



The Luminous Shield

Christian Drosten



The Luminous Shield:

The Voice of the Silence: The Luminous Shield, From the Polar Lands, The Cave of the Echoes, The Ensouled Violin and Helena Petrovna Blavatsky, A Great Betrayal Helena Petrovna Blavatsky, 2020-09-28 The following pages are derived from The Book of the Golden Precepts one of the works put into the hands of mystic students in the East The knowledge of them is obligatory in that school the teachings of which are accepted by many Theosophists Therefore as I know many of these Precepts by heart the work of translating has been relatively an easy task for me It is well known that in India the methods of psychic development differ with the Gurus teachers or masters not only because of their belonging to different schools of philosophy of which there are six but because every Guru has his own system which he generally keeps very secret But beyond the Himalayas the method in the Esoteric Schools does not differ unless the Guru is simply a Lama but little more learned than those he teaches The work from which I here translate forms part of the same series as that from which the Stanzas of the Book of Dzyan were taken on which the Secret Doctrine is based Together with the great mystic work called Paramartha which the legend of Nagarjuna tells us was delivered to the great Arhat by the Nagas or Serpents in truth a name given to the ancient Initiates the Book of the Golden Precepts claims the same origin Yet its maxims and ideas however noble and original are often found under different forms in Sanskrit works such as the Dnyaneshvari that superb mystic treatise in which Krishna describes to Arjuna in glowing colors the condition of a fully illumined Yogi and again in certain Upanishads This is but natural since most if not all of the greatest Arhats the first followers of Gautama Buddha were Hindus and Aryans not Mongolians especially those who emigrated into Tibet The works left by Aryasanga alone are very numerous The original Precepts are engraved on thin oblongs squares copies very often on discs These discs or plates are generally preserved on the altars of the temples attached to centres where the so called contemplative or Mahayana Yogacharya schools are established They are written variously sometimes in Tibetan but mostly in ideographs The sacerdotal language Senzar besides an alphabet of its own may be rendered in several modes of writing in cypher characters which partake more of the nature of ideographs than of syllables Another method long in Tibetan is to use the numerals and colors each of which corresponds to a letter of the Tibetan alphabet thirty simple and seventy four compound letters thus forming a complete cryptographic alphabet When the ideographs are used there is a definite mode of reading the text as in this case the symbols and signs used in astrology namely the twelve zodiacal animals and the seven primary colors each a triplet in shade i e the light the primary and the dark stand for the thirty three letters of the simple alphabet for words and sentences For in this method the twelve animals five times repeated and coupled with the five elements and the seven colors furnish a whole alphabet composed of sixty sacred letters and twelve signs A sign placed at the beginning of the text determines whether the reader has to spell it according to the Indian mode when every word is simply a Sanskrit adaptation or according to the Chinese principle of reading the ideographs The easiest way however is that which allows the reader to use no special

or any language he likes as the signs and symbols were like the Arabian numerals or figures common and international property among initiated mystics and their followers The same peculiarity is characteristic of one of the Chinese modes of writing which can be read with equal facility by any one acquainted with the character for instance a Japanese can read it in his own language as readily as a Chinaman in his The Book of the Golden Precepts some of which are pre Buddhistic while others belong to a later date contains about ninety distinct little treatises Of these I learnt thirty nine by heart years ago To translate the rest I should have to resort to notes scattered among a too large number of papers and memoranda collected for the last twenty years and never put in order to make of it by any means an easy task Nor could they be all translated and given to a world too selfish and too much attached to objects of sense to be in any way prepared to receive such exalted ethics in the right spirit For unless a man perseveres seriously in the pursuit of self knowledge he will never lend a willing ear to advice of this nature And yet such ethics fill volumes upon volumes in Eastern literature especially in the Upanishads Kill out all desire of life says Krishna to Arjuna That desire lingers only in the body the vehicle of the embodied Self not in the SELF which is eternal indestructible which kills not nor is it killed Katho Upanishad Kill out sensation teaches Sutta Nipata look alike on pleasure and pain gain and loss victory and defeat Again Seek shelter in the eternal alone ibid Destroy the sense of separateness repeats Krishna under every form The Mind Manas which follows the rambling senses makes the Soul Buddhi as helpless as the boat which the wind leads astray upon the waters Bhagavad Gita II Therefore it has been thought better to make a judicious selection only from those treatises which will best suit the few real mystics in the Theosophical Society and which are sure to answer their needs It is only these who will appreciate these words of Krishna Christos the Higher Self Sages do not grieve for the living nor the dead Never did I not exist nor you nor these rulers of men nor will any one of us ever hereafter cease to be Bhagavad Gita II In this translation I have done my best to preserve the poetical beauty of language and imagery which characterizes the original How far this effort has been successful is for the reader to judge

Madame Blavatsky on the Luminous Circle Helena Petrovna Blavatsky, 2018-05-08 **The Luminous Face** Carolyn Wells, 2021-05-18 In *The Luminous Face* Carolyn Wells crafts a masterful blend of mystery and psychological intrigue exploring the interplay between identity and perception Set against the backdrop of early 20th century America the narrative follows a captivating journey through a series of enigmatic events surrounding a portrait that seems to hold dark secrets Wells fluid prose characterized by sharp dialogue and vivid imagery invites readers to delve deep into the complexities of human nature and the societal constructs of beauty and truth immersing them in an atmospheric tale reflective of contemporary literary movements that sought to challenge traditional norms Carolyn Wells was an American author and poet known for her contributions to the mystery genre and for her keen observations on the human condition As a prolific writer with a sharp wit and a penchant for storytelling her experiences in a rapidly changing society marked by technological and cultural shifts undoubtedly influenced her perspectives in *The Luminous Face* Wells background in literature coupled with

her keen interest in art and psychology positions her as a pioneer who explored the depths of human emotion through her narratives Readers who appreciate nuanced character studies woven into a compelling plot will find *The Luminous Face* an essential addition to their collection Its rich thematic elements and engaging narrative ensure an experience that resonates on multiple levels appealing to both casual readers and scholars alike Dive into Wells world where every page promises revelations and stimulates profound reflections on the nature of self and societal expectations **Nightmare Tales** Helena Petrovna Blavatsky,1892 *The Luminous Unity* Matthew R. Miller,1876 **Guide on protection against ionising radiations in the applications of luminous compounds** International Labour Organization,1964 **The Luminous Unity, Or Letters Addressed to ... A. Guinzburg [in Reply to His Letters] ... on the Question, is Unitarianism, as Opposed to Trinitarianism, a Principle of Heathenism Rather Than of Specific Judaism?.** M. R. MILLER,1874 *The Victorian Review* H. Mortimer Franklyn,1880 **A Guide to the Gould Collection of Humming-birds** British Museum (Natural History). Department of Zoology,1889 *A Guide to the Gould Collection of Humming-birds (Trochillidae)* Albert Günther,1885 **Engineering and Mining Journal** ,1891 *Journal of the Royal Microscopical Society* ,1890 *The Great Battle for Protection and Sound Money Led by Hon. Wm. McKinley ...* Murat Halstead,Melville Phillips,1897 *The Late Prehistoric Southeast* Chester B. DePratter,1986 **Patents for Inventions. Abridgments of Specifications** Great Britain. Patent Office,1893 **The Path** ,1892 **Journal of the Academy of Natural Sciences of Philadelphia** Academy of Natural Sciences of Philadelphia,1908 List of members 1812 1848 1 p 1 8 p inserted in 2nd series volume 1 **Journal of the Royal Microscopical Society** Royal Microscopical Society (Great Britain),1890 containing its transactions and proceedings and a summary of current researches relating to zoology and botany principally Invertebrata and Cryptogamia microscopy c **Certain Aboriginal Remains of the Black Warrior River** Clarence Bloomfield Moore,1905 *Progressive Medicine* ,1926 A quarterly digest of advances discoveries and improvements in the medical and surgical sciences

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