

MYSTICISM, LANGUAGE AND TRUTH

George Karuvelil*

1. Introduction

Ever since Friedrich Schleiermacher addressed the “cultured despisers” of his time¹ by turning to religious experience, experience has come to occupy a central place (if not the central place) in philosophy of religion. He attempted to show that the truth of religion does not consist in the externals that they despised but in an inner experience. With the linguistic turn of philosophy in the twentieth century, the linguistic dimension of experience came to the forefront. But there is a palpable tension between these linguistic and truth dimensions of religious experience such that any overemphasis on one puts the other in jeopardy. This is clearly seen in the philosophy of Steven Katz who emphasizes language, and thereby putting religious truth at risk. The opposite tendency is seen in Walter Stace. Examining their theories will show that a theory of religious experience, if it is to hold on to both these dimensions, must be such as to make religious experiences logically identifiable and the theory of experience empirically adequate. Together, I shall call them the experiential imperatives.²

I shall not define religious experience since the first principle has to do with the identity of religious experience itself. But this much needs to be said that ‘mysticism’ or ‘mystical experience’ is understood as a class of ‘religious experience’. ‘Identifiability’ is a logico-ontological principle that has come down to us in the form of the famous slogan, “There is no entity without identity” which P. F. Strawson has helpfully explicated as “There is nothing you can sensibly talk about without knowing, at least in principle, how it might be identified.”³ He goes on to say that the principle

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¹Friedrich Schleiermacher, *On Religion: Addresses in Response to Its Cultured Despisers*, trans. Terrence N. Tice, Richmond, Virginia: John Knox Press, 1821; reprint, 1969.

²Experiential imperatives involve also a third principle, principle of accessibility, which is not being considered here.

³W. V. Quine, *Theories and Things*, Cambridge: Harvard University Press, 1981, 102; P. F. Strawson, *Entity and Identity: And Other Essays*, Oxford: Oxford University Press, 2000, 22.

Mysticism And Language

Winfried Corduan



Mysticism And Language:

Mysticism and Language Steven T. Katz, 1992 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 and 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 *Language Mysticism* Shira Wolosky, Shira Wolosky Weiss, 1995 *Language Mysticism* explores the place granted to language within metaphysical and theological hierarchies traditional to Western culture Within these hierarchies language represents embodiment division and historical differentiation whereas silence points to an eternal unity beyond linguistic form and limitation But this reflects a deeply embedded ambivalence in the Western tradition toward material and temporal conditions in general The author uses the writings of T S Eliot Samuel Beckett and Paul Celan to show how far reaching and immediate this history of ambivalence remains in its influence and consequences In each of these writers theological traditions inform and situate linguistic imagery and practices albeit in quite different ways The author argues that the stances toward language of these three writers register values not only fundamental to their work but general to our culture Language is the sign of body of history of difference and a negative attitude toward language therefore implies a displacement of value away from concrete historical condition The approach to language of Eliot Beckett and Celan therefore inscribes their struggle to define and locate the values that endow our lives with meaning and the possibility of translating these values into historical reality

Gershom Scholem's Major Trends in Jewish Mysticism 50 Years After Peter Schäfer, Joseph Dan, 1993 Sponsored by the Gershom Scholem Center for the Study of Jewish Mysticism **Trajectories of Mysticism in Theory and Literature** P. Leonard, 2000-05-15 *Trajectories of Mysticism in Theory and Literature* is a collection of essays which considers how recent critical theory contributes to debates about mystical and negative theology This collection draws upon a wide range of material including Biblical texts autobiographical confessional and fictional writing from the sixteenth century to the twentieth century divinity in English German Spanish and French traditions as well as work on God and metaphysics by Schelling Weil Levinas Derrida de Ma Irigaray and Cixous Philosophy of Mysticism Richard H. Jones, 2016-03-23 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 Jones s inquiry focuses on the skeleton of beliefs and values of mysticism knowledge claims made 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 Jones 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 Jones 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* *Jewish Mysticism* ,2001-01-01 Presents a historical overview of the movements and trends in Jewish mysticism including Hekhaloth mysticism classical and Lurianic Kabbalah Shabbetai Zevi and Hasidism seeking to define and explain how the various currents of tradition throughout the centuries are related Original **Daniel's Mysticism of Resistance in Its Seleucid Context** Timothy L. Seals,2022-10-03 In Daniel s *Mysticism of Resistance in Its Seleucid Context* Timothy L Seals proffers a postcolonial interpretation of the book of Daniel investigating certain texts that constitute Daniel s mystical way or practice Daniel uses mysticism to resist the repressive script of Antiochus IV outlawing the Jewish religion in 167 BCE In his use of non violence to resist the imperial power of the Seleucids Daniel stands in the non violent passive resistant tradition of both Mahatma Gandhi and Martin Luther King Jr Daniel uses mysticism both to resist imperial intrusions into his humanity and to decolonize his mind in the aftermath of colonization In this endeavor mysticism proves to be world affirming *Mysticism* Daisetz Teitaro Suzuki,2020-09-28 **Cognitive Models and Spiritual Maps** Jensine Andresen,Robert K. C. Forman,2000 This book throws down a challenge to religious studies offering a multidisciplinary approach including developmental psychology neuropsychology philosophy of mind and anthropology *Mysticism: Christian and Buddhist* D.T. Suzuki,2018-10-24 If the Western world knows anything about Zen Buddhism it is down to the efforts of one remarkable man D T Suzuki The twenty seven year old Japanese scholar first visited the West in 1897 and over the course of the next seventy years became the world s leading authority on Zen His radical and penetrating insights earned him many disciples from Carl Jung to Allen Ginsberg from Thomas Merton to John Cage In *Mysticism Christian and Buddhist* Suzuki compares the teachings of the great Christian mystic Meister Eckhart with the spiritual wisdom of Shin and Zen Buddhism By juxtaposing cultures that seem to be radically opposed Suzuki raises one of the fundamental questions of human experience at the limits of our understanding is there an experience that is universal to all humanity *Mysticism Christian and Buddhist* is a book that challenges and inspires it will benefit readers of all religions

who seek to understand something of the nature of spiritual life

University of Wisconsin Studies in Language and Literature

Literature, 1927 *Mysticism* Winfried Corduan, 2009-07-01 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 **Dewey's**

Suppressed Psychology Scudder Klyce, 1928

Language as the Site of Revolt in Medieval and Early Modern

England M. C. Bodden, 2011-08-14 Despite attempts to suppress early women s speech this study demonstrates that women were still actively engaged in cultural practices and speech strategies that were both complicit with the patriarchal ideology whilst also undermining it **Between Rationality and Irrationality** Mordechai Rotenberg, 2017-09-29 Jewish Scriptural

interpretation entails a potential therapeutic bridge between the rational material and the irrational mystic in the world of psychotherapy PaRDeS as this system is known is derived from the following concepts P denotes peshat the plain interpretation of the text which translates into a rational interpretation of life R symbolizes remez hinting at a related religious concept which becomes a symbolic view of life D stands for derash the homiletic way of interpreting a text or a narrative reading of life And S represents sod or the mystery behind an idea which in psychological terms becomes a mystic understanding of life Mordechai Rotenberg believes that it is by engaging readings in a dialogue with each other as in the Jewish hermeneutic tradition the psychology underlying one s existence may be more readily understood While Rotenberg acknowledges that it is legitimate to focus on one cognitive rational or one narrative storytelling therapeutic method in the course of therapy he argues that a comprehensive theory of psychotherapy should include treatment possibilities for both rational and irrational manifestations of behavior thereby engulfing all aspects of human behavior For Rotenberg a person s life becomes the text subject to being read and interpreted If that person wishes to change his or her behavior via psychotherapy then a hermeneutic system must be employed to understand that person s life However many systems interpret a person s life according to the particular theory espoused by the therapist Rotenberg in contrast introduces a

balanced theory bridging the rational and the irrational Between Rationality and Irrationality emphasizes that it is more important for a therapist to learn his client's own language than to impose his own doctrinaire interpretation This edition includes a new introduction by the author as well as an appendix explicating an original psychological interpretation of PaRDeS

Literary and Cultural Readings of Goddess Spirituality Anway Mukhopadhyay, 2016-12-14 This volume explores the potentials of Goddess spirituality in the field of cultural critique and strings together innovative readings of already existing literary texts and cultural phenomena from the critical perspective of Goddess spirituality The chapters explore a colourful array of texts and authors and focus on issues as diverse as the persistence of the figure of the Magna Mater in the life writing and thought of Swami Vivekananda and Sri Aurobindo the inability of Advaita Vedanta to come out of the shadow of the Great Mother the possibility of pluralizing the Eurocentric notion of the Muse by invoking the figure of Goddess Sarasvati in the field of English Studies and a reappraisal of Kipling's Kim from the perspective of the philosophical and spiritual discourses of Prajnaparamita the Buddhist Goddess of Perfect Wisdom The book also offers a comparative study of Minoan Goddess Spirituality and tantric philosophy with reference to Aphrodite Diotima and the Indian Mother Goddesses the possibility of simultaneously tantricizing notions of modernity and modernizing tantra itself with reference to the works of Lata Mani and William Schindler and an investigation of the Mother centric spiritual sensibilities in various religious discourses and devotional literatures among other discussions In short this book investigates the possibilities of inserting the figure of the Great Mother into the critical domain of cultural pluralism thereby celebrating a multiculturalism that is not based on violence and conflict antagonism but grounded in harmony The Mother is seen by the discourse articulated here mainly as a middle ground between flesh and spirit knowledge and passion justice and compassion and in the red shadow of the Mother social epistemologies and academic discourses are radically renegotiated

'Our Place in al-Andalus' Gil Anidjar, 2002 This book offers a reading of Andalusi Jewish and Arabic texts that represent the 12th and 13th centuries as the end of el Andalus Islamic Spain

The Unity of Mystical Traditions Randall Studstill, 2018-08-14 This book argues that mystical doctrines and practices initiate parallel transformative processes in the consciousness of mystics This thesis is supported through a comparative analysis of Tibetan Buddhist Dzogchen rdzogs chen and the medieval German mysticism of Eckhart Suso and Tauler These traditions are interpreted using a system cybernetic model of consciousness This model provides a theoretical framework for assessing the cognitive effects of mystical doctrines and practices and showing how different doctrines and practices may nevertheless initiate common transformative processes This systems approach contributes to current philosophical discourse on mysticism by 1 making possible a precise analysis of the cognitive effects of mystical doctrines and practices and 2 reconciling mystical heterogeneity with the essential unity of mystical traditions

Mysticism Evelyn Underhill, 1919 *Christian Mysticism* Harvey D. Egan, 1998-09-16 Christian mysticism is unique in its view of Jesus death and resurrection as the very cause and exemplar of the mystical life in all its purity Jesus saving death

on the cross exemplifies the mystical letting go of everything consoling tangible and finite in order to surrender totally to the mystery of the Father's unconditional love. In this introduction to Christian mysticism, Reverend Harvey Egan S.J. presents four Christian mystics as paradigms of the classical tradition: St. Ignatius of Loyola, St. Teresa of Avila, St. John of the Cross, and the unknown author of the *Cloud of Unknowing*. From this foundation, he moves to two contemporary figures: Thomas Merton and Pierre Teilhard de Chardin, each of whom reflects a contemporary transposition of the two mystical traditions: the apophatic, which emphasizes the radical difference between God and creatures, and the kataphatic, which emphasizes the similarity between God and creatures.

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