Contents

Acknowledgments ---- V

1	Intro	duction	1
---	-------	---------	---

- 1.1 The Theosophical Society 3
- 1.2 Chapter Overview 4
- 1.3 A Note on Citations, Diacritics, and the Use of Proper Names —— 5
- 1.4 For Reasons of Readability 7

2 The Problem of the "Western" in "Western Esotericism" and in Research on the Theosophical Society — 8

- 2.1 The Problem of "Western Esotericism" 9
- 2.2 The History of the Theosophical Society: A History without Indian Theosophists? —— 16
- 2.3 Conclusion 33

I Encounters in the Global Colonial Discursive Continuum: A Theoretical Framework

3 Postcolonial Studies, Hybridization, and the Global History

Approach —— 39

- 3.1 Why Hybridity? —— **43**
- 3.2 The Idea of "Beyond" and "In-Between" 46
- 3.3 Inherited Instability —— 48
- 3.4 Mimicry as a Strategy of Resistance 49
- 3.5 "Hybridity" and "Hybridization" 51
- 3.6 A First Summary —— **53**
- 3.7 Overlaps and Common Claims of "Global History" and "Postcolonial Studies:" Global Connections, Relations, and Encounters —— 54

4 Towards the Conceptualization of an Analytical Tool —— 59

- 4.1 What are the Pitfalls? A Proposal for Operationalizing "Hybridization" —— 59
- 4.2 A Proposal for the Operationalization of a Neighboring Term —— 61



4.3

		Reevaluation and Augmentation — 64			
	4.4	A Proposal for Operationalizing "Global History:"			
		Wenzlhuemer's Globalgeschichte Schreiben — 69			
	4.5	The Notion of the Global Colonial Discursive Continuum — 75			
	4.6	Proposal for a Systematization of "Hybridity" —— 76			
	The T	heosophical Society in the "Indian Middle Class,"			
		sophical) Evolutionism, and the Narrative of the			
	Theosophical Masters: Three Essential Contexts				
5	The Indian Middle Class as a Field of Colonial Encounters —— 83				
	5.1	Why a "Field of Colonial Encounters"? —— 94			
	5.2	The Emergence of the Indian Middle Class: Historical			
		Background —— 95			
	5.3	Encounters Between Individuals: Texts as Manifestations of			
		Encounters and Established Relations —— 97			
	5.4	Writing the Public Sphere: Journals, Magazines, and Public			
		Speeches as Media for Encounters —— 99			
	5.5	The Indian Middle Class in the Global Colonial Discursive			
		Continuum —— 100			
	5.6	Preliminary Conclusion: Encounters in the Indian Middle			
		Class —— 101			
6	Theos	ophical Evolutionism, or the Narrative of Progress —— 103			
	6.1	Historicism, Evolution, and the Idea of Progression in-			
		between Darwin and Theosophy —— 103			
	6.2	Herbert Spencer's Progressive Evolution —— 106			
	6.3	Darwin, Orthogenesis, and Lamarckism —— 107			
	6.4	Evolutionist Ideas of Race —— 108			
	6.5	Ideas of Progressive Development —— 109			
	6.6	Science, the Colonial Setting, Learned Societies, and Popular			
		Reception —— 110			
	6.7	The Problem of Human Intelligence and Morality: The Uptake			
		of Evolutionism in Annie Besant's Theosophy —— 112			
	6.8	Evolution, a Universal Principle?: The Problem of Translation			
		and Hybridization —— 115			
	6.9	The Reception of Evolutionist Concepts in India —— 117			

"Hybridity" and "Hybridization" in Bhabha's Theory: A

Masters and Disciples, or: How to Transfer Knowledge -7.1 The Master Narrative in the Theosophical Society: From Exclusiveness to the "Quickening of Evolution" — 123 7.2 Masters and Disciples Between Freemasonry, "Hinduism," and Theosophy --- 127 Succession, Charisma, and Office — 131 7.3 Preliminary Conclusion: Transfer of Knowledge, Forms of 7.4 Succession, and Claims of Charismatic Leadership —— 134 III The "Quickening of Evolution" 1: The Stages of Initiation in Annie Besant's Early Theosophy and The Voice of the Silence The "Quickening of Evolution": The Stages of Initiation as the Cornerstone of Besant's Early Theosophy —— 141 The Problem of Describing Annie Besant's Life: State of the Research —— 144 The Importance of the "Quickening of Evolution" in Besant's 8.2 Early Theosophical Writings --- 146 8.3 Preliminary Conclusion: Exponential Evolution, Self-Development, and the Bridging of the Master Paradox —— 166 8.4 Hybridization and Encounters in Besant's Early Theosophy: The Textual Level and the Level of the Discourse —— 169 Following the Traces of Hybridization: The Stages of Initiation in Blavatsky's The Voice of the Silence — 171 9.1 The Gurvi and her Disciple: Annie Besant's Initiation and The Voice of The Silence — 171 9.2 The "Already Hybrids" of the Stages of Initiation in The Voice of the Silence --- 174 9.3 Why Do I Speak of "Already Hybrids"? — 176 9.4 A Close Reading of The Voice of the Silence: Following the Traces of New and Altered Relations —— 179 9.5 Part Three: The Seven Portals, or: The Stages of Initiation —— 188 9.6 Preliminary Conclusion: The Hybrid Voice of the Silence; A

Book of Initiation Based on "Already Hybrids" —— 193

Tradition Through Repetition —— 197

Results and Traces of Hybridization, "Already Hybrids," and

9.7

IV The Stages of Initiation In-between "Hinduism" and Theosophical Evolutionism

10	The Reception of "Hinduism" in the Theosophical Society:		
	Encounters in the Indian Middle Class —— 203		
	10.1	"Buddhism" versus "Hinduism": Early Encounters with	
		"Hinduism" in the Theosophical Society —— 205	
	10.2	Mapping Out a Field of Encounters: The Already Hybrid	
		Upaniṣads —— 206	
	10.3	The Already Hybrid <i>Upanişads</i> in Annie Besant's Work —— 213	
	10.4	Translations of the <i>Upaniṣads</i> Found in Besant's Work —— 215	
	10.5	The Early Reception of "Hinduism" in The Theosophist: Indian	
		Theosophists as "Experts" on South Asian Religions —— 218	
	10.6	Preliminary Conclusion: Benares, Calcutta, and The	
Theosophist as Spaces of Encounters —— 2		Theosophist as Spaces of Encounters — 234	
	10.7	The Indian Middle Class in the Global Colonial Discursive	
Continuum —— 236		Continuum —— 236	
11	11 Manilal Dvivedi, the Forgotten "Expert" on "Hinduism" — 240		
	11.1	A Biography In Between Mesmerism, Theosophy, Sexual	
		Abuse, Academic Success, and Constant Illness — 243	
	11.2	Dvivedi's Translation of the <i>Vākya Suddhā</i> —— 250	
	11.3	The Uptake of Yoga in the Theosophical Society: A Story	
	With(out) Manilal Dvivedi? —— 254		
	11.4	Dvivedi's <i>Rája-Yoga</i> — 256	
	11.5	Connecting the Discursive Fields: Translating Cit as	
Consciousness —— 274		Consciousness —— 274	
	11.6	Relationalization to European Orientalism —— 276	
	11.7	Preliminary Conclusion: Translating <i>Cit</i> into Theosophy;	
		Advaitism as the Highest Form of Philosophy —— 280	
	11.8	Dvivedi's Colonial Agency and the Meshing of Processes of	
		Hybridization —— 281	
12	12 T. Subba Row, the "Expert" on "Hinduism" —— 282		
	12.1	Biographical Sketch — 282	
	12.2	State of the Research — 283	
	12.3	Divided Spheres of Expertise: Blavatsky's "Chaldeo-Tibetan	
		Esoteric Doctrine" and Row's "Ancient Aryan Doctrine" —— 287	

- 12.4 Claiming Hegemony on "Hindu" Matters: Relationalization Between Swami Paramahamsa and T. Subba Row —— 290
- 12.5 Contesting the Divided Spheres by Equalizing Relationizing: The Letter by H.X. —— 294
- 12.6 Recontextualizing Mill by Translating *Parabrahman* and Relationizing it to (Un)Consciousness 296
- 12.7 Translating "Adwaitism" and Relationizing it to Blavatsky's "Arhat Doctrine" —— 298
- 12.8 Row's *Discourses on the Bhagavat Gita*: An Accelerated Way to *Mokṣa* 300
- 12.9 The Aftermath of Row's *Discourses on the Bhagavat Gita*:
 Relationalization contra Row and his Resignation from the
 Theosophical Society —— 315
- 12.10 Epilogue: Death and Obituary --- 320
- 12.11 Preliminary Conclusion: T. Subba Row, Blavatsky and "Ausseralltäglichkeit"; Relationalization, Power Asymmetries, and Claiming Charismatic Authority —— 322

V The "Quickening of Evolution" 2: The Pedagogy of Morality Based on the Stages of Initiation

- 13 The "Quickening of Evolution": Education for Initiation in the Central Hindu College and the Sanâtana Dharma Text Books —— 329
 - 13.1 The Sanâtana Dharma Text Books and the Central Hindu College in the Research on Theosophy: Sources and Dispositions —— 331
 - 13.2 A Brief History of the Central Hindu College —— 332
 - 13.3 The Sanâtana Dharma Text Books: The Process of Editing and Implementing the Texts in the Central Hindu College —— 339
 - 13.4 The Ethics of Initiation —— 347
 - 13.5 The Indian Epics and Heroic Ideals 357
 - 13.6 Sat, Chit, Ânandam: Thought-Power instead of Consciousness and Love as the Guiding Principle for Universal Happiness —— 360
 - 13.7 Thought-Power and Emotional Power as Means for Helping Others: Cosmic Ideation and Its Repetition in Human Beings —— 362
 - 13.8 Excursus: Hindu Nationalism and British Royalism 364
 - 13.9 The Importance of Virtues for the "Quickening of Evolution" —— 365

- 13.10 Preliminary Conclusion: The "Science of Ethics" as the Means of the "Quickening of Evolution" and Preparation for Initiation —— 377
- 13.11 Multiple Relationalization and the Involvement of the Author 378

14 Conclusion —— 379

- 14.1 The Emergence of the Stages of Initiation and the "Quickening of Evolution" From the Indian Middle Class: Mapping out a Multifaceted Discursive Field —— 380
- 14.2 A View of Theosophy that goes "Beyond" —— 383
- 14.3 An Analytical Tool to Describe Hybridization Processes on the Textual Level 384
- 14.4 The Notion of "Already Hybrids": Conceptualizing Non-Originals and Fields of Encounters as Premises for "Hybridization" —— 386
- 14.5 Future Research 386

Bibliography --- 389

List of Figures —— 409

List of Tables --- 411

Historical Persons Index --- 413

Person Index --- 415

Publications Index ---- 417

Subjects Index --- 419