

# 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



**“It is good that you have seen the work of  
a noble woman, who has left all for the cause.”**

**Mahatma M.**

**Sunday 3rd May 2020 at 7 pm**

*with two talks, three readings and a Q&A panel*

129th Anniversary Meeting, held *online* by  
*The United Lodge of Theosophists, 62 Queen's Gardens, London, W2 3AH*

---

# FIRST READING

From "The Light of Asia" (p. 211-215)

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

The Books teach Darkness was, at first of all,  
And Brahm, sole meditating in that Night:  
Look not for Brahm and the Beginning there  
Nor him, nor any light  
Shall any gazer see with mortal eyes,

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.  
Each hath such lordship as the loftiest ones;  
Nay, for with Powers above, around, below,  
As with all flesh and whatsoever lives,  
Act maketh joy and woe.  
What hath been bringeth what shall be, and is,  
Worse – better – last for first and first for last;  
The Angels in the Heavens of Gladness reap  
Fruits of a holy past.  
The devils in the underworlds wear out  
Deeds that were wicked in an age gone by.  
Nothing endures: fair virtues waste with time,  
Foul sins grow purged thereby.  
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!

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, . . .  
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, Chapter 13, p. 95-97, William Q. Judge rendition*

I will now tell thee what is the object of wisdom, from knowing which a man enjoys immortality; it is that which has no beginning, even the supreme Brahmâ, and of which it cannot be said that it is either Being or Non-Being. It has hands and feet in all directions; eyes, heads, mouths, and ears in every direction; it is immanent in the world, possessing the vast whole. Itself without organs, it is reflected by all the senses and faculties; unattached, yet supporting all; without qualities, yet the witness of them all. It is within and without all creatures animate and inanimate; it is inconceivable because of its subtlety, and although near it is afar off. Although undivided it appeareth as divided among creatures, and while it sustains existing things, it is also to be known as their destroyer and creator. It is the light of all lights, and is declared to be beyond all darkness; and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth. Thus hath been briefly declared what is the perishable body, and wisdom itself, together with the object of wisdom; he, my devotee, who thus in truth conceiveth me, obtaineth my state.

Know that prakriti or nature, and purusha the spirit, are without beginning. And know that the passions and the three qualities are sprung from nature. Nature or prakriti is said to be that which operates in producing cause and effect in actions; individual spirit or purusha is said to be the cause of experiencing pain and pleasure. For spirit when invested with matter or prakriti experienceth the qualities which proceed from prakriti; its connection with these qualities is the cause of its rebirth in good and evil wombs. The spirit in the body is called Maheswara, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the Paramâtma, the highest soul. He who thus knoweth the spirit and nature, together with the qualities, whatever mode of life he may lead, is not born again on this earth.

Some men by meditation, using contemplation upon the Self, behold the spirit within, others attain to that end by philosophical study with its realization, and others by means of the religion of works. Others, again, who are not acquainted with it in this manner, but have heard it from others, cleave unto and respect it; and even these, if assiduous only upon tradition and attentive to hearing the scriptures, pass beyond the gulf of death.

## THIRD READING

From "The Voice of the Silence" (p. 41-43, original 1889 edition)

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

The PATH is one, Disciple, yet in the end, twofold. Marked are its stages by four and seven Portals. At one end – bliss immediate, and at the other – bliss deferred. Both are of merit the reward: the choice is thine.

The One becomes the two, the *Open* and the *Secret*. The first one leadeth to the goal, the second, to Self-Immolation.

When to the Permanent is sacrificed the Mutable, the prize is thine: the drop returneth whence it came. The *Open* PATH leads to the changeless change – Nirvana, the glorious state of Absoluteness, the Bliss past human thought.

Thus, the first Path is LIBERATION.

But Path the Second is – RENUNCIATION, and therefore called the "Path of Woe."

That *Secret* Path leads the Arhan to mental woe unspeakable; woe for the living Dead, and helpless pity for the men of Karmic sorrow, the fruit of Karma Sages dare not still.

For it is written: "teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course."

The "Open Way," no sooner hast thou reached its goal, will lead thee to reject the Bodhisattvic body and make thee, enter the thrice glorious state of Dharmakaya which is oblivion of the World and men for ever.

The "Secret Way" leads also to Paranirvanic bliss – but at the close of Kalpas without number; Nirvanas gained and lost from boundless pity and compassion for the world of deluded mortals.

But it is said "The last shall be the greatest," *Samyak Sambuddha*, the Teacher of Perfection, gave up his SELF for the salvation of the World, by stopping at the threshold of Nirvana – the pure state.