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Born Alphonse Louis Constant, French magician Éliphas L évi (1810–75) wrote prolifically on the occult sciences. His Histoire de la magie was first published in 1860. In it, L évi recounts the history of the occult in Western thought, encompassing its biblical, Zoroastrian and ancient Greek origins, various magical practices of the medieval and early modern periods - including hermeticism, alchemy and necromancy - and the role of magic in the French Revolution. The last section of the book describes nineteenth-century magical practices and includes details of L évi's own occult experiences. Prepared by Arthur Edward Waite (1857–1942), this English translation was first published in 1913. An editor and translator of numerous magical texts, Waite includes here a preface comprising an eloquent defense of L évi and intellectual magic. The original French edition is also reissued in the Cambridge Library Collection.

This collection of papers aims to draw lessons and apply indigenous knowledge, wisdom and cultural traditions to suit policy contexts describing the (a) role of individuals (b) communities, and (c) the state to ensure effectively manage water resources. Readers will discover ways in which water was conceptualized, conserved and managed. Contributions will also shed light on the historical, functional and futuristic perspectives of water resources management, and readers will be able to draw lessons and evolve policy guidelines. There are some studies related to scriptures across religions and their perceptions regarding ecological conservation. However, religious studies and their socio-economic and environmental relevance to society, more specifically to the current policy contexts, are limited. This book attempts to bridge this gap, in terms of learning lessons from the past to effectively address the challenges of the present and future. The book will be useful for historians and research scholars studying the place of water in different cultures, water pricing and water sharing; as well as ecologists and environmental scientists.

Why is belief in an afterlife so persistent across times and cultures? And how can it coexist with disbelief in an afterlife? Most modern thinkers hold that afterlife belief serves such important psychological and social purposes as consoling survivors, enforcing morality, dispensing justice, or giving life meaning. Yet the earliest, and some more recent, afterlives strikingly fail to satisfy those needs. In Inventing Afterlives, Regina M. Janes proposes a new theory of the origins of the hereafter rooted in the question that a dead body raises: where has the life gone? Humans then and now, in communities and as individuals, ponder what they would want or experience were they in that body. From this endlessly recurring situation, afterlife narratives develop in all their complexity, variety, and ingenuity. Exploring afterlives from Egypt to Sumer, among Jews, Greeks, and Romans, to Christianity ' s advent and Islam ' s rise, Janes reveals how little concern ancient afterlives had with morality. In south and east Asia, karmic rebirth makes morality self-enforcing and raises a new problem: how to stop re-dying. The British enlightenment, Janes argues, invented the now widespread wish-fulfilling afterlife and illustrates how afterlives change. She also considers the surprising afterlife of afterlives among modern artists and writers who no longer believe in worlds beyond this one. Drawing on a variety of religious traditions; contemporary literature and film; primatology; cognitive science; and evolutionary psychology, Janes shows that in asking what happens after we die, we define the worlds we inhabit and the values by which we live.

Anagarika Dharmapala is one of the most galvanizing figures in Sri Lanka ' s recent turbulent history. He is widely regarded as the nationalist hero who saved the Sinhala people from cultural collapse and whose " protestant " reformation of Buddhism drove monks toward increased political involvement and ethnic confrontation. Yet as tied to Sri Lankan nationalism as Dharmapala is in popular memory, he spent the vast majority of his life abroad, engaging other concerns. In Rescued from the Nation, Steven Kemper reevaluates this important figure in the light of an unprecedented number of his writings, ones that paint a picture not of a nationalist zealot but of a spiritual seeker earnest in his pursuit of salvation. Drawing on huge stores of source materials—nearly one hundred diaries and notebooks—Kemper reconfigures Dharmapala as a world-renouncer first and a political activist second. Following Dharmapala on his travels between East Asia, South Asia, Europe, and the United States, he traces his lifelong project of creating a unified Buddhist world, recovering the place of the Buddha ' s Enlightenment, and imitating the Buddha ' s life course. The result is a needed corrective to Dharmapala ' s embattled legacy, one that resituates Sri Lanka ' s political awakening within the religious one that was Dharmapala ' s life project.

India and the Occult explores the reception of Indian spirituality among Western occultists through case studies. Rather than focusing on the activities of Theosophical Society, India and the Occult looks at the 'hard-core' occultism, in particular the British 20th century currents associated with Aleister Crowley, Dion Fortune, Kenneth Grant, etc.

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