

(*sannyasa*), when we have renounced all worldly concerns and are preparing ourselves for the next stage in our own pilgrimage to eternity. Not everyone goes through all four of those stages. But to call one's father a "householder" implies that his development has been arrested, that he is stuck in a stage from which he should have progressed. HPB has a gloss on the term:

Gloss 11. Rathapāla, the great Arhat, thus addresses his father in the legend called *Rathapāla Sutrāsanne*. But as all such legends are allegorical (e.g., Rathapāla's father has a mansion with seven doors), hence the reproof, to those who accept them literally.

The point is manifold: first, we should not presume to judge the spiritual progress of another. Also we should not distance ourselves from those living in the world, creating a climate of "us" versus "them." As HPB, says, we must not interpret literally statements that are metaphorical or symbolic. That same caution was later repeated by Pamela Travers, the author of the *Mary Poppins* books and a student of the Irish Theosophist George Russell (penname "AE"), who said that there are three rules for interpreting archetypes: (1) Don't take them literally. (2) Don't take them literally. (3) Don't take them literally.

In verse 125, HPB has a note on the term "tirthika," which she glosses as "Brahman ascetics." *The Theosophical Glossary* has a slightly longer comment: "Heretical teachers. An epithet applied by the Buddhist ascetics to the Brahmans and certain Yogis of India." The Sanskrit dictionary of Sir Monier Monier-Williams defines the term as a Buddhist expression for "an adherent or head of any other than one's own creed." That is, a tirthika is somebody with different ideas.

Verse 126 moves to a theme that is central to the Bhagavad Gita: the undesirability (and in fact impossibility) of refraining from action. If we live in this world, we must act. We are evolving beings or "Deva Egos," a term HPB clarifies in a note as "reincarnating Egos." As such, we can progress only by acting, which is not a source of "sin" but of opportunity.

This verse and the next two (127 and 128) restate the two doctrines or dharmas, of the Eye and the Heart. The Dharma or teaching of the Eye is exoteric knowledge about what is "external" or outer and is therefore "nonexisting" because mayavic or illusory, being not stable in itself but constantly changing and relative in its meaning and value. The Dharma or