

KARMA

John D. McCray



Karma English Edition

Paul Carus



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Are There People Without a Self? Ermuth Johannes Grosse, 2021-10-28 That in our times a kind of supernumerary person is appearing who is egoless who in reality is not a human being is a terrible truth Rudolf Steiner Are there people on earth today who do not have a self a human ego or I The phenomenon of egolessness the absence of a human being's core was discussed by the spiritual teacher Rudolf Steiner in lectures and personal conversations An egoless individual he intimated is an empty sheath through which other spiritual entities could operate Erdmuth J Grosse brings together many little known quotations from Rudolf Steiner's spiritual research and supports them with a wealth of disquieting reports testimonies and examples from literature and politics He places these insights within the broader context of the riddle of the human self throwing light on the spiritual development of the individual and humanity as a whole In this thought provoking study Grosse goes on to discuss the role of comets the effects of cyanide on the human constitution especially in the light of the Holocaust and the hidden effects of ceremonial magic occult lodges cults and sects In conclusion he offers positive solutions to humanity's present predicament by describing the healing impulses of social threefolding the invisible spiritual beings seeking to help humanity the role of the gods the Christ impulse and the true goals of human evolution

Fruits of Anthroposophy George Kaufmann, 1922 *Aghātiyā Karmas* Kristi Lynn Wiley, 2000 **The Labdhisāra of Nemicandra Siddhānta Cakravartī** Laxmi Chandra Jain, 1994 Study of Labdhisāra of Nemicandra Siddhānta Cakravartin work on Jain doctrine of karma and ancient mathematics and science **The National Union Catalog, Pre-1956 Imprints** Library of Congress, American Library Association. Committee on Resources of American Libraries. National Union Catalog Subcommittee, 1969 *A Buddha Land in This World* Lajos Brons, 2022 In the early twentieth century Uchiyama Gud Seno and Gir Lin Qiuwu and others advocated a Buddhism that was radical in two respects Firstly they adopted a more or less naturalist stance with respect to Buddhist doctrine and related matters rejecting karma or other supernatural beliefs And secondly they held political and economic views that were radically anti hegemonic anti capitalist and revolutionary Taking the idea of such a radical Buddhism seriously *A Buddha Land in This World* Philosophy Utopia and Radical Buddhism asks whether it is possible to develop a philosophy that is simultaneously naturalist anti capitalist Buddhist and consistent Rather than a study of radical Buddhism then this book is an attempt to radicalize it The foundations of this radicalized radical Buddhism are provided by a realist interpretation of Yogācāra elucidated and elaborated with some help from thinkers in the broader Tiantai Tendai tradition and American philosophers Donald Davidson and W V O Quine A key implication of this foundation is that only this world and only this life are real from which it follows that if Buddhism aims to alleviate suffering it has to do so in this world and in this life Twentieth century radical Buddhists as well as some engaged Buddhists came to a similar conclusion often expressed in their aim to realize a Buddha land in this world Building on this foundation but also on Mahāyāna moral philosophy this book argues for an ethics and social philosophy based on a definition of evil as that what is or

should be expected to cause death or suffering On that ground capitalism should be rejected indeed but utopianism must be treated with caution as well which raises questions about what it means from a radicalized radical Buddhist perspective to aim for a Buddha land in this world Lajos Brons is a Dutch philosopher and social scientist living in Japan After receiving a PhD from the University of Groningen in the Netherlands for a dissertation on an aspect of the history and philosophy of the social sciences he gradually moved further and further into philosophical territory Currently Lajos is teaching logic ethics and philosophy at a university in Tokyo His research interests are divided over two broad areas in philosophy one is in the overlap of meta ethics and social political philosophy the other is in the intersection of philosophy of language metaphysics and epistemology Research in the former focuses on the relations between death suffering and compassion Research in the latter concerns the relations between language thought and reality and is heavily influenced by the philosophies of Donald Davidson and W V O Quine and by Buddhist philosophy More information about publications and research interests as well as Lajos s blog can be found at www.lajosbrons.net

The Bihar & Orissa Gazette ,1922 **Yoga in Modern Hinduism**
Knut A. Jacobsen,2017-11-28 The S khyayoga institution of K pil Ma h is a religious organisation with a small tradition of followers which emerged in the last decade of the nineteenth century and the first decades of the twentieth century in Bengal in India around the renunciant and yogin Harihar nanda ra ya This tradition developed during the same period in which modern yoga was born and forms a chapter in the expansion of yoga traditions in modern Hinduism The book analyses the yoga teaching of Harihar nanda ra ya 1869 1947 and the K pil Ma h tradition its origin history and contemporary manifestations and this tradition s connection to the expansion of yoga and the Yogas tra in modern Hinduism The S khyayoga of the K pil Ma h tradition is based on the P ta jalayoga stra on a number of texts in Sanskrit and Bengali written by their gurus and on the lifestyle of the renunciant yogin living isolated in a cave The book investigates Harihar nanda ra ya s connection to pre modern yoga traditions and the impact of modern production and transmission of knowledge on his interpretations of yoga The book connects the K pil Ma h tradition to the nineteenth century transformations of Bengali religious culture of the educated upper class that led to the production of a new type of yogin The book analyses S khyayoga as a living tradition its current teachings and practices and looks at what S khyayogins do and what S khyayoga is as a yoga practice A valuable contribution to recent and ongoing debates this book will be of interest to academics in the fields of Religious Studies Anthropology Asian Studies Indology Indian philosophy Hindu Studies and Yoga Studies *The Gospel of Buddha According to Old Records* Paul Carus,1921 *Today's Japan; Orient/West* ,1959 **An Outline Sketch, Psychology for Beginners** Hiram Miner Stanley,1899 *Trübner & Co.'s Monthly List* ,1881 **The Ethical Problem** Paul Carus,1899 **Old diary leaves, the true story of the Theosophical society** Henry Steel Olcott,1904 **Old Diary Leaves: 1883-1887** Henry Steel Olcott,1904 *Trübner's American and Oriental Literary Record* ,1880 A monthly register of the most important works published in North and South America in India China and the British colonies with occasional

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