

WHITE LOTUS DAY

A COMMEMORATION AND CELEBRATION OF THE LIFE AND WORK
OF HELENA PETROVNA BLAVATSKY, FOUNDER OF THE MODERN THEOSOPHICAL
MOVEMENT, WHO WAS BORN 12th AUGUST 1831 AND PASSED AWAY ON 8th MAY 1891



H.P.B. and The Heart Doctrine

Sunday 6th May 2018 at 7pm

with three readings and two talks:

Some Lesser Known Biographical Details of HPB's Life

The Role of The Heart Doctrine

127th Anniversary Meeting at the
United Lodge of Theosophists, 62 Queens Gardens, London, W2 3AH

FIRST READING

From "The Light of Asia" (p. 98-99, 103, 104-105)

a poetic rendition of the life and teachings of the Buddha by Sir Edwin Arnold

. . . one even as I,
Who ache not, lack not, grieve not, save with griefs
Which are not mine, except as I am man; —
If such a one, having so much to give,
Gave all, laying it down for love of men,
And thenceforth spent himself to search for truth,
Wringing the secret of deliverance forth,
Whether it lurk in hells or hide in heavens,
Or hover, unrevealed, nigh unto all:
Surely at last, far off, sometime, somewhere,
The veil would lift for his deep-searching eyes,
The road would open for his painful feet,
That should be won for which he lost the world,
And Death might find him conqueror of death.
This will I do, who have a realm to lose,
Because I love my realm, because my heart
Beats with each throb of all the hearts that ache,
Known and unknown, these that are mine and those
Which shall be mine, a thousand million more
Saved by this sacrifice I offer now. . . .

For now the hour is come when I should quit
This golden prison where my heart lives caged
To find the truth; which henceforth I will seek,
For all men's sake, until the truth be found. . . .

Friend, that love is false
Which clings to love for selfish sweets of love;
But I, who love these more than joys of mine -
Yea, more than joy of theirs - depart to save
Them and all flesh, if utmost love avail.

SECOND READING

From the Bhagavad Gita (Chapter 5, p. 41-43) William Q. Judge rendition

KRISHNA: The truth is obscured by that which is not true, and therefore all creatures are led astray. But in those for whom knowledge of the true Self has dispersed ignorance, the Supreme, as if lighted by the sun, is revealed. Those whose souls are in the Spirit, whose asylum is in it, who are intent on it and purified by knowledge from all sins, go to that place from which there is no return.

The illuminated sage regards with equal mind an illuminated, selfless Brahmin, a cow, an elephant, a dog, and even an outcast who eats the flesh of dogs. Those who thus preserve an equal mind gain heaven even in this life, for the Supreme is free from sin and equal minded; therefore they rest in the Supreme Spirit. The man who knoweth the Supreme Spirit, who is not deluded, and who is fixed on him, doth not rejoice at obtaining what is pleasant, nor grieve when meeting what is unpleasant. He whose heart is not attached to objects of sense finds pleasure within himself, and, through devotion, united with the Supreme, enjoys imperishable bliss. For those enjoyments which arise through the contact of the senses with external objects are wombs of pain, since they have a beginning and an end; O son of Kunti, the wise man delighteth not in these. He who, while living in this world and before the liberation of the soul from the body, can resist the impulse arising from desire and anger is a devotee and blessed. The man who is happy within himself, who is illuminated within, is a devotee, and partaking of the nature of the Supreme Spirit, he is merged in it. Such illuminated sages whose sins are exhausted, who are free from delusion, who have their senses and organs under control, and devoted to the good of all creatures, obtain assimilation with the Supreme Spirit. [That is, direct knowledge of Self.] Assimilation with the Supreme Spirit is on both sides of death for those who are free from desire and anger, temperate, of thoughts restrained; and who are acquainted with the true Self.

The anchorite who shutteth his placid soul away from all sense of touch, with gaze fixed between his brows; who maketh the breath to pass through both his nostrils with evenness alike in inspiration and expiration, whose senses and organs together with his heart and understanding are under control, and who hath set his heart upon liberation and is ever free from desire and anger, is emancipated from birth and death even in this life. Knowing that I, the great Lord of all worlds, am the enjoyer of all sacrifices and penances and the friend of all creatures, he shall obtain me and be blessed.

THIRD READING

From "The Voice of the Silence" (p. 26-29, original 1889 edition)

translated by H. P. Blavatsky from the Book of the Golden Precepts

For mind is like a mirror; it gathers dust while it reflects. 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”; and having sought him out look inward: thou art Buddha.

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.”

“Great Sifter” is the name of the “Heart Doctrine,” O disciple.

The wheel of the good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the Karmic heart.

True knowledge is the flour, false learning is the husk. If thou would’st eat the bread of Wisdom, thy flour thou hast to knead with Amrita’s clear waters. But if thou kneadest husks with Mâyâ’s dew, thou canst create but food for the black doves of death, the birds of birth, decay and sorrow.

If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie.

If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him “householder”; for man and beast all pity to renounce —tell them their tongue is false.

Thus teach the Tirthikas, the unbelievers.

If thou art taught that sin is born of action and bliss of absolute inaction, then tell them that they err. Non-permanence of human action; deliverance of mind from thralldom by the cessation of sin and faults, are not for “Deva Egos.” Thus saith the “Doctrine of the Heart.”

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, the Permanent and Everlasting.