



The Esoteric End

Gerald Massey



The Esoteric End:

The Esoteric End J. G. Holtz, 2004-06-01 A daring book portraying survival in its extreme Could you survive when all wildlife has perished and the native plant life has ceased to flourish If so could you do it and remain sane The people of the ranch did until the end

The Esoteric in Religious and Spiritual Traditions Patrick Laude, 2025-06-28 This book offers a comparative examination of the esoteric dimension across diverse religions including Buddhism Christianity Hinduism and Islam It seeks to answer the question of whether the concept of the esoteric can be applied across traditions and explores intersections convergences and differences in its use and presence therein The book provides new avenues for research by moving beyond the study of Western esotericism and examining how the category of the esoteric can be applied in the contexts of Abrahamic faiths and Asian traditions The book is organized into six centers of reflection including the esoteric dialectics of hiding and revealing the claim of esoteric traditions to restore wholeness and provide a comprehensive understanding of reality the character of immediacy and directness the intrinsic esoteric distinction between two truths and the non dualistic leanings of esoteric schools in terms of the unity of reality and the subjective immanence of an all embracing Divine Selfhood Overall the book provides a comprehensive phenomenology of the esoteric in religions It will be of interest to researchers and students of theology and religious studies

Warraparna Kurna! Rob Amery, 2016-02-22 This book tells the story of the renaissance of the Kurna language the language of Adelaide and the Adelaide Plains in South Australia principally over the earliest period up until 2000 but with a summary and brief discussion of developments from 2000 until 2016 It chronicles and analyses the efforts of the Nunga community and interested others to reclaim and relearn a linguistic heritage on the basis of mid nineteenth century materials This study is breaking new ground In the Kurna case very little knowledge of the language remained within the Aboriginal community Yet the Kurna language has become an important marker of identity and a means by which Kurna people can further the struggle for recognition reconciliation and liberation This work challenges widely held beliefs as to what is possible in language revival and questions notions about the very nature of language and its development

The Cambridge Handbook of Language Standardization Wendy Ayres-Bennett, John Bellamy, 2021-07-22 Language standardization is the process by which conventional forms of a language are established and maintained Bringing together internationally renowned experts this Handbook provides a comprehensive overview of standardization norms and standard languages Chapters are grouped into five thematic areas models and theories of standardization questions of authority and legitimacy literacy and education borders and boundaries and standardization in Late Modernity Each chapter addresses a specific issue in detail illustrating it with linguistic case studies and taking into account the particular political social and cultural context Showcasing cutting edge research it offers fresh perspectives that go beyond traditional accounts of the standardization of national European languages and affords new insights into minoritized indigenous and stateless languages Surveying a wide range of languages and approaches this

Handbook is an essential resource for all those interested in language standards and standard languages Music and Metaphor in Nineteenth-Century British Musicology Bennett Zon,2017-07-05 In a word I shall endeavour to show how our music having been originally a shell fish with its restrictive skeleton on the outside and no soul within has been developed by the inevitable laws of evolution through natural selection and the survival of the fittest into something human even divine with the strong logical skeleton of its science inside the fair flesh of God given beauty outside and the whole like man himself animated by a celestial eternal spirit W J Henderson *The Story of Music* 1889 Critical writing about music and music history in nineteenth century Britain was permeated with metaphor and analogy Music and Metaphor examines how over arching theories of music history were affected by reference to various figurative linguistic templates adopted from other disciplines such as art religion politics and science Each section of the book discusses a wide range of musicological writings and their correspondence with the language used to convey contemporary ideas such as the sublime the ancient and modern debate and in particular the theory of evolution Bennett Zon reveals that through their application of metaphorical frameworks taken from art religion and science these writers and their work shed light on nineteenth century perceptions of music history and illuminate the ways in which these disciplines affected notions of musical development *How the divinity of the Hindu Pantheon ended up dressed in biblical garb* Helena Petrovna Blavatsky,2022-08-05 At first the cosmogonical idea was one everywhere But as nations began fragmenting along tribal grooves the original idea became gradually veiled with the overgrowth of human fancy While in some countries the intelligent Powers of Nature received divine honours they were hardly entitled to in others the very thought of any such Power being endowed with intelligence seems absurd and is proclaimed unscientific Homer is silent with respect to the First Principle which according to Proclus is the Unity of Unities more ineffable than all silence more occult than all Essence The Jews ascended no higher than the immediate artificer of the universe for they degraded their metaphorical deity as have the Christians by accepting Jehovah as their one living yet personal God The Jews invented the Tetragrammaton to celebrate life to deify multiplication and to mislead the profane The Theosophist s Deity is not the two faced Tetragrammaton but the Crown which has nought to do with the material world The First Cause Monad is symbolised by a Point within the Circle of Heaven or an Equilateral Triangle from whence the First Cause has radiated is passed over in silence That Point is the First Logos not as yet the Architect of the world to be but the unknown and unknowable cause of the Architect himself Parabrahman cannot be seen as it is It can only be seen by Logos but with a veil thrown over it that veil is Mulaprakriti the mighty expanse of cosmic matter Mulaprakriti is the noumenon of matter and is material to Logos as any physical object is material to us The Hidden Deity is represented by the circumference of a circle the centre of which is everywhere and the circumference nowhere Ain Soph the Kabbalistic Parabrahman is inscrutable unknowable and unnameable a Circle bound by the utmost stretch of our perception to the vault of a sphere Deity is eternal perpetual motion ever becoming universally present ever existing The Boundless Circle is its outward veil Logos

represented by the central mathematical point is only an organ in cosmic creation through which radiate the energy and wisdom of Parabrahman Logos is as unknown to us as Parabrahman is unknown in reality to Logos itself In all those personations of Nature's Female Powers there are two distinct aspects the noumenal and the phenomenal The one is purely metaphysical the other terrestrial and physical and at the same time divine from the standpoint of human conception The Powers of Nature all the symbols and personifications of Chaos or the Primordial Waters of Space the impenetrable veil between Absoluteness and the Logos of Creation The feminine Logoi are all correlations in their noumenal aspect of Light Sound and then There are four personations of Vach Voice vehicles of divine thought corresponding with the higher Cosmic Principles Vach is the female Logos the loving mother of all that lives milking forth sustenance and water The most precious archaic records are utterly unknown to the Orientalists and the dead letter sense translations of popular Sanskrit works are merely blinds to the uninitiated Hence the Orientalists refusing to be puzzled they cut the Gordian knot of their perplexity by declaring the whole cosmogonical scheme figments of Brahmanical fancy and love of exaggeration Prominent in every Cosmogony are the pre cosmic Lords of Being the Prajapatis or Seven Builders symbolised by concentric circles Osiris is the unknown black God because the realm of his noumenon is darkness to the mortal He is the Egyptian Zagreus Osiris is Avalokiteshvara the Universal saviour and All merciful Master who moves the Waters of Space fructifies and infuses the Breath of life into that germ that becomes the Golden Mundane Egg and in which the male Brahm is created And thus the first Prajapati Lord of Beings emerges and becomes the progenitor of mankind Like Brahm Zeus and all other lower deities Jehovah is an androgyne god But he is neither the God worshipped by Moses nor the Father of Jesus nor yet the Ineffable Name of the Kabbalists He is merely a composite name for membrum virile and Eve a hermaphrodite He is in one sense Noah Hebrew Yah or literally translated inch the British inch For those who love Truth for her own sake and try to do good unselfishly without perpetually looking to reward and profit the Cosmogony of Confucius is the most succinct and perhaps the most suggestive of all Cosmogonies For those who are familiar with Occult Numerals the Confucian figures indicate the progressive yet harmonious evolution of Kosmos and its beings and the culmination of every perfection in heaven and on earth The archaic map of Cosmogony is full of lines in the Confucian style of concentric circles and dots All these represent the most abstract and highest cosmogenic visions Confucius a contemporary of Pythagoras was the Eastern sage of the ancient world He taught the sphericity of the Earth and the Heliocentric system while at about thrice years later the infallible Popes threatened and even burnt heretics for asserting the same The great Architect of the Universe gives the first impulse to the rotatory motion of our planetary system by stepping seriatim over each planet causing each to turn around itself and all around the Sun Then after the Solar and Lunar Pitris take charge of their respective planets and earth to the end of the Kalpa The Rishis are the mind born sons of Brahm not priests At the end of the first stage of evolution they are transformed into the seven stellar Rishis the Saptarshis while their human doubles appear as heroes kings and sages on this earth There

are many Rishis in the Vedas It must however be understood that in every Creation the Vedas are revealed to the same men only The opening sentence in every Cosmogony is either a Circle an Egg or a Head often surrounded by Darkness hence black doves black ravens black tongues black waters They all relate to the birth of Universe and Man out of the latent germ in the Eternal Egg dwelling in Darkness The Raven yielding the same numerical value as the Head is the symbol of the purely spiritual sexless and androgyne man of the first three Root Races who vanished from earth forever Eastern Esotericism asserts that only physical man was created in the image of deity but that deity is but a minor god The real God is the Imperishable Higher Ego or Nous man s true Individuality that cloths itself in a new personality at every new birth Yet the Jews degraded the only ennobling religion of humanity to the most unspiritual and gross phallic religion

The Theosophist ,1884 The Land of Journeys' Ending Mary Austin,1924 **The Esoteric** Hiram Erastus Butler,1889
Last Essays Friedrich Max Müller,1901 **Theosophical Siftings** ,1891 **Theosophy** ,1916 **Ancient Egypt, the Light of the World** Gerald Massey,1907 Ending with the year 1857 Alfred Theodore Andreas,1884 Memoirs of the Polynesian Society ,1913 Proceedings Classical Association of Scotland,1910 **History of Chicago: Ending with the year 1857** Alfred Theodore Andreas,1884 **The Call of the Upanishads** Rohit Mehta,1970

The seers and sages of Ancient India revealed fundamental principles of perennial philosophy The Upanishads contain the essential principles of this perennial this ageless philosophy They contain a large number of inspiring and instructive passages and verses It has not been possible to include all of them in this book For the purposes of this book the author has taken those verses and passages that have a bearing on the mystical teaching of the Upanishads It is mysticism which is the very core of the Upanishads and so in understanding its mysticism one comes to the heart of the sublime and magnificent teaching of the Upanishads In this age where science and technology may lead us into a world devoid of meaning and significance Modern man needs today a meaningful philosophy if the achievements of science are not to lead him to greater and greater destruction but to sublime and majestic heights of creative living It is in the Vision of Life given by the Upanishads that man can find the fundamental philosophy of Creative Living a philosophy that can serve as a Beacon Light even in the midst of surrounding darkness a philosophy that can lead him from the unreal to the Real from darkness to Light from death to Immortality

The Theosophical Path Katherine Augusta Westcott Tingley,Gottfried Purucker,1926 **The Calcutta Gazette** ,1909

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