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Offering both a descriptive and a comparative perspective, this book explores the mystic experience across cultures as both a human and cultural event. The book begins and ends with descriptions of the author's own mystical experiences, and looks at self-reported experiences by individuals who do not link their experiences to a religious tradition, to determine characteristics of this universal human experience.

~~The Mystic Experience - SUNY Press~~

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Explores the human experience of mysticism and looks at it within the spiritual traditions around the world.

Main headings: Part 1. Conceptual issues in the empirical study of mysticism. - Part 2. The measurement of mysticism. - Part 3. The quasi-experimental elicitation of mystical experience. - Part 4. Mysticism, religious orientation, eroticism and death. - Part 5. Triggers and evaluation of mystical experience. - Part 6. The veridical nature of mystical experience. - Epilogue.

Sincets founding by Jacques Waardenburg in 1971, Religion and Reason has been a leading forum for contributions on theories, theoretical issues and agendas related to the phenomenon and the study of religion. Topics include (among others) category formation, comparison, ethnophilosophy, hermeneutics, methodology, myth, phenomenology, philosophy of science, scientific atheism, structuralism, and theories of religion. From time to time the series publishes volumes that map the state of the art and the history of the discipline.

How is religious experience to be identified, described, analyzed and explained? Is it independent of concepts, beliefs, and practices? How can we account for its authority? Under what conditions might a person identify his or her experience as religious? Wayne Proudfoot shows that concepts, beliefs, and linguistic practices are presupposed by the rules governing this identification of an experience as religious. Some of these characteristics can be understood by attending to the conditions of experience, among which are beliefs about how experience is to be explained.

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In this book, Yaroslav Komarovski argues that the Tibetan Buddhist interpretations of the realization of ultimate reality both contribute to and challenge contemporary interpretations of unmediated mystical experience. The model used by the majority of Tibetan Buddhist thinkers states that the realization of ultimate reality, while unmediated during its actual occurrence, is necessarily filtered and mediated by the conditioning contemplative processes leading to it, and Komarovski argues that therefore, in order to understand this mystical experience, one must focus on these processes, rather than on the experience itself. Komarovski also provides an in-depth comparison of seminal Tibetan Geluk thinker Tsongkhapa and his major Sakya critic Gorampa's accounts of the realization of ultimate reality, demonstrating that the differences between these two interpretations lie primarily in their conflicting descriptions of the compatible conditioning processes that lead to this realization. Komarovski maintains that Tsongkhapa and Gorampa's views are virtually irreconcilable, but demonstrates that the differing processes outlined by these two thinkers are equally effective in terms of actually attaining the realization of ultimate reality. Tibetan Buddhism and Mystical Experience speaks to the plurality of mystical experience, perhaps even suggesting that the diversity of mystical experience is one of its primary features.

This volume offers a sample of reflections from scholars and practitioners on the theme of death and dying from scholars and practitioners, ranging from the Christian tradition to Hinduism, Lacanian psychoanalysis, while also touching on the themes of the afterlife and near-death experiences.

A distinctive feature of mystical experience is that it is "imageless". Mystics of various traditions witness indeed to their going beyond all intermediaries so as to enjoy immediate union. Understandably, the idea of imageless immediacy is attractive, and it is especially in vogue with those who hope to discover that different (religious) spiritualities converge if only the particularity of, say, the Christian way would be left behind. However, a crucial question arises here. If mystical union consists simply transcending what is part and parcel of the human condition, where is its relevance? Is the mystic as such in a position to be his or her human self - thinking and loving, enjoying and suffering? Can he or she be active in the world of humankind? Obviously, it is especially in the Christian tradition that this matter comes to the fore as a radical difficulty. For here there is the divine Image and Mediator, so much so that the Humanity of Jesus ought to be integral to a person's union with God. Perhaps the Christian mystic is such an extraordinary figure that the Humanity and all other images and intermediaries are, for him or her, at best a stepping-stone that is bound to disappear? The Riddle of Christian Mystical Experience aims to clarify this issue by analyzing the writings of such visionaries as Julian of Norwich, Teresa of Avila and Maria Petyt, of the ecstasy-minded masters Richard of Saint Victor, Bernard of Clairvaux and Bonaventure (describing Francis of Assisi's experience), of the cream of the Flemish mystics, namely Hadewijch and Jan van Ruusbroec. Nevertheless, the preference for the mystical text does not prevent the Riddle from drawing on the insights of modern philosophers such as Jean-Paul Sartre and Jean-Luc Marion when treating of images and idols, or Michael Polanyi and Ludwig Wittgenstein when reflecting on intermediaries. The main result of this procedure may come as a surprise. Far from turning into a detached creature who forgets about the Humanity and the human, the full-fledged mystic is, as a Flemish mystic puts it, "wholly in God, where he rests in enjoyment, and wholly in himself, where he loves with works". Experiencing union "with intermediary and without intermediary", the true Christian mystic is "unimaged" as well as "imaged upon the humanity of our Lord through heartfelt affection".

Few people can claim the distinction of experiencing first-hand such occurrences as hauntings and the presence of poltergeists, but countless numbers of people are fascinated by these unexplainable events. Written by the world `s most knowledgeable authorities in this field, the essays in this work promote a better understanding of the manifestations of and various reasons for hauntings and poltergeist phenomena. The experts come from such backgrounds as anthropology, history, philosophy, psychiatry, and sociology, and provide sober yet highly readable in-depth discussions of numerous ideas and rationalizations for hauntings and poltergeists, from a critical and scientific perspective. Divided into three major sections--sociocultural, physical and physiological, and psychological perspectives--this work provides an overview of each perspective and also addresses the general psychology of belief in the paranormal and how that belief relates to experiences with ghosts and poltergeists.

Many philosophers of religion have sought to defend the rationality of religious belief by shifting the burden of proof onto the critic of religious belief. Some have appealed to extraordinary religious experience in making their case. Religious Experience, Justification and History restores neglected explanatory and rational considerations to the debate. Through a study of William James, it contests the accounts of religious experience offered in recent works. Through reflection on the history of philosophy, it also unravels the philosophical use of the term 'justification'. Matthew Bagger argues that the commitment to supernatural explanations implicit in the religious experiences employed to justify religious belief contradicts the modern ideal of human flourishing. For contrast, and to demonstrated the indispensability of history, he includes a study of Teresa of Avila's mystical theology. The controversial supernatural explanations implicit in extraordinary religious experience places the burden of proof on the believer.

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