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Lucifer

A Theosophical Magazine,
September 1892 to February 1893

Helene Petrovna Blavatsky
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Index to the Periodicals of 1890-1902 The Review of reviews, 1903 **Theosophical Forum and the Theosophical Path and Lucifer** ,1941 **Index to the Periodical Literature of the World** ,1893 **Kabbalah and Modernity** Bo'az Hus, Marco Pasi, Kocku Von Stuckrad, 2010 This volume brings together leading representatives of the recent debate about the persistence of kabbalah in the modern world It breaks new ground for a better understanding of the role of kabbalah in modern religious intellectual and political discourse **Theosophy** ,1917 **"Wie erlangt man Erkenntnisse der höheren Welten?" von Rudolf Steiner und das Yoga Sutra** Erik Dilloo, 2018-11-12 Yoga wurde im 19 Jahrhundert von Europa ern entdeckt Schon Georg Friedrich Hegel diskutierte mit den Brüdern Schlegel und mit Wilhelm von Humboldt über die Frage was Yoga sei Indologen waren auf eine alte in Sanskrit formulierte systematische Anleitung zur Meditation gestoßen die den Namen YOGA SUTRA trägt Englischsprachige Übersetzungen dieses Textes wurden seit 1880 von Theosophen verbreitet In Wien hatte sich Friedrich Eckstein ein Freund von Rudolf Steiner schon früh für Yoga interessiert Sigmund Freud und Gustav Meyrink berichten darüber Einige Theosophen experimentierten nach den Anweisungen des YOGA SUTRA In verschiedenen Aufsätzen 1904-05 reflektierte Rudolf Steiner das theosophische Interesse am Yoga und interpretierte wesentliche Inhalte des YOGA SUTRA Die vorliegende Studie zeigt welche Textquellen dabei eine Rolle gespielt haben Ein ausführlicher Apparat im Anhang enthält den von Theosophen favorisierten Text des YOGA SUTRA in der Übersetzung von W Q Judge englisch deutsch und Auszüge aus weiteren damals diskutierten Schriften zum Yoga **The Theosophic Messenger** ,1912 The Publishers Weekly ,1898 **Borderland** ,1893 **Borderland** William Thomas Stead, 1893 **The Theosophist** ,1893 **A Taste for Purity** Julia Hauser, 2023-12-05 In nineteenth century Europe and North America an organized vegetarian movement began warning of the health risks and ethical problems of meat eating Presenting a

vegetarian diet as a cure for the social ills brought on by industrialization and urbanization this movement idealized South Asia as a model In colonial India where diets were far more varied than Western admirers realized new motives for avoiding meat also took hold Hindu nationalists claimed that vegetarianism would cleanse the body for anticolonial resistance and an increasingly militant cow protection movement mobilized against meat eaters particularly Muslims Unearthing the connections among these developments and many others Julia Hauser explores the global history of vegetarianism from the mid nineteenth century to the early Cold War She traces personal networks and exchanges of knowledge spanning Europe the United States and South Asia highlighting mutual influence as well as the disconnects of cross cultural encounters Hauser argues that vegetarianism in this period was motivated by expansive visions of moral physical and even racial purification Adherents were convinced that society could be changed by transforming the body of the individual Hauser demonstrates that vegetarians in India and the West shared notions of purity which drew some toward not only internationalism and anticolonialism but also racism nationalism and violence Finding preoccupations with race and masculinity as well as links to colonialism and eugenics she reveals the implication of vegetarian movements in exclusionary hierarchical projects Deeply researched and compellingly argued *A Taste for Purity* rewrites the history of vegetarianism on a global scale

The National Cyclopædia of American Biography ,1916 **List of Periodicals in the New York Public Library** New York Public Library,1905 **Publishers' Weekly** ,1898

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