



# NATURE MYSTICISM

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# Nature Mysticism

**Ralph W. Hood Jr.**



## **Nature Mysticism:**

**Nature Mysticism** John Edward Mercer, 2019-11-26 In *Nature Mysticism* John Edward Mercer embarks on an intellectual exploration of the profound connections between nature and the human experience. The book is characterized by its lyrical prose and philosophical depth, weaving together elements of mysticism, ecology, and spirituality. Mercer draws upon a rich tapestry of literary traditions from Romantic poets to contemporary environmental thinkers to illustrate how nature can serve as a conduit for transcendental insights. Each chapter invites readers to contemplate their own relationship with the natural world, inviting an experiential understanding that transcends mere observation. Mercer, an accomplished essayist and scholar of comparative literature, has spent years studying the intersection of literature and environmental philosophy. His background in both Western and Eastern mystical traditions informs his writing, allowing him to synthesize complex ideas in a manner that is both accessible and thought-provoking. This dual perspective has led him to appreciate the timelessness of nature's influence on human consciousness and the essential role it plays in shaping our spiritual lives. For readers seeking a deeper connection with the natural world and a richer understanding of the mystical dimensions of life, *Nature Mysticism* is an essential read. Mercer's thoughtful examination challenges us to reconsider our place within the ecosystem, inspiring readers not only to reflect on their experiences but also to engage actively with the wonders of the world around them. *St. Francis of Assisi and Nature* Roger D. Sorrell, 1988-12-08 One of the best-loved saints of all time, Francis of Assisi is often depicted today as a kind of proto-hippie or early environmentalist. This book, the most comprehensive study in English of Francis's view of nature in the context of medieval tradition, debunks modern anachronistic interpretations, arguing convincingly that Francis's ideas can only be understood in their 13th-century context. Through close analysis of Francis's writings, particularly the *Canticle of the Sun*, Sorrell shows that many of Francis's beliefs concerning the proper relation of humanity to the natural world have their antecedents in scripture and the medieval monastic orders, while other ideas and practices, his nature mysticism, his concept of familial relationships with created things, and his extension of chivalric conceptions to interactions with creatures, are entirely his own. Sorrell insists, however, that only by seeing Francis in terms of the Western traditions from which he arose can we appreciate the true originality of this extraordinary figure and the relevance of his thought to modern religious and environmental concerns. *Saint Francis: Nature Mystic* Edward A. Armstrong, 2023-04-28 This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1973. **Nature Mysticism** J. Edward Mercer, 2011-04-30 The aims of this study of Nature Mysticism and the methods adopted for attaining them are sufficiently described in the introductory chapter. It may be said by way of special preface that the nature mystic here portrayed is essentially a modern from the Preface.

Introduction A wave of Mysticism is passing over the civilized nations It is welcomed by many by more it is mistrusted Even the minds to which it would naturally appeal are often restrained from sympathy by fears of vague speculative driftings and of transcendental emotionalism Nor can it be doubted that such an attitude of aloofness is at once reasonable and inevitable For a systematic exaltation of formless ecstasies at the expense of sense and intellect has a tendency to become an infirmity if it does not always betoken loss of mental balance In order therefore to disarm natural prejudice let an opening chapter be devoted to general exposition of aims and principles The subject is Nature Mysticism The phenomena of nature are to be studied in their mystical aspects The wide term Mysticism is used because in spite of many misleading associations it is hard to replace Love of nature is too general cosmic emotion is too specialised But let it at once be understood that the Mysticism here contemplated is neither of the popular nor of the esoteric sort In other words it is not loosely synonymous with the magical or supernatural nor is it a name for peculiar forms of ecstatic experience which claim to break away from the spheres of the senses and the intellect It will simply be taken to cover the causes and the effects involved in that wide range of intuitions and emotions which nature stimulates without definite appeal to conscious reasoning processes Mystic intuition and mystic emotion will thus be regarded not as antagonistic to sense impression but as dependent on it not as scornful of reason but merely as more basic and primitive

The Nature of Mysticism Curuppumullagē Jinarājadāsa, 1917 *Nature Mysticism* J. Mercer, 2012-08-02 The subject is Nature Mysticism The phenomena of nature are to be studied in their mystical aspects The wide term Mysticism is used because in spite of many misleading associations it is hard to replace Love of nature is too general cosmic emotion is too specialised But let it at once be understood that the Mysticism here contemplated is neither of the popular nor of the esoteric sort In other words it is not loosely synonymous with the magical or supernatural nor is it a name for peculiar forms of ecstatic experience which claim to break away from the spheres of the senses and the intellect It will simply be taken to cover the causes and the effects involved in that wide range of intuitions and emotions which nature stimulates without definite appeal to conscious reasoning processes Mystic intuition and mystic emotion will thus be regarded not as antagonistic to sense impression but as dependent on it not as scornful of reason but merely as more basic and primitive

The Meaning and Value of Mysticism Emily Herman, 1922 Dimensions of Mystical Experiences Ralph W. Hood Jr., 2021-10-25 **The Poetization of Metaphors in the Work of Novalis** Veronica Freeman, 2006 The poet Friedrich von Hardenberg Novalis 1772 1801 exemplifies romantic ideals in his nostalgic yearning for spiritual fulfillment and in doing so invokes the language of authentic mystics While romantics and mystics believe in the common goal of original union the path toward wholeness has led them down separate roads which it may be argued have converged only linguistically This book therefore emphasizes the importance of examining metaphors in their respective traditions

**The Interpretation of Cosmic and Mystical Experiences** Robert Crookall, 1969 Albert Schweitzer said All the problems of religion ultimately go back to the one the experience I have of God within myself differs from knowledge

concerning Him which I derive from the world In the world He is impersonal force within me He reveals Himself as Personality In his earlier books Dr Crookall dealt with the most important of psychical experiences namely out of the body experiences popularly called astral projections These are he says natural and normal to mankind This work is concerned with cosmic and mystical experiences the highest and most significant of which we are capable These are also natural and normal to mankind In the First Part a large number of experiences of at one ment are assembled and classified preparatory to a consideration of their incidence and nature Some people have at one with inanimate objects others with animate objects nature still others with people and many with God These various groups are shown to overlap there is says Crookall a complete and unbroken spectrum beginning with minerals and ending with God It is clear that at one ment with God is not as some writers have supposed essentially distinct from at one ment with nature On the basis of this the author agrees with Dr Raynor Johnson and the Revd Sidney Spencer the latter concluded Cosmic consciousness is the natural complement of the experience of union with God The Second Part of the book deals with descriptions of at one ment that have hitherto been entirely neglected by writers on this important subject namely those of communicators the supposed dead Some supposed dead communicators are shown to describe at one ment with inanimate objects others with nature with people and still others with God Again these groups overlap to form an unbroken spectrum of experience as in the experiences of the living a strong suggestion of surviving souls In point of fact Crookall notes that mystical experiences seem to be more frequent among the dead than the living This of course might have been expected Human mystical experiences are here considered for the first time in relation to the correlation suggested in the author's first book

**The Mysticism of Johann Joseph Von Görres as a Reaction Against Rationalism** Sister Mary Gonzaga, 1920      *Rays from the Rose Cross*, 1918      *The Philosophy of Mysticism* Edward Ingram Watkin, 1920      **Nature Mysticism** John Edward Mercer, 2015-09-07

A wave of Mysticism is passing over the civilised nations It is welcomed by many by more it is mistrusted Even the minds to which it would naturally appeal are often restrained from sympathy by fears of vague speculative driftings and of transcendental emotionalism Nor can it be doubted that such an attitude of aloofness is at once reasonable and inevitable For a systematic exaltation of formless ecstasies at the expense of sense and intellect has a tendency to become an infirmity if it does not always betoken loss of mental balance In order therefore to disarm natural prejudice let an opening chapter be devoted to general exposition of aims and principles The subject is Nature Mysticism The phenomena of nature are to be studied in their mystical aspects The wide term Mysticism is used because in spite of many misleading associations it is hard to replace Love of nature is too general cosmic emotion is too specialised But let it at once be understood that the Mysticism here contemplated is neither of the popular nor of the esoteric sort In other words it is not loosely synonymous with the magical or supernatural nor is it a name for peculiar forms of ecstatic experience which claim to break away from the spheres of the senses and the intellect It will simply be taken to cover the causes and the effects involved in that wide range of intuitions

and emotions which nature stimulates without definite appeal to conscious reasoning processes Mystic intuition and mystic emotion will thus be regarded not as antagonistic to sense impression but as dependent on it not as scornful of reason but merely as more basic and primitive      *Mysticism* Evelyn Underhill, 1919      Christian Mysticism William Ralph Inge, 1925

The Great Mother, a Gospel of the Eternally-feminine Carl Henrik Andreas Bjerregaard, 1913      **Some Evidences of**  
**Mysticism in English Poetry of the Nineteenth Century** Sister Mary Pius Neenan, 1916      The Word , 1909  
**Mysticism in Christianity** William Kaye Fleming, 1913

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