

# Celestial India Madame Blavatsky And The Birth Of

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## **Imagining the East** - Erik Sand 2020-01-29

The Theosophical Society (est. 1875 in New York by H. P. Blavatsky, H. S. Olcott and others) is increasingly becoming recognized for its influential role in shaping the alternative new religious and cultural landscape of the late nineteenth and the twentieth century, especially as an early promoter of interest in Indian and Tibetan religions and philosophies. Despite this increasing awareness, many of the central questions relating to the early Theosophical Society and the East remain largely unexplored. This book is the first scholarly anthology dedicated to this topic. It offers many new details about the study of Theosophy in the history of modern religions and Western esotericism. The essays in *Imagining the East* explore how Theosophists during the formative period understood the East and those of its people with whom they came into contact. The authors examine the relationship of the theosophical approach with orientalism and aspects of the history of ideas, politics, and culture at large and discuss how these esoteric or theosophical representations mirrored conditions and values current in nineteenth-century mainstream intellectual culture. The essays also look at how the

early Theosophical Society's imagining of the East differed from mainstream 'orientalism' and how the Theosophical Society's mission in India was distinct from that of British colonialism and Christian missionaries.

## **Photo-Attractions** - Ajay Sinha 2022-11-11

In Spring 1938, an Indian dancer named Ram Gopal and an American writer-photographer named Carl Van Vechten came together for a photoshoot in New York City. Ram Gopal was a pioneer of classical Indian dance and Van Vechten was reputed as a prominent white patron of the African-American movement called the Harlem Renaissance. *Photo-Attractions* describes the interpersonal desires and expectations of the two men that took shape when the dancer took pose in exotic costumes in front of Van Vechten's Leica camera. The spectacular images provide a rare and compelling record of an underrepresented history of transcultural exchanges during the interwar years of early-20th century, made briefly visible through photography. Art historian Ajay Sinha uses these hitherto unpublished photographs and archival research to raise provocative and important questions about

photographic technology, colonial histories, race, sexuality and transcultural desires. Challenging the assumption that Gopal was merely objectified by Van Vechten's Orientalist gaze, he explores the ways in which the Indian dancer co-authored the photos. In Sinha's reading, Van Vechten's New York studio becomes a promiscuous contact zone between world cultures, where a "photo-erotic" triangle is formed between the American photographer, Indian dancer, and German camera. A groundbreaking study of global modernity, Photo-Attractions brings scholarship on American photography, literature, race and sexual economies into conversation with work on South Asian visual culture, dance, and gender. In these remarkable historical documents, it locates the pleasure taken in cultural difference that still resonates today.

**Friedrich Max Müller and the Sacred Books of the East** - Arie L. Molendijk 2016-07-28

This volume offers a critical analysis of one of the most ambitious editorial projects of late Victorian Britain: the edition of the fifty substantial volumes of the Sacred Books of the East (1879-1910). The series was edited and conceptualized by Friedrich Max Müller (1823-1900), a world-famous German-born philologist, orientalist, and religious scholar. Müller and his influential Oxford colleagues secured financial support from the India Office of the British Empire and from Oxford University Press. Arie L. Molendijk documents how the series has become a landmark in the development of the humanities-especially the study of religion and language-in the second half of the nineteenth century. The edition also contributed significantly to the Western perception of the 'religious' or even 'mystic' East, which was textually represented in English translations. The series was a token of the rise of 'big science' and textualized the East, by selecting their 'sacred books' and bringing them under the power of western scholarship.

**Blavatsky defends the Key to Theosophy** - Helena Petrovna Blavatsky 2018-06-21

**Handbook of Hinduism in Europe (2 vols)** - 2020-07-27

The Handbook of Hinduism in Europe portrays and analyses Hindu

traditions in every country in Europe. It presents the main Hindu communities, religious groups, forms and teachings present in the continent and shows that Hinduism have become a major religion in Europe.

Innovation in Esotericism from the Renaissance to the Present - Georgiana D. Hedesan 2021-05-10

This collection explores the role of innovation in understanding the history of esotericism. It illustrates how innovation is a mechanism of negotiation whereby an idea is either produced against, or adapted from, an older set of concepts in order to respond to a present context. Featuring contributions from distinguished scholars of esotericism, it covers many different fields and themes including magic, alchemy, Rosicrucianism, Theosophy, Tarot, apocalypticism and eschatology, Mesmerism, occultism, prophecy, and mysticism.

Handbook of the Theosophical Current - 2013-01-08

The Brill Handbook of the Theosophical Current represents pioneering research into an important but under-researched current. The three sections in this volume are devoted to the Theosophical Society, Theosophically influenced religious currents, and the interaction between Theosophy and surrounding culture.

**Die orientalische Wende der Theosophischen Gesellschaft** - Ulrich Harlass 2021-07-19

Die 1875 gegründete Theosophische Gesellschaft gilt als eine der wichtigsten esoterischen Vereinigungen um die Wende zum 20. Jahrhundert und als Prototyp der modernen westlichen Esoterik. Viele Elemente ihrer Lehre sind bis heute populär: vom wissenschaftlich-rationalen Buddhismus, über Yoga bis zur Reinkarnation. Harlass untersucht die als orientalische Wende bezeichnete „Vollendung“ theosophischer Philosophie und legt eine detaillierte Studie über ihre Entstehung vor. Er zeigt, dass die Theosophen zahlreiche Überlegungen im Laufe dieser Streitigkeiten aufnahmen, veränderten und schließlich zu einer esoterischen Lehre, der „okkulten Wissenschaft“ ausformulierten. Ein gängiges Narrativ von der Kontinuität westlicher Esoterik-Strömungen seit der Antike muss in diesem Zuge ebenso infrage

gestellt werden wie die orientalische Wende und der damit einhergehenden Unterscheidung von Ost und West. Auf der Basis postkolonialer Ansätze wird gezeigt, dass die theosophischen Lehren ein Ergebnis zeitgenössischer Aushandlungen und harter Streitigkeiten sind. Und sie werden erst vor dem Hintergrund einer sich globalisierenden Welt kolonialer Machtbeziehungen und der Annahme einer weltweiten Geschichte der Religionen verständlich.

**Contemporary Alternative Spiritualities in Israel** - Shai Feraro  
2016-11-09

This volume is the first English-language anthology to engage with the fascinating phenomena of recent surges in New Age and alternative spiritualities in Israel. Contributors investigate how these New Age religions and other spiritualities—produced in Western countries within predominantly Protestant or secular cultures—transform and adapt themselves in Israel. The volume focuses on a variety of groups and movements, such as Theosophy and Anthroposophy, Neopaganism, Channeling, Women's Yoga, the New Age festival scene, and even Pentecostal churches among African labor migrants living in Tel Aviv. Chapters also explore more Jewish-oriented practices such as Neo-Kabbalah, Neo-Hassidism, and alternative marriage ceremonies, as well as the use of spiritual care providers in Israeli hospitals. In addition, contributors take a close look at the state's reaction to the recent activities and growth of new religious movements.

The Secret Doctrine: Occultism (1st ed. 1897) - Helena Petrovna Blavatsky 1897

*Scholar Intellectuals in Early Modern India* - Rosalind O'Hanlon  
2017-10-02

In recent years, scholars from a wide range of disciplines have examined the revival in intellectual and literary cultures that took place during India's 'early modern' centuries. This was both a revival as well as a period of intense disputation and critical engagement. It took in the relationship of contemporaries to their own intellectual inheritances, shifts in the meaning and application of particular disciplines, the

development of new literary genres and the emergence of new arenas and networks for the conduct of intellectual and religious debate. Exploring the worlds of Sanskrit and vernacular learning and piety in the subcontinent, these essays examine the role of individual scholar intellectuals in this revival, looking particularly at the interplay between intellectual discipline, sectarian links, family history and the personal religious interests of these men. Each essay offers a fine-grained study of an individual. Some are distinguished scholars, poets and religious leaders with subcontinent-wide reputations, others obscure provincial writers whose interest lies precisely in their relative anonymity. A particular focus of interest will be the way in which these men moved across the very different social milieus of early modern India, finding ways to negotiate relationships at courtly centres, temples, sectarian monasteries, the pandit assemblies of the cosmopolitan city of Banaras and lesser religious centres in the regions. This book was published as a special issue of *South Asian History and Culture*.

*Madame Blavatsky on divine reincarnations in Tibet* - Helena Petrovna Blavatsky 2018-03-17

*Religious Individualisation* - Martin Fuchs 2019-12-16

This volume brings together key findings of the long-term research project 'Religious Individualisation in Historical Perspective' (Max Weber Centre for Advanced Cultural and Social Studies, Erfurt University). Combining a wide range of disciplinary approaches, methods and theories, the volume assembles over 50 contributions that explore and compare processes of religious individualisation in different religious environments and historical periods, in particular in Asia, the Mediterranean, and Europe from antiquity to the recent past. Contrary to standard theories of modernisation, which tend to regard religious individualisation as a specifically modern or early modern as well as an essentially Western or Christian phenomenon, the chapters reveal processes of religious individualisation in a large variety of non-Western and pre-modern scenarios. Furthermore, the volume challenges prevalent views that regard religions primarily as collective phenomena

and provides nuanced perspectives on the appropriation of religious agency, the pluralisation of religious options, dynamics of de-traditionalisation and privatisation, the development of elaborated notions of the self, the facilitation of religious deviance, and on the notion of dividuality.

Het wiel van Ashoka / druk 1 - Idesbald Goddeeris 2013-10-10

België en India hebben op het eerste gezicht weinig gemeen. Toch hebben beide landen elkaars paden regelmatig gekruist. Het Zuid-Aziatische subcontinent trok eeuwenlang handelaars, missionarissen en avonturiers uit onze regio's aan. Maar India fascineerde ook mensen in België zelf. Indologen en yogaleraars brachten het land in verband met oude culturen en spiritualiteit. Het brede publiek associeerde India lang met maharadja's en fakirs: relictten van de koloniale propaganda en de oriëntalistische stereotypering. Geleidelijk leren steeds meer Belgen Indiërs ook op andere manieren kennen, want immigratie en globalisering maken de banden intenser dan ooit. 'Het wiel van Ashoka' verschijnt in het kader van 'Europalia India'. Dit toonaangevend internationaal festival loopt van 4 oktober 2013 tot 26 januari 2014 en brengt India naar het hart van Europa.

**Occult Roots of Religious Studies** - Yves Mühlematter 2021-06-08

The historiographers of religious studies have written the history of this discipline primarily as a rationalization of ideological, most prominently theological and phenomenological ideas: first through the establishment of comparative, philological and sociological methods and secondly through the demand for intentional neutrality. This interpretation caused important roots in occult-esoteric traditions to be repressed. This process of “purification” (Latour) is not to be equated with the origin of the academic studies. De facto, the elimination of idealistic theories took time and only happened later. One example concerning the early entanglement is Tibetology, where many researchers and respected chair holders were influenced by theosophical ideas or were even members of the Theosophical Society. Similarly, the emergence of comparatistics cannot be understood without taking into account perennialist ideas of esoteric provenance, which hold that all religions have a common origin.

In this perspective, it is not only the history of religious studies which must be revisited, but also the partial shaping of religious studies by these traditions, insofar as it saw itself as a counter-model to occult ideas.

**The Secret Doctrine** - H. P. Blavatsky 1972

**Recycled Lives** - Julie Chajes 2019-01-02

A sizeable minority of people with no particular connection to Eastern religions now believe in reincarnation. The rise in popularity of this belief over the last century and a half is directly traceable to the impact of the nineteenth century's largest and most influential Western esoteric movement, the Theosophical Society. In *Recycled Lives*, Julie Chajes looks at the rebirth doctrines of the matriarch of Theosophy, the controversial occultist Helena Petrovna Blavatsky (1831-1891). Examining her teachings in detail, Chajes places them in the context of multiple dimensions of nineteenth-century intellectual and cultural life. In particular, she explores Blavatsky's readings (and misreadings) of Spiritualist currents, scientific theories, Platonism, and Hindu and Buddhist thought. These in turn are set in relief against broader nineteenth-century American and European trends. The chapters come together to reveal the contours of a modern perspective on reincarnation that is inseparable from the nineteenth-century discourses within which it emerged, and which has shaped how people in the West tend to view reincarnation today.

Celestial India - Isaac Lubelsky 2012

In 1917 Annie Besant, a white Englishwoman, was elected president of the Indian National Congress, the body which, under the guidance of Gandhi, would later lead India to independence. Besant - in her earlier career an active atheist and a socialist journalist - was from 1907 till her death the president of the Theosophical Society, an international spiritual movement whose headquarters' location in Madras symbolized its belief in India as the world's spiritual heart. *Celestial India* deals with the contribution of the Theosophical Society to the rise of Indian nationalism and seeks to restore it to its proper place in the history of

ideas, both with regard to its spiritual doctrine and the sources on which it drew, as well as its role in giving rise to the New Age movement of the twentieth century.

**Riel's Defence** - Hans V. Hansen 2014-06-01

In 1885, Louis Riel was charged with high treason, found guilty, and consequently executed for his role in Saskatchewan's North-West Rebellion. During his trial, the Métis leader gave two speeches, passionately defending the interests of the Métis in western Canada as well as his own life. Riel's Defence studies these speeches, demonstrating the range of Riel's political and personal concerns. The first and better known of the two speeches addresses the jury, while Riel's second speech - rarely reprinted - addresses the court following his guilty verdict. Both orations have been edited, annotated, and reprinted, and are followed by essays from diverse perspectives including philosophy, law, history, political science, religion, and communication studies. Through the course of their inquiry, contributors come to understand more about Riel's personal character and political thought, as well as his arguments supporting Métis land claims, grievances against the federal government, and his immigration plan for the North-West. Evaluating the rhetorical quality, legal merit, and cultural stakes of his speeches, Riel's Defence reveals the significance of the last public statements made by a man who indelibly shaped Canada's history by combining his personal vision with a national vision.

**Altered Consciousness in the Twentieth Century** - Jake Poller 2019-03-12

The twentieth century saw an unprecedented spike in the study of altered states of consciousness. New ASCs, such as those associated with LSD and psilocybin mushrooms, were cultivated and studied, while older ASCs were given new classifications: out-of-body experiences, near-death experiences, psychokinesis, extrasensory perception. *Altered Consciousness in the Twentieth Century* analyses these different approaches and methodologies, and includes exciting new research into neglected areas. This volume investigates the representation of ASCs in the culture of the twentieth century and examines the theoretical models

that attempt to explain them. The international contributors critically examine a variety of ASCs, including precognition, near-death experiences, telepathy, New Age 'channelling', contact with aliens and UFOs, the use of alcohol and entheogens, analysing both the impact of ASCs on the culture and how cultural and technological changes influenced ASCs. The contributors are drawn from the fields of English and American literature, religious studies, Western esotericism, film studies, sociology and history of art, and bring to bear on ASCs their own disciplinary and conceptual perspectives, as well as a broader interdisciplinary knowledge of the subject. The collection represents a vital contribution to the growing body of work on both ASCs and the wider academic engagement with millennialism, entheogens, occulture and the paranormal.

**The Secret Doctrine** - Helena Petrovna Blavatsky 1897

[Guru to the World](#) - Ruth Harris 2022-10-18

*Guru to the World* tells the story of Swami Vivekananda, the nineteenth-century Hindu ascetic who introduced the West to yoga and to a tolerant, scientifically minded universalist conception of religion. Ruth Harris explores the many legacies of Vivekananda's thought, including his impact on anticolonial movements and contemporary Hindu nationalism.

[Women Philosophers in Nineteenth-Century Britain](#) - Alison Stone 2023-01-13

Many women wrote philosophy in nineteenth-century Britain, and they wrote across the full range of philosophical topics. Yet these important women thinkers have been left out of the philosophical canon and many of them are barely known today. The aim of this book is to put them back on the map. It introduces twelve women philosophers - Mary Shepherd, Harriet Martineau, Ada Lovelace, George Eliot, Frances Power Cobbe, Helena Blavatsky, Julia Wedgwood, Victoria Welby, Arabella Buckley, Annie Besant, Vernon Lee, and Constance Naden. Alison Stone looks at their views on naturalism, philosophy of mind, evolution, morality and religion, and progress in history. She shows how these women interacted and developed their philosophical views in conversation with one

another, not only with their male contemporaries. The rich print and periodical culture of the period enabled these women to publish philosophy in forms accessible to a general readership, despite the restrictions women faced, such as having limited or no access to university education. Stone explains how these women became excluded from the history of philosophy because there was a cultural shift at the end of the nineteenth century towards specialised forms of philosophical writing, which depended on academic credentials that were still largely unavailable to women.

**New Religions [2 volumes]** - Eugene V. Gallagher 2021-02-15

A valuable resource for students and general audiences, this book provides a unique global perspective on the history, beliefs, and practices of emergent faith communities; new religious traditions; and religious movements worldwide, from the 19th century to the present. *New Religions: Emerging Faiths and Religious Cultures in the Modern World* provides insightful global perspectives on the emergent faith communities and new traditions and movements of the last two centuries. Readers will gain access to the information necessary to explore the significance, complexities, and challenges that modern religious traditions have faced throughout their history and that continue to impact society today. The work identifies the themes and issues that have often brought new religions into conflict with the larger societies of which they are a part. Coverage includes new religious groups that emerged in America, such as the Seventh-day Adventists, the Latter-day Saints, and the Jehovah's Witnesses; alternative communities around the globe that emerged from the major Western and Eastern traditions, such as Aum Shinrikyo and Al-Qaeda; and marginalized groups that came to a sudden end, such as the Peoples Temple, Heaven's Gate, and the Branch Davidians. The entries highlight thematic and broader issues that run across the individual religious traditions, and will also help students analyze and assess the common difficulties faced by emergent religious communities.

*The Celestial Tradition* - Demetres P. Tryphonopoulos 2010-10-30

Despite the painstaking work of Pound scholars, the mythos of *The*

*Cantos* has yet to be properly understood — primarily because until now its occult sources have not been examined sufficiently. Drawing upon archival as well as recently published material, this study traces Pound's intimate engagement with specific occultists (W.B. Yeats, Allen Upward, Alfred Orage, and G.R.S. Mead) and their ideas. The author argues that speculative occultism was a major factor in the evolution of Pound's extraordinary aesthetic and religious sensibility, much noticed in Pound criticism. The discussion falls into two sections. The first section details Pound's interest in particular occult movements. It describes the tradition of Hellenistic occultism from Eleusis to the present, and establishes that Pound's contact with the occult began at least as early as his undergraduate years and that he came to London already primed on the occult. Many of his London acquaintances were unquestionably occultists. The second section outlines a tripartite schema for *The Cantos* (katabasis/dromena/epopteia) which, in turn, is applied to the poem. It is argued here that *The Cantos* is structured on the model of a initiation rather than a journey, and that the poem does not so much describe an initiation rite as enact one for the reader. In exploring and attempting to understand Pounds' occultism and its implications to his [Pounds'] oeuvre, Tryphonopoulos sheds new light upon one of the great works of modern Western literature.

**Shyamji Krishnavarma** - Harald Fischer-Tiné 2015-10-15

This book is the first critical biography on Shyamji Krishnavarma — scholar, journalist and national revolutionary who lived in exile outside India from 1897 to 1930. His ideas were crucial in the creation of an extremist wing of anti-imperial nationalism. The work delves into a fascinating range of issues such as colonialism and knowledge, political violence, cosmopolitanism, and diaspora. Lucidly written, and with an insightful analysis of Krishnavarma's life and times, this will greatly interest scholars and researchers of modern Indian history, politics, the nationalist movement, as well as the informed lay reader.

[The Best Weapon for Peace](#) - Erica Moretti 2021-08-10

The Italian educator and physician Maria Montessori is best known for the teaching method that bears her name, but historian Erica Moretti

reframes Montessori's work, showing that pacifism was the foundation of her pioneering efforts in psychiatry and pedagogy.

Routledge Handbook of Yoga and Meditation Studies - Suzanne Newcombe 2020-10-28

The Routledge Handbook of Yoga and Meditation Studies is a comprehensive and interdisciplinary resource, which frames and contextualises the rapidly expanding fields that explore yoga and meditative techniques. The book analyses yoga and meditation studies in a variety of religious, historical and geographical settings. The chapters, authored by an international set of experts, are laid out across five sections: Introduction to yoga and meditation studies History of yoga and meditation in South Asia Doctrinal perspectives: technique and praxis Global and regional transmissions Disciplinary framings In addition to up-to-date explorations of the history of yoga and meditation in the Indian subcontinent, new contexts include a case study of yoga and meditation in the contemporary Tibetan diaspora, and unique summaries of historical developments in Japan and Latin America as well as an introduction to the growing academic study of yoga in Korea. Underpinned by critical and theoretical engagement, the volume provides an in-depth guide to the history of yoga and meditation studies and combines the best of established research with attention to emerging directions for future investigation. This handbook will be of interest to multidisciplinary academic audiences from across the humanities, social sciences and sciences.

*The Theosophical Glossary* - Helena Petrovna Blavatsky 1892

**The Scientification of Religion** - Kocku von Stuckrad 2014-05-08

The enigmatic relation between religion and science still presents a challenge to European societies and to ideas about what it means to be 'modern.' This book argues that European secularism, rather than pushing back religious truth claims, in fact has been religiously productive itself. The institutional establishment of new disciplines in the nineteenth century, such as religious studies, anthropology, psychology, classical studies, and the study of various religious traditions, led to a

professionalization of knowledge about religion that in turn attributed new meanings to religion. This attribution of meaning resulted in the emergence of new religious identities and practices. In a dynamic that is closely linked to this discursive change, the natural sciences adopted religious and metaphysical claims and integrated them in their framework of meaning, resulting in a special form of scientific religiosity that has gained much influence in the twentieth century. Applying methods that come from historical discourse analysis, the book demonstrates that religious semantics have been reconfigured in the secular sciences. Ultimately, the scientification of religion perpetuated religious truth claims under conditions of secularism.

**Occult Astrology predates modern Astronomy** - Helena Petrovna Blavatsky 2019-09-17

Astrology existed before astronomy, and Astronomus was the title of the highest hierophant in Egypt. Among the stars and constellations, the planets alone had a right to the title of Theoi (Gods), i.e., to run or to circulate. The angels worshipped in the Church of Rome are none else than their "Seven Planets," the Dhyani-Chohans of Buddhistic Esoteric Philosophy, or the Kumaras, the mind-born sons of Brahmā. There are seven Kumaras, four exoteric and three secret. They are all "Virgin Gods," who remain eternally pure and innocent, and decline to create progeny. In their primitive aspect, these Aryan seven mind-born sons are not the regents of the planets, but dwell far beyond the planetary region. Archangel Michael is called "the invincible virgin combatant" as he "refused to create," which would connect him with both Sanat Sujata and the Kumara who is the God of War called in the Hindu system the "eternal celibate" and "the virgin warrior." He is the Aryan St. Michael. The whole sidereal court of the Babylonian heaven was represented in the temples by globes made of sapphires, supporting golden images of their respective gods. An immense machine, fabricated for King Chosroes in Persia, represented the night sky with the planets and all their revolutions, and with angels presiding over them. All the discoveries of modern astronomy, like all the secrets that can be revealed to it in future ages, were contained in the secret observatories and Initiation Halls of

the temples of old India and Egypt. Uranus is a modern name. The ancients had a planet, "a mystery planet," that they never named and that only the highest Astronomus, the Hierophant, could "confabulate with." But this seventh planet was not the sun but the hidden Divine Hierophant, who was said to have a crown, and to embrace within its wheel "seventy-seven smaller wheels." The rapid growth of human intellect has paralysed spiritual perceptions. It is at the expense of wisdom that intellect generally thrives, and mankind is quite unprepared in its present condition to comprehend the awful drama of human disobedience to the laws of Nature and the subsequent "Fall," as a result. Occultism has a strange theory of its own with regard to Neptune. We lift our diminished heads and look heavenward: worlds, suns, and stars, the shining myriads of the heavenly hosts, remind the poet of an infinite, shoreless ocean, whereon move swiftly numberless squadrons of ships, millions upon millions of cruisers, large and small, crossing each other, whirling and gyrating in every direction. But there are no proofs of the existence and presence in space of intelligent supramundane Beings, of either Gods or Angels. It is the behaviour of the stars and planets themselves that has to be analysed, and inferences be drawn therefrom.

**Lohans are the mellifluous disciples of Tathagata** - Helena Petrovna Blavatsky 2019-09-17

Tsong-kha-pa, the founder of the Gelug-pa Order of Tibetan Buddhism, was an incarnation of Amita-Buddha Himself. He was not, as is alleged by Parsi scholars, an incarnation of one of the celestial Dhyanis, or the five heavenly Buddhas, said to have been created by Shakyamuni after he had risen to Nirvana. He was an incarnation of Amita-Buddha Himself. Tsong-kha-pa gave the signs, whereby the presence of one of the twenty-five Bodhisattvas, or of the Celestial Buddhas in a human body, might be recognized. He also strictly forbade necromancy. This led to a split amongst the Lamas, and the malcontents allied themselves with the aboriginal Böns against the reformed Lamaism. It is curious to note the great importance given by European Orientalists to the Dalai Lamas of Lhasa, and their utter ignorance as to the Tda-shu (Teshu) Lamas, while it is the latter who began the hierarchical series of Buddha-incarnations,

for they are the de facto "popes" in Tibet. The works of the Orientalists are full of the direct landmarks of Arhats, possessed of thaumaturgic powers — but these are spoken of with unconcealed scorn. If, after the beginning of persecution against Buddhism, the Arhats were no more heard of in India, it was because, their vows prohibiting retaliation, they had to leave the country and seek solitude and security in China, Tibet, Japan, and elsewhere. It was a historical rehearsal of the dramas that were enacted centuries later in Christendom. Whosoever among those Initiates of the Supreme Degree revealed to a profane a single one of the Truths, even the smallest of the secrets entrusted to him, had to die; and he who received the confidence, was also put to death. Yet this secrecy and this profound mystery are indeed disheartening, since the Initiates of India and Tibet alone could thoroughly dissipate the thick mists hanging over the history of Occultism, and force its claims to be recognized. Among the commandments of Tsong-kha-pa there is one that enjoins the Arhats to make an attempt to enlighten the world, including the "white barbarians," every century, at a certain period of the cycle. Up to the present day none of these attempts has been very successful. Failure has followed failure.

**The Secret Doctrine the Synthesis of Science, Religion and Philosophy** - H. P. Blavatsky 2000-10

This Elibron Classics title is a reprint of the original edition published by the Theosophical Publishing Society, 1895, London

*Theosophy across Boundaries* - Hans Martin Krämer 2020-11-01

*Theosophy across Boundaries* brings a global history approach to the study of esotericism, highlighting the important role of Theosophy in the general histories of religion, science, philosophy, art, and politics. The first half of the book consists of seven perspectives on the activities of the Theosophical Society in very different regional contexts, ranging from India, Vietnam, China, and Japan to Victorian Britain and Israel, shedding new light on the entanglement of "Western" and "Oriental" ideas around 1900. The second half explores specific cultural influences that Theosophy exerted in the spheres of literature, art, and politics, using case studies from Sri Lanka, Burma, India, Japan, Ireland,



Germany, and Russia. The examples clearly show that Theosophy was part of a truly global movement, thus providing an outstanding example of the complex entanglements of the global religious history of the nineteenth and early twentieth centuries.

### **Exploring the Invisible** - Lynn Gamwell 2020-03-17

How science changed the way artists understand reality Exploring the Invisible shows how modern art expresses the first secular, scientific worldview in human history. Now fully revised and expanded, this richly illustrated book describes two hundred years of scientific discoveries that inspired French Impressionist painters and Art Nouveau architects, as well as Surrealists in Europe, Latin America, and Japan. Lynn Gamwell describes how the microscope and telescope expanded the artist's vision into realms unseen by the naked eye. In the nineteenth century, a strange and exciting world came into focus, one of microorganisms in a drop of water and spiral nebulas in the night sky. The world is also filled with forces that are truly unobservable, known only indirectly by their effects—radio waves, X-rays, and sound-waves. Gamwell shows how artists developed the pivotal style of modernism—abstract, non-objective art—to symbolize these unseen worlds. Starting in Germany with Romanticism and ending with international contemporary art, she traces the development of the visual arts as an expression of the scientific worldview in which humankind is part of a natural web of dynamic forces without predetermined purpose or meaning. Gamwell reveals how artists give nature meaning by portraying it as mysterious, dangerous, or beautiful. With a foreword by Neil deGrasse Tyson and a wealth of stunning images, this expanded edition of Exploring the Invisible draws on the latest scholarship to provide a global perspective on the scientists and artists who explore life on Earth, human consciousness, and the space-time universe.

### **Buddhism, the religion of pre-Vedic India, lies at the heart of all major religions** - Helena Petrovna Blavatsky 2019-02-01

The mystery of number Seven is shrouded in the Brahmanical traditions and the Chaldæo-Judaic Kabbalah. The sacredness of numbers begins with the great First — the ONE, and ends only with the nought or zero —

symbol of the infinite and boundless circle which represents the universe. Number Seven is the most sacred of all. Vach, the sacred word or speech, is personified in Sarasvati, the consort of Brahm?, who is the goddess of the sacred or “Secret Knowledge.” It is impossible to study with profit the Brahmanical and Buddhistic sacred books without having a perfect comprehension of the esoteric meaning of the Pythagorean numerals. The chief problems of every theology lie concealed beneath an imagery of fire and the varying rhythm of its flames. Every sin becomes incarnated and, like an avenging fiend, persecutes its perpetrator. For every sound awakens a corresponding one in the invisible world of spirit, and the repercussion produces either a good or bad effect. The Vedas, established long before the great wave of emigration from Asia all over the Occident, proclaim their parentage of every philosophy and every religious institution developed later among Semitic peoples. The numerals most frequently occurring in Sanskrit chants, those sublime hymns to Creation, to the unity of God, and to the countless manifestations of His power, are One, Three, and Seven. Our object is to show the existence of a religious system in India for many thousands of years before the exoteric fables of the Garden of Eden and the Deluge had been invented, hence the underlying identity of doctrines. The Hindu gods are masks without an actor, names without being — not beings without names. What the world-renowned and subtle intellect of the ancient Hindu sages failed to understand, no modern scientist, however learned, can hope to fathom. Without esoteric interpretation, the Old Testament becomes an absurd jumble of meaningless tales — nay, worse than that, it must rank high among immoral books. The word veda is synonymous with the Greek ?????????, which Plato uses when speaking of the wise. To banish the Brahmanas is to fling away the key that unlocks the door of the Rig-Veda. Why the contemptible disdain of a conclave of European and especially German savants for Hindu scholars? Are Max Müller's “Whoish” hymns of the Rig-Veda less reverential than the “I-amish” psalms? The Pythagorean Tetractys was the square placed below the triangle; the latter, or the Trinity, embodying the invisible Monad or Unity, was deemed too sacred to be pronounced except within

the walls of a sanctuary. The Jews borrowed their Sabbath from the ancients, who called it Saturn's day and deemed it unlucky, and not the latter from the Israelites when christianized. Sheer religious tyranny was the Christian Sabbath introduced by Protestants. There was no need of the observance of Sabbaths before Moses, neither now is there any need of them after Jesus Christ. The people of India, Arabia, Syria, and Egypt observed weeks of seven days; and the Romans learned the hebdomadal method from these foreign countries when they became subject to the Empire. With every new quarter, the moon brings changes in the atmosphere, hence certain changes are also produced throughout the whole of our universe, of which the meteorological ones are the most insignificant. On this day of the seventh and most powerful of the prismatic days, the adepts of the "Secret Science" meet as they met thousands of years ago, to become the agents of the occult powers of nature. Who are these Elohim but the euhemerized powers of nature, the faithful manifested servants, the Laws of Him who is immutable law and harmony Himself? Matter is defied Spirit and the subordinate of Spirit. The allegorical curse under which it labours is that it only procreates, it does not create. The curse will last until every single particle of matter on earth shall have outlived its days and, by gradual transformation, re-integrates into the One Living Soul. The "days" of Genesis are the same as the "days" of Brahm?, i.e., periods of cosmic activity where worlds are being evolved, passing through four ages of existence. Properly speaking, the story of the formation of our earth, or "creation," as it is very improperly called, begins with the rescue of Noah from the deluge. Noah is pure spirit, floating on the waters in his ark, and becoming intoxicated with the fumes of earthly life as soon as it is finally imprisoned in matter. The Hindu accounts of the "deluge" maintain that a partial cataclysm occurs at the close of every "age" of the world, which does not destroy the latter, but only changes its general appearance. New races of men and animals and a new flora evolve from the dissolution of the precedent ones. For the Christianesque Orientalists the biblical Noachian ark has been a Procrustean bed to which they had to make everything fit. Ethnology would have been the gainer if the three

sons of Noah had been washed overboard and drowned before the ark reached land! Noah, like all the euhemerized manifestations of the Unrevealed One, was androgyne. The Ark, in which are preserved the germs of all living things necessary to repopulate the earth, represents the survival of life and the supremacy of spirit over matter, through the conflict of the two opposing powers of nature. Noah is Logos. The animals shut up in his ark are the human passions. Adam is the prototype of Noah. Adam falls because he eats of the forbidden fruit of celestial knowledge; Noah, because he tastes of the terrestrial fruit: the juice of the grape representing the abuse of knowledge in an unbalanced mind. The allegories of the "fall of man" and the "deluge," are the two most important features of the Pentateuch. The very absence of all mention of the deluge from the oldest books of the Hindus suggests that the Vedas would never have failed to contain a few hymns on the terrible disaster which, of all other natural manifestations, must have struck the imagination of the people who witnessed it. The fullest account of the deluge is found in the Mahabharata of Veda-Vyasa, a poem in honour of the astrological allegories on the wars between the Solar and the Lunar races. The Mahabharata by far antedates the age of Cyrus, a Zoroastrian. Astronomical calculations show that it is at least 20,000 years old. There are no proofs of the twelve tribes of Israel having ever existed; that of Levi was a priestly caste and all the others imaginary. Herodotus, who was in Assyria when Ezra flourished, never mentions the Israelites at all. The story of the conquering army of Alexander penetrating into Northern India, itself becomes more doubted every day. No Hindu national record, not the slightest historical memento, throughout the length and breadth of India offers the slightest trace of such an invasion. Nevertheless, heathen fables are far less preposterous and blasphemous than those imposed upon Christians, ever since the Church accepted the Old Testament, and the Roman Catholic Church opened its register of thaumaturgical saints. The Christian clergy, instead of allowing the interpretation to those who have the key to these seeming incongruities, they have assumed to themselves the office and right to interpret these in their own way. They have thus deprived the Hebrew clergy of the

means to interpret their scriptures as their fathers did. Myths are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood. Our ignorance has made a myth of history; and this ignorance is a Hellenic inheritance, the result of Hellenic vanity. Max Müller cannot make up his mind about the condition of nirvana. What is certain is that nirvana is an impersonal but actionless state, and a refuge from rebirth. Out of the sacred writings of all nations, that sprung from the primitive stock of mankind, Christianity picked out for its guidance the records and scriptures of a people perhaps the least spiritual of the human family. A strange and most unfortunate choice! Egypt owes her civilization, commonwealth, and arts, especially the art of building, to pre-Vedic India. She was a colony of dark-skinned Aryans, those whom Homer and Herodotus term the eastern Æthiopians, i.e., the inhabitants of Southern India, who brought to her their ready-made civilization. The Æthiopians were originally an Indian race, compelled to emigrate from the mother-land for sacrilege and regicide. Hence the consanguinity between the Æthiopians and the Aryan, dark-skinned races, and between the latter and the Egyptians. The earliest form of Egyptian religious worship and government, theocratic and sacerdotal, habits and customs, they all indicate an Indian origin. Of all the dialects and tongues alleged to be Semitic, the Æthiopian alone is written from left to right, like the Sanskrit and that of the Indo-Aryan people. Edward Pococke belongs to that class of Orientalists who believe that Buddhism preceded Brahmanism and was the religion of the earliest Vedas, Gautama having been but the restorer of it in its purest form, which after him degenerated again into dogmatism. In his most ingenious work, "India in Greece," Professor Pococke advocates and endeavours to establish the identity of the Egyptian, Greek, and Indian mythologies. King David is the Israelitish King Arthur. The stories of Samuel and David and Solomon are mythical. There are two parallel streams in the religious worship of the Israelites: one belonging to the state religion and adopted to fit political exigencies; the other, pure idolatry resulting from ignorance of the esoteric doctrine preached by Moses. Hezekiah was the expected Messiah of the exoteric state-religion. But he tore violently

away the people of Israel from the religion of their fathers, and the secret rites instituted by Moses. There is no real history in the Old Testament, and the little historical information one can glean is only found in the indiscreet revelations of the prophets. The primordial "moisture" is the sea, an infernal goddess. In the world of stars and planets she is known as Ishtar or Astoreth. She is identical with Venus and every other Queen of Heaven, with Eve, the mother of all that live, and with Mary. Woman stands in cosmogony in relation to primordial matter, or the great deep as the "Virgin of the Sea," who crushes the "dragon" under her foot. The multifaceted meanings of treading upon the "serpent" and crushing its head explained. To the eyes of the hypocrite and puritan, certain old Pagan symbols appear scandalously immoral, thus perverting the purity of ancient thought. The biblical allegory of Cain and Abel embodied in the philosophical conception of the eternal struggle of good and evil. Shiva is the destroyer, but he is also the regenerator. Cain is a murderer, but he is also the creator of nations, and an inventor. It is no accident that in the Sethite table Enoch comes second from Adam, and is father to Cain. This inversion of paternity is intended to create confusion and baffling inquiry. Cain presides over the Taurus. Abel is the female counterpart of Cain, for they are twins and probably androgynous; the latter answering to Wisdom; the former, to Intelligence. Twelve great gods preside over the twelve months of the year and the twelve signs of the zodiac. The Progenitors of the human race, the "Mind-born Sons" of Brahm?, were degraded from their exalted positions of gods into mere patriarchs. Anak is Enoch, the patriarch, who "dies not," and who is the first possessor of the "mirific name." The biblical patriarchs are mirrored backwards in the vedic patriarchs, who are the primitive types upon which all the others were modelled. But before comparison is possible, the Hindu myths must be comprehended in their true significance. The Jewish Adonai and the Hindu Ardhanari are one the same, symbols of Humanity's hermaphrodite Third Race. Enoch is the type of dual man, spiritual and terrestrial. He and Michael are one and the same. He "walked with God" and "did not die" for he is eternal in spirit and eternal in flesh, though the latter undergoes endless

death and rebirth. His place is the centre of the astronomical cross. The gross materialism of the Pentateuch exceeds any theistical conception in Pagan literature. Who were those who dared to reject the dogma that Jesus was the son of God? Nearly all the prophecies about Christ are credited to patriarchs and prophets. Only the Zodiac, when interpreted esoterically, will shed light on the relation of its signs to the progenitors of the human race. The key to unlocking the relationship between the biblical patriarchs and the mind-baffling Wheel of Ezekiel lies in the Hindu Cosmogony. Two mystical signs were inserted into the Zodiac as blinds, to conceal the true names which gave the key to the whole secret of creation. According to the esoteric doctrine of the Wisdom-Religion, Scorpio is the patriarch that degraded the whole universe by leading the cosmic evolution downward and outward, from the subjective realms of being to the objective, physical existence. When woman issues from the left rib of the second Adam of dust, the pure Virgo is separated and, falling "into generation" or the downward cycle, becomes Scorpio, emblem of sin and matter. The sign of Libra was invented by the Greeks. The scales stand for equilibrium which is necessary in a universe of harmony, of exact justice, of the balance of centripetal and centrifugal forces, darkness and light, spirit and matter. Though the Book of Genesis belongs to an immense antiquity, it is of a much later date than the invention of Libra. This patriarch is identical with Enoch and Hermes. Oannes is the emblem of priestly, esoteric wisdom; he comes out from the sea, because the "great deep," the water, typifies the Secret Doctrine. Water represents the duality of both Macrocosmos and Microcosmos vivified by Spirit — which Spirit (Nous), by agitating the mighty mass, unfolds and evolves our beautiful little world from the Universal Cosmos. The ten biblical patriarchs are identical with the Hindu Prajapatis, and the Sephiroth of the Kabbalah. By converting one name into another, the Masorah has helped to falsify the little that was left original in the primitive Scriptures. The Wheel of Ezekiel explained exoterically and esoterically. And the names of the patriarchs listed as they ought to stand in their relation to the Zodiac. Their names were not originally Hebrew, though they may have been Hebraized later on; they

are evidently of Assyrian or Aryan origin. The antediluvian dynasties of the Prajapatis reigned for 4,320,000 human years. Each of the twelve "hours" of Nychthemeron typifies the evolution of a new man, and in its turn is divided into four quarters or ages. In each of the four yugas-ages of the world, which proceed in succession during the manvantaric cycle, human life loses one-fourth of its lifespan. Like the stars, the shape of the archetypal man was spheroid for, being a pure spiritual entity, he had no use for limbs. The real Hebrew Bible is a secret volume, unknown to the masses.

**Accelerating Human Evolution by Theosophical Initiation** - Yves Mühlematter 2022-12-19

The main subjects of analysis in the present book are the stages of initiation in the grand scheme of Theosophical evolution. These initiatory steps are connected to an idea of evolutionary self-development by means of a set of virtues that are relative to the individual's position on the path of evolution. The central thesis is that these stages were translated from the "Hindu" tradition to the "Theosophical" tradition through multifaceted "hybridization processes" in which several Indian members of the Theosophical Society partook. Starting with Annie Besant's early Theosophy, the stages of initiation are traced through Blavatsky's work to Manilal Dvivedi and T. Subba Row, both Indian members of the Theosophical Society, and then on to the Sanâtana Dharma Text Books. In 1898, the English Theosophist Annie Besant and the Indian Theosophist Bhagavan Das together founded the Central Hindu College, Benares, which became the nucleus around which the Benares Hindu University was instituted in 1915. In this context the Sanâtana Dharma Text Books were published. Mühlematter shows that the stages of initiation were the blueprint for Annie Besant's pedagogy, which she implemented in the Central Hindu College in Benares. In doing so, he succeeds in making intelligible how "esoteric" knowledge was transferred to public institutions and how a broader public could be reached as a result. The dissertation has been awarded the ESSWE PhD Thesis prize 2022 by the European Society for the Study of Western Esotericism.

**The Oxford Handbook of Nineteenth-Century Christian Thought -**

Joel D. S. Rasmussen 2017

Offering a comprehensive assessment of the various ways in which Christian thought has found expression during the long 19th century, this handbook examines how it has been influenced by contemporaneous scientific, social, political, and cultural developments; and how it has in its turn impacted all areas of Western life and thought during this period. Its contributors accept that, contrary to earlier views, the 19th century was less a period of secularisation than one of dynamic, innovative, and diverse transformations of Christian thought, even if these were often expressed in new, and often controversial forms. Consequently, the volume starts with a section on 'paradigm shifts' underlying intellectual engagements with Christianity during the period, and proceeds to explorations of the role Christian thought played in various aspects of 19th-century society and culture.

Isis Unveiled - H. P. Blavatsky 2012-11-19

Magic was considered a divine science which led to a participation in the attributes of Divinity itself. "It unveils the operations of nature," says Philo Judaeus, "and leads to the contemplation of celestial powers. In later periods its abuse and degeneration into sorcery made it an object of general abhorrence. We must therefore deal with it only as it was in the remote past, during those ages when every true religion was based on a knowledge of the occult powers of nature. It was not the sacerdotal class in ancient Persia that established magic, as it is commonly thought, but the Magi, who derive their name from it. The Mobeds, priests of the Parsis--the ancient Ghebers--are named, even at the present day, Magoi, in the dialect of the Pehlvi. Magic appeared in the world with the earlierraces of men. Cassien mentions a treatise, well-known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it from Jared, the fourth generation from Seth, the son of Adam

*The Origins of Self-Consciousness in The Secret Doctrine* - H. P. Blavatsky 2008-12-21