

of a few general connections or relations called laws. To see what is general in what is particular and what is permanent in what is transitory is the aim of scientific thought. In the eye of science, the fall of an apple, the motion of a planet around a sun, and the clinging of the atmosphere to the earth are all seen as examples of the law of gravity. This possibility of disentangling the most complex evanescent circumstances into various examples of permanent laws is the controlling idea of modern thought."<sup>2</sup> We are not able to disentangle the highly complex problems, presented by genius, mystical ecstasy and psychosis because bewildered by the diversity of the features, peculiar to each, we fail to detect the single thread that runs through all of them due to the habit of our isolating thought from the brain.

Underhill's criticism of the views expressed by rationalist writers is not well-timed. The provocation is from the other side. If someone claims that he had intercourse with the Almighty and, instead of providing incontestable evidence in support of it, comes off from the encounter with a sickly body and a schizoid mind, the doubt created would be fully justified. In fact, those who are confident of their theistic interpretation of the experience should be all too ready to satisfy the doubts. Scholars have been unsparing in their views about geniuses, exposing ruthlessly their mental and physical faults, although most of them never claimed special divine favor. So there appears to be no reason why mystics should be treated differently in those cases where there is a similar or even greater departure from normalcy. In this context, the view expressed by William James, another well-known authority on religious experiences, is worthy of note:

"The classic religious mysticism, it now must be confessed," says James, "is only a 'privileged case.' It is an extract, kept true to type by the selection of the fittest specimens and their preservation in 'schools.' It is carved out from a much larger mass, as seriously as religious mysticism itself, the kind that accumulates traditions and makes schools, is much less unanimous than I have allowed. It has been both ascetic and antinomically self-indulgent within the Christian church. It is dualistic in Sankhya, and monistic in Vedanta philosophy. I called it pantheistic; but the great Spanish mystics are anything but pantheists. They are with few exceptions non-metaphysical minds, for whom 'the category of personality' is absolute. The 'union' of man with God is for them much more like an occasional miracle than like an original identity."

"How different again, apart from the happiness common to all," continues William James, "is the mysticism of Walt Whitman, Edward Carpenter, Richard Jeffries and other naturalistic pantheists, from the more distinctively Christian sort. The fact is that mystical feeling of enlargement, union and emancipation has no specific intellectual content whatever of its own. It is capable of forming matrimonial alliances with materials furnished by the most diverse philosophies and theologies, provided only they can find a place in their framework for its peculiar emotional mood. We have no right, therefore, to invoke its prestige as distinctively in favor of any special belief, such as that in absolute idealism, or in the absolute monistic identity, or in the absolute goodness of the world. It is only relatively in favor of all these things--it passes out of common human consciousness in the direction in which they lie."

"So much for religious mysticism proper. But more remains to be told, for religious mysticism is only one half of mysticism. The other half has no accumulated traditions except those which the text books on insanity supply. Open any one of these and you will find abundant cases in which 'mystical ideas' are cited as characteristic symptoms of enfeebled or deluded states of mind. In delusional insanity, paranoia,

# Right Interpretation Of Mysticism

**Steven T. Katz**



## **Right Interpretation Of Mysticism:**

**A Psychological Interpretation of Mysticism ...** Clarence Herbert Hamilton,1916      Mysticism and Sacred Scripture Steven T. Katz,2000-11-02 This is the fourth volume in an influential series that presents a basic revaluation of the nature of mysticism Each provides a collection of solicited papers by noted experts in the study of religion This new volume will explore how the great mystics and mystical traditions use interpret and reconstruct the sacred scriptures of their traditions

The Meaning and Value of Mysticism Emily Herman,1922      *Beyond Mysticism* James R. Horne,2006-01-01 This study of the meaning and the experience of mysticism is a product of the author s personal interest in mysticism and his reflection as a philosopher on some of the philosophical questions raised by mysticism is a a psychological process which occurs with varying degrees of intensity in everyone s life and the observation that this process changes the experienter the author goes on to discuss such questions as Can we define mysticism and Can we describe mystical experiences Is mysticism rational and What is the meaning of mystical experience      *Science, Mysticism and Psychical Research* John Poynton,2015-09-04 Science mysticism and psychical research are generally thought to be irreconcilable this book centres on a towering synthesis achieved by the late Michael Whiteman an Associate Professor of Applied Mathematics at the University of Cape Town It is revolutionary Whiteman was able to meld mathematical physics and general science with psychical research and Indian and Western mystical texts clarified by a life time of psychical and mystical experience and coupled with an extensive knowledge of philosophy and psychology Part One is about the experience of states spaces and worlds other than physical It provides essential groundwork for understanding the psychical and mystical Whiteman s own experience is combined with evidence ranging from quantum mechanics to the Upanishads Part Two centres on two murder cases that Whiteman studied as an entry to the concept of the corporate structure of personality and the workings of the mind in personal development Part Three covers his analysis of ancient texts based on his understanding as a mystic His interpretations differ radically from standard treatments Part Four investigates his exploration of non physical existence Part Five considers the mystical life including Whiteman s own and how it relates to physical laws The book concludes with a brief biography      Mysticism in Newburyport Peter James Ford,2021-08-05 This is the second book of lighthearted tales in this seven book series under the title MYSTICISM IN NEWBURYPORT This is the personal journey of just another soul re awakening to his divinity in this lifetime and reuniting with his true self Peter was to have many profound spiritual experiences along the Merrimac River in Newburyport Massachusetts So to honor this unique historic seaport he has chosen to use this title for his seven book series on his continued journey of awakening These personal accounts of Peter s journey are more of an individual perspective of life rather than any particular location Book One was introduced at the Miami International Book Fair as a modern day version of the Herman Hesse classic novel called SIDDHARTHA After a profound spiritual awakening through the grace of a Meditation Master Peter was to personally have the experiences from long nights along the river in meditation that the

fictional character had experienced in Herman's classic novel. These writings are really a Unique School of Thought from Peter's insights through Nature. As in Newburyport where the river revealed all its secrets. Now the shifting sands of the Southern Maine coast are revealing its secrets for book two. Peter feels blessed as the treasures from Nature are so abundant in New England coast and in the White Mountains of New Hampshire. After growing up in Lynn, Mass where Peter was involved with heavy alcohol consumption, sixties drug use, arrests, broken bones, violence, motorcycle crashes, and high speed chases, Peter realized a deep love for motorcycles and physical training during his early years. Peter was to end up in the 12 step program at nineteen years old. He entered the program over fifty years ago in March 1970 and almost immediately had a spiritual awakening. There is a difference between a spiritual awakening and a spiritual experience. On Peter's path, he was to experience both as did the founder of the first 12 step program. Seven years sober, Peter was in deep emotional and mental pain, experiencing despair, and from this pain, pain is the touchstone of spiritual growth; he was to have his first spiritual experience. Peter now knew deep in his heart that God was actually The Intelligence Behind Nature, and also that this intelligence was in his every cell of his body as it is the giver of all life. It was around twenty-five years sober that Peter's older brother introduced him to a Meditation Master who was to become his guide at these higher levels of understanding and evolvment. Peter has said, "That the more he learned about the Ancient Universal Principles, the less he felt he knew." Peter said, "It is kind of humorous that when you actually attain something worthwhile, what goes along with it is humility; just another soul on the path, another bozo on the bus." Best Wishes on Your Personal Journey.

*Mysticism in the Gospel of John* Jey Kanagaraj, 1998-04-01. This is the first detailed study of Johannine mysticism against a Palestinian Jewish background that has been previously undertaken. This book investigates whether there was a mystical practice in first century Palestine and whether John can be better understood in the light of such practice if there was any. In analysis, two strands of Jewish mysticism, the early forms of Ma'aseh Merkabah and of Ma'aseh Bereshit, emerge as existing in first century Palestine. While the former narrates by means of Ezekiel 1 the experience of seeing God in His kingly glory, the latter describes the same experience by using Genesis 1. This book consists of three parts. Part one analyses Hellenistic mysticism as expressed by the Hermetica and Hellenistic Jewish mysticism as presented by Philo. Part two traces the important elements of Merkabah mysticism from the later Hekhalot literature and the Jewish and Christian writings belonging to 2nd century BCE to 1st century CE by defining the term mysticism in terms of the fourteen aspects of Jewish mysticism; an exegetical study of seven themes is undertaken in Part Three. The study shows that the conceptual parallels in John with Hellenistic mysticism and Hellenistic Jewish mysticism are very slender but indicates John's polemical motive against the Merkabah mystics of his time. He calls them to believe in Jesus as the Christ, the Son of God, by proclaiming that the divine glory claimed by them to be revealed in human-like form on the throne is now visible in the historical person Jesus, particularly in his death on the Cross. Thus Jewish Throne mysticism seems to have been reinterpreted by John as Cross mysticism.

John of the Cross and the Cognitive

Value of Mysticism Steven Payne, 1990-07-31 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

Mystics William Harmless, 2008 Mystics are path breaking religious practitioners who claim to have experienced the infinite word defying Mystery that is God. Many have been gifted writers with an uncanny ability to communicate the great realities of life with both a theologian's precision and a poet's lyricism. They use words to jolt us into recognizing ineffable mysteries surging beneath the surface of our lives and within the depths of our hearts and by their artistry can awaken us to see and savor fugitive glimpses of a God-drenched world. In *Mystics* William Harmless S.J. introduces readers to the scholarly study of mysticism. He explores both mystics' extraordinary lives and their no less extraordinary writings using a unique case study method centered on detailed examinations of six major Christian mystics: Thomas Merton, Bernard of Clairvaux, Hildegard of Bingen, Bonaventure, Meister Eckhart, and Evagrius Ponticus. Rather than presenting mysticism as a subtle web of psychological or theological abstractions, Harmless's case study approach brings things down to earth, restoring mystics to their historical context. Harmless highlights the pungent diversity of mystical experiences and mystical theologies. Stepping beyond Christianity, he also explores mystical elements within Islam and Buddhism, offering a chapter on the popular Sufi poet Rumi and one on the famous Japanese Zen master Dogen. Harmless concludes with an overview of the century-long scholarly conversation on mysticism and offers a unique multifaceted optic for understanding mystics, their communities, and their writings. Geared toward a wide audience, *Mystics* balances state-of-the-art scholarship with accessible, lucid prose.

Mystic Symbols Noah Martin, 2025-02-26 *Mystic Symbols* unveils the hidden world of esoteric emblems and their profound influence on religion, secret societies, and magical practices. Exploring how symbols have served as vessels of hidden knowledge, the book reveals their role in spiritual transformation and unlocking deeper understanding. Did you know that symbols aren't merely decorative motifs but sophisticated communication systems? Or that they initiate individuals into esoteric knowledge, facilitating psychological and spiritual growth? The book begins by introducing the fundamentals of symbology and the psychology of symbols before exploring their use across major religious traditions like Christianity, Islam, and Hinduism. It then moves into secret societies such as the Freemasons and Rosicrucians, deciphering their symbolic language and further examining the application of these symbols in magical traditions including alchemy and astrology. *Mystic Symbols* culminates with practical applications, empowering readers to analyze symbols in art, literature, and their own lives, fostering a deeper appreciation for the hidden dimensions of reality. Offering a unique and valuable holistic approach to understanding these pervasive and powerful images.

## **Right Interpretation Of Mysticism** Book Review: Unveiling the Magic of Language

In an electronic era where connections and knowledge reign supreme, the enchanting power of language has been apparent than ever. Its capability to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**Right Interpretation Of Mysticism**," published by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound effect on our existence. Throughout this critique, we will delve into the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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