

THE ELIXIR OF THE GNOSTICS A PARALLEL ENGLISH ARABIC TEXT BRIGHAM YOUNG UNIVERSITY ISLAMIC TRANSLATION SERIES PDF FILE

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Sadr al-Din Muhammad Shirazi (1572-1640), more commonly called Mulla Sadra, was one of the grand scholars of later-period Islamic philosophy and has grown to become one of the best-known Muslim philosophers. Iksir al-'arifin, or Elixir of the Gnostics, is unique among Sadra's writings in that it reworks and amplifies an earlier Persian work, the Jawidan-nama (Book of the Everlasting) by Afdal al-Din Kashani, or Baba Afdal. The underlying theme of Sadra's amplification is emblematic of Muslim philosophy: the importance of self-knowledge in an individual's journey of \"Origin and Return,\" the soul's origins with God and its eventual return to Him. Everything, Sadra says, is on such a path, gradually disengaging from the material world and returning to a transcendent essence--all leading to a final fruition in which everything in the universe returns to God and finds permanent happiness. Philosophy, Sadra argues, is the most direct means to self-knowledge--and thus the best tool for navigating this journey.

American Journal of Islamic Social Sciences 21:1

The American Journal of Islamic Social Sciences (AJISS), established in 1984, is a quarterly, double blind peer-reviewed and interdisciplinary journal, published by the International Institute of Islamic Thought (IIIT), and distributed worldwide. The journal showcases a wide variety of scholarly research on all facets of Islam and the Muslim world including subjects such as anthropology, history, philosophy and metaphysics, politics, psychology, religious law, and traditional Islam.

The American Journal of Islamic Social Sciences

Within this emanative scheme we encounter some of the basic ideas of Avicenna's religious and political philosophy, including his discussion of the divine attributes, divine providence, the Hereafter, and the ideal, \"virtuous\" city with its philosopher-prophet as the recipient and conveyer of the revealed law, a human link between the celestial and the terrestrial worlds.\"--BOOK JACKET.

American Book Publishing Record

The very heart of the Islamic tradition is love; no other word adequately captures the quest for transformation that lies at this tradition's center. So argues esteemed professor of medieval Islam William C. Chittick in this survey of the extensive Arabic and Persian literature on topics ranging from the Qur'an up through the twelfth century. Bringing to light extensive foundational Persian sources never before presented, Chittick draws on more than a thousand pages of newly translated material to depict the rich prose literature at the center of Islamic thought.

Subject Guide to Books in Print

Shihab al-Din al-Suhrawardi was born around 1154, probably in northwestern Iran. Spurred by a dream in which Aristotle appeared to him, he rejected the Avicennan Peripatetic philosophy of his youth and undertook the task of reviving the philosophical tradition of the "Ancients." Suhrawardi's philosophy grants an epistemological role to immediate and atemporal intuition. It is explicitly anti-Peripatetic and is identified with the pre-Aristotelian sages, particularly Plato. The subject of his hikmat al-Ishraq--now available for the first time in English--is the "science of lights," a science that Suhrawardi first learned through mystical exercises reinforced later by logical proofs and confirmed by what he saw as the parallel experiences of the Ancients. It was completed on 15 September 1186; and at sunset that evening, in the western sky, the sun, the moon, and the five visible planets came together in a magnificent conjunction in the constellation of Libra. The stars soon turned against Suhrawardi, however, who was reluctantly put to death by the son of Saladin, the sultan of Egypt, in 1191.

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This is the first major study devoted to the early Arabic reception and adaption of the figure of Hermes Trismegistus, the legendary Egyptian sage to whom were ascribed numerous works on astrology, alchemy, talismans, medicine, and philosophy. Before the more famous Renaissance European reception of the ancient Greek Hermetica, the Arabic tradition about Hermes and the works under his name had been developing and flourishing for seven hundred years. The legendary Egyptian Hermes Trismegistus was renowned in Roman antiquity as an ancient sage whose teachings were represented in books of philosophy and occult science. The works in his name, written in Greek by Egyptians living under Roman rule, subsequently circulated in many languages and regions of the Roman and Sasanian Persian empires. After the rise of Arabic as a prestigious language of scholarship in the eighth century, accounts of Hermes identity and Hermetic texts were translated into Arabic along with the hundreds of other works translated from Greek, Middle Persian, and other literary languages of antiquity. Hermetica were in fact among the earliest translations into Arabic, appearing already in the eighth century. This book explains the origins of the Arabic myth of Hermes Trismegistus, its sources, the reasons for its peculiar character, and its varied significance for the traditions of Hermetica in Asia and northern Africa as well as Europe. It shows how pre-modern Arabic scholars thought Hermes was and how they came to that view.

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This work marks the meeting point of 4 different traditions of the Qur'anic commentary: philosophical, Sufi, Shi'ite and theological. It also presents the author's metaphysical commentary and records the earlier commentaries on the Light Verse. It is significant from the point of view of both the history of Qur'anic commentary and Islamic Philosophy. The most outstanding characteristic of the book is that he explains the meaning of light by establishing its metaphysics, encompassing ontology, cosmology, epistemology, psychology and spiritual wayfaring.

The Philosophical Allegories and Mystical Treatises

The author gives a clear explanation of the philosophy of Sard al-Din Shirazi.

Divine Love

Discusses philosopher Mull? ?adr?'s commentary on the opening chapter of the Qur'?n. This book investigates the convergence of philosophy, scriptural exegesis, and mysticism in the thought of the celebrated Islamic philosopher Mull? ?adr? (d. 1050/1640). Through a careful presentation of the theoretical and practical dimensions of ?adr?'s Qur'?nic hermeneutics, Mohammed Rustom highlights the manner in which ?adr? offers a penetrating metaphysical commentary upon the F?ti?a, the chapter of the Qur'?n that occupies central importance in Muslim daily life. Engaging such medieval intellectual giants as Fakhr al-D?n al-R?z? (d. 606/1210) and Ibn 'Arab? (d. 638/1240) on the one hand, and the wider disciplines of philosophy,

theology, Sufism, and Qur'anic exegesis on the other, Sadr's commentary upon the *Faṭṭāḥ* provides him with the opportunity to modify and recast many of his philosophical positions within a scripture-based framework. He thereby reveals himself to be a profound religious thinker who, among other things, argues for the salvation of all human beings in the afterlife. Mohammed Rustom is Assistant Professor of Islamic Studies at Carleton University. He is the coeditor (with Atif Khalil and Kazuyo Murata) of *In Search of the Lost Heart: Explorations in Islamic Thought* by William C. Chittick, also published by SUNY Press.

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Investigating the impact of Arabic medieval astrological and magical theories on early modern occult philosophy, this book argues that they provided a naturalistic explanation of astral influences and magical efficacy based on Aristotelian notions of causality.

Bibliografisch Repertorium Van de Wijsbegeerte

George Robert Stowe Mead (1863-1933) was a major translator, editor, and commentator on Gnostic and hermetic literature and thus a pivotal figure linking the late 19th-century esoteric revival to 20th-century art, literature, and psychology. As a young convert to the new movement of theosophy, he served as private secretary to its co-founder, Helena Petrovna Blavatsky, and after founding the European section of the Theosophical Society edited its London journal, *Lucifer*, for many years. Mead's initial interest in theosophy and Hinduism soon blossomed into a lifelong and wide-ranging engagement with the texts of Gnosticism, neo-Platonism, and hermeticism. His editions and commentaries on previously inaccessible sources became standard works before the First World War and an important source of inspiration to such figures as Jung, Ezra Pound, Yeats, and Robert Duncan. A new entry in the Western Masters Series of concise biographies noting key figures in the Western esoteric tradition, *G.R.S. Mead and the Gnostic Quest* introduces Mead's life, works, and influences, combining a substantial biography with a collection of his most important writings.

The Arabic Hermes

This study looks at how the seventeenth-century philosopher Sadr al-Din al-Shirazi, known as Mulla Sadra, attempted to reconcile the three major forms of knowledge in Islamic philosophical discourses: revelation (Qur'an), demonstration (*burhan*), and gnosis or intuitive knowledge (*'irfan*). In his grand synthesis, which he calls the 'Transcendent Wisdom', Mulla Sadra bases his epistemological considerations on a robust analysis of existence and its modalities. His key claim that knowledge is a mode of existence rejects and revises the Kalam definitions of knowledge as relation and as a property of the knower on the one hand, and the Avicennan notions of knowledge as abstraction and representation on the other. For Sadra, all these theories land us in a subjectivist theory of knowledge where the knowing subject is defined as the primary locus of all epistemic claims. To explore the possibilities of a 'non-subjectivist' epistemology, Sadra seeks to shift the focus from knowledge as a mental act of representation to knowledge as presence and unveiling. The concept of knowledge has occupied a central place in the Islamic intellectual tradition. While Muslim philosophers have adopted the Greek ideas of knowledge, they have also developed new approaches and broadened the study of knowledge. The challenge of reconciling revealed knowledge with unaided reason and intuitive knowledge has led to an extremely productive debate among Muslims intellectuals in the classical period. In a culture where knowledge has provided both spiritual perfection and social status, Muslim scholars have created a remarkable discourse of knowledge and vastly widened the scope of what it means to know. For Sadra, in knowing things, we unveil an aspect of existence and thus engage with the countless modalities and colours of the all-inclusive reality of existence. In such a framework, we give up the subjectivist claims of ownership of meaning. The intrinsic intelligibility of existence, an argument Sadra establishes through his elaborate ontology, strips the knowing subject of its privileged position of being the sole creator of meaning. Instead, meaning and intelligibility are defined as functions of existence to be deciphered and unveiled by the knowing subject. This leads to a redefinition of the relationship between subject and object or what Muslim

philosophers call the knower and the known.

On the Hermeneutics of the Light-Verse of the Qurʾān

Mulla Sadra (ca. 1572-1640) is one of the most prominent figures of post-Avicennan Islamic philosophy and among the most important philosophers of Safavid Persia. He was a prolific writer whose work advanced the fields of intellectual and religious science in Islamic philosophy, but arguably his most important contribution to Islamic philosophy is in the study of existence (wujud) and its application to such areas as cosmology, epistemology, psychology, and eschatology. Sadra represents a paradigm shift from the Aristotelian metaphysics of fixed substances, which had dominated Islamic philosophy, to an analysis of existence as the ultimate ground and dynamic source of things. He posits that all beings derive their reality and truth from their wujud and that a proper philosophical analysis must therefore start and eventually end with it. The present work's focus on Sadra's gradational ontology provides a strong foundation for the reader to understand Sadra's other works and later texts by other philosophers working in the same field. This edition contains parallel English-Arabic texts and a new translation by preeminent scholar of Islamic philosophy Seyyed Hossein Nasr.

Sadr Al-Din Shirazi and His Transcendent Theosophy

A unique introductory guide to the rich, complex and diverse tradition of Islamic philosophy. Islamic Philosophy A-Z comprises over a hundred concise entries, alphabetically ordered and cross-referenced for easy access. All the essential aspects of Islamic philosophy are covered here: key figures, schools, concepts, topics, and issues. Articles on the Peripatetics, Isma'ilis, Illuminationists, Sufis, kalam theologians and later modern thinkers are supplemented by entries on classical Greek influences as well as Jewish philosophers who lived and worked in the Islamic world. Topical entries cover various issues and key positions in all the major areas of philosophy, making clear why the central problems of Islamic philosophy have been, and remain, matters of rational disputation. This book will prove an indispensable resource to anyone who wishes to gain a better understanding of this fascinating intellectual tradition.

The Triumph of Mercy

Analyzing the intersection between Sufism and philosophy, this volume is a sweeping examination of the mystical philosophy of Muḥyī-dīn Ibn al-ʿArabī (d. 637/1240), one of the most influential and original thinkers of the Islamic world. This book systematically covers Ibn al-ʿArabī's ontology, theology, epistemology, teleology, spiritual anthropology and eschatology. While philosophy uses deductive reasoning to discover the fundamental nature of existence and Sufism relies on spiritual experience, it was not until the school of Ibn al-ʿArabī that philosophy and Sufism converged into a single framework by elaborating spiritual doctrines in precise philosophical language. Contextualizing the historical development of Ibn al-ʿArabī's school, the work draws from the earliest commentators of Ibn al-ʿArabī's oeuvre, ʿAdr al-Dīn al-Qānawī (d. 673/1274), ʿAbd al-Razzāq al-Kāshānī (d. ca. 730/1330) and Dawūd al-Qayṣarī (d. 751/1350), but also draws from the medieval heirs of his doctrines Sayyid ʿAydar Ḥulī (d. 787/1385), the pivotal intellectual and mystical figure of Persia who recast philosophical Sufism within the framework of Twelver Shīʿism and ʿAbd al-Raḥmān Jīmī (d. 898/1492), the key figure in the dissemination of Ibn al-ʿArabī's ideas in the Persianate world as well as the Ottoman Empire, India, China and East Asia via Central Asia. Lucidly written and comprehensive in scope, with careful treatments of the key authors, Philosophical Sufism is a highly accessible introductory text for students and researchers interested in Islam, philosophy, religion and the Middle East.

The Arabic Influences on Early Modern Occult Philosophy

Gnosis traces the use of powerful gnostic visionary techniques from Hellenistic Gnosticism and Jewish merkabah mysticism, through Muhammad, the Ismaeilis, and theosophical Sufism to medieval neoplatonism,

and renaissance alchemy.

G. R. S. Mead and the Gnostic Quest

A comprehensive overview of the Islamic philosophical tradition. *Islamic Philosophy from Its Origin to the Present* offers a comprehensive overview of Islamic philosophy from the ninth century to the present day. As Seyyed Hossein Nasr attests, within this tradition, philosophizing is done in a world in which prophecy is the central reality of life—a reality related not only to the realms of action and ethics but also to the realm of knowledge. Comparisons with Jewish and Christian philosophies highlight the relation between reason and revelation, that is, philosophy and religion. Nasr presents Islamic philosophy in relation to the Islamic tradition as a whole, but always treats this philosophy as philosophy, not simply as intellectual history. In addition to chapters dealing with the general historical development of Islamic philosophy, several chapters are devoted to later and mostly unknown philosophers. The work also pays particular attention to the Persian tradition. Nasr stresses that the Islamic tradition is a living tradition with significance for the contemporary Islamic world and its relationship with the West. In providing this seminal introduction to a tradition little-understood in the West, Nasr also shows readers that Islamic philosophy has much to offer the contemporary world as a whole. Seyyed Hossein Nasr is University Professor of Islamic Studies at The George Washington University. He is the author and editor of many books, including *Islam: Religion, History, and Civilization*.

Knowledge in Later Islamic Philosophy

This volume translates Brentano's intentionality into medieval psychological and ontological discussions through Sadrian theories of sense perception and mental existence. Applying a new methodology, it reframes various parts of Sadrian theory around the problem of intentionality, which results in a refreshed reading of the philosopher Mulla Sadra. The book starts out by defining intentionality problem and discussing the historiography of Brentano's conceptualization. It examines immateriality, content and aboutness, and sense perception. In its conclusion, the book claims that intentionality in Mulla Sadra combines ontological and psychological realities and that as a result of Sadrian monism, the intentionality, intentional object, the agent, and the reality are different versions of same reality.

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AN INDEPENDENT BEST BOOKS ON RELIGION 2014 PICK Few things provoke controversy in the modern world like the religion brought by Prophet Muhammad. Modern media are replete with alarm over jihad, underage marriage and the threat of amputation or stoning under Shariah law. Sometimes rumor, sometimes based on fact and often misunderstood, the tenets of Islamic law and dogma were not set in the religion's founding moments. They were developed, like in other world religions, over centuries by the clerical class of Muslim scholars. *Misquoting Muhammad* takes the reader back in time through Islamic civilization and traces how and why such controversies developed, offering an inside view into how key and controversial aspects of Islam took shape. From the protests of the Arab Spring to Istanbul at the fall of the Ottoman Empire, and from the ochre red walls of Delhi's great mosques to the trade routes of the Indian Ocean world, *Misquoting Muhammad* lays out how Muslim intellectuals have sought to balance reason and revelation, weigh science and religion, and negotiate the eternal truths of scripture amid shifting values.

Islamic Philosophy A-Z

This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1906 edition. Excerpt: ... PAGE The Coptic Gnostic Works 624--627 Reviews And Articles In English And American Periodicals 628--630 Uncanonical Acts 630 Gnostic (?) Gems And Abraxas-studies ... 631 Gnostic Works Mentioned By Ancient Writers 331 The Most Recent Texts Of The HiERESioLogical Church Fathers And Their English Translations 631--633 INDEX. Abdias, 418.

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Philosophical Sufism

Sadradin Shirazi (1571-1640), known also as Mulla Sadra, spoke of the primacy of Being and promoted a new ontology, founding a new epistemology. Mulla Sadra's ontology is an important philosophical turn and contribution to the understanding of the development of Muslim philosophy and thought. This comprehensive study of Mulla Sadra's philosophical thought explores his departure from tradition; his turn to the doctrine of the primacy of Being; the dynamic characteristics of Being and the concept of substantial change; comparisons with Heidegger's fundamental ontology; and the influence of Mulla Sadra's ontology on subsequent Muslim philosophy. Of particular value to students of philosophy, Islamic and Middle Eastern studies, philosophy of religion, and general readers who seek to understand Muslim philosophy, this book explores the significance of the doctrine of Mulla Sadra and its impact on subsequent debates in the Muslim world.

Gnosis

Islamicate Occult Sciences in Theory and Practice presents the latest research on Islamic occult sciences from a variety of disciplinary perspectives, namely intellectual history, manuscript studies and material culture.

Islamic Philosophy from Its Origin to the Present

The essays in Practicing Gnosis demonstrate that the Gnostics were not necessarily trendy intellectuals seeking epistemological certainties. Instead, this book explores how Gnostics were seeking religious experiences that relied on practices including ritual, magic, liturgy, and theurgy. This book celebrates the career of Birger A. Pearson.

Intentionality in Mulla Sadra

Explores the unified science-religion of early humanity and the impact of Hermetic philosophy on religion and spirituality • Investigates the Jewish and Egyptian origins of Josephus's famous story that Seth's descendants inscribed knowledge on two pillars to save it from global catastrophe • Reveals how this original knowledge has influenced civilization through Hermetic, Gnostic, Kabbalistic, Masonic, Hindu, and Islamic mystical knowledge • Examines how "Enoch's Pillars" relate to the origins of Hermeticism, Freemasonry, Newtonian science, William Blake, and Theosophy Esoteric tradition has long maintained that at the dawn of human civilization there existed a unified science-religion, a spiritual grasp of the universe and our place in it. The biblical Enoch--also known as Hermes Trismegistus, Thoth, or Idris--was seen as the guardian of this sacred knowledge, which was inscribed on pillars known as Enoch's or Seth's pillars. Examining the idea of the lost pillars of pure knowledge, the sacred science behind Hermetic philosophy, Tobias Churton

investigates the controversial Jewish and Egyptian origins of Josephus's famous story that Seth's descendants inscribed knowledge on two pillars to save it from global catastrophe. He traces the fragments of this sacred knowledge as it descended through the ages into initiated circles, influencing civilization through Hermetic, Gnostic, Kabbalistic, Masonic, Hindu, and Islamic mystical knowledge. He follows the path of the pillars' fragments through Egyptian alchemy and the Gnostic Sethites, the Kabbalah, and medieval mystic Ramon Llull. He explores the arrival of the Hermetic manuscripts in Renaissance Florence, the philosophy of Copernicus, Pico della Mirandola, Giordano Bruno, and the origins of Freemasonry, including the "revival" of Enoch in Masonry's Scottish Rite. He reveals the centrality of primal knowledge to Isaac Newton, William Stukeley, John Dee, and William Blake, resurfacing as the tradition of Martinism, Theosophy, and Thelema. Churton also unravels what Josephus meant when he asserted one Sethite pillar still stood in the "Seiriadic" land: land of Sirius worshippers. Showing how the lost pillars stand as a twenty-first century symbol for reattaining our heritage, Churton ultimately reveals how the esoteric strands of all religions unite in a gnosis that could offer a basis for reuniting religion and science.

Misquoting Muhammad

This treatise on the nature and levels of the human soul considers the limitations of human senses and our true or theomorphic essence; the various realms or Centers, including Absolute Mind as well as Ordinary Mind and Divine Mind; the nature of firmaments; and the meaning of pleasure and pain.

Fragments of a Faith Forgotten; Some Short Sketches Among the Gnostics, Mainly of the First Two Centuries. a Contribution to the Study of Christian Or

This volume introduces what has sometimes been called "the third component of western culture". It traces the historical development of those religious traditions which have rejected a world view based on the primacy of pure rationality or doctrinal faith, emphasizing instead the importance of inner enlightenment or gnosis: a revelatory experience which was typically believed to entail an encounter with one's true self as well as with the ground of being, God. The contributors to this book demonstrate this perspective as fundamental to a variety of interconnected traditions. In Antiquity, one finds the gnostics and hermetics; in the Middle Ages several Christian sects. The medieval Cathars can, to a certain extent, be considered part of the same tradition. Starting with the Italian humanist Renaissance, hermetic philosophy became of central importance to a new religious synthesis that can be referred to as Western Esotericism. The development of this tradition is described from Renaissance hermeticists and practitioners of spiritual alchemy to the emergence of Rosicrucianism and Christian theosophy in the seventeenth century, and from post-enlightenment aspects of Romanticism and occultism to the present-day New Age movement.

The Gnostics and Their Remains

In this book al-Jami examines questions that Islamic theologians, philosophers, and Sufis had long debated. On each question al-Jami first presents the views of the philosophers and theologians. He then presents the Sufi view as a clearly superior position, either because it reconciles the opposing views of the theologians and philosophers, or because it avoids problems that their doctrines entail.

Mulla Sadra's Transcendent Philosophy

This is the leading, full-scale comprehensive dictionary of philosophical terms and thinkers to appear in English in more than half a century. Written by a team of more than 550 experts and now widely translated, it contains approximately 5,000 entries ranging from short definitions to longer articles. It is designed to facilitate the understanding of philosophy at all levels and in all fields. Key features of this third edition: • 500 new entries covering Eastern as well as Western philosophy, and covering individual countries such as China, France, Germany, Italy, and Spain • Increased coverage of such growing fields as ethics and

philosophy of mind • More than 100 new intellectual portraits of leading contemporary thinkers • Wider coverage of Continental philosophy • Dozens of new technical concepts in cognitive science and other areas • Enhanced cross-referencing to add context and increase understanding • Expansions in both text and index to facilitate research and browsing

Islamicate Occult Sciences in Theory and Practice

The latest volume in a project begun in 1966 to make important Gnostic texts available to scholars. From the eighth codex of the Nag Hammadi manuscripts, facing pages present a transcription of the Coptic, and an English translation substantially revised from the most recent one (1988). The main work is Zostrianos, a pseudonymous account of a kinsman of Zoroaster on an otherworldly journey. A letter from Peter to Philip is also included. Each work is indexed by Coptic, Greek (the original language), and English words, and by proper names. The bibliography lists both ancient and modern works. Annotation copyrighted by Book News, Inc., Portland, OR

Practicing Gnosis

This book contains the English translation of Mulla Sadra's treatise \"Primacy of Actualization of the Being\" (Asalat-e-Jail-ul-Wajood). In additions to this, it also contains English translation of different texts on \"Primacy of the Being\" selected from the following two books/treatises authored by Mulla Sadra. 1.Divine Witnesses (Shwahid-e-Rabawbia) 2.Commentary on Quran (Tafseer-e-Quran) Moreover, this book also contains abridged translation of some texts on \"Primacy of the Being\" selected from the following three books/treatises of Mulla Sadra: 1.The Four Journeys (Asfaar-e-Arbaa) 2.The Holy Queries (Masail-e-Qudsia) 3.The Keys to the Hidden World (Mfateeh-ul Ghaib)

The Lost Pillars of Enoch

Covers every aspect of pagan, Jewish, and Christian religious discourses and phenomena traditionally labeled gnosticism, hermeticism, astrology, magic, the \"occult sciences,\" esoteric religion, and more. Contains articles about the life and work of all the major personalities in the history of Gnosis and Western Esotericism, discussing their ideas, significance, and historical influence.

The Shape of Light

Now available in one volume, this is the first comprehensive reference work to cover the entire domain of Gnosis and Western Esotericism from the period of Late Antiquity to the present. Containing around 400 articles by over 180 international specialists, it provides critical overviews discussing the nature and historical development of all its important currents and manifestations, from Gnosticism and Hermetism to Astrology, Alchemy and Magic, from the Hermetic Tradition of the Renaissance to Rosicrucianism and Christian Theosophy, and from Freemasonry and Illuminism to 19th-century Occultism and the contemporary New Age movement. Furthermore it contains articles about the life and work of all the major personalities in the history of Gnosis and Western Esotericism, discussing their ideas, significance, and historical influence. This one volume edition is an unabridged version of the two volume edition, published in 2005.

Gnosis and Hermeticism from Antiquity to Modern Times

The first contemporary translation of the 1,000-year-old text at the foundation of modern medicine and biology • Presents the actual words of Avicenna translated directly from the original Arabic, removing the inaccuracies and errors of most translators • Explains current medical interpretations and ways to apply Avicenna's concepts today, particularly for individualized medicine • Reveals how Avicenna's understanding

of the “humors” corresponds directly with the biomedical classes known today as proteins, lipids, and organic acids. A millennium after his life, Avicenna remains one of the most highly regarded physicians of all time. His Canon of Medicine, also known as the Qanun, is one of the most famous and influential books in the history of medicine, forming the basis for our modern understanding of human health and disease. It focused not simply on the treatment of symptoms, but on finding the cause of illness through humoral diagnosis—a method still used in traditional Unani and Ayurvedic medicines in India. Originally written in Arabic, Avicenna’s Canon was long ago translated into Latin, Persian, and Urdu, yet many of the inaccuracies from those first translations linger in current English translations. Translated directly from the original Arabic, this volume includes detailed commentary to explain current biomedical interpretations of Avicenna’s theories and ways to apply his treatments today, particularly for individualized medicine. It shows how Avicenna’s understanding of the humors corresponds directly with the biomedical definition of proteins, lipids, and organic acids: the nutrient building blocks of our blood and body. With this new translation of the first volume of his monumental work, Avicenna’s Canon becomes just as relevant today as it was 1,000 years ago.

The Precious Pearl = Al-JamEI s Al-Durrah Al-FE Akhirah

The Cambridge Dictionary of Philosophy

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