

SEVEN GREAT RELIGIONS

Annie Besant

HINDUISM

ZOROASTRIANISM

JAINISM

BUDDHISM

CHRISTIANITY

ISLAM

SIKHISM

Seven Great Religions

Albert A Gayle



Seven Great Religions:

Seven Great Religions Annie Besant, 2000 Convention lectures delivered by the author in 1896 and 1901 Seven Great Religions Annie Wood Besant, 1972 **Seven Great Religions** Annie W. Besant, 1990-01-01 *The World's Great Religions and the Religion of the Future* Alfred Wilhelm Martin, 1921 **The World Anew** Paul Zecos, 2006-09 This book contains innovative integrated solutions in education religion science economics psychology politics and current affairs because these are not viewed as independent subjects delineated by some divine wisdom but rather are interrelated and a part of the whole that is Life and are a part of each Dialogues among fictitious characters and a story are used to make reading more interesting There are three sections Each section can be read independently and while starting from a different perspective attempts to provide a unified and whole view of life The first Section is about the essence of the teachings of the seven great religions There have been many religiously fueled wars and atrocities in the past and there are currently ongoing conflicts fueled by religion Whether in Chechnya Kashmir the West Bank Jerusalem Cyprus Lebanon Sudan Bosnia Kosovo Tibet or Iraq religiously fueled conflicts are often instigated by non religious forces like politics socio economics or psychology In all cases however religion or in Tibet anti religion propels the conflict Therefore resolving these conflicts just as reducing Islamic terrorism requires not only political and economic but also a religious response if the solutions are to last A specific religious solution is advocated The second Section is about science and philosophy It is founded in modern physics and provides a philosophy that shows the consistency of modern physics with the foundational teachings of the major religions It also provides a hypothesis for a Unified Theory The third Section is about economics psychology and current affairs and provides potential solutions to the very serious problems humanity faces The Appendix is about the theological debates among the great religions **From Blavatsky to Krishnamurti: "It is Finished"** Al Boag, 2025-09-16 This book highlights some important continuities as well as differences between the teachings of Helena Petrovna Blavatsky 1831 1891 co founder of the Theosophical Society in 1875 and Krishnamurti Jiddu 1895 1986 the Theosophist who was trained to be the World Teacher Until now very little has been written of the importance to Blavatsky of an esoteric eschatology and Christology and their relation to the secret core of her Path of Initiation the practice of an occult breathless meditation Similarly scholarly research has overlooked the evidence that Krishnamurti eviscerated the secret core of Blavatsky's teaching with his own esoteric interpretation of it which exists in his published work as the camouflaged core of his teaching Offering a fresh appraisal this work draws on careful exploration of the primary source material of Blavatsky and Krishnamurti as well as his Theosophical mentors Annie Besant 1847 1933 and Charles Webster Leadbeater 1854 1934 It will be of particular interest to students and scholars of esotericism new religious movements and the history of religions **Unity**, 1926 **The Theosophist**, 1910 **Standard**, 1925 *The New Revelation: Its Marvelous Message* Nathan Ward Fitz-Gerald, 1905 *The World's Great Religions* Alfred Wilhelm Martin, 1906 **The Invention of World Religions**

Tomoko Masuzawa, 2005-05-15 The idea of world religions expresses a vague commitment to multiculturalism Not merely a descriptive concept world religions is actually a particular ethos a pluralist ideology a logic of classification and a form of knowledge that has shaped the study of religion and infiltrated ordinary language In this ambitious study Tomoko Masuzawa examines the emergence of world religions in modern European thought Devoting particular attention to the relation between the comparative study of language and the nascent science of religion she demonstrates how new classifications of language and race caused Buddhism and Islam to gain special significance as these religions came to be seen in opposing terms Aryan on one hand and Semitic on the other Masuzawa also explores the complex relation of world religions to Protestant theology from the hierarchical ordering of religions typical of the Christian supremacists of the nineteenth century to the aspirations of early twentieth century theologian Ernst Troeltsch who embraced the pluralist logic of world religions and by so doing sought to reclaim the universalist destiny of European modernity

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