Mysticism and Moralit

One of the most powerful traditions of the Jewish fascination with language is that of the Name. Indeed, the Jewish mystical tradition would seem a two millennia long meditation on the nature of name in relation to object, and how name mediates between subject and object. Even within the tide of the 20th century’s linguistic turn, the aspect most notable in – the almost entirely secular - Jewish philosophers is that of the personal name, here given pivotal importance in the articulation of human relationships and dialogue. The Name of God in Jewish Thought examines the texts of Judaism, offering a philosophical analysis of these as a means of understanding the metaphysical role of the name generally, in terms of its relationship with identity. The book begins with the formation of rabbinic Judaism in Late Antiquity, travelling through the development of the motif into the Medieval Kabbalah, where the Name reaches its grandest and most systematic statement – and the one which has most helped to form the ideas of Jewish philosophers in the 20th and 21st Century. This investigation will highlight certain metaphysical ideas which have developed within Judaism from the Biblical sources, and which present a direct challenge to the paradigms of western philosophy. Thus a grander subtext is a criticism of the Greek metaphysics of being which the west has inherited, and which Jewish philosophers often subject to challenges of varying subtlety; it is these philosophers who often place a peculiar emphasis on the personal name, and this emphasis depends on the historical influence of the Jewish metaphysical tradition of the Name of God. Providing a comprehensive description of historical aspects of Jewish Name-Theology, this book also offers new ways of thinking about subjectivity and ontology through its original approach to the nature of the name, combining philosophy with text-critical analysis. As such, it is an essential resource for students and scholars of Jewish Studies, Philosophy and Religion.

Sufism and Taoism

Kant and Mysticism interprets Kant’s early criticism of Swedenborg’s mysticism as the fountainhead of the Critical philosophy. Kantian Critique revolutionizes not only traditional metaphysics, but also our understanding of mysticism: Critical mysticism is a unitive experience that impels us to lay bare all human pretensions to reason’s light.

Acute Melancholia and Other Essays

Anthony Sean Neal’s latest work uses Howard Thurman as a window from which to view the fundamental concepts that shaped black thought in the Modern Era of the African-American Freedom Struggle (1896–1975). This work also provides a landing such that other works concerning this period conceivably can be launched.

Howard Thurman’s Philosophical Mysticism

Recent clinical trials show that psychedelics such as LSD and psilocybin can be given safely in controlled conditions, and can cause lasting psychological benefits with one or two administrations. Supervised psychedelic sessions can reduce symptoms of anxiety, depression, and addiction, and improve well-being in healthy volunteers, for months or even years. But these benefits seem to be mediated by "mythical" experiences of cosmic consciousness, which prompts a philosophical concern: do psychedelics cause psychological benefits by inducing false or implausible beliefs about the metaphysical nature of reality? This book is the first scholarly monograph in English devoted to the philosophical analysis of psychedelic drugs. Its central focus is the apparent conflict between the growing use of psychedelics in psychiatry and the philosophical worldview of naturalism. Within the book, Letheby integrates empirical evidence and philosophical considerations in the service of a simple conclusion: this "Comforting Delusion Objection" to psychedelic therapy fails. While exotic metaphysical ideas do sometimes come up, they are not, on closer inspection, the central driver of change in psychedelic therapy. Psychedelics lead to lasting benefits by altering the sense of self, and changing how people relate to their own minds and lives—not by changing their beliefs about the ultimate nature of reality. The upshot is that a traditional conception of psychedelics as agents of insight and spirituality can be reconciled with naturalism (the philosophical position that the natural world is all there is). Controlled psychedelic use can lead to genuine forms of knowledge gain and spiritual growth—even if no Cosmic Consciousness or transcendent divine Reality exists. Philosophy of Psychedelics is an indispensable guide to the literature for researchers already engaged in the field of psychedelic psychiatry, and for researchers-especially philosophers—who want to become acquainted with this increasingly topical field.
Mystical Experience, Religious Doctrine and Philosophical Analysis

This book presents a unique collection of papers on various philosophical aspects of the unknown and unvoiced truth and reality of the cosmic world. It offers a systematic analysis of the three philosophical theories of Quietism, Agnosticism and Mysticism and introduces readers to the fundamentals of mystical knowledge claimed by philosophical schools of the east and the west. It discusses, debates and deliberates on philosophical issues concerning the acquisition of truth, its objectivity and its various dimensions along with the application of thoughts pertaining to Quietism, Agnosticism, and metaphysical-mystic traditions in philosophy. It examines and precisely defines the scope and limits of knowledge, the respective way of life, its expressions and morality, mystical revelation, ineffability of the ultimate, value realism, and faith and reason - with a primary focus on the classical Indian schools of Hinduism, Buddhism, Jainaism, Agnosticism, the Boules, Greek traditions, modern western meta-philosophy, and contemporary quietist debate in religion and theology. This insightful collection should be of great interest to independent researchers, students and teachers of philosophy, theology, Mysticism and Agnosticism, cultural studies and religious studies.

Mysticism, Mind, Consciousness

"Mysticism, Mind, Consciousness focuses on first-hand accounts of two distinct types of mystical experiences. Through examination of texts, recorded interviews, and courageous autobiographical experiences, the author describes not only the well-known "pure consciousness event" but also a new, hitherto uncharted "dualistic mystical state." He provides a thorough and readable depiction of just what mysticism feels like. These accounts, and the experiences to which they give voice, arise from the heart of living practices and have substance and detail far beyond virtually any others in the literature."--BOOK JACKET.

Mystic Union

In a world where religious pluralism is a necessity of modern life, diverse religions exist for the diverse people populating the earth. Theologically, how do people of different faiths find liberation in their separate gods simultaneously? Stephen Kaplan answers this question with his new book, Different Paths, Different Summits. He presents a model for religious pluralism that does not fall victim to the criticisms of pluralist models. Religious positions do not need to be transcended in order for varying faiths to be both honored and liberating simultaneously. Kaplan skillfully depicts three different realities, a theistic ultimate reality, a monistic ultimate reality, and a process non-dualism, along with their beliefs. His model allows for each to exit simultaneously, mutually interpenetrating and distinct.

The Psychology of the Mystics

In this deeply learned work, Toshihiko Izutsu compares the metaphysical and mystical thought-systems of Sufism and Taoism and discovers that, although historically unrelated, the two share features and patterns which prove fruitful for a transhistorical dialogue. His original and suggestive approach opens new doors in the study of comparative philosophy and mysticism. Izutsu begins with Ibn 'Arabi, analyzing and isolating the major ontological concepts of this most challenging of Islamic thinkers. Then, in the second part of the book, Izutsu turns his attention to an analysis of parallel concepts of two great Taoist thinkers, Lao-tzu and Chuang-tzu. Only after laying bare the fundamental structure of each world view does Izutsu embark, in the final section of the book, upon a comparative analysis. Only thus, he argues, can he be sure to avoid easy and superficial comparisons. Izutsu maintains that both the Sufi and Taoist world views are based on two pivots—the Absolute Man and the Perfect Man—with a whole system of ontological thought being developed between these two pivots. Izutsu discusses similarities in these ontological systems and advances the hypothesis that certain patterns of mystical and metaphysical thought may be shared even by systems with no apparent historical connection. This second edition of Sufism and Taoism is the first published in the United States. The original edition, published in English and in Japan, was prized by the few English-speaking scholars who knew of it as a model in the field of comparative philosophy. Making available in English much new material on both sides of its comparison, Sufism and Taoism richly fulfills Izutsu's motivating desire "to open a new vista in the domain of comparative philosophy."

Quietism, Agnosticism and Mysticism

A revealing study of this important medieval Jewish poet and his relation to Islamic thought.

Mysticism

Taken collectively, the original essays in this new collection make up the most important exploration of mysticism and language to appear in many years. Written from diverse perspectives on a wide variety of religious and mystical traditions, ranging from Judaism, Christianity, to Zen Buddhism, and Hinduism, all the essays exhibit great erudition, a mastery of the original mystical sources, and philosophical and hermeneutical sophistication. Further, all recognize the inadequacy of treating the questions surrounding this subject a-contextually - outside of their historic, intellectual, and sociological circumstances. As such, these studies deepen the on-going revisionist, contextualist study of mysticism so powerfully and influentially inaugurated by two previous collections also edited by Steven Katz, Mysticism and Philosophical Analysis and Mysticism and Religious Traditions. Like its predecessors, the present collection includes work by some of the world's leading authorities on mysticism, including Moshe Idel, William Alston, Bernard McGinn, Ewert Cousins, Bimal Matilal, Carl Ernst, and Steven Katz. It is sure to become essential reading for everyone interested in mysticism, as well as those who study religion, comparative religion, philosophy, and history.
On the Ontology of the Sacred (and the Profane)

Did Chinese mysticism vanish after its first appearance in ancient Taoist philosophy, to surface only after a thousand years had passed, when the Chinese had adapted Buddhism to their own culture? This first integrated survey of the mystical dimension of Taoism disputes the commonly accepted idea of such a hiatus. Covering the period from the Daode jing to the end of the Tang, Livia Kohn reveals an often misunderstood Chinese mystical tradition that continued through the ages. Influenced by but ultimately independent of Buddhism, it took forms more various than the quietistic withdrawal of Laozi or the sudden enlightenment of the Chan Buddhists. On the basis of a new theoretical evaluation of mysticism, this study analyzes the relationship between philosophical and religious Taoism and between Buddhism and the native Chinese tradition. Kohn shows how the quietistic and socially oriented Daode jing was combined with the ecstatic and individualistic mysticism of the Zhuangzi, with immortality beliefs and practices, and with Buddhist insight meditation, mind analysis, and doctrines of karma and retribution. She goes on to demonstrate that Chinese mysticism, a complex synthesis by the late Six Dynasties, reached its zenith in the Tang, laying the foundations for later developments in the Song traditions of Inner Alchemy, Chan Buddhism, and Neo-Confucianism.

Philosophy of Mysticism

Acute Melancholia and Other Essays deploys spirited and progressive approaches to the study of Christian mysticism and the philosophy of religion. Ideal for novices and experienced scholars alike, the volume makes a forceful case for thinking about religion as both belief and practice, in which traditions marked by change are passed down through generations, laying the groundwork for their own critique. Through a provocative integration of medieval sources and texts by Jacques Derrida, Judith Butler, Talal Asad, and Dipesh Chakrabarty, this book redefines what it means to engage critically with history and those embedded within it.

Quietism, Agnosticism and Mysticism

This sweeping study of mysticism by Jess Hollenback considers the writings and experiences of a broad range of traditional religious mystics, including Teresa of Avila, Black Elk, and Gopi Krishna. It also makes use of a new category of sources that more traditional scholars have almost entirely ignored, namely, the autobiographies and writings of contemporary clairvoyants, mediums, and out-of-body travelers. This study contributes to the current debate about the contextuality of mysticism by presenting evidence that not only are the mystic's interpretations of and responses to experiences culturally and historically conditioned, but historical context and cultural environment decisively shape both the perceptual and affective content of the mystic's experience as well. Hollenback also explores the linkage between the mystic's practice of recollection and the onset of other unusual or supernormal manifestations such as photisms, the ability to see auras, telepathic sensitivity, clairvoyance, and out-of-body experiences. He demonstrates that these extraordinary phenomena can actually deepen our understanding of mysticism in unexpected ways. A unique feature of this book is its in-depth analysis of “empowerment,” an important phenomenon ignored by most scholars of mysticism. Empowerment is a peculiar enhancement of the imagination, thoughts, and desires that frequently accompanies mystical states of consciousness. Hollenback shows its cross-cultural persistence, its role in constructing the perceptual and existential environments within which the mystic dwells, and its linkage to the fundamental contextuality of mystical experience.

Philosophy of Psychedelics

Egocentricity and Mysticism

One of the most powerful traditions of the Jewish fascination with language is that of the Name. Indeed, the Jewish mystical tradition would seem a two millennia long meditation on the nature of name in relation to object, and how name mediates between subject and object. Even within the tide of the 20th century's linguistic turn, the aspect most notable in – the almost entirely secular - Jewish philosophers is that of the personal name, here given pivotal importance in the articulation of human relationships and dialogue. The Name of God in Jewish Thought examines the texts of Judaism pertaining to the Name of God, offering a philosophical analysis of these as a means of understanding the metaphysical role of the name generally, in terms of its relationship with identity. The book begins with the formation of rabbinic Judaism in Late Antiquity, travelling through the development of the motif into the Medieval Kabbalah, where the Name reaches its grandest and most systematic statement – and the one which has most helped to form the ideas of Jewish philosophers in the 20th and 21st Century. This investigation will highlight certain metaphysical ideas which have developed within Judaism from the Biblical sources, and which present a direct challenge to the paradigms of western philosophy. Thus a grander subtext is a criticism of the Greek metaphysics of being which the west has inherited, and which Jewish philosophers often subject to challenges of varying subtlety; it is these philosophers who often place a peculiar emphasis on the personal name, and this emphasis depends on the historical influence of the Jewish metaphysical tradition of the Name of God. Providing a comprehensive description of historical aspects of Jewish Name-Theology, this book also offers new ways of thinking about subjectivity and ontology through its original approach to the nature of the name, combining philosophy with text-critical analysis. As such, it is an essential resource for students and scholars of Jewish Studies, Philosophy and Religion.

Plato and Plotinus on Mysticism, Epistemology, and Ethics

An inspired gathering of religious writings that reveals the “divine reality” common to all faiths, collected by Aldous Huxley “The Perennial Philosophy,” Aldous Huxley writes, “may be found among the traditional lore of peoples in every region of the world, and in its fully developed forms it has a place in every one of the higher religions.” With great wit and stunning intellect—drawing on a diverse array of faiths, including Zen Buddhism, Hinduism, Taoism, Christian mysticism, and Islam—Huxley examines the spiritual beliefs of various religious traditions and explains how they are united by a common human yearning to
experience the divine. The Perennial Philosophy includes selections from Meister Eckhart, Rumi, and Lao Tzu, as well as the Bhagavad Gita, Tibetan Book of the Dead, Diamond Sutra, and Upanishads, among many others.

**Different Paths, Different Summits**

Ibn al-'Arab+ (d. 1240) was one of the towering figures of Islamic intellectual history, and among Sufis still bears the title of al-shaykh al-akbar, or "the greatest master." Ibn al-'Arab+ and Islamic Intellectual Culture traces the history of the concept of "oneness of being" (wahdat al-wujd) in the school of Ibn al-'Arab+, in order to explore the relationship between mysticism and philosophy in Islamic intellectual life. It examines how the conceptual language used by early mystical writers became increasingly engaged over time with the broader Islamic intellectual culture, eventually becoming integrated with the latter's common philosophical and theological vocabulary. It focuses on four successive generations of thinkers (Sadr al-Din al-Qanaw+}, Mu'ayyad al-Din al-Jand+, 'Abd al-Razzq al-Kshn+, and Dwd al-Qaysar+), and examines how these "philosopher-mystics" refined and developed the ideas of Ibn al-'Arab+.

**The Name of God in Jewish Thought**

*Uncovers the essence of medieval mystical reflection in Christian and Islamic writers*

**John of the Cross and the Cognitive Value of Mysticism**

**Philosophy, Mysticism, and the Political**

Restores the Platonic history and context of mysticism and shows how mysticism helps us understand more deeply the humanities as a whole, from philosophy and literature to art. In Platonic Mysticism, Arthur Versluis clearly and tautly argues that mysticism must be properly understood as belonging to the great tradition of Platonism. He demonstrates how mysticism was historically understood in Western philosophical and religious traditions and emphatically rejects externalist approaches to esoteric religion. Instead he develops a new theoretical-critical model for understanding mystical literature and the humanities as a whole, from philosophy and literature to art. A sequel to his Restoring Paradise, this is an audacious book that places Platonic mysticism in the context of contemporary cognitive and other approaches to the study of religion, and presents an emerging model for the new field of contemplative science. Arthur Versluis is Professor and Chair in the Department of Religious Studies at Michigan State University. He is the author of Restoring Paradise: Western Esotericism, Literature, Art, and Consciousness and Wisdom's Children: A Christian Esoteric Tradition, both also published by SUNY Press.

**Between Mysticism and Philosophy**

Contemplative experience is central to Hindu yoga traditions, Buddhist meditation practices, and Catholic mystical theology, and, despite doctrinal differences, it expresses itself in suggestively similar meditative landmarks in each of these three meditative systems. In Yoga, Meditation and Mysticism, Kenneth Rose shifts the dominant focus of contemporary religious studies away from tradition-specific studies of individual religious traditions, communities, and practices to examine the 'contemplative universals' that arise globally in meditative experience. Through a comparative exploration of the itineraries detailed in the contemplative manuals of Theravada Buddhism, Patañjalian Yoga, and Catholic mystical theology, Rose identifies in each tradition a moment of sharply focused awareness that marks the threshold between immersion in mundane consciousness and contemplative insight. As concentration deepens, the meditator steps through this threshold onto a globally shared contemplative itinerary, which leads through a series of virtually identical stages to mental stillness and insight. Rose argues that these contemplative universals, familiar to experienced contemplatives in multiple traditions, point to a common spiritual, mental, and biological heritage. Pioneering the exploration of contemplative practice and experience with a comparative perspective that ranges over multiple religious traditions, religious studies, philosophy, neuroscience, and the cognitive science of religion, this book is a landmark contribution to the fields of contemplative practice and religious studies.

**Mysticism and Religious Traditions**

**Ibn al-'Arab+ and Islamic Intellectual Culture**

InMysticism and Morality author Richard Jones explores an often neglected area of comparative religious ethics: mysticism. By addressing a myriad of traditions, both Eastern and Western, J ones explores the question: Is mysticism moral? His discussion of this question takes him through Hinduism, Jainism, varieties of Buddhism, Tantrism, Daoism, and Christianity. Richard J ones's unique work is a salient addition to philosophy of religion, ethics, and religious studies.
Mysticism and Philosophy

Nine masterful essays on Dante's Divine Comedy and his political theology by one of today's leading Italian philosophers. Among today's Italian philosophers, Massimo Cacciari is perhaps the most assiduous commentator of Dante. Philosophy, Mysticism, and the Political collects all of Cacciari's writings on Dante to this day, from his masterful analysis of St. Francis of Assisi in Dante's Paradiso and Giotto's frescoes to a new consideration of Dante's "European" idea of empire as a federation of nations, peoples, and languages. Cacciari does not force Dante into any philosophical straitjacket. Rather, he walks with Dante, takes notes, asks questions, raises issues, and tries to understand the Divine Comedy in Dante's terms. Cacciari approaches Dante's Ulysses and the theo-logico-philosophical vertigo of Paradiso not as a critic but from the point of view of a faithful, assiduous, perceptive, sometimes perplexed, and sometimes worshipful reader. Cacciari's analysis shows once more that Dante does not belong to the past. Dante creates his own age and stays with us whenever we wish to follow his path. Massimo Cacciari is an Italian philosopher, politician, and public intellectual. He is Professor Emeritus of Philosophy at the University Vita-Salute San Raffaele in Italy. His many books include The Withholding Power: An Essay on Political Theology (translated by Edi Pucci). Alessandro Carrera is Professor of Italian Studies and World Cultures and Literatures at the University of Houston. His many books include Fellini's Eternal Rome: Paganism and Christianity in the Films of Federico Fellini. Giorgio Mobili is a poet and translator and teaches Italian and Spanish at California State University, Fresno. He is the author of Irritable Bodies and Postmodern Subjects in Pynchon, Puig, Volponi.

Kant and Mysticism

In Egocentricity and Mysticism, Ernst Tugendhat casts mysticism as an innate facet of what it means to be human—a response to an existential need for peace of mind. This need is created by our discursive practices, which serve to differentiate us from one another and privilege our respective first-person standpoints. Emphasizing the first person fuels a desire for mysticism, which builds knowledge of what binds us together and connects us to the world. Any intellectual pursuit that prompts us to “step back” from our egocentric concerns harbors a mystic kernel that manifests as a sense of awe, wonder, and gratitude. Philosophy, the natural sciences, and mathematics all engender forms of mystical experience as profound as any produced by meditation and asceticism. One of the most widely discussed books by a German philosopher in decades, Egocentricity and Mysticism is a philosophical milestone that clarifies in groundbreaking ways our relationship to language, social interaction, and mortality.

The Philosopher and the Mystic

Yoga, Meditation, and Mysticism

The volume investigates the question of meaning of mystical phenomena and, conversely, queries the concept of "meaning" itself, via insights afforded by mystical experiences. The collection brings together researchers from such disparate fields as philosophy, psychology, history of religion, cognitive poetics, and semiotics, in an effort to ascertain the question of mysticism's meaning through pertinent, up-to-date multidisciplinarity. The discussion commences with Editor's Introduction that probes persistent questions of complexity as well as perplexity of mysticism and the reasons why problematizing mysticism leads to ever greater enigmas. One thread within the volume provides the contextual framework for continuing fascination of mysticism that includes a consideration of several historical traditions as well as personal accounts of mystical experiences: Two contributions showcase ancient Egyptian and ancient Israelite involvements with mystical alterations of consciousness and Christianity's origins being steeped in mystical praxis; and four essays highlight mysticism's formative presence in Chinese traditions and Tibetan Buddhism as well as medieval Jewish mysticism and Kabbalah mysticism. A second, more overarching strand within the volume is concerned with multidisciplinary investigations of the phenomenon of mysticism, including philosophical, psychological, cognitive, and semiotic analyses. To this effect, the volume explores the question of philosophy's relation to mysticism and vice versa, together with a Wittgensteinian nexus between mysticism, facticity, and truth; language mysticism and "supernormal meaning" engendered by certain mystical states; cognitive-poetic analysis of mystical poetry; and a semiotic scrutiny of some mystical experiences and their ineffability. Finally, the volume includes an assessment of the so-called New Age authors' contention of the convergence of scientific and mystical claims about reality. The above two tracks are appended with personal, contemporary accounts of mystical experiences, in the Prologue; and a futuristic envisioning, as a fictitious chronicle from the time-to-come, of life without things mystical, in the Postscript. The volume contains fourteen chapters; its international contributors are based in Canada, Israel, United Kingdom, and the United States.

Early Chinese Mysticism

Combining philosophy, psychology, religion, and even a bit of physics, Marshall establishes an expanded consciousness that proves the existence of a deeper being common to us all. Addressing the origin of the universe, evolution, reincarnation, suffering, and the nature of God, Marshall delivers what will prove an instant intellectual classic.

Mysticism and Language

Annotation. Are mystical experiences formed by the mystic's cultural background and concepts, as "constructivists" maintain, or do mystics sometimes transcend language, belief, and culturally conditioned expectations? Do mystical experiences differ throughout the various religious traditions, as "pluralists" contend, or are they somehow ecumenical? The contributors to this collection scrutinize a common mystical experience, the "pure consciousness event"—the experience of being awake but devoid of intentional content—in order to answer these questions. Through the use of historical Hindu, Buddhist, Christian, and Jewish mystical writings, as well as those of modern mystics, the contributors reveal the inconsistencies and inadequacies of current models, and make significant strides towards developing new models for the
understanding of mystical phenomenon, in particular, and of human experience, in general.

**The Perennial Philosophy**

This landmark survey ranges from contrasts of empirical science and religious psychology to examinations of the distinctive features of Christian mysticism and the Islamic concept of mystical grace.

**Mystical Experience and Religious Doctrine**

What is it to experience union with God? In this highly original and accessible book, one of our leading philosophers of religion seeks to answer this question by analyzing the several states of mystic union as they are described and explained in the classical primary literature of the Christian mystical tradition.

**Platonic Mysticism**

This book is a significant contribution to the literature on mysticism and the epistemology thereof. It is recommended to all those interested in the mystics and in the question of the cognitive value of mysticism.’ Review of Metaphysics March 1992.

**Mysticism and Philosophical Analysis**

This book examines and clarifies the nature, meaning, significance, richness and vitality of the sacred (and the profane), and several key theories of the sacred, in the context of theological and philosophical ontology.

**The Shape of the Soul**

Since its founding by J. 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.

**Mysticism and Meaning: Multidisciplinary Perspectives**

Mysticism is a controversial topic that all too frequently receives one-sided coverage. On the one hand there are many enthusiasts who are willing to defend mysticism at almost any cost, including sacrificing logical and theological integrity. On the other hand there are philosophers and theologians who see mysticism as not much more than an evil to be stamped out. This book takes a careful look at the philosophical and theological questions involved and attempts to locate a modest place for mysticism within a genuine evangelical framework. Questions addressed in this book include such matters as: Is mysticism a perennial philosophy that appears in different guises but is always the same underneath? Can we argue for an objective reality behind all mystical experience? How can we understand the fact that mystics talk about something that they say is beyond language? How has mysticism shown up in various Christian traditions? Can we reconcile mysticism with the New Testament? The conclusion of this book is based on an understanding of mysticism as an unmediated link to an absolute. In that sense there is a form of mysticism taught in the New Testament, but it is a mysticism that does not require ecstatic experience and does not constitute a separate source of revelation. Nevertheless, this New Testament mysticism describes an integral part of biblical spirituality.

**Logos and Revelation**

A comprehensive exploration of the philosophical issues raised by mysticism. This work is a comprehensive study of the philosophical issues raised by mysticism. Mystics claim to experience reality in a way not available in normal life, a claim which makes this phenomenon interesting from a philosophical perspective. Richard H. J. one’s inquiry focuses on the skeleton of beliefs and values of mysticism: knowledge claims about the nature of reality and of human beings; value claims about what is significant and what is ethical; and mystical goals and ways of life. J. one’s engages language, epistemology, metaphysics, science, and the philosophy of mind. Methodological issues in the study of mysticism are also addressed. Examples of mystical experience are drawn chiefly from Buddhism and Advaita Vedanta, but also from Christianity, Judaism, Islam, and Daoism. “This is a significant extension of the seminal work by Walter Stace, Mysticism and Philosophy. That work has stimulated much literature, all of which J. one’s manages to review here. He critically extends Stace’s universal core and embeds it in a sophisticated discussion of the extent, range, and metaphysical implications of mysticism.”— Ralph W. Hood, Jr., coauthor of The Psychology of Religion: An Empirical Approach
The Problem of Pure Consciousness

Mysticism

This book argues against the common view that there are no essential differences between Plato and the Neoplatonist philosopher, Plotinus, on the issues of mysticism, epistemology, and ethics. Beginning by examining the ways in which Plato and Plotinus claim that it is possible to have an ultimate experience that answers the most significant philosophical questions, David J. Yount provides an extended analysis of why we should interpret both philosophers as mystics. The book then moves on to demonstrate that both philosophers share a belief in non-discursive knowledge and the methods to attain it, including dialectic and recollection, and shows that they do not essentially differ on any significant views on ethics. Making extensive use of primary and secondary sources, Plato and Plotinus on Mysticism, Epistemology and Ethics shows the similarities between the thought of these two philosophers on a variety of philosophical questions, such as meditation, divination, wisdom, knowledge, truth, happiness and love.

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