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Mystic Experience, The-Jordan Paper
2012-02-01 Explores the human experience of mysticism and looks at it within the spiritual traditions around the world.

A Scientific Assessment of the Validity of Mystical Experiences-Andrew C. Papanicolaou
2021-04-15 In this book the approach of the natural sciences is adopted to confront the ontological question of how far mystical experiences can be considered as reports of an objective reality rather than reports of subjective
delusions. Moving beyond traditional philosophical or cultural and theological interpretations of mystical phenomena, the author uses inductive inference to analyze claims made by secular and religious mystics, highlight links between altered states of consciousness and neurochemistry, and counters reductionist claims that mystical states are exclusively products of neurochemical, neurophysiological, or psychopathological factors. The text also considers the positive long-term effects of proper use of psychedelics and meditation. This fresh approach to mystical experiences will be of interest to scholars, researchers, and postgraduate students working in the areas of psychology and neuroscience, and with an interest in mysticism in religious studies and philosophy.

Sacred Knowledge - William A. Richards
2015-12-08 Sacred Knowledge is the first well-documented, sophisticated account of the effect of psychedelics on biological processes, human consciousness, and revelatory religious experiences. Based on nearly three decades of legal research with volunteers, William A. Richards argues that, if used responsibly and legally, psychedelics have the potential to assuage suffering and constructively affect the quality of human life. Richards's analysis contributes to social and political debates over the responsible integration of psychedelic substances into modern society. His book serves as an invaluable resource for readers who, whether spontaneously or with the facilitation of psychedelics, have encountered meaningful, inspiring, or even disturbing states of consciousness and seek clarity about their experiences. Testing the limits of language and conceptual frameworks, Richards makes the most of experiential phenomena that stretch our understanding of reality, advancing new frontiers in the study of belief, spiritual awakening, psychiatric treatment, and social well-being. His findings enrich humanities and scientific scholarship, expanding work in philosophy, anthropology, theology, and religious studies and
The Mystic Heart - Wayne Teasdale 2010-10-06
Drawing on experience as an interreligious monk, Brother Wayne Teasdale reveals the power of spirituality and its practical elements. He combines a profound Christian faith with an intimate understanding of ancient religious traditions.

The Mystical Experience and Doctrine of St. Louis-Marie Grignon de Montfort - Joseph Raja Rao Thelagathoti 2005 In his many writings, St. Louis-Marie de Montfort teaches the riches of mystical union as a simple key for revealing different types of Mysticism. The Consecration to Jesus through Mary, which he taught, was meant as a perfect renewal of the baptismal vows. Saying this, Louis-Marie holds the view that mysticism is meant for everyone, since it is the ordinary flowering of baptismal grace through the practice of faith, hope and charity.

The Varieties of Religious Experience - William James 1902
"The Varieties of Religious Experience is certainly the most notable of all books in the field of the psychology of religion and probably destined to be the most influential [one] written on religion in the twentieth century," said Walter Houston Clark in Psychology Today. The book was an immediate bestseller upon its publication in June 1902. Reflecting the pluralistic views of psychologist-turned-philosopher William James, it posits that individual religious experiences, rather than the tenets of organized religions, form the backbone of religious life. James's discussion of conversion, repentance, mysticism, and hope of reward and fears of punishment in the hereafter--as well as his observations on the religious experiences of such diverse thinkers as Voltaire, Whitman, Emerson, Luther, Tolstoy, and others--all support his thesis. "James's characteristic humor, his ability to put down the pretentious and to be
unpretentious, and his willingness to take some risks in his choices of anecdotal data or provocative theories are all apparent in the book," noted Professor Martin E. Marty. "A reader will come away with more reasons to raise new questions than to feel that old ones have been resolved."

Deities Are Many, The-Jordan Paper
2012-02-01 Provides a theology of polytheism—the belief in many deities—using examples from a wide range of world religions.

Ninian Smart on World Religions: Religious experience and philosophical analysis. I. Autobiographical. 'Methods in my life'-Ninian Smart 2009 Ninian Smart came to public prominence as the founding Professor of the first British university Department of Religious Studies in the late 1960s. His pioneering views on education in religion proved hugely influential at all levels, from primary schools to academic teaching and research. An unending string of publications, many of them accessible to the general public, sustained a reputation that became worldwide. Here, for the first time, a selection of Ninian Smart's wide-ranging writings is organised systematically under a set of categories which both comprehend and also illuminate his varied output over a career spanning half a century. The editor, John Shepherd, was Principal Lecturer in Religion and Philosophy at the University of Cumbria. He first met Smart as a postgraduate student, and recently helped establish the Ninian Smart Archive at the University of Lancaster.

Mystical Experience in Abraham Abulafia, The-Moshe Idel 2012-02-01 The first wide-scale presentation of a major Jewish mystic, the founder of the ecstatic Kabbalah.

Reality and Mystical Experience-F. Samuel Brainard 2010-11-01
Death, Dying, and Mysticism-T. Cattoi
2015-04-01 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.

Mystical Mind-Andrew B. Newberg, Eugene G. D'Aquili
How does the mind experience the sacred? What biological mechanisms are involved in mystical states and trances? Is there a neurological basis for patterns in comparative religions? Does religion have an evolutionary function? This pathbreaking work by two leading medical researchers explores the neurophysiology of religious experience. Building on an explanation of the basic structure of the brain, the authors focus on parts most relevant to human experience, emotion, and cognition. On this basis, they plot how the brain is involved in mystical experiences. Successive chapters apply this scheme to mythmaking, ritual and liturgy, meditation, near-death experiences, and theology itself. Anchored in such research, the authors also sketch the implications of their work for philosophy, science, theology, and the future of religion.

Hauntings and Poltergeists-James Houran
2015-08-13 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.

On the Nature and Existence of God—Richard M. Gale 2016-08-31 This influential book evaluates the arguments for the existence and nature of God that emerged in the late twentieth century.

Mystical Experience and Religious Doctrine—Philip C. Almond 2015-02-06 Since its 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.

The Yogi and the Mystic—Karel Werner 2005-08-04 Embraces a wide range of aspects of Indian mysticism, displaying the structural patterns in mystical experiences and the mystic paths in different traditions and schools, while there are also significant contributions to comparative mysticism, Eastern and Western. First published in 1989.

The Moral Mystic—James R. Horne 2006-01-01 Mysticism is condemned as often as it is praised. Much of the condemnation comes from
mysticism’s apparent disregard of morality and ethics. For mystics, the experience of “union” transcends all moral concern. In this careful examination of the works of such practitioners or examiners of mysticism as Paul Tillich, Thomas Merton, Evelyn Underhill, and Martin Buber, the author posits a spectrum of uneasy relationships between mysticism and morality. Horne explores the polarities of apophatic (imageless) and imaginative mysticism, the contemplative and the active life, and morality and amorality. He stresses the importance of the distinction between “proper-name” (entirely personal) morality and “social” morality, for the history of Christian mysticism is a mix of minimal moral concern, proper-name morality, and social morality. The volume will be of interest to students of religious experience, ethics, and the recent history of mysticism. Carefully reasoned and documented, the argument is couched in clear prose, easily accessible to lay readers as well as to scholars.

John of the Cross and the Cognitive Value of Mysticism-S. Payne 2012-12-06 Among Anglo-American philosophers, interest in mysticism has typically been limited to the question of whether or not mystical and religious experiences provide evidence for, or knowledge of, the existence and nature of God. Most authors conclude that they do not, because such experiences lack certain qualities needed in order to be counted as cognitive. In this study I examine some current philosophical opinions about mysticism and objections to its epistemic significance in the context of a detailed study of the writings of a single mystical author, the Spanish Carmelite Saint John of the Cross (1542-1591). I argue that from his works one can draw a coherent theory of what takes place in the Christian mystical life, and will indicate how acceptance of this theory might be defended as rational through a type of inference often referred to as the "Argument to the Best Explanation." In this way I hope to show that mysticism still has a significant bearing on the justification of religious faith even if it cannot be
used to "prove" the existence of God. The nature and advantages of my own somewhat unusual approach to mysticism can perhaps best be explained by contrasting it with the way other authors have dealt with the subject. One of the most striking developments in recent decades has been the growing fascination with mysticism, meditation, and the experiential aspects of religion.

**Mystic in the New World**-Anya Mali 1996 In contrast to studies which portray Marie de l'Incarnation as a stellar representative of Catholic tradition, and against the scholarly trend in mysticism studies which assumes that mystical writing follows typical patterns, this book focuses on the mystic's fascinating encounter with the natives of New France and its enormous impact on her spiritual self-image.

**Jan Van Ruusbroec**-Paul Mommaers 2009 The medieval Flemish mystic Jan van Ruusbroec (1293-1381) is often highly praised. Cuthbert Butler, for one, concluded that there "certainly" has been "no greater mystical writer." It comes as a surprise, then, that no comprehensive study of Ruusbroec's mystical doctrine as such is available. Filling up this lacuna seems all the more appropriate as the critical text edition of Ruusbroec's works is now complete: Jan van Ruusbroec Opera omnia (1981-2006), including the most influential Latin translation as well as a new translation into English besides the Middle Dutch text. The guiding principle for the work offered here is that the mystic himself should be allowed to speak in the very first place, and not the commentator. As the core of Ruusbroec's writings consists in the description of a person's awareness - the awareness of an Other -, it is only in a close reading of his work in its entirety, interspersed with textual analyses, that his view of becoming and being mystically one with God may appear. However, as it is a mystical figure and his writings that are central to this study, the first two chapters are dedicated to finding out, always on the base of the mystics' own reports,
what essentially characterizes mystics, what they experience and how they experience it, why they write and in what manner. Ruusbroec's own description of mystical experience is covered in five chapters. Chapter III - "Profiling the Human" - deals with the way in which this mystic imagines the universally applicable structure of the human psyche. The subject of chapter IV - "Meeting the Divine Other" - is Ruusbroec's outlining of the contemplative path. It is striking here to see how the phenomenon of "meeting" persists all through the mystic's growth, from premystical beginnings up to the deepest mystical union. It appears, moreover, that this path is not to be followed necessarily nor does it reflect a linear making-progress but rather a spiralling being-carried along. In chapter V - "Mystically One with God" - the heart of Ruusbroec's mystical experience comes to the fore, and this is of course where his unique talent for evoking the unseen shines most. The main point here is that for the mystic the most advanced experience of being one with God consists in feeling "unity" as well as "union," "resting" as well as "working." In other words, being perfectly one with God should not be seen as a fusion in which the human being is absorbed by the divine. It is by living the interplay of such different aspects as "unity" and "union" that the mystic is fully one with the Other. The complex character of the highest mystical state entails Ruusbroec's remarkable portrayal of the fully-fledged mystic as a "common man," that is: as "wholly in God and wholly in himself." The last two chapters of the book focus on Ruusbroec's discussion of natural mysticism. On encountering a number of his contemporaries who by their own account were able to "contemplate without (God's) grace," he felt he had to take issue with them. In chapter VI it appears that he appreciates not only their method, "turning inwards," but also its outcome, "feeling the simplicity of their essence (the deep self), hanging in the essence of God." Chapter VII outlines Ruusbroec's critique, however, which is mainly aimed at two points. The contemplative who turns inwards in the natural way finally "dwells within himself with rest" and he or she
arguments are rational is investigated along with the relation of moral and non-moral values and the role of beliefs and values in enlightened mystics' ways of life. Mysticism's relation to the enterprises of science, theology, psychology and ethics is also examined.

Where God and Science Meet- Patrick McNamara 2006 Explains in clear terms the new findings and evidence fathered on the science of religion - neuroscience, evolutionary and cognitive science - featuring some of the most noted authorities in the new field of neurotheology.

Art, Mind, and Religion- W. H. Capitan 1967-03-15 This volume offers an unusual variety of topics presented during the sixth annual Oberlin Colloquium in Philosophy. The subjects covered include: refuting J. L. Austin's attempt to destroy philosophers' assumptions on the nature and purpose of a “statement;” false premises...
found in “St. Anselm's Four Ontological Arguments;” pain in connection with brain-state and functional-state theories; aesthetics in light of questions of fraudulence in modern art and music, and an analytical deconstruction of mystical experience.

**Working with Mystical Experiences in Psychoanalysis**-Leslie Stein 2018-10-09 A mystical experience, no matter what else, is a subjective occurrence in the psyche. However, when it appears in the psychoanalytic consulting room, its origin, content, and meaning are unknowable. Yet it is there in the room, and it must be addressed. It is not a minor illusion but rather one that requires attention as its occurrence may lead to a profound alteration of consciousness and, as Carl Jung suggests, a cure for neurosis. Leslie Stein interviewed twenty-nine mystics in order to understand the origin, progression, phasing, emotions, and individual variations of a mystical experience in order to make sense of how it should be addressed, the appropriate analytic attitude in the face of a mystery, the way to work with its content, and its psychological meaning. In doing so, he uncovered that there may be specific development markers that create a proclivity to be receptive to such an experience that has clinical significance for psychoanalysis.

**The Methods of Science and Religion**-Tiddy Smith 2019-07-05 The Methods of Science and Religion is a philosophical analysis of the conflict between science and religion, which challenges the popular, contemporary view that science and religion are complementary worldviews. It exposes their methodological incompatibility and concludes that religious modes of investigation are unreliable.

**The Mysticism of Saint Augustine**-John Peter Kenney 2005-09-19 Augustine's vision at Ostia is one of the most influential accounts of mystical experience in the Western tradition, and a
subject of persistent interest to Christians, philosophers and historians. This book explores Augustine's account of his experience as set down in the Confessions and considers his mysticism in relation to his classical Platonist philosophy. John Peter Kenney argues that while the Christian contemplative mysticism created by Augustine is in many ways founded on Platonic thought, Platonism ultimately fails Augustine in that it cannot retain the truths that it anticipates. The Confessions offer a response to this impasse by generating two critical ideas in medieval and modern religious thought: firstly, the conception of contemplation as a purely epistemic event, in contrast to classical Platonism; secondly, the tenet that salvation is absolutely distinct from enlightenment.

The Riddle of Christian Mystical Experience
Paul Mommaers 2003 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 in 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".

An Introduction to the Study of Mysticism-Richard H. Jones 2021-12-01 A comprehensive, concise, and easy-to-read introduction intended for undergraduates and general readers interested in the study of mysticism. The purpose of this book is to fill a gap in contemporary mystical studies: an overview of the basic ways to approach mystical experiences and mysticism. It discusses the problem of definitions of “mystical experiences” and “mysticism” and advances characterizations of “mystical experiences” in terms of certain altered states of consciousness and “mysticism” in terms of encompassing ways of life centered on such experiences and states. Types of mystical experiences, enlightened states, paths, and doctrines are discussed, as is the relation of mystical experiences and mysticism to religions and cultures. The approaches of constructivism, contextualism, essentialism, and perennialism are presented. Themes in the history of the world’s major mystical traditions are set forth. Approaches to
mystical phenomena in sociology, psychology, gender studies, and neuroscience are introduced. Basic philosophical issues related to whether mystical experiences are veridical and mystical claims valid, mystics’ problems of language, art, and morality are laid out. Older and newer comparative approaches in religious studies and in Christian theology are discussed, along with postmodernist objections. The intended audience is undergraduates and the general public interested in the general issues related to mysticism. Richard H. Jones is the author of several books, including Philosophy of Mysticism: Raids on the Ineffable and Mystery 101: Introduction to the Big Questions and the Limits of Human Knowledge, both published by SUNY Press.

**Mysticism, Mind, Consciousness**-Robert K. C. Forman 1999-01-01 Challenges the prevailing view that mystical experience is shaped by language and culture and argues that mystical experience is a direct encounter with consciousness itself.

**New Perspectives in Indian Science and Civilization**-Makarand R. Paranjape 2019-08-12 This book examines key aspects of the history, philosophy, and culture of science in India, especially as they may be comprehended in the larger idea of an Indian civilization. The authors, drawn from a range of disciplines, discuss a wide array of issues — scientism and religious dogma, dialectics of faith and knowledge, science under colonial conditions, science and study of grammar, western science and classical systems of logic, metaphysics and methodology, and science and spirituality in the Mahabharata. This collection of essays aims to evolve a framework in which science, culture, and society in India may be studied fruitfully across disciplines and historical periods. With its diverse themes and original approaches, the book will be of interest to scholars and researchers in the fields of the history and philosophy of science, science and religion, cultural studies and colonial studies,
philosophy and history, as well as India studies and South Asian studies.

**Mysticism, Mind, Consciousness**-Robert K. C. Forman "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.

**Enlightenment East and West**-Leonard Angel 1994-01-01 This book shows that mysticism is incomplete without scientific rationalism, and that our current social and political projects cannot be completed without assimilating the values and practices of mysticism. It discusses cross-cultural ethics, mysticism and value theory, mysticism and metaphysics, mysticism and the theory of knowledge, ethics and religion, parapsychology, patriarchy, and social and political history.

**Mystic Union**-Nelson Pike 1992 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.

**Psychosis or Mystical Religious Experience**?-Susan L. DeHoff 2018-02-13 This book presents a new paradigm for distinguishing psychotic and mystical religious experiences. In order to
explore how Presbyterian pastors differentiate such events, Susan L. DeHoff draws from Reformed theology, psychological theory, and robust qualitative research. Following a conversation among multidisciplinary voices, she presents a new paradigm considering the similarities, differences, and possible overlap of psychotic and mystical religious experiences.

**Imagery Techniques in Modern Jewish Mysticism** - Daniel Reiser 2018-07-09 This book analyzes and describes the development and aspects of imagery techniques, a primary mode of mystical experience, in twentieth century Jewish mysticism. These techniques, in contrast to linguistic techniques in medieval Kabbalah and in contrast to early Hasidism, have all the characteristics of a full screenplay, a long and complicated plot woven together from many scenes, a kind of a feature film. Research on this development and nature of the imagery experience is carried out through comparison to similar developments in philosophy and psychology and is fruitfully contextualized within broader trends of western and eastern mysticism.

**Aurobindinos Philosophy of Brahman** - Stephen H. Phillips 1986

**Buddhist Studies from India to America** - Damien Keown 2006-01-16 Buddhist Studies from India to America covers four important areas of Buddhist Studies: Vinaya Studies and Ethics, the history of Buddhist schools, Western Buddhism, and Inter-religious dialogue. These are the main areas which Charles S. Prebish has either inaugurated or helped to define; and his academic career as a leading, international scholar, and his significant professional achievements are celebrated within this volume. The geographical and historical scope of the essays in this collection range from ancient India to modern America, and includes contributions by well-known international scholars. The
contributors discuss a variety of academic disciplines including philosophy, psychology, history, feminism, and sociology. It will appeal to scholars whose interests embrace either ancient or modern aspects of the Buddhist tradition.

**Perceiving God**-William P. Alston 2014-01-21 In Perceiving God, William P. Alston offers a clear and provocative account of the epistemology of religious experience. He argues that the "perception of God"—his term for direct experiential awareness of God—makes a major contribution to the grounds of religious belief. Surveying the variety of reported direct experiences of God among laypersons and famous mystics, Alston demonstrates that a person can be justified in holding certain beliefs about God on the basis of mystical experience. Through the perception that God is sustaining one in being, for example, one can justifiably believe that God is indeed sustaining one in being. Alston offers a detailed discussion of our grounds for taking sense perception and other sources of belief—including introspection, memory, and mystical experience—to be reliable and to confer justification. He then uses this epistemic framework to explain how our perceptual beliefs about God can be justified. Alston carefully addresses objections to his chief claims, including problems posed by non-Christian religious traditions. He also examines the way in which mystical perception fits into the larger picture of grounds for religious belief. Suggesting that religious experience, rather than being a purely subjective phenomenon, has real cognitive value, Perceiving God will spark intense debate and will be indispensable reading for those interested in philosophy of religion, epistemology, and philosophy of mind, as well as for theologians.

**Zen and the Unspeakable God**-Jason N. Blum 2015-10-21 Zen and the Unspeakable God reevaluates how we study mystical experience. Forsaking the prescriptive epistemological box that has constrained the conversation for
decades, ensuring that methodology has overshadowed subject matter, Jason Blum proposes a new interpretive approach—one that begins with a mystic’s own beliefs about the nature of mystical experience. Blum brings this approach to bear on the experiential accounts of three mystical exemplars: Meister Eckhart, Ibn al-ʿArabi, and Hui-neng. Through close readings of their texts, he uncovers the mystics’ own fundamental assumptions about transcendence and harnesses these as interpretive guides to their experiences. The predominant theory-first path to interpretation has led to the misunderstanding and misrepresentation of individual mystical experiences and fostered specious conclusions about cross-cultural comparability among them. Blum’s hermeneutic invites the scholarly community to begin thinking about mystical experience in a new way—through the mystics’ eyes. Zen and the Unspeakable God offers a sampling of the provocative results of this technique and an explanation of its implications for theories of consciousness and our contemporary understanding of the nature of mystical experience.