

Chapter 1 : New Age - Wikipedia

*Western esotericism, also called esotericism, esoterism, and sometimes the Western mystery tradition, is a term under which scholars have categorised a wide range of loosely related ideas and movements which have developed within Western society.*

Merger proposal[ edit ] It seems like a bad idea for Western esotericism studies to be on a separate page. Western esotericism and the academic study of Western esotericism are two distinct entities, and thus, in my opinion, they probably do warrant separate articles. They are certainly not synonyms. Which begs the question, what does belong in this article? The other article is extremely short. The idea that the "academic study" of a subject and the subject itself are distinct entities, while arguably correct, does not in itself justify or explain the existence of the separate page. My view is that this page must be built up using good, quality academic references from the likes of Hanegraaff and Faivre you might be interested in taking a look at Aleister Crowley , a GA-quality article largely authored by myself, to see the sort of approach I adopt. However, I agree with you that the other article is at present incredibly short and not particularly well developed in any way, but I do believe that in time it can come to be expanded. To clarify, I am not completely and utterly opposed to your proposal of merging the two pages, as I think that you have articulated some valid reasons zzz , but I still generally think that two separate articles are warranted for two separate, albeit related, subjects. Perhaps we should bring in a third, independent opinion on this issue? Best, Midnightblueowl talk While I would reiterate the idea that a page on the academic study of Western esotericism may well be warranted in future, at present that page is really rather dreadful and the subject is actually served far better by the section on the Western esotericism article itself. The hatnote over the article really cast a pall over it- especially considering some of the comments on this talk page! But I prefer mine. My second issue was that of solely citing Versluis here. As I hope that the "Definition" section makes clear, there is still scholarly disagreement as to precisely what "Western esotericism" is and how it can be defined. Still, I am really more than happy to debate this and develop something stronger as a result of a collaborative effort. It is hard to say exactly what could be easily classified as spiritual traditions - some religions, possibly? My version avoided controversial generalisations, by simply using words in their dictionary definition, that are uncontroversially broadly descriptive of this particular subject ie magic, mysticism. The "area of continual debate" phrase I carried over from your version, mainly because I like the encyclopaedic tone. We must bear in mind that there are quite literally hundreds, if not thousands, of esoteric groups and movements which have existed throughout history, many of them having Wikipedia articles devoted to them. It would be simply impractical to make mention of every single one of them here at the Western esotericism page; were we to do so then it would become little more than a very long list. Thus, in order to decide which esoteric groups to mention and which not to, we should follow the example of the key texts on the subject of esotericism i. Faivre, Hanegraaff, Von Stuckrad. Look at the popularity of Yoga; no western Yoga without Vivekananda. Vivekananda and the like, in turn, were influenced by western apologists. I think that the article is missing this interplay now, which is a pity. Hanegraaff does discuss Vivekananda, together with Transcendentalism. *New Age Religion and Western Culture: Esotericism in the Mirror of Secular Thought* , p. This is, however, something quite distinct from having a whole paragraph on Neo-Vedanta and Swami Vivekananda in the article, particularly given that there is no academic references presented testifying to the claim that Neo-Vedanta is a form of Western esotericism or that Vivekananda was a Western esotericist. The Hanegraaff book that you refer to is a historical analysis of the New Age movement, and hence mentions Vivekananda in that context. The book is not a wider overview of Western esotericism, which he has provided elsewhere, and which does not mention Vivekananda or Neo-Vedanta, thus suggesting that they are not of particular importance to the subject matter. This might be a situation to take to RfC? Just some mention of the mutual influence. It would have been later. Western esotericism into Esotericism. I think the lead is fine. I think most would find the lead an impenetrable wall of text. Does it really belong in the lead that the third view of Western esotericism is "propounded by Wouter Hanegraaff "? Is any non-expert going to know who that is,

and if not, is it essential for them to be introduced to him at this point? The timeline also seems more detailed than it needs to be outside of the intro to a History section. And I would remove the first sentence of the last paragraph, along with "only" in the second sentence; everything was without academic study at one point or another. I said it goes into unnecessary levels of detail for a lead, which is pretty much the opposite problem. The edit you made was just one example; I still think the lead definitely falls into the "intimidating, difficult to read, and may cause the reader to lose interest halfway" category. Hopefully this section will be left on the talk page for awhile, though, and someone will feel like taking on the task of making the lead more concise overall. If I search an article in an encyclopedia, the first thing would be to state a definition. Amazingly, this word seems to have been used for centuries according to all that text, without knowing what it means. This article really should be fixed. Please take a moment to review my edit. If you have any questions, or need the bot to ignore the links, or the page altogether, please visit this simple FaQ for additional information. I made the following changes: As of February , "External links modified" talk page sections are no longer generated or monitored by InternetArchiveBot. No special action is required regarding these talk page notices, other than regular verification using the archive tool instructions below. Editors have permission to delete the "External links modified" sections if they want, but see the RfC before doing mass systematic removals. If you have discovered URLs which were erroneously considered dead by the bot, you can report them with this tool. If you found an error with any archives or the URLs themselves, you can fix them with this tool. Revised Lead[ edit ] - I revised the article lead - as others have pointed out, the lead was too long, too vague, and did not give a definition of esotericism - so I added a definition and moved the rest of the lead to a new section, "Categorization" without altering any content! It introduced some fairly severe problems. There may be a way to address them. You describe the lede as being "too long", but how so? It stretches for 21 lines of text at least in my browser , which is a perfectly acceptable and standard length at Wikipedia. Your second and third concerns are that the lede is "too vague" and does "not give a definition of esotericism". That, perhaps, is a problem with the subject matter itself than the article. For one thing, your alternative is incredibly short, far shorter than the ledes of most GAs and FAs here at Wikipedia. Lede , the lede is supposed to aptly summarise the content of the article and while the longstanding variant does that, your new version does not. Your new version also takes one definition of "esotericism" that which you found on the free Merriam-Webster Online Dictionary and presents it as if it was the one and only, objective definition of "esotericism". Your altered version introduced a plethora of grammatical and punctuation errors, and was not very well structured; three successive sentences start with "Esotericism You also moved much of the former lede into the article as a new section titled "Categorization". Aside from being superfluous, as that text is designed to be introductory in content, it raises the problem of putting unreferenced text into the main body of the article. Wikipedia articles are supposed to be fully cited in the body, allowing the lede to summarize the body without the need for citations, which is exactly what the longstanding version does. I do appreciate that your edit was an attempt to make a very complicated subject easier for readers to understand a very laudable aim , but we cannot achieve this by dumbing the topic down so much that we actively misrepresent it. LEAD Citations says that the lead is not exempt from citations, only repetitive citations - information unique to the lead requires citations.

**Chapter 2 : Download [PDF] Western Esotericism A Guide For The Perplexed Free Online | New Books in**

*New Age Religion and Western Culture is a gold mine of well-argued research by religious studies scholar Wouter J. Hanegraaff. The pages in this academic volume.*

A hostile critic of various currents of Western thought that had emerged since the Renaissance – among them Paracelsianism, Weigelianism, and Christian theosophy – in his book he labelled all of these traditions under the category of "Platonic-Hermetic Christianity", arguing that they were heretical to what he saw as true Christianity. Hanegraaff's rejection of "occult" topics was seen as a "crucial identity marker" for any intellectuals seeking to affiliate themselves with the academy. Hanegraaff, the term provided a "useful generic label" for "a large and complicated group of historical phenomena that had long been perceived as sharing an air de famille. Waite, who sought to combine their own mystical beliefs with a historical interpretation of esotericism. This is the idea that there are both real and symbolic correspondences existing between all things within the universe. Faivre argued that all esotericists envision the natural universe as being imbued with its own life force, and that as such they understand it as being "complex, plural, hierarchical". Faivre believed that all esotericists place great emphasis on both the human imagination, and mediations – "such as rituals, symbolic images, mandalas, intermediary spirits" – and mantras as tools that provide access to worlds and levels of reality existing between the material world and the divine. Various Gnostic sects existed, and they broadly believed that the divine light had been imprisoned within the material world by a malevolent entity known as the Demiurge, who was served by demonic helpers, the Archons. It was the Gnostic belief that humans, who were imbued with the divine light, should seek to attain gnosis and thus escape from the world of matter and rejoin the divine source. Advocated by such figures as Plotinus, Porphyry, Iamblichus, and Proclus, Neoplatonism held that the human soul had fallen from its divine origins into the material world, but that it could progress, through a number of hierarchical spheres of being, to return to its divine origins once more. The 12th century saw the development of the Kabbalah in southern Italy and medieval Spain. The medieval period also saw the publication of grimoires, which offered often elaborate formulas for theurgy and thaumaturgy. Many of the grimoires seem to have kabbalistic influence. Figures in alchemy from this period seem to also have authored or used grimoires. Ficino went on to translate and publish the works of various Platonic figures, arguing that their philosophies were compatible with Christianity, and allowing for the emergence of a wider movement in Renaissance Platonism, or Platonic Orientalism. His work was built on by the German Johannes Reuchlin – who authored a prominent text on the subject, *De Arte Cabalastica*. A distinct strain of esoteric thought developed in Germany, where it came to be known as *Naturphilosophie*; although influenced by traditions from Late Antiquity and Medieval Kabbalah, it only acknowledged two main sources of authority: Biblical scripture and the natural world. Instead, Paracelsus urged doctors to learn medicine through an observation of the natural world, although in later work he also began to focus on overtly religious questions. His work would gain significant support in both areas over the following centuries. There is no evidence that Rosenkreutz was a genuine historical figure, nor that a Rosicrucian Order had ever existed up to that point. Instead, the manifestos are likely literary creations of Lutheran theologian Johann Valentin Andreae – However, they inspired much public interest, with various individuals coming to describe themselves as "Rosicrucian" and claiming that they had access to secret, esoteric knowledge as a result. Soon spreading into other parts of Europe, in England it largely rejected its esoteric character and embraced humanism and rationalism, while in France it embraced new esoteric concepts, particularly those from Christian theosophy. Painting by Swedish artist Richard Bergh, *The Age of Enlightenment* witnessed a process of increasing secularisation of European governments and an embrace of modern science and rationality within intellectual circles. In turn, a "modernist occult" emerged that reflected varied ways in which esoteric thinkers came to terms with these developments. His writings focused on his visionary travels to heaven and hell and his communications with angels, claiming that the visible, materialist world parallels an invisible spiritual world, with correspondences between the two that do not reflect causal relations. Following his death, followers would found the Swedenborgian New Church, although his writings would influence a

far wider array of esoteric philosophies. Quimby " and which revolved around the concept of " mind over matter ", believing that illness and other negative conditions could be cured through the power of belief. One of the pioneers of this was American Paschal Beverly Randolph " , who argued that sexual energy and psychoactive drugs could be used for magical purposes. Occult lodges and secret societies flowered among European intellectuals of this era who had largely abandoned traditional forms of Christianity. The spreading of secret teachings and magic practices found enthusiastic adherents in the chaos of Germany during the interwar years. Notable writers such as Guido von List spread neo-pagan, nationalist ideas, based on Wotanism and the Kabbalah. Many influential and wealthy Germans were drawn to secret societies such as the Thule Society. By , Wiligut was "forcibly retired from the SS" due to being institutionalised for insanity. The leaders of the lodge emigrated in order to avoid imprisonment, but in the course of the war Eugen Grosche , one of their main leaders, was arrested for a year by the Nazi government. Walker began arguing that esoteric thought had had a greater effect on Renaissance culture than had been previously accepted.

## Chapter 3 : new age religion and western culture | Download eBook pdf, epub, tuebl, mobi

*Presents the first systematic analysis of the structure and beliefs of the New Age movement, and the historical emergence of "New Age" as a secularized version of Western esoteric traditions.*

Definitions[ edit ] "One of the few things on which all scholars agree concerning New Age is that it is difficult to define. Often, the definition given actually reflects the background of the scholar giving the definition. Thus, the New Ager views New Age as a revolutionary period of history dictated by the stars; the Christian apologist has often defined new age as a cult; the historian of ideas understands it as a manifestation of the perennial tradition; the philosopher sees New Age as a monistic or holistic worldview; the sociologist describes New Age as a new religious movement NRM ; while the psychologist describes it as a form of narcissism. Chrissydes suggested that it could be understood as "a counter-cultural Zeitgeist". Lewis stated that it remained a useful etic category for scholars to use because, "There exists no comparable term which covers all aspects of the movement. All manifestations of this movement are characterized by a popular western culture criticism expressed in terms of a secularized esotericism. Through their shared marginalisation within a given society, these disparate ideas interact and create new syntheses. The first, the social camp, represents groups that primarily seek to bring about social change, while the second, the occult camp, instead focus on contact with spirit entities and channeling. Scholars call this new esoteric trend occultism , and this occultism was a key factor in the development of the worldview from which the New Age emerged. In her books *Isis Unveiled* and *The Secret Doctrine* , Blavatsky claimed that her Society was conveying the essence of all world religions, and it thus emphasized a focus on comparative religion. Gordon Melton point out, the New Age phenomenon represents "a synthesis of many different preexisting movements and strands of thought". A variety of small movements arose, revolving around revealed messages from beings in space and presenting a synthesis of post-Theosophical and other esoteric doctrines. These movements might have remained marginal, had it not been for the explosion of the counterculture in the s and early s. The reason for the ready incorporation of such disparate sources was a similar goal of exploring an individualized and largely non-Christian religiosity. He noted that as this happened, the meaning of the term "New Age" changed; whereas it had once referred specifically to a coming era, at this point it came to be used in a wider sense to refer to a variety of spiritual activities and practices. *Healing Self and Society*. Erhard , a transformational training course that became a prominent part of the early movement. The *Convergence* attracted more people to the movement than any other single event. Melton presented a conference paper in which he argued that, given that he knew of nobody describing their practices as "New Age" anymore, the New Age had died. *Spiritual but not religious* and *List of New Age topics* Eclecticism and self-spirituality[ edit ] The New Age places strong emphasis on the idea that the individual and their own experiences are the primary source of authority on spiritual matters. Hess noted that in his experience, a common attitude among New Agers was that "any alternative spiritual path is good because it is spiritual and alternative". The authors of much of this material make claims that, while not necessarily untrue or fraudulent, are difficult or impossible for the reader to verify. A number of other channeled documents address issues more immediately relevant to the human condition. The best of these writings are not only coherent and plausible, but eloquently persuasive and sometimes disarmingly moving.

## Chapter 4 : New Age Religions; Major Religions of the World

*Making extensive use of primary sources, the author thematically analyses New Age beliefs from the perspective of the study of religions. While looking at the historical backgrounds of the movement, he convincingly argues that its foundations were laid by so-called western esoteric traditions during the Renaissance.*

## Chapter 5 : Western esotericism - Wikipedia

*(S U N Y Series in Western Esoteric Traditions) Recent years have seen a spectacular rise of the New Age movement and an ever-increasing interest in its beliefs and manifestations.*

## Chapter 6 : Popular Western Esotericism Books

*Presents the first systematic analysis of the structure and beliefs of the New Age movement, and the historical emergence of "New Age" as a secularized version of Western esoteric traditions. Category: Body, Mind & Spirit.*

## Chapter 7 : New Age Religion and Western Culture

*Those with a specific interest in the New Age movement, contemporary "alternative" religiosity in general, and the history of western esotericism; also, those with a general interest in the academic study of religions and the western history of ideas since the Renaissance.*

## Chapter 8 : Download [PDF] New Age Religion And Western Culture Free Online | New Books in Politics

*Western Esoteric and New Age Movements Western esotericism, the belief in occult and hidden knowledge, has existed since antiquity. Esoteric elements are found in many religions, including major world religions such as Christianity (e.g., Gnosticism) and Judaism (e.g., Kabbalah), and small, occult NRMs such as the Theosophical Society and the Order of the Golden Dawn.*

## Chapter 9 : Talk:Western esotericism - Wikipedia

*New Age is a term applied to a range of spiritual or religious beliefs and practices that developed in Western nations during the s. Precise scholarly definitions of the New Age differ in their emphasis, largely as a result of its highly eclectic structure.*