

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



"The young face... That's her, as I knew her first."

- Mahatma M. to A. P. Sinnett

Wednesday 8th May 2019 at 7 pm

with two talks:

HPB in London and Blavatsky's Secret Books

plus three readings and a Q&A panel

128th Anniversary Meeting at

The United Lodge of Theosophists, 62 Queen's Gardens, London, W2 3AH

FIRST READING

From "The Light of Asia" (p. 212-215)

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

Pray not! the Darkness will not brighten!
Ask nought from the Silence, for it cannot speak!
Vex not your mournful minds with pious pains!
Ah! Brothers, Sisters! seek

Nought from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruit and
cakes;
Within yourselves deliverance must be sought;
Each man his prison makes.

Who toiled a slave may come anew a Prince
For gentle worthiness and merit won;
Who ruled a King may wander earth in rags
For things done and undone.

Higher than Indra's ye may lift your lot,
And sink it lower than the worm or gnat;
The end of many myriad lives is this,
The end of myriads that.

Only, while turns this wheel invisible,
No pause, no peace, no staying-place can be;
Who mounts will fall, who falls may mount; the spokes
Go round unceasingly!

If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,
The Heart of boundless Being is a curse,
The Soul of Things fell Pain.

Ye are not bound! the Soul of Things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will: that which was Good
Doth pass to Better Best.

I, Buddh, who wept with all my brothers' tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad, for there is Liberty!
Ho! ye who suffer! know

Ye suffer from yourselves.
None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,

Its tire of tears, its nave of nothingness.
Behold, I show you Truth! Lower than
hell,
Higher than heaven, outside the utmost
stars,

Farther than Brahm doth dwell,

Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to
good,

Only its laws endure.

SECOND READING

From the Bhagavad Gita (p. 17-18, 94-95, 110, 20) William Q. Judge rendition

ARJUNA: What, O Keshava, is the description of that wise and devoted man who is fixed in contemplation and confirmed in spiritual knowledge? What may such a sage declare? Where may he dwell? Does he move and act like other men?

KRISHNA: A man is said to be confirmed in spiritual knowledge when he forsaketh every desire which entereth into his heart, and of himself is happy and content in the Self through the Self. His mind is undisturbed in adversity; he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger.

True wisdom of a spiritual kind is freedom from self-esteem, hypocrisy, and injury to others; it is patience, sincerity, respect for spiritual instructors, purity, firmness, self-restraint, dispassion for objects of sense, freedom from pride, and a meditation upon birth, death, decay, sickness, and error; it is an exemption from self-identifying attachment for children, wife, and household, and a constant unwavering steadiness of heart upon the arrival of every event whether favorable or unfavorable; it is a never-ceasing love for me alone, the self being effaced, and worship paid in a solitary spot, and a want of pleasure in congregations of men; it is a resolute continuance in the study of Adhyātma, the Superior spirit, and a meditation upon the end of the acquirement of a knowledge of truth; this is called wisdom or spiritual knowledge.

Fearlessness, sincerity, assiduity in devotion, generosity, self-restraint, piety, and alms-givings, study, mortification, and rectitude; harmlessness, veracity, and freedom from anger, resignation, equanimity, and not speaking of the faults of others, universal compassion, modesty, and mildness; patience, power, fortitude, and purity, discretion, dignity, unrevengefulness, and freedom from conceit – these are the marks of him whose virtues are of a godlike character.

What is night to those who are unenlightened is as day to his gaze; what seems as day is known to him as night, the night of ignorance. Such is the self-governed Sage!

THIRD READING

From "The Voice of the Silence" (p. 49-51, 63, 25-26, 29, original 1889 edition)

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

Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT.

Before thou standest on the threshold of the Path; before thou crossest the foremost Gate, thou hast to merge the two into the One and sacrifice the personal to SELF impersonal, and thus destroy the "path" between the two – *Antaskarana*.

Thou hast to be prepared to answer Dharma, the stern law, whose voice will ask thee at thy first, at thy initial step:

"Hast thou complied with all the rules, O thou of lofty hopes?"

"Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River's roaring voice whereby all Nature-sounds are echoed back, so must the heart of him 'who in the stream would enter,' thrill in response to every sigh and thought of all that lives and breathes."

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth . . .

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

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.

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.