spoke of the Biblical passage Deuteronomy 19:2–10, which speaks of the entitlement of the persecuted to shelter. The gendarmes were unsuccessful, and eventually left the town.

In February 1943, André Trocmé was arrested along with Edouard Theis and the public school headmaster Roger Darcissac. Sent to Saint-Paul d'Eyjeaux, an internment camp near Limoges, they were released after four weeks and pressed to sign a commitment to obey all government orders. Trocmé and Theis refused and were nevertheless released. They went underground where Trocmé was still able to keep the rescue and sanctuary efforts running smoothly with the help of many friends and collaborators.

After the war, Trocmé served as European secretary for the International Fellowship of Reconciliation. During the Algerian War, André and Magda set up the group Eirene in Morocco with the aid of the Mennonites, to help French conscientious objectors.

André spent his final years as a pastor of a Reformed Church in Geneva, where he died. André and Magda are buried in Le Chambon-sur-Lignon.

Taken from Wikipedia, the free encyclopedia

FRAGMENT II THE TWO PATHS, The Voice of the Silence

AND now, O Teacher of Compassion, point thou the way to other men. Behold, all those who knocking for admission, await in ignorance and darkness, to see the gate of the Sweet Law flung open! The voice of the Candidates: Shalt not thou, Master of thine own Mercy, reveal the Doctrine of the Heart? (1) Shalt thou refuse to lead thy Servants unto the Path of Liberation?

[fn (1) The two schools of Buddha's doctrine, the esoteric and the exoteric, are respectively called the "Heart" and the "Eye" Doctrine. Bodhidharma called them in China—from whence the names reached Tibet—the Tsung-men (esoteric) and Kiau-men (exoteric school). It is so named, because it is the teaching which emanated from Gautama Buddha's heart, whereas the "Eye" Doctrine was the work of his head or brain. The "Heart Doctrine" is also called "the seal of truth" or the "true seal," a symbol found on the heading of almost all esoteric works.]

The Paths are two; the great Perfections three; six are the Virtues that transform the body into the Tree of Knowledge. (1)

[(1) The "tree of knowledge" is a title given by the followers of the Bodhidharma to those who have attained the height of mystic knowledge—adepts. Nagarjuna the founder of the Madhyamika School was called the "Dragon Tree," Dragon standing as a symbol of Wisdom and Knowledge. The

tree is honoured because it is under the Bodhi (wisdom) Tree that Buddha received his birth and enlightenment, preached his first sermon and died.]

Who shall approach them? Who shall first enter them? Who shall first hear the doctrine of two Paths in one, the truth unveiled about the Secret Heart? (2)

[(2) "Secret Heart" is the esoteric doctrine.]

The Law which, shunning learning, teaches Wisdom, reveals a tale of woe. Alas, alas, that all men should possess Alaya, be one with the great Soul, and that possessing it, Alaya should so little avail them! Behold how like the moon, reflected in the tranquil waves, Alaya 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: O Teacher, what shall I do to reach to Wisdom? O Wise one, what, to gain perfection? 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.

Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies.

But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it. The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience the mind needs breadth and depth and points to draw it towards the Diamond Soul. (1)

[(1) "Diamond Soul" "Vajrasattva," a title of the supreme Buddha, the "Lord of all Mysteries," called Vajradhara and Adi-Buddha.]

Seek not those points in Maya's realm; but soar beyond illusions, search the eternal and the changeless SAT, (2) mistrusting fancy's false suggestions.

[(2) SAT, the one eternal and Absolute Reality and Truth, all the rest being illusion.]

For mind is like a mirror; it gathers dust while it reflects. (3)

[(3) From Shin-Sien's Doctrine, who teaches that the human mind is like a mirror which attracts and reflects every atom of dust, and has to be, like that mirror, watched over and dusted every day. Shin-Sien was the sixth Patriarch of North China who taught the esoteric doctrine of Bodhidharma.]

It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul. Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the "eternal man" (1);

[(1) The reincarnating EGO is called by the Northern Buddhists the "true man," who becomes in union with his Higher Self a Buddha]

and having sought him out, look inward: thou art Buddha. (2)

[(2) "Buddha" means "Enlightened.]"

Shun praise, O Devotee. Praise leads to self-delusion. Thy body is not self, thy SELF is in itself without a body, and either praise or blame affects it not. 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. 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". (1)

[(1) The usual formula that precedes the Buddhist Scriptures, meaning, that that which follows is what has been recorded by direct oral tradition from Buddha and the Arhats.]

(...)

The Dharma of the "Eye" is the embodiment of the external, and the non-existing. The Dharma of the "Heart" is the embodiment of Bodhi, (4) the Permanent and Everlasting.

[(4) True, divine Wisdom.]

(...)

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin. Thus saith the Sage. Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.

(...)

Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow, bring forth the blossoms and the fruits of Karmic retribution. Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring onward, 'neath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path. (1) These vestures are: Nirmanakaya, Sambhogakaya, and Dharmakaya, robe Sublime. (2) The Shangna robe, (3) 'tis true, can purchase light eternal. The Shangna robe alone gives the Nirvana of destruction; it stops rebirth, but, O Lanoo, it also kills—compassion. No longer can the perfect Buddhas, who don the Dharmakaya glory, help man's salvation. Alas! shall SELVES be sacrificed to Self; mankind, unto the weal of Units? Know, O beginner, this is the Open PATH, the way to selfish bliss, shunned by the Bodhisattvas of the "Secret Heart," the Buddhas of Compassion. To live to benefit mankind is the first step. To practise the six glorious virtues (1) is the second.

[(1) To "practise the Paramita Path" means to become a Yogi with a view of becoming an ascetic.]

To don Nirmanakaya's humble robe is to forego eternal bliss for Self, to help on man's salvation. To reach Nirvana's bliss, but to renounce it, is the supreme, the final step—the highest on Renunciation's Path. Know, O Disciple, this is the Secret PATH, selected by the Buddhas of Perfection, who sacrificed The SELF to weaker Selves. Yet, if the "Doctrine of the Heart" is too

high-winged for thee. If thou need'st help thyself and fearest to offer help to others,—then, thou of timid heart, be warned in time: remain content with the "Eye Doctrine" of the Law. Hope still. For if the "Secret Path" is unattainable this "day," it is within thy reach "to-morrow." (1)

[(1) "To-morrow" means the following rebirth or reincarnation]

Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless. "A harsh word uttered in past lives, is not destroyed but ever comes again." The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn. Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey," (3) causes sown each hour bear each its harvest of effects, for rigid Justice rules the World.

[(3) "Great journey" or the whole complete cycle of existences, in one "Round."]

With mighty sweep of never erring action, it brings to mortals lives of weal or woe, the Karmic progeny of all our former thoughts and deeds.

(...)

"Sweet are the fruits of Rest and Liberation for the sake of Self; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men." He, who becomes Pratyeka-Buddha, (1) makes his obeisance but to his Self.

[(1) Pratyeka Buddhas are those Bodhisattvas who strive after and often reach the Dharmakaya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own bliss, they enter Nirvana and— disappear from the sight and the hearts of men. In Northern Buddhism a "Pratyeka Buddha" is a synonym of spiritual Selfishness.]

The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion: "For others' sake this great reward I yield"—accomplishes the greater Renunciation. A SAVIOUR OF THE WORLD is he.

Extracts from the Voice of the Silence

The approach of the Heart Doctrine culminates with the Bodhisattva ideal, the Great renunciation out of compassion for suffering Humanity, as beautifully expressed by the Kwan yin pledge



Representation of Kwan-Yin, the goddess of Compassion or female Logos

The pledge of Kwan-Yin:

Never will I seek nor receive private, individual salvation; never will I enter into final peace alone; but forever and everywhere will I live and strive for the redemption of every creature throughout the world from the bonds of conditioned existence.