

**BROTHERHOOD
AND THE
ENLIGHTENED MIND**

DORIS GROVES

ONE SHILLING AND SIXPENCE

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THE BLAVATSKY LECTURE
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JOHN GROVES

To my husband.

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BROTHERHOOD AND THE ENLIGHTENED MIND

Today, when the predominant emphasis of consciousness is at the level of the mind, to 'know' is often equated with a purely mental understanding of a subject. Until we are able to enter the consciousness of which the poet Rupert Brooke wrote 'To think each in each, immediately wise', ideas must be communicated by words, whether these ideas are plain facts of information or deep spiritual teachings. So theosophy—the ancient wisdom—has been given as a doctrine, albeit a 'secret doctrine', and the student is able by its aid to build for himself a fascinating mental picture of the universe, emanating from its source, expressing its innate possibilities, and returning again to the One Life, which is alone the Real. The Founders of the Theosophical Society, guided by the two Elder Brethren who were graciously willing to sponsor this modern occult movement, ensured against the limitations of a purely mental interpretation of the ancient wisdom by making the first object of the Society—also said to be the only binding object—that of brotherhood. How fundamental and far-reaching in its implications is this first object can perhaps be further glimpsed when we read that "This consent (that of our Highest Chief "to co-operate in the formation of the Society") you will please bear in mind was obtained solely under the express and unalterable condition that the new Society should be founded as a branch of the Universal Brotherhood.' It is apparent, therefore, that the primary aim of the Theosophical Society is not to disseminate a doctrine, although that will of necessity be a part of its work, but to become a true brotherhood, and humbly to assist in the realization of brotherhood all who are willing to make the attempt. Brotherhood

—a word so simple and apparently self-explanatory—as an aim has, even from the early days of the Society, been derided as of inferior value, and less likely to attract worthy individuals than ‘an academy of magic, a hall of occultism, or a school of psychology’ might do. But is brotherhood a simple and self-explanatory fact? What does it really mean? In the past and in a more emotional age it has meant the individual being a part of a tribal consciousness, in which the blood-brothers become subservient to the group, usually as seen in relation to another group or tribe of brothers. Today in a mental age the individual links himself with those having a common background or ideology. It is a mental link, although suffused with an emotion of comradeship with one’s own group and a corresponding mistrust of and prejudice against other groups with opposing ideologies. But surely the realization of brotherhood is the essence of true occultism and mysticism. It is the supreme secret to gain knowledge of which men and women have throughout the ages been willing through self-sacrifice and persistent endeavour, to tread the path which leads to the divinity within, and whose outer expression is brotherhood. The Self of man and the Self of the universe is One. He who knows himself must know the reality of brotherhood.

Today it is a truism that the future of mankind depends on the realization of brotherhood as a fact in nature, and not merely as an ideal to be achieved by the few who see the beauty of such a conception. At the physical level man is obviously a separate entity, drawing from the universe around him to sustain himself. Emotionally he is easily fused with others, but as easily turned against them, and likes and dislikes, loves and hatreds, are the normal counters of emotional life. It is, however, more possible to achieve a sense of unity at the emotional level than mentally or physically. For this reason the emotional age of a person or of a people is regarded as the romantic age. This age in either case is in retrospect always

bathed in a rosy golden light. The level of the lower, concrete mind is again a separative one. For clarity of thought one needs deletion and analysis. But the innumerable details of the universe or of the anatomy of man do not add up to the wholeness which is the real world, or to the man which we feel ourselves to be. With the use of the higher mind, there is again a sense of unity and the joy accompanying a new discovery of a principle or of a law of nature by the scientist is a manifestation of that bliss that is ever present when an aspect of unity or universality is realised. The unity of the higher mind, however, is gained by abstraction. It reveals that which men or things have in common with each other, but does not at the same time show forth the totality of the persons or things in their individual uniqueness. It is only with the dawning of the Buddhic consciousness that our oneness with each other and with the universe is known, no longer now by emotional affinity, logical deduction or revealed law, but as an experience empirical and absolute.

When we remember that the Inner Founders of the Theosophical Society are also to be the Founders of the Sixth Root Race, we may perhaps more clearly see where our work lies both now and in the future. Today the need is to develop more quickly our ability to use the consciousness of Buddhi-Manas, the next step in evolution beyond the Fifth Race, and thereby to help to bridge the gap between it and the Sixth Root Race. In this way we assist the Elder Brethren to whom we as a Society owe so much, in their task of founding the Race whose consciousness will be at its fruition that of pure Buddhi. That these aims are of intensely practical value and involve no escape from the everyday world will be seen as the subject is developed. The modern dilemma is largely a result of the inability of the scientific method, pursued with such high hopes in the nineteenth century to give answers to the fundamental problems that now face us. Indeed, science does not presume to

give the 'why' of the universe, contenting itself with the stupendous task of showing the 'how' in an increasing volume of fact almost incredible to the lay mind. The answers to the fundamental questions of the purpose and destiny of man, and his place in evolution obviously lie in a realm of consciousness beyond that of the mind. Bergson has defined this consciousness beyond the mind as intuition and says: 'On our personality, on our liberty, and on the place which we occupy in the whole of nature, on our origin, and perhaps also on our destiny, it throws a light, feeble and vacillating, but one which none the less pierces the darkness of the night in which the intellect leaves us.' Bertrand Russell has said, on the other hand: 'We refuse to believe that there are any higher ways of knowing, any method of discovering truth other than that employed by science.'" This is largely true of the scientific discovery of the facts and laws of the objective universe as cognized by the senses and the mind, but for the discovery of the truth as to man himself, in his own nature, although a science is needed it is the science of the Elder Brethren and not that of the Western follower of Newton. It is 'the science which leads to the highest goal of the highest knowledge, to the real tasting of the Tree of Life and Wisdom', and whose 'laws are as immutable as those of nature, and they were known to man an eternity before this strutting game-cock, modern science, was hatched' (*The Mahatma Letters*).

What is the nature of this consciousness, this intuition or Buddhi? H.P.B. says: 'It is a feeling within, absolutely inexpressible in words. All cataloguing is useless to explain it. It is one and indivisible.' H.P.B. also contrasts 'the laboriously acquired knowledge of the senses and the mind (Manas)' with the 'intuitive omniscience of the spiritual Divine Soul (Buddhi)'. Herein, then, we see the difficulty of the task of attempting to know that which cannot be defined. It is inexpressible in words, it cannot be

written or talked about without distorting and thereby falsifying the truth that it is hoped to reveal. The Founders of the great religions, the mystics, the saints, the true yogis, have always had to step down their experience in order to give expression to truths beyond the understanding of their hearers. Yet they have striven to provoke in humanity some reaching forth in consciousness to the inner inexpressible reality. Hence the need for reformation from time to time of all systems of spiritual thought, and of all declared truths. But the new truth is again a distortion of a still deeper aspect of reality, and requires in time still further reform. One can realize why to the Lord Buddha is attributed the saying: 'Who asks doth err, who answers errs, say naught.' 'The Tao that can be expressed is not the eternal Tao, the name that can be defined is not the unchanging name,' says the Tao-Teh King.

All the great teachings of the ancient wisdom hide within a mental framework a reality, a truth which is gradually perceived as we are able to enter into this inner consciousness of Buddhi. Perhaps this is the great revelation of the theosophical teachings, that the world is not only the world of fact as cognized by the senses and the mind, but there is another approach to reality beyond the mind, a consciousness that fuses the highest aspects of the mind and of the heart into a radiance of understanding. 'In contemplation God is seen by a medium which is the light of wisdom elevating the mind to discern the Divine' (St. Thomas). It is through the medium of the Buddhistic consciousness that the divine is first glimpsed and the corollary of this inner realization is the supreme fact of brotherhood. Where the mind unaided is unable to penetrate, the light of Buddhi illumines the field, and thus assists the mind to see. 'Manas, pure and simple, is of a lower degree, of the earth, earthy. Buddhi . . . active and irresistible when galvanised by the essence of Manas' (*The Mahatma Letters*). In our spiritual evolution, and finally all evolution is spiritual, as it

is life or spirit that is constantly exerting a pressure towards release from matter, every step on the ladder of consciousness must be gained and mastered. The goal of evolution, liberation, is not an escape from the world we know to other more ethereal worlds, but it is our having made potent all aspects of man's divinity in the personal worlds themselves. The Kingdom of Heaven is to be manifest on the earth of each human being, even to the 'clay' of his physical body, which is the mysterious basis of the microcosm man. The Buddhist consciousness needs the structure of the personal bodies for its active expression. 'The Spiritual Wisdom, or Soul, being *Buddhi*, which being so near the Absolute is *per se* only latent consciousness, and is dependent on *Manas* for manifestation beyond its own plane' (S.D.). In this Bergson also agrees: 'But though it thereby transcends intelligence, it is from intelligence that has come the push that has made it rise to the point it has reached. Without intelligence it would have remained in the form of instinct, riveted to the special object of its practical interest, and turned outward by its movement of locomotion'. It is also possible by a concentration of emotional life, as in deep devotion or aspiration to make direct contact with the life of *Buddhi*. This indeed, the mystics and the great artists do. But for the consequent expression of the Buddhist revelation the structure of the mind is needed. For example, in music or painting a technique is required to express objectively the artist's inner experience. It is, of course, true that the more expert (and apparently effortless) the technique, the more fully does it manifest the Buddhist experience in the world of form.

The Buddhist life flows then through the whole of the personality. Its power is that of love; love not as an emotion only, but as a unifying, releasing energy at all levels. The word 'love' is much overworked in the world today and is scarcely ever used in its highest sense in modern literature. It is, perhaps, a little pathetic

that the consummation of love in marriage has been made synonymous with the act of sexual intercourse, and consequently that would appear to be the end and aim of relationships between the sexes. The physical union is but the first stage of an integration whose joy and exquisite beauty is realized only as the Self of each is known and mutually lived in. Then, indeed, is a consummation of love which—no longer separative and an egoism *a deux* as it was physically and personally—overflows and is shared by all who come within the sphere of its influence. The perfection of love is finally a knowledge of the One Love, sustaining all creation. Human relationships help us towards this realization as they are fully used and gradually freed from their limitations. 'Lo, verily, not for the love of the wife is a wife dear, but for the love of the Self (Atman) a wife is dear,' and so on through all the relationships of human experience, until finally: 'Lo, verily, not for the love of all is all dear, but for love of the Atman all is dear. Lo, verily, it is the Atman that should be seen, that should be hearkened to, that should be thought on, that should be pondered on' (Brihad-Aranyaka Upanishad). In spite of the findings of modern psychology, one suspects that the deep dissatisfaction in many personal relationships arises not from an inadequacy of sexual experience, but from a lack of spiritual perception. When there is little inner rapport, union is inevitably sought at the lower levels of manifestation, and men and women continue to 'mistake the fires of lust for the sunshine of life'. A higher ideal is needed. Professor Marcault has truly said: 'The task of all is to form real centres of true Universal Brotherhood, and that is best done by cultivating in daily experience the highest and most refined forms of impersonal love, not through emotional aspiration or mystical ecstasy and withdrawing from the world, but by extending to all life the best understanding and love experienced in our noblest moments with those we love most spiritually.'

In the physical body the integrating influence of love brings health, beauty and radiant vitality. It is the warmth and expansiveness of the emotions, it is the enlightenment of the mind, the power of universalizing all aspects of knowledge. At its own level it is at one with all creation. It is the bliss of knowing the Self as one with the Self of the universe, a bliss which cannot be conceived mentally or felt emotionally. It is the essence and dynamism of love, knowledge and power. The personal vehicles need preparation to receive and make potent this divine influx of spiritual power, pregnant as it is with beauty, joy and wisdom, and ever impelling towards active expression of itself at all levels. The methods of preparation of the vehicles have been stated both voluminously and with great complexity throughout the ages. Actually, they can be seen as extremely simple. 'Be still and know that I am God' is perhaps the summation of all methods. The stillness of the physical body needs sound health and a stable sensivity, which is not possible unless to the discipline of the necessary kinds of food, exercise, etc., is added an outflowing love to all men and a willingness to serve life actively in all its aspects. The stillness of the emotions arises from the capacity to feel vividly and strongly without holding on to either the emotion itself or to its object. The stillness of the mind is perhaps the crux of the whole process. It requires not only the capacity to concentrate upon a single idea or theme to the exclusion of all others, which is a static condition, but it means to be without prejudice, so that no prejudgment or bias obscures the contemplation of the new aspects of wisdom and knowledge which the still mind reflects. It requires a posture, not necessarily that of the Eastern yogi or of the Western devotee. It is the poise of the truly human level of evolution, physically and psychically, that of man standing securely upon the earth of lowest matter and aspiring upwards fearlessly and without egotism to the heaven of highest spirit. The

way has been stated very simply in one of the Mahatma letters 'Fasting, meditation, chastity of thought, word and deed; silence for certain periods of time to enable nature herself to speak to him who comes to her for information; government of the animal passions and impulses, utter unselfishness of intention.' The way of self-realisation, especially as pursued in the East from whence comes a wealth of invaluable teaching, has usually recommended the aspirant to retire from the world and live in solitude and seclusion, delving deeper and deeper into the inner recesses of consciousness. However valuable this method may have been in the past it would seem that today, more especially in the West, the need is for men and women to seek the Self while living the normal life of the outer world. So that the discipline of the way, is the discipline of everyday experience used consciously and cheerfully, with intent. The solitude that is sought has not then, the danger of being an escape from humanity with all its difficulties and problems. It is an interior solitude, and is only possible when the aspirant accepts his responsibilities and duties in the world around him. A modern Christian mystic has said: 'The ultimate perfection of the contemplative life is not a heaven of separate individuals, each one viewing his own private vision of God; it is the sea of Love which flows through the One Person of all the elect.' He has also added: 'It is dangerous to go into solitude merely because you happen to like to be alone.' The invaluable practice of meditation begun in the seclusion of one's own room is continued as an awareness of oneself as Spirit, extending outwards to all life, and retaining its inner peace amidst the clamour of the world. The problems of the world, and the hearts of men and women, provide the precious subjects for understanding and deeper contemplation. Above all, the day-to-day contact with others enables the Buddhic life to quicken and grow so that the unity of life and the brotherhood of man is known

as immediate experience, and the limitations of 'I' and 'Mine' begin to disappear.

With the dawning of the Buddhic consciousness the absolutes of the personal life are seen as only relative to a new Absolute, the Self. For instance, Time and Space, so long accepted as having intrinsic reality, become subservient to the Self. Time is glimpsed as an infinite wholeness, an immediate experience in which past and future are fused into an ever-present consciousness, whose newness is perhaps best expressed as NOW. And yet NOW is not the present as usually understood. It is the consciousness of the Soul out of time, and therefore able to deal with all time aspects of the personality as subsidiary facts of experience which, indeed, they are. In the practice of yoga or self-realization much application is needed to accustom the personality to respond to this experience of NOW, and to discontinue its usual preoccupation with past, present and future. Let us examine these time factors. The past for each one of us is not, as we generally suppose, the remembrance of people and events as they were, but the holding on to the states of consciousness which were induced in us by the impact of such people and events. The personality moves through the succession of the stages of consciousness which we call time. The Self is stable, eternal, timeless. All that is of permanent value in the past can be released as a present power, enabling the Self so far to manifest at the personal level; all else is dross to be burned up as the light of the Self is turned on it. All resentments, jealousies, hatreds, unkind criticisms are aspects of the burden of the past which is gradually dropped, as was the burden of Pilgrim, when the Self is realized. This is the shedding of the load of *karma* with which each personality is burdened. It is not the event *per se* that constitutes the personal *karma*, it is our reaction to it. 'Agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge

deliver thee to the officer, and thou be cast into prison. Verily I say unto thee: "Thou shalt by no means come out of thence, till thou has paid the uttermost farthing".' If the adversary, *karma*, is dealt with in the present the personality is free. The subconscious of psycho-analysis is, indeed, a prison in which for a time most of us are caught, in some cases disastrously. What of the future? In the *Bhagavad-Gita* we read: 'Nor doth anyone become a yogi with the formative will unrenounced.' Dr. Besant adds a footnote explaining that the formative will is 'Sankalpa', the imaginative faculty that makes for the future. When the present situation becomes irksome or difficult we usually try to escape into the past or the future. As we have seen, the past is the unresolved karma of the personality, even its remembered joys, as they are held in this static view of past experience, being limitations of consciousness. Joy, love, blessing—these are eternal, and if once really experienced live with us as capacity and belong to the NOW. Our escape into the so-called future is a projection of the personal desires from the unresolved past into new states of consciousness, holding on to that which seems desirable and attempting to shut out that which repels. So that the 'future' becomes a prison of our own making, it is not the stream of life flowing into the present, but the blocking of that stream by a state of consciousness which is neither past, present nor future, but a dropping out of life altogether. Perhaps the exaggeration of this state is the Hell of the religions, and may be experienced both here or hereafter. At the personal level the impact of experience, painful or otherwise, requires 'time' to wear itself out. As the Buddhist light irradiates the personality, wisdom which transcends time, brings immediate release, and the whole experience is assimilated now. Emerson says: 'It takes a good deal of time to eat and to sleep or to earn a hundred dollars, and a very little time to entertain a hope and an insight which becomes the light of our life.' In the busiest of lives.

it is well to remind ourselves that it is not more time as such that is the pressing need in the quest for self-realization, but the ability to step out of our personal time, into God's time, which is infinite wisdom and enlightenment.

As the mind becomes capable of turning inwards and receiving the light of Buddhi, space also becomes of subsidiary import and is appreciated as being relative to a particular centre of consciousness. The limitations of space at the physical level are only overcome by movement involving time and effort. The necessity of movement in time accompanied by effort is often carried forward to the level of spirit, and hence the idea of the path and the effort of its treading. Actually, when the consciousness is centred at the personal level there is what can usefully be termed a path to the Self, and effort as discipline, and time as stages of evolution, are needed. As consciousness is deepened towards identity with the Self, the concept of the growth of consciousness in time becomes superseded by the knowledge of that Self 'in Whom standeth our immortality'. Knowing the Self in its immediacy, time and space are seen as necessary adjuncts of its manifestation. Effort is then given its rightful place as a preparation of the vehicles to receive the power and life of the spirit. Instead of movement towards a goal the force of 'be still' is again realized, and the consequent knowledge of God is a sharing of the One Life in which time and space are aspects of the infinite possibilities of the extension of His consciousness into all phases of manifestation, from the lowest mineral to the highest Dhyān Chohan. The time we know is that which we have imposed on life, and space is the extension of our own consciousness outwards from our personal centre. But beyond these limited conceptions can be glimpsed a time which is the unfolding of God's consciousness at different levels of manifestation, and a space which is the infinite possibility of extension in all directions from a Cosmic or Logocentric Centre. This Centre is

everywhere and nowhere. The ceaseless and harmonious activity of the well-ordered spheres is the expression of His 'stillness'. It is the day-to-day understanding and use of these apparently metaphysical truths that assists the advent of the Buddhic light into the relative darkness of the personality and moves us towards Self-realization. Space is no longer seen as a barrier to the attainments of the spiritual life. The daily round and restricted field of the common task may indeed provide the milieu necessary for an entry into the larger consciousness of the Self. As the Master K.H. wrote: 'But it is not by going to Ladak that one shall find us.'

In *The Mahatma Letters* we read: 'The *Chiefs* want a Brotherhood of Humanity, a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds.' The questions are often asked: 'Which are the highest minds?' 'Why does not the Theosophical Society attract more men and women whose eminence in the scientific and academic worlds proclaim them as possessing not only brilliant mental capacity, but also a great devotion to the search for truth?' Perhaps no conclusive answer can be given, but a conjecture may be made as to these two questions. During the long process of involution when the Monads send forth their life rays into the ocean of matter, appropriating for themselves bodies from the various planes, the whole of the interest and concentration of life is outwards. The mind, the king of the senses, becomes automatically and wonderfully linked with the objective universe and concerns itself solely with impacts from without. It is entirely unaware of the Self whose earlier going-forth made consciousness possible. Indeed, the mind begins to assume the dignity and abrogates the power that belong to the Self. It becomes the 'I'. With the infinite possibilities of increasing knowledge in the universe this absorption in mental images becomes complete.

The Cosmos appears to be a consistent whole, obeying well-defined natural laws entirely satisfying to the mind. Excellent work of its kind can be done at this level. But something is missing. The observer is not integrated into the picture. He stands as a spectator outside the object of his research. The mind loses its identity in its confused (or well-ordered) picture of the universe. The personal problem involving loss, deprivation, frustration, or sometimes happily the excess of joy, or the recognition of beauty, can be the means of disturbing this outer mental absorption, and the individual is able, perhaps, even momentarily to turn within and apprehend a new world to be explored, a new knowledge to be gained, a new 'I' around which the consciousness may centre. The mind can, from then onwards, be gradually freed from its entanglement with its own picture of the outer world, and become the structure or organism through which the knowledge from within, from the Self, the true source of all knowledge, is linked with the gathered experience of the world outside. 'The real knowledge is not a mental but a spiritual state, implying full union between the knower and the known' (Master K.H.).

Man is a part of the universe he attempts to know. He affects the world as it affects him. To know reality is to experience our own unity with the world in its immediacy, without contrast or analysis, and at the same time to recognize the infinite possibilities of unity still to be explored within the Self. The polarity of the source of knowledge is changed, and the outer world is known as an end-on result of the creativity of the Divine Life in man and the universe, whose Centres coincide. Surely this enlightened mind (Buddhi of Manas) is the type of highest mind to which the Elder Brother referred. 'He may be a Bacon or an Aristotle in knowledge and still not even make his current felt a feather's weight by us if his power is confined to Manas . . . and so your greatest men count but as nonentities in the arena where greatness is measured by the

standard of spiritual development' is a quotation from a letter of the same great Brother. Spirituality is the keynote—a mind enlightened by the knowledge of the One, no longer making its conclusions from the world outside the criteria of truth, but relating all to the Oneness whose realization, says H.P.B., is alone spirituality. Humanity needs this greater enlightenment of the mind to solve its problems. Krishnaji has said: 'No process of the mind can solve any problem except a factual one.' Jung also adds: 'Nothing influences our conduct less than intellectual ideas.' The pressing problems of the world today cannot academically be divorced from the people they concern. They can only be solved when into the upward reaching mind, with its capacity for organisation, comes flowing down the warmth and enlightenment of Buddhi.

There are already indications of the development of this consciousness in many of the present-day leaders of thought. Our aim as members of the Theosophical Society should be to keep the teachings free from orthodoxy, authoritarianism and narrowness, and to work to reveal new layers of the truths of the ancient wisdom presented to us by Madame Blavatsky. The statement: 'There is no religion higher than truth', implies the need for a constant moving forward in consciousness, for truth is also love, a knowledge of Oneness, and impels to constant activity and expression as service. These three aspects of consciousness, love, knowledge and action manifest simultaneously when the Self is known. 'Be ye as wise as serpents and as harmless as doves' is not only an injunction to all aspirants of the spiritual life; it is a statement of fact for those who have touched the power of Buddhi. The Theosophical Society can assist the growth of this new consciousness in the world today, and whether we are linked on the outer plane or not, our inner contact with all other aspirants is assured. Reminding ourselves where our emphasis should lie

we recall what the Master K.H. wrote: 'It is not physical phenomenon, but these universal ideas that we study, as to comprehend the former, we have first to understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal, of the temporary to the eternal, of the finite to the infinite; ideas larger, grander, more comprehensive, recognizing the universal reign of immutable law, unchanging and unchangeable, in regard to which there is only an eternal NOW, while to uninitiated mortals time is past or future as related to their finite existence on this material speck of dirt.' But, 'It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical brotherhood, who is entitled to our secrets' (Master M). The hidden mysteries of the One Life reveal themselves to him whose desire for knowledge is commensurate with his willingness to assist the 'great orphan humanity', and who works to establish the Brotherhood of Man as a living reality in our world as it ever is in Theirs.

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