

Heart Doctrine and Higher Ethics



Abstract¹

The Heart Doctrine is enshrined like a pearl within the shell of every religion. Altruism, or the universal code of Higher Ethics, is its moral basis as embodied in “Thou shalt love thy neighbour as thyself.”

The Eye Doctrine is mere head-learning: a non-issue for the masses and for those who, though capable and fit, are unwilling to serve anyone but themselves. We are mad, not only individually, but nationally. We check manslaughter and isolated murders; but what of war and the much-vaunted crime of genocide?

Theosophy is the pith and marrow of the Heart Doctrine, for its noble aim is the “Great Renunciation of self.” Service to, and love of, humanity is every true Theosophists’ religion and dogma. For pure love creates, selfish love corrupts. The one is sympathy; the other, fascination. The one is pure and holy; the other, evil and unnatural. Self-love is love misdirected and misapplied but love, nonetheless. For, the loving essence can never be extinguished but only perverted.

Live for Humanity, the great Orphan, the only disinherited one upon this earth.

The White Lodge aims to help us humanise our animal nature and thus awaken compassion for our fellow men and all that lives. After death one can choose between personal rest in Devachan and altruistic service on Earth. Spurning Devachan and remaining on Earth for the salvation of mankind, the Elect are the germ of a Hierarchy which never died since “there was no more going up and down” for Them. All workers for the Lodge are helped out of Devachan, if they consent.

SERIES EDITOR



¹ Frontispiece: Advertisement created for the Zurich Chamber Orchestra, by Euro RSCG, December 2008.

The Heart Doctrine is Lord Buddha's Law

Filling the soul with profound love.
— CHALDEAN ORACLE¹

The Heart Doctrine is enshrined like a pearl within the shell of every religion.

While the Southern Buddhists have no idea of the existence of an Esoteric Doctrine — enshrined like a pearl within the shell of every religion — the Chinese and the Tibetans have preserved numerous records of the fact.²

[We] agree with the Comtists, that gradually, religion will blend itself with, merge into, and disappear in *altruism* and its service to Humanity.³

Altruism, or the universal code of Higher Ethics, is its moral basis, as embodied in “Thou shalt love thy neighbour as thyself.”

The noble precepts taught by the Initiates of the early races passed to India, Egypt, and Greece, to China and Chaldea, and thus spread all over the world. All what is good, noble, and grand in human nature, every divine faculty, and aspiration, were cultured by the Priests-Philosophers who sought to develop them in their Initiates. Their code of ethics, based on altruism, has become universal. It is found in Confucius, the “atheist,” who taught that “he who loves not his brother has no virtue in him,” and in the *Old Testament* precept, “Thou shalt love thy neighbour as thyself.”⁴ The greater Initiates became like unto Gods, and Socrates, in Plato's *Phædo*, is represented as saying:



The Initiates are sure to come into the company of the Gods.⁵

The Eye Doctrine is mere head-learning: a non-issue for the masses and for those who, though capable and fit, are unwilling to serve anyone but themselves.

The Secret Law, the “Doctrine of the Heart,” so called in contrast to the “Doctrine of the Eye,” or exoteric Buddhism.⁶

The “Eye Doctrine” means dogma and dead-letter form, church ritualism intended for those who are content with exoteric formulæ. The “Heart Doctrine,” or the “Heart's Seal” (the Sin Yin) is the only real one . . . it was Buddha's “favourite disciple Ānanda,”

¹ *Chaldean Oracle* 164 (Την ψυχην αναπλησας ερωτι μεν βαθει.) *Proclus on the Theology of Plato*, I, 2; tr. Taylor.

² *Blavatsky Collected Writings*, (THE “DOCTRINE OF THE EYE” & THE “DOCTRINE OF THE HEART,” OR THE “HEART'S SEAL”) XIV p. 443

³ *ibid.*, (THE BABEL OF MODERN THOUGHT) XIII p. 97

⁴ *Leviticus* xix, 18

⁵ *Blavatsky Collected Writings*, (THE ORIGIN OF THE MYSTERIES) XIV p. 256

⁶ *ibid.*, (NIRVANA-MOKSHA) XIV p. 419 fn.



We are mad, not only individually, but nationally. We check manslaughter and isolated murders; but what of war and the much-vaunted crime of genocide?

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who, after his great Master had gone into Nirvāna, was commissioned by Kāśyapa to promulgate “the Eye of the Doctrine,” the “Heart” of the Law having been left with the Arhats alone.

The essential difference that exists between the two — the “Eye” and the “Heart,” or the outward form and the hidden meaning, the cold metaphysics and the Divine Wisdom — is clearly demonstrated in several volumes on “Chinese Buddhism,” written by sundry missionaries. Having lived for years in China, they still know no more than they have learned from pretentious schools calling themselves esoteric, yet freely supplying the open enemies of their faith with professedly ancient manuscripts and esoteric works!¹

There are no limits to our greed, and neither to our cruelty. And as long as such crimes are committed by stealth and by individuals, they are less harmful and less portentous; but cruelties are practiced in accordance with acts of the senate or of a popular assembly, and the public is invited to do that which formerly was forbidden to the individual. So we come to this clearest manifestation of insanity: that deeds which rightfully would be punished with a sentence of death when committed by an ordinary man, are suddenly praised and celebrated when committed by a general wearing a uniform. By his nature man is a gentle creature, yet does he not revel in the blood of others without shame? . . . Against this overmastering and widespread madness, philosophy comes as a matter of great effort, only slowly assuming the strength gathered by the forces of barbarity.²

Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a “Mahatma,” a Buddha or a Great Saint, let him study the philosophy and the “Science of the Soul,” and he can become one of the modest benefactors of humanity, without any “superhuman” powers. *Siddhis* (or the Arhat powers) are only for those who are able to “lead the life,” to comply with the terrible sacrifices required for such a training, and to comply

¹ *Blavatsky Collected Writings*, (THE “DOCTRINE OF THE EYE” & THE “DOCTRINE OF THE HEART,” OR THE “HEART’S SEAL”) XIV p. 445

² Lucius Annæus Seneca, *Ad Lucilium epistulæ morales*, Epistle xcv, § 30-33 (tr. S.H.)

with them *to the very letter*. Let them know at once and remember always, that *true Occultism or Theosophy* is the “Great Renunciation of SELF,” unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. “Not for himself, but for the world he lives,” as soon as he has pledged himself to work. Much is forgiven during the first years of probation. But, no sooner is he “accepted” that his personality must disappear, and he has to become *a mere beneficent force in Nature*. There are two poles for him after that, two paths, and no midward place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and no *Devachanic break*, the golden ladder leading to Mahatma-ship (the *Arhat* or *Bodhisattva* condition), or — he will let himself slide down the ladder at the first false step, and roll down into *Dugpaship* . . . ¹

Service to, and love of, humanity is every true Theosophists' religion and dogma.

If there is a still greater absurdity than to speak of a cruel God: is to admit that God, the *Great, Absolute Whole*, could ever interfere in terrestrial or human affairs. The infinite cannot associate with the finite; the unconditioned ignores the conditioned and the limited. The absolute “Intelligence-Wisdom” cannot act in the restricted space of a small globe. It is omnipresent and latent in the Kosmos, infinite as itself. We find its only truly active manifestation in *humanity as a whole*, composed as it is of stray sparks, finite in their objective duration, eternal in their essence, issuing from that Hearth without beginning or end. Therefore, the only God whom we should serve is Humanity, and our only cult should be the love of our fellow man. Doing evil towards him, we wound God and make him suffer. When we deny our brotherly duties and refuse to consider a pagan as well as a European as our brother, we deny God. This is our religion and our dogmas.²

Pure love creates. Selfish love corrupts.

Love is one of the most variable, and therefore the aspects of it are numberless. Spiritual love, that of a mother for her child, or an artist for some particular art, love as pure friendship, are purely magnetic manifestations of sympathy in congenial natures.

¹ *Blavatsky Collected Writings*, (OCCULTISM VERSUS THE OCCULT ARTS) IX p. 254 [“Must the aspirant inevitably fall into sorcery and black magic, and through many incarnations heap up for himself a terrible karma?”]

² *ibid.*, (MISCONCEPTIONS) VIII p. 88

**The one is Sympathy;
the other, fascination.
The one is pure and holy;
the other, evil and unnatural.**



The magnetism of pure love is the originator of every created thing. In its ordinary sense love between the sexes is electricity, and he [Kircher] calls it *amor febris speciei*, the fever of species. There are two kinds of magnetic attraction: sympathy and fascination; the one holy and natural, the other evil and unnatural. To the latter, fascination, we must attribute the power of the poisonous toad, which upon merely opening its mouth, forces the passing reptile or insect to run into it to its destruction. The deer,¹ as well as smaller animals, are attracted by the breath of the boa, and are made irresistibly to come within its reach. The electric fish, the torpedo, repels the arm with a shock that for a time benumbs it. To exercise such a power for beneficent purposes, man requires three conditions:

- 1 Nobility of soul;
- 2 Strong will and imaginative faculty;
- 3 A subject weaker than the magnetizer; otherwise he will resist.

A man free from worldly incentives and sensuality, may cure in such a way the most “incurable” diseases, and his vision may become clear and prophetic.

In the East only, and on the boundless tracts of unexplored Africa, will the student of psychology find abundant food for his truth-hungering soul. The reason is obvious. The atmosphere in populous neighbourhoods is badly vitiated by the smoke and fumes of manufactories, steam-engines, railroads, and steamboats, and especially by the miasmatic exhalations of the living and the dead.²

**Self-love is love misdirected
and misapplied but love, none-
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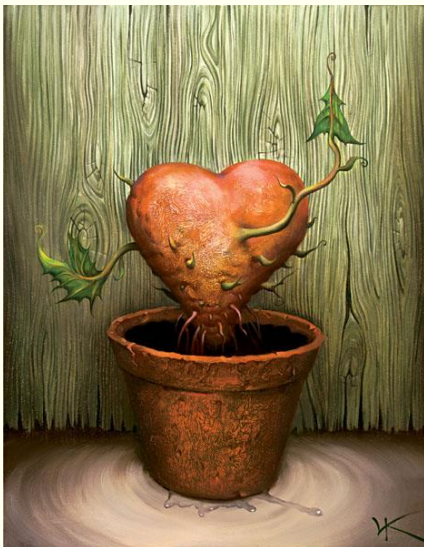
Byron never thought of vivifying his Archangel with that undying spark of love which forms — nay, must form the essence of the “First-Born” out of the homogeneous essence of eternal Harmony and Light, and is the element of forgiving reconciliation, even in its (according to our philosophy) last terrestrial offspring — Humanity. Discord is the concomitant of differentiation, and Satan being an evolution, must

¹ [Cf. “Harts . . . are called *ἐλαφοί*, not from their swiftness (*ελαφρότης*), but from a faculty which they have of drawing serpents to them (*ἐλκεῖν ὄφεις*). So sheep call the wolf by the sound of their feet, and the panther allures to her paws both apes and other creatures by the fragrant smell of her body.” Goodwin W.W. *et al.* (*Tr. & Ed.*). *Plutarch's Morals*, Vol. V; Boston. Little, Brown & Co, 1878; *Water or Land Animals?* § 24, p. 197; *tr.* Philips]

² *Isis Unveiled*, I pp. 210, 211

in that sense, be an adversary, a contrast, being a type of Chaotic matter. The loving essence cannot be extinguished but only perverted. Without this saving redemptive power, embodied in Satan, he simply appears the nonsensical failure of omnipotent and omniscient imbecility which the opponents of theological Christianity sneeringly and very justly make him; with it, he becomes a thinkable Entity, the *Asuras* of the Purānic myths, the first breaths of Brahmā, who, after fighting the gods and defeating them are finally themselves defeated and then hurled on to the earth were they incarnate in Humanity.¹

The White Lodge aims to help us humanise our animal nature and thus awaken Compassion for our fellow men and all that lives.



Live for Humanity, the great Orphan, the only disinherited one upon this earth.

. . . we might justly maintain that it is “the business of ‘magic’ to humanise our natures with compassion” for the whole mankind as all living beings, instead of concentrating and limiting our affections to one predilected race — yet few of us (except such as have attained the final negation of Moksha) can so far enfranchise ourselves from the influence of our earthly connection as to be insusceptible in various degrees to the higher pleasures, emotions, and interests of the common run of humanity. Until final emancipation reabsorbs the *Ego*, it *must* be conscious of the purest sympathies called out by the aesthetic effects of high art, its tenderest cords respond to the call of the holier and nobler *human* attachments. Of course, the greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings — blood-ties and friendship, patriotism and race predilection — all will give away, to become blended into one universal feeling, the only true and holy, the only unselfish and Eternal one — Love, an Immense Love for humanity — as a *Whole!*²

For it is “Humanity” which is the great Orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare. Poor, poor humanity! It reminds me of the old fable of the war between the Body and its members; here too, each limb of this huge “Orphan” — fatherless and motherless — selfishly cares but for itself. The body uncared for suffers eternally,

¹ Blavatsky *Collected Writings*, (THE FALL OF IDEALS) XII p. 49

² Mahātma Letter 15 (8), p. 32; 3rd Combined ed.; [& quoting Addison]

whether the limbs are at war or at rest. Its suffering and agony never cease. . . . And who can blame it — as your materialistic philosophers do — if, in this everlasting isolation and neglect it has evolved gods unto whom “it ever cries for help but is not heard!” Thus,

“Since there is hope for man *only in man*
I would not let *one* cry whom I could save! . . . ”¹

After death one can choose between personal rest in Devachan and altruistic service on Earth.

After the death of man, when its most ethereal particles have drawn into themselves the spiritual principles of Buddhi and the Upper Manas, and are illuminated with the radiance of Ātman, the Auric Body remains either in the Devachanic state of consciousness or, in the case of a full Adept, prefers the state of a Nirmānakāya — that is, one who has so purified his whole system that he is above even the divine illusion of a Devachanī.^{2, 3}

Spurning Devachan and remaining on Earth for the salvation of mankind, the Elect are the germ of a Hierarchy which never died since “there was no more going up and down” for Them.

“The * * * only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvāna, spurning Devachan and remaining constantly on Earth for the salvation of mankind . . . ” “Out of the seven virgin-men (Kumāra⁴), four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen, they are ever present. When people say of one of them, ‘He is dead’; behold, he is alive and under another form. These are the Head, the Heart, the Soul, and the Seed of undying knowledge (Jñāna), Thou shalt never speak, O Lanoo, of these great ones (Mahā . . .) before a multitude, mentioning them by their names. The wise alone will understand.” . . . (Catechism of the inner Schools).⁵

¹ Mahātma Letter 15 (8), pp. 32-33; 3rd Combined ed.; [quoting Arnold’s *Light of Asia*, Bks. IV & III]

² [Cf. “But when we have bodies in the heavens, they do not use the dialect which they employ here through indigence or ambiguity; but performing everything in an orderly manner, and according to nature, they neither command anything to be done, nor consult about it. They also mutually know the objects of their knowledge through a consciousness of perception; since even here likewise we know many things through the eyes, pertaining to those who are silent. *There, however, every body is pure, and each inhabitant as it were an eye.* Nothing likewise is there concealed, or fictitious, but before one can speak to another, the latter knows what the former intended to say.” Plotinus: *Ennead* IV, iii ¶18; tr. Taylor]

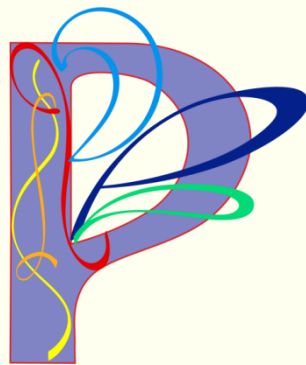
³ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII p. 527

⁴ *Vide supra* the Commentary on the Four Races — and on the “Sons of Will and Yoga,” the immaculate progeny of the Androgynous Third Race.

⁵ *Secret Doctrine*, II pp. 281-82; [On the Seven Virgin-Youths, the Elect, “the germ of a Hierarchy which never died since ‘there was no more going up and down.’”]

All workers for the Lodge are helped out of Devachan if they consent.

“Well, Judge, you must know well that under the philosophy we don't all stay there [in Devachan] so long. It varies with the character of each. A thoroughly material thinker will emerge sooner than one who is a spiritual philosopher and good. Besides, recollect that all workers for the Lodge, no matter of what degree, are helped out of Devachan if they themselves permit it. Your own idea which you have stated, that 1500 years had not elapsed since you went into Devachan, is correct, and what I tell is what Master himself tell me. So there you are.”¹



¹ *Blavatsky Collected Writings*, (CONVERSATIONS ON OCCULTISM WITH H.P.B.) X p. 269; [responding to W.Q. Judge on shortening the stay on Devachan.]

Suggested reading for students.



From our Higher Ethics and Devotion Series.

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- TOWARD THE BROTHERHOOD OF MAN
- TRUE PRAYER IS MENTAL UTTERANCE IN SECRET
- WARNINGS TO WOULD-BE OCCULTISTS
- WHEN THE SUN MOVES NORTHWARD



- A comparison of the “Doctrine of the Eye” and the “Doctrine of Heart” or the “Heart’s Seal,” in *Blavatsky Collected Writings*, XIV pp. 443-53.
- The tender humanity of the Jainas, in *Isis Unveiled*, II p. 279.

