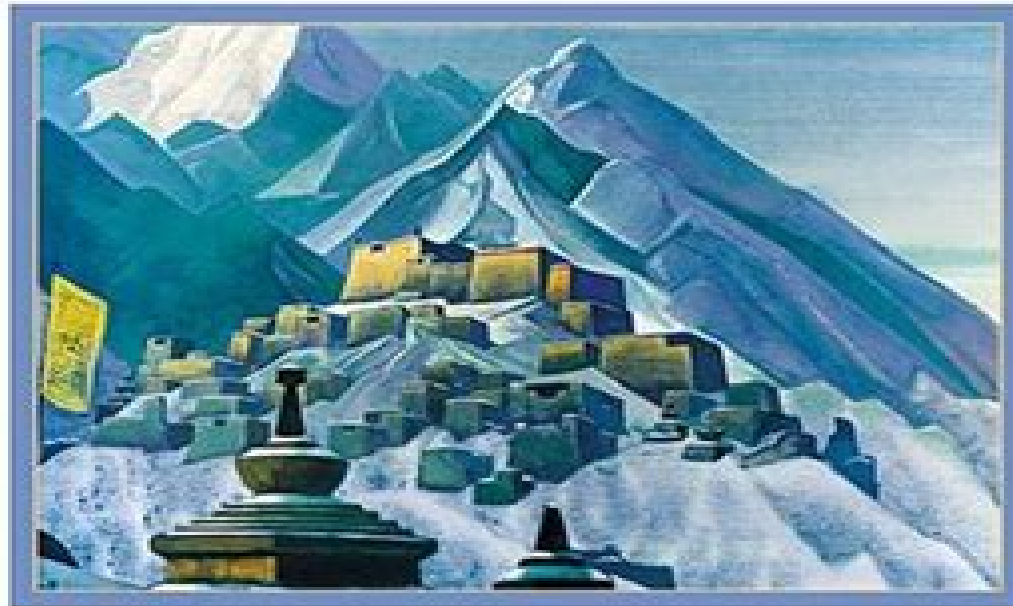

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The Path to Attainment



Mark L. Prophet • Elizabeth Clare Prophet

*Authors of The Lost Years of Jesus
and The Lost Teachings of Jesus*

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The Path of Attainment D. N. Dunlop, George S. Arundale, 2014-03 This Is A New Release Of The Original 1916 Edition
Bulletin of Additions to the Libraries, Classified, Annotated and Indexed Glasgow (Scotland). Public Libraries, 1919

D.N. Dunlop, A Man of Our Time T. H. Meyer, 2014-11-10 D N Dunlop 1868 1935 combined remarkable practical and organizational abilities in industry and commerce with gifted spiritual and esoteric capacities A personal friend of W B Yeats and Rudolf Steiner Dunlop was responsible for founding the World Power Conference today the World Energy Council and played leading roles in the Theosophical Society and later the Anthroposophical Society In his business life he pioneered a cooperative approach towards the emerging global economy Meyer s compelling narrative of Dunlop s life begins on the Isle of Arran where the motherless boy is brought up by his grandfather In a landscape rich with prehistoric standing stones the young Dunlop has formative spiritual experiences When his grandfather dies he struggles for material survival but devotedly studies occult literature The scene moves to Dublin where Dunlop becomes a friend of W B Yeats and the poet seer A E and develops an active interest in Madame Blavatsky s Theosophy Arriving in London via New York Dunlop is now a lecturer writer and the editor of a monthly journal but alongside his esoteric interests he rises to a foremost position in the British electrical industry masterminding the first World Power Conference Dunlop s life is to change forever through his meeting with Rudolf Steiner which brought instant recognition He was immediately convinced that Steiner was the Knower the Initiate the bearer of the Spirit to his age Dunlop s close involvement with anthroposophy leading to his eventual position as Chair of the British Society is described in detail from the momentous conferences in Penmaenmawr and Torquay to his transformative relationships with Eleanor Merry W J Stein Ita Wegman and Ludwig Polzer Hoditz Meyer features important material on the Anthroposophical Society s tragic split that allows for a true evaluation of this difficult period in the organization s history This second enlarged edition features substantial additions of new material and an Afterword by Owen Barfield

Subject Index of Modern Books Acquired British Library, 1922 Subject Index of the Modern Books Acquired by the British Museum in the Years ... British Museum, 1922 **Subject Index of the Modern Works Added to the Library of the British Museum in the Years ...** British Museum, 1922 *The Bodhisattva Question* Thomas

Meyer, Elisabeth Vreede, 2010 Enthusiastic readers are sometimes heard to say of a book I couldn t put it down This is obviously either a metaphor or else a gross hyperbole But I can t recall any book as to which in my case it came nearer to the literal truth than *The Bodhisattva Question* Owen Barfield According to Eastern tradition the twelve sublime beings known as bodhisattvas are the great teachers of humanity One after another they descend into earthly incarnation until they fulfil their earthly missions At that point they rise to buddahood and are no longer obliged to return in a physical form However before bodhisattvas become buddhas they announce the name of their successors According to Rudolf Steiner the future Maitreya Buddha or the Bringer of Good as his predecessor named him incarnated in a human body in the twentieth century

Presuming this to be so then who was this person Theosophists believed they had discovered the bodhisattva in an Indian boy named Krishnamurti who did indeed grow up to become a teacher of some magnitude Adolf Arenson and Elisabeth Vreede both students of Steiner made independent examinations of this question in relation to Steiner's personal mission They reached contrasting conclusions More recently a claim has been made that Valentin Tomberg a student of Anthroposophy but later an influential Roman Catholic was the bodhisattva In this book Meyer analyzes these conflicting theories and demonstrates how the question can be useful as an exercise in developing sound judgment in spiritual matters Elisabeth Vreede's two lectures on the subject included here in full are a valuable contribution to our understanding of the true nature and being of Rudolf Steiner Includes a new afterword by T H Meyer and Carla Vlad

Subject Index of the Modern Works Added to the British Museum Library, 1922 Union Catalogue of Additions to the Libraries Classified, Annotated and Indexed Glasgow (Scotland). Public Libraries, 1929 **General Catalogue of Printed Books** British Museum. Department of Printed Books, 1961 *Chicorel Index to Parapsychology and Occult Books* Marietta Chicorel, 1978 **The Bookseller**, 1917 General catalogue of printed books British museum. Dept. of printed books, 1931 The Theosophist, 1920 The English Catalogue of Books ... Sampson Low, 1917 Vols for 1898 1968 include a directory of publishers **The English Catalogue of Books [annual]** Sampson Low, 1917 Vols for 1898 1968 include a directory of publishers **Chan Before Chan** Eric M. Greene, 2021-01-31 What is Buddhist meditation What is going on and what should be going on behind the closed or lowered eyelids of the Buddha or Buddhist adept seated in meditation And in what ways and to what ends have the answers to these questions mattered for Buddhists themselves Focusing on early medieval China this book takes up these questions through a cultural history of the earliest traditions of Buddhist meditation chan before the rise of the Chan Zen School in the eighth century In sharp contrast to what would become typical in the later Chan School early Chinese Buddhists approached the ancient Buddhist practice of meditation primarily as a way of gaining access to a world of enigmatic but potentially meaningful visionary experiences In Chan Before Chan Eric Greene brings this approach to meditation to life with a focus on how medieval Chinese Buddhists interpreted their own and others visionary experiences and the nature of the authority they ascribed to them Drawing from hagiography ritual manuals material culture and the many hitherto rarely studied meditation manuals translated from Indic sources into Chinese or composed in China in the 400s Greene argues that during this era meditation and the mastery of meditation came for the first time to occupy a real place in the Chinese Buddhist social world Heirs to wider traditions that had been shared across India and Central Asia early medieval Chinese Buddhists conceived of chan as something that would produce a special state of visionary sensitivity The concrete visionary experiences that resulted from meditation were understood as things that could then be interpreted by a qualified master as indicative of the mediator's purity or impurity Buddhist meditation though an elite discipline that only a small number of Chinese Buddhists themselves undertook was thus in practice and in theory constitutively integrated into

the cultic worlds of divination and repentance chanhui that were so important within the medieval Chinese religious world as a whole **Behavior Monographs** ,1919 *Pamphlets on Biology* ,1889 **Behavior Monographs** Elizabeth Lockwood
Thompson,G. V. Hamilton,Harry Hanes Wylie,Joseph Peterson,Robert Mearns Yerkes,1919

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