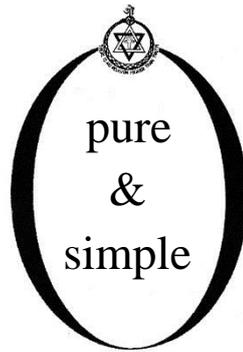


Anniversary Commemoration of the founding  
of the Theosophical Society on 17th November 1875

# Altruism and Reform in the Theosophical Movement



A special meeting with readings, two short talks and a Q&A panel:

**"The Place of Meditation and Knowledge in a Good Society"**

and

**"The Common Man and the Thrice Honoured Path"**

**The Theosophical Movement has specific altruistic objects, programs and educational reforms that are of importance to the development of a true philosophy, science and religion.**

Friday 17th November 2017 from 7 - 8:30 pm, all welcome

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

## *First Reading*

### FROM THE WRITINGS OF WILLIAM Q. JUDGE

Notes on the Bhagavad Gita, Chapter IV, p. 102-105

In the third chapter Krishna approached the subject of yoga—or union with the Supreme and the method of attainment—and now in the fourth openly speaks of it. He had told Arjuna that passion is greater than either heart or mind, having power to overthrow them, and advised Arjuna to strengthen his hold on his real self, for by means of that only could he hope to overcome passion.

In the opening of this chapter we come across something of importance—the doctrine that in the early part of a new creation, called Manvantara in Sanskrit, a great Being descends among men and imparts certain ideas and aspirations which reverberate all through the succeeding ages until the day when the general dissolution—the night of Brahma—comes on. He says:

“This deathless Yoga, this deep union,  
I taught Vivaswata, the Lord of Light;  
Vivaswata to Manu gave it; he  
To Ikshvaku; so passed it down the line  
Of all my royal Rishis. Then, with years,  
The truth grew dim and perished, noble Prince  
Now once again to thee it is declared—  
This ancient lore, this mystery supreme—  
Seeing I find thee votary and friend.”

Exoteric authorities agree that Vivasvat is a name for the sun; that after him came Manu, and his son was Ikshvaku. The latter founded the line of Solar Kings, who in early times in India were men of supreme knowledge. They were adepts every one, and ruled the land as only adepts could, for the darker ages had not come on, and such great Beings could naturally live among men. Everyone respected them, and there was no rebellion even in thought, since there could be no occasion for complaint. Although Vivasvat as a name for the sun reveals nothing to our Western ears, there is a great truth hidden behind it, just as today there is as great a mystery behind our solar orb. He was the Being appointed to help and guide the race at its beginning. He had himself, ages before, gone through incarnation during other creations, and had mounted step by step up the long ladder of evolution, until by natural right he had become as a god. The same process is going on today, preparing some Being for similar work in ages to come. And it has gone on in the limitless past also; and always the Supreme Spirit as Krishna teaches the Being, so that he may implant those ideas necessary for our salvation. After the race has grown sufficiently, the Being called the Sun leaves the spiritual succession to Manu—whether we know him by that name or another—who carries on the work until men have arrived at the point where they furnish out of the great mass some one of their own number who is capable of founding a line of Kingly Priest Rulers; then Manu retires, leaving the succession in the hands of the Royal Sage, who transmits it to his successors. This succession lasts until the age no longer will permit, and then all things grow confused spiritually, material progress

increases, and the Dark Age, fully come, ushers in the time before dissolution. Such is the present time.

The fables in every nation and race about great personages, heroes, magicians, gods, who dwelt among them in the beginning, living long lives, are due to the causes I have outlined. And in spite of all the sneers and labored efforts of scientific scoffers to show that there is no soul, and perhaps no hereafter, the innate belief in the Supreme, in heaven, hell, magic, and what not, will remain. They are preserved by the uneducated masses, who, having no scholastic theories to divert their minds, keep up what is left of the succession of ideas.

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## *Second Reading*

### **FROM THE WRITINGS OF ROBERT CROSBIE**

Notes on the Bhagavad Gita, p. 169, 205-206, 152

Arjuna had asked Krishna under what particular form should the Self be worshipped. Krishna's reply was "under all forms", that there is nothing in the universe, animate or inanimate, which is without the Self. The seeker for Truth and knowledge must see the One Self in all things, and all things in the Self, and then act for and as the Self of All. All sacred writings are addressed to the individual, for it is from within the individual, and the individual alone, that reformation can begin and must be consummated. The study and application of the Gita tends to break down all ideas based upon separateness, and impresses upon the student that the way of true knowledge of the divine perfections lies in universal service, without distinction of caste, creed, sex, color or race. "Self-Knowledge is of loving deeds the child" . . . .

As the Upanishads say "the Self shines in all, but in all it does not shine forth". The Self is in all things, and all things are in the Self. Whatever there may be of "shining" through any form or under any condition, that "shining" is from and of the Self. If this is recognized and admitted, we must begin to regard all things and beings in that light and act towards them upon that basis; in this way we act for and as the Self, and as we hold to and follow that practice, all ideas, habits and desires that conflict become overcome little by little, until at last we have the supreme power for good that comes with selflessness. . . .

The idea of this highest motive may be best conveyed by considering the following ancient pledge:-

"NEVER WILL I SEEK NOR RECEIVE PRIVATE INDIVIDUAL SALVATION. NEVER WILL I ENTER INTO FINAL PEACE ALONE; BUT FOREVER AND EVERYWHERE WILL I LIVE AND STRIVE FOR THE REDEMPTION OF EVERY CREATURE THROUGHOUT THE WORLD."

## *Third Reading*

### FROM THE WRITINGS OF H. P. BLAVATSKY

The Voice of the Silence ~ translated from the Book of the Golden Precepts  
p. 31-33 (1889 edition)

To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.

Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not of fleeing life: it is the man that was, that is, and will be, for whom the hour shall never strike.

If thou would'st reap sweet peace and rest, Disciple, sow with the seeds of merit the fields of future harvests. Accept the woes of birth.

Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow, bring forth the blossoms and the fruits of Karmic retribution. Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring onward, 'neath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path.

These vestures are: Nirmanakaya, Sambhoga-Kaya, and Dharmakaya, robe Sublime.

The *Shangna* robe, 'tis true, can purchase light eternal. The Shangna robe alone gives the Nirvana of destruction; it stops rebirth, but, O Lanoo, it also kills—compassion. No longer can the perfect Buddhas, who don the Dharmakaya glory, help man's salvation. Alas! shall SELVES be sacrificed to *Self*; mankind, unto the weal of Units?

Know, O beginner, this is the *Open* PATH, the way to selfish bliss, shunned by the Bodhisattvas of the "Secret Heart," the Buddhas of Compassion.

To live to benefit mankind is the first step. To practise the six glorious virtues is the second.

To don Nirmanakaya's humble robe is to forego eternal bliss for Self, to help on man's salvation. To reach Nirvana's bliss, but to renounce it, is the supreme, the final step—the highest on Renunciation's Path.

ULT · 62 QUEENS GARDENS · LONDON · W2 3AH

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