

Bookmark File The Of Mystical Chapters Meditations On The Souls Ascent From The Desert Fathers And Other Early Christian Contemplatives Pdf File Free

The Book of Mystical Chapters Mysticism Its True Nature and Value Practical Mysticism The Wiley-Blackwell Companion to Christian Mysticism Jan Van Ruusbroec The Immediacy of Mystical Experience in the European Tradition The Foundations of Mysticism Light from Light Philosophy of Mysticism The Big Book of Christian Mysticism Some Exponents of Mystical Religion A World Transfigured The Oxford Handbook of Mystical Theology The Scroll of Phi Delta Theta Mysticism East and West The Beta Theta Pi A New Light of Mysticism After Spirituality One in Christ The Atheist's Primer Mystical Theology Azoth, Or, The Star in the East Varieties of Mystic Experience A Mystical Portrait of Jesus Mystic Chords Depth Psychology and Mysticism The Growth of Mysticism Mystic Union The Mystical Tradition of the Eastern Church Gender, Kabbalah, and the Reformation Where God and Science Meet The Riddle of Christian Mystical Experience The Kabbalistic Mirror of Genesis The Mystical Way in the Fourth Gospel The University Magazine One Soul's Journey, a Mystic's Way Home. Spirituality A Philosophical Study of Mysticism Egyptian Mystics Light

<After Spirituality: Studies in Mystical Traditions is the first volume in a new series of the same name. The book is devoted to the comparative study of contemporary mysticism, bringing together papers presented as part of the 2008-2009 research group on the sociology of contemporary Jewish mysticism in comparative perspective, convened at the Institute of Advanced Studies in Jerusalem. Chapters written by leading scholars of Jewish, Buddhist and Christian Mysticism address the dramatic global proliferation and transformation of mystical traditions in recent decades. The volume seeks to establish the study of contemporary mysticism on a sound scholarly basis, employing the analytical tools of the social sciences, and using comparative methods in order to gain global perspective. This important volume will be suited for courses on contemporary or classical mysticism, comparative religion, sociology and anthropology of contemporary culture, psychology of religion, Jewish studies and Buddhist studies and social theory. This study examines the thought of Guillaume Postel (1510-1581), a French religious thinker who relied on Jewish Kabbalah and its mystical understanding of gender to argue that a female messiah had arrived who would heal the political and religious conflicts of sixteenth-century Europe. 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". One Soul's Journey, a Mystic's Way Home shares Josie's challenging life experiences and mystical revelations. Written with a passionate intent to guide others on their journeys, her wisdom flows from each experience, enabling her mystical journey to become an inspired resource of higher knowledge to reach for as you make your own way home to the divine. This book offers tools with which to navigate through the dark night into the transformative state of the cosmic heart, providing a clear understanding of the journey the soul must take to transcend into the active mystic. Learn the seven attributes of the soul that provide the depth necessary for true healing and forgiveness. www.essencehealinghome.com Here is a sustained literary-critical reading of John's Gospel in terms of mystical theology. Arguing that John "is guiding, perhaps at times impelling, the reader along a path that leads from conversion through Christian initiation to mystical enlightenment and union," Professor Countryman suggests that this concern controls the Gospel's literary structure and unity. He demonstrates this argument through a fresh and readable translation of the Fourth Gospel, offering a new way of reading John that has direct relevance to Christian life today. The chapters in the book follow the progress of the would-be mystic from initial conversion through baptism and Eucharist to mystical enlightenment. In addition to this mystical program, and integrated with the narrative of the Gospel, is a theological interpretation of Jesus which explains why he is centrally important for the mystic. "An appealing and attractive interpretation that deserves close attention." Adris Newsletter L. William Countryman is Professor of New Testament at the Church Divinity School of the Pacific and the author of many books, including Good News of Jesus, The Language of Ordination, and Biblical Authority or Biblical Tyranny all published by Trinity Press International. Evelyn Underhill was one of the greatest spiritual writers of the twentieth century. For her, true mysticism is, first of all, active and practical, an organic life process in which the whole self is engaged, rather than simply an intellectual apprehension. Underhill's little book on the topic deserves to be read since it is still used in most courses that discuss mysticism and still attracts contemporary spiritual seekers. In this work, she explores meditation, spirituality, mindfulness, recollection, contemplation and mystical life. Begin with Evelyn Underhill a journey of peace today on the path to a better, more balanced life. LARGE PRINT EDITION Excerpt: "Therefore it is to a practical mysticism that the practical man is here invited: to a training of his latent faculties, a bracing and brightening of his languid consciousness, an emancipation from the fetters of appearance, a turning of his attention to new levels of the world. Thus he may become aware of the universe that the spiritual artist is always trying to disclose to the race. This amount of mystical perception---this 'ordinary contemplation', as the specialist call it, ---is possible to all men: without it, they are not wholly alive. It is a natural human activity, no more involving the great powers and sublime experiences of the mystical saints and philosophers than the ordinary enjoyment of music involves the special creative powers of the great musician." Contents PREFACE CHAPTER I. WHAT IS MYSTICISM? CHAPTER II. THE WORLD OF REALITY CHAPTER III. THE PREPARATION OF THE MYSTIC CHAPTER IV. MEDITATION AND RECOLLECTION CHAPTER V. SELF-ADJUSTMENT CHAPTER VI. LOVE AND WILL CHAPTER VII. THE FIRST FORM OF CONTEMPLATION CHAPTER VIII. THE SECOND FORM OF CONTEMPLATION CHAPTER IX. THE THIRD FORM OF CONTEMPLATION CHAPTER X. THE MYSTICAL LIFE 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. In A World Transfigured: The Mystical Journey, Philip Sheldrake demonstrates the importance of the mystical dimension of religious belief and practice. Using the

words of the great theologian, Karl Rahner, Sheldrake makes the case that the Christian of the future will be either a mystic or nothing at all. In our contemporary world, this judgment applies equally to other religions as well. After chapters on the meaning of "mysticism" and the connection between mysticism and beliefs, Sheldrake describes important dimensions of mystical writings, illustrated by a range of examples. These are "Love and Desire," "Knowing and Unknowing," "Wonder and Beauty," "Mysticism and Everyday Practice," and "The Mystic as Radical Prophet." Finally, the book briefly explores why mysticism fascinates so many people in our modern times. An introduction to the mystical component of Christianity reveals its ancient traditions of meditation, philosophy, enlightenment and devotion to the blissful experience of a Divine presence, in a volume that combines practical instruction with historical, biographical and biblical information. The early Christian monks of Egypt, Syria, and Palestine were the spiritual heroes of their age—fleeing the security of civilization for the desert, where they sought God in lives of prayer, contemplation, and radical simplicity. This book is a portable collection of their teachings, and those of their contemplative contemporaries, ranging from the fourth through the eleventh centuries. It is arranged to the traditional model of three ascending "books": Praktikos (practice), Theoretikos (theory), and Gnosis (knowledge). Each book consists of 100 "sentences"—aphorisms or thoughts. Each sentence is intended to be read and meditated upon for an entire day—just as the monks themselves might have done as they went about their work. Engagingly written by one of the world's leading scholars in this field, this comprehensively revised edition tells the story of Christian spirituality from its origins in the New Testament right up to the present day. Charts the main figures, ideas, images and historical periods, showing how and why spirituality has changed and developed over the centuries Includes new chapters on the nature and meaning of spirituality, and on spirituality in the 21st century; and an account of the development and main features of devotional spirituality Provides new coverage of Christian spirituality's relationship to other faiths throughout history, and their influence and impact on Christian beliefs and practices Features expanded sections on mysticism, its relationship to spirituality, the key mystical figures, and the development of ideas of 'the mystical' Explores the interplay between culture, geography, and spirituality, taking a global perspective by tracing spiritual developments across continents "As modern man has lost faith in a world from which God seems excluded, many have turned with hope to the writings of the mystics—the men and women who drowned their egos in the experience of the divine. In *Varieties of Mystic Experience*, Professor Elmer O'Brien guides the reader through fourteen centuries of mysticism. He distinguishes the authentic from the inauthentic and in brilliant selections from the mystics themselves enables the reader to judge for himself the glorious variety of ways in which men have confronted the Divine." -- 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* Egyptian alchemy and Sufism, with a coherent explanation of fundamentals and practices. This book explains how Ancient Egypt is the origin of alchemy and present-day Sufism, and how the mystics of Egypt camouflage their practices with a thin layer of Islam. The book also explains the progression of the mystical Way towards

enlightenment, with a coherent explanation of its fundamentals and practices. It shows the correspondence between the Ancient Egyptian calendar of events and the cosmic cycles of the universe. This Expanded Edition of the book is divided into four parts containing a total of 13 chapters and five appendices. Part I: The Hidden Treasure consists of two chapters: Chapter 1: Egyptian Mysticism and Islamized Sufism will cover the differences between dogmatic and mystical routes and how ancient Egypt is the source of Sufism and alchemy. Chapter 2: The Treasure Within will cover the limitations of humans' organ of perceptions and how to find realities with such limitations. Part II: Transformation From Dust To Gold consists of five chapters—3 through 7: Chapter 3: The Alchemist Way will cover the source of alchemy as being Ancient Egypt; and the progression along the alchemist way; and the role of a guide in the process. Chapter 4: The Purification Process will cover both outer and inner purifications through the process of living in the world. Chapter 5: Basic Practices will cover general practices by the Egyptian mystics to increase their awareness of the real world. Chapter 6: The Way to Revelations will cover the methods by which a mystical aspirant can find knowledge through revelations. Chapter 7: The Heavenly Helpers will cover the role and duty of those who attained super natural powers, to help others on earth. Part III: The Public Visitation Fairs has four chapters—chapters 8 through 11: Chapter 8: The Cyclical Renewal Festivals will cover the importance of holding and participating in annual festivals. Chapter 9: Samples of Ancient-Present Festivals will cover about a dozen annual ancient Egyptian festivals and how many of them are very familiar and being observed throughout the western world. Chapter 10: The Egyptian Spirited Fairs (Mouleds) will cover the main elements of a typical festival Chapter 11: Egyptian Themes of Saint's Nick Traditional Festivities will cover a comparison between the commonly known Saint Nick's Christmas traditions with a typical Ancient Egyptian festival of a folk-saint. Part IV: Come One Come All has two chapters—12 through 13. Chapter 12: Fellowship Formations covers the general structure and practices to form/participate in a mystical fellowship. Chapter 13: Auset (Isis)—The Model Philosopher covers the principles and practices of Sufism as found in the Ancient Egyptian allegory of Isis and Osiris. The contents of the five appendices are self evident from each's title, as follows: Appendix A: Miscellaneous Sufi Terms and Their Ancient Egyptian Roots Appendix B: Sleeping With the Enemy (Surviving Islam) Appendix C: Zikr—The Ecstatic Practice Appendix D: Reaching the Hearts and Minds (Effective Communication) Appendix E: The Egyptian vs. The Latin Calendar. "This book attempts to penetrate the nature of that strange spiritual phenomenon which we call mysticism by comparing the two principal classic types of Eastern and Western mystical experience. By means of this comparison, and by explaining the individual features of one type by those of the other, the nature of mysticism itself becomes gradually more comprehensible." --From the Foreword Since the late 19th century, when the " new science " of psychology and interest in esoteric and occult phenomena converged – leading to the " discovery " of the unconscious – the dual disciplines of depth psychology and mysticism have been wed in an often unholy union. Continuing in this tradition, and the challenges it carries, this volume includes a variety of inter-disciplinary approaches to the study of depth psychology, mysticism, and mystical experience, spanning the fields of theology, religious studies, and the psychology of religion. Chapters include inquiries into the nature of self and consciousness, questions regarding the status and limits of mysticism and mystical phenomenon, and approaches to these topics from multiple depth psychological traditions. 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 will necessarily undergo the dehumanizing effects of "not feeling otherness." With a Translation of the Mystical Theology of Dionysius, and of the Letters to Caius and Dorotheus (1, 2 and 5). 17 Chapters total with 3 Letters. Partial Table of Contents: CHAPTER I: 9 TWO IDEAS OF MYSTICISM Knowledge is either experimental or theoretical, but is limited by sense-experience -- Natural knowledge of God, through reason or revelation, is theoretical; It cannot be experimental -- Experimental knowledge of God always desired -- Mystical theology -- Two points of view, the natural and the supernatural -- They are not naturally opposed, but complementary -- Natural mysticism is the attempt either to transcend the limitations of sense or to find Transcendental knowledge within them -- Fundamental difference between these two methods -- Neither is more than a mental attitude -- Supernatural mysticism implies the transcendence of God, on the one hand; and on the other hand, the inability of the natural powers alone to attain to Immediate knowledge of Him -- Catholic idea of mysticism -- True mysticism rightly said to be empirical -- Compared with sensation -- The intellectual principles of mystical knowledge not essentially different from those of ordinary knowledge -- What is to be understood by the Supernatural -- The Via Remotionis -- Supernatural illumination not contrary to nature -- Its method -- Natural theories to account for supernatural mysticism -- Reasons for rejecting them -- Theological and evidential value of the subject CHAPTER II: 44 SUPERNATURAL MYSTICISM Origin of the term -- Mysticism in the Church -- In Greek philosophy -- Dionysius -- Social conditions which bring mysticism into prominence -- Spurious mysticism CHAPTER III: 52 THE NATURE OF MYSTICAL EXPERIENCE Mystical experience essentially supernatural -- Three modes of relation of creatures to the Creator -- "Natural" contemplation -- Passivity -- Mystical cognition and sensation -- Mystical and ordinary religious experience -- Mystical certitude -- Mystical experience indescribable -- Necessity of preparation -- Gerson -- Eckhart, Tauler -- Three stages -- St Teresa -- Visions and locutions -- Self-delusion CHAPTER IV: 73 THE OBJECT OF MYSTICAL KNOWLEDGE Mystical "vision," how to be understood -- How the soul can see God -- The Beatific Vision -- Doctrine of St Thomas -- St Paul's

visions -- Transiency of mystical state -- Spiritual marriage -- The lumen gloriae -- St Augustine's classification -- Uncertainty of sensible and imaginary impressions as compared with intellectual vision -- All three truly supernatural CHAPTER V: 86 THE PSYCHOLOGY OF MYSTICISM The object of mystical contemplation perceived by a natural process, and therefore capable of analysis -- No theory on the subject formulated by mystical writers -- Three different views. (1) Existence of a special mystical faculty. This theory is superfluous. (2) That all apparently mystical states are merely automatic, and generally of pathological origin. This implies the presupposition that genuine mysticism is impossible. (3) That mystical communications really take place, but are apprehended by the same psychical process which transmits automatic suggestion. This practically coincides with the view of ecclesiastical authority -- Difficulty of distinguishing, how caused CHAPTER VI: 99 EVIL Affinity of the problem with mysticism -- The solution of mystics often appears unsatisfactory to others -- Evil due to created freewill -- Independence of the Divine will -- Evil negative -- Practical character of mystical solution compared with the philosophical or theoretical -- Schopenhauer, Hartmann and "Ethical" religions -- Benefits of mysticism in this respect not restricted to mystics CHAPTER VII: 110 IMMANENCE AND TRANSCENDENCE Terms explained -- Spinoza, Hegel and Mysticism -- The "ground" -- Immanence and transcendence not ontologically distinct CHAPTER VIII: 118 PLOTINUS Philosophy and mysticism of Plotinus...etc. Citing baby-boomer favorites including Bob Dylan, Bob Marley, the Beatles and other rock greats, the author shows that they have drawn on the same primal source from which mythology, dreams, and poetic insight arise. (Music) 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. What happened to the mystical body? A theology that stoked much theological creativity in the first half of the twentieth century both in Europe and in the United States had receded by the latter half of the century. One in Christ explores the theology of the mystical body of Christ as developed by Virgil Michel, OSB, examines the reasons for its decline, and traces it throughout the work of Louis-Marie Chauvet, a surprising custodian of the mystical body ' s " French stream. " By delineating three major streams of mystical body theology, Timothy R. Gabrielli helps readers understand it more clearly and, in so doing, lays the groundwork for harvesting its potential for contemporary theology. The poetic and symbolic nature of John's gospel betrays the weakness of historical-critical and other "scientific" methods of scriptural exegesis: Although valuable for the insights they do provide, scientific methods are not sensitive to the spiritual dimensions of biblical revelation. Father Dumm therefore offers something more than the traditional chapter-and-verse commentary. Understanding that all of the gospels were written after the resurrection and, consequently, that the passion narrative greatly influenced how the earlier chapters were composed, Father Dumm gives more prominence to the climax of the career of Jesus: his passion, death, and resurrection. By beginning "at the end," Father Dumm uncovers the guiding principle of this gospel. In the process he makes some surprising discoveries about the dangers of religious ritual but finds remedy for these dangers in the importance of personal mystical experience within the context of a believing community. Chapters are ?The Hour has Come,? ?Testifying to the Truth,? ?Love Gives All,? ?Love Conquers All,? ?Love One Another,? ?Abide in Me as I Abide in You,? ?That They May be One,? ?Conversion,? ?Baptism,? ?Eucharist,? ?Enlightenment,? and ?Eternal Life.?"With a rare ability to express complex theology and biblical scholarship in an engaging, readable style, Fr. Dumm offers a valuable gift to all who long to understand the Gospel of John and its truth that sets us free. A great power of the book is that it is not an impersonal exchange of information, but, like John's Gospel itself, a witness in faith to the power of love which Jesus brings from the Father and offers to us. I found A Mystical Portrait of Jesus to be as informative as a fine graduate course, and as inspiring as an outstanding retreat." Patricia H. Livingston Counselor, author, and speaker"Demetrius Dumm, using a new and daring approach, brings remarkably fresh insights to John's Gospel. In his usual lucid and clear style, he goes beyond the literal, historical, and critical approach to reveal the transcendent elements in this unique Gospel.

In reading his commentary one continues to say, 'Of course, now it makes sense,' only to find that it also becomes much more challenging." Most Reverend Rembert G. Weakland, O.S.B. Archbishop of Milwaukee "This is a contemplative reading of a contemplative Gospel. Father Demetrius' study is rooted in sound biblical scholarship but available to everyone. Using the passion narrative as lens, he perceives a theme of loving service, the vocation of Jesus and his true disciples, running through the Gospel from beginning to end. Above all, he leads us into the Gospel of John as through a doorway to the experience of God." Abbot Jerome Kodell, O.S.B. In this revised edition of a longtime bestselling anthology of Christian mysticism, editors Louis Dupre and James Wiseman bring together selections from the writings of twenty-three of the most important Christian mystics, from Origen of Alexandria in the third century to Thomas Merton in the twentieth. This edition retains most of the authors included in the first addition, but has replaced some authors from that edition with ones that will be of greater interest to readers today, e.g., Francis and Clare of Assisi, Francis de Sales and Jane de Chantal, and Evelyn Underhill. A general introduction discusses the place of mysticism within the Christian life as a whole, while individual chapter introductions place the mystical writers in their historical context and relate their works to others in the anthology. In addition, the editors have completely updated the bibliographies at the end of each chapter. Students and teachers of spirituality, as well as persons interested in their own spiritual growth, will welcome this popular revised resource, because it makes readily available in one volume major works by important Christian mystical writers. Like its predecessor, it is sure to be welcomed in the academic world and spiritual and devotional circles.

A bold line-by-line reexamination of the first 3 chapters of Genesis that reveals the essential nature of mind and creativity • Deconstructs each line of Genesis chapters 1-3 with esoteric methods derived from the oral teachings of the Kabbalah • Reveals the sefirot, the Tree of Life, as the Divine blueprint of the creative process • Explains how Genesis reveals the Divinity of mind and consciousness Hidden within the first three chapters of Genesis rests one of the greatest jewels of Western mystical literature. For millennia religious literalism has dominated our understanding of the Bible, imprisoning its subtle inner wisdom within the most coarse and superficial aspects of the narrative. Generations have been led to believe that Genesis 1-3 is only a primitive proto-cosmic history, a mythological explanation of the human moral disposition, a religious fairy tale. But by accepting the text as pure kabbalistic metaphor, the mystical content of Genesis springs forth, revealing the Divine nature of creativity as well as a new understanding of the human mind. Deconstructing each line of Genesis 1-3 with esoteric methods derived from the oral teachings of the Kabbalah, David Chaim Smith reveals how the ten sefirot, collectively known as the Tree of Life, are not simply a linear hierarchy. They are a unified interdependent whole with ten interactive functions, forming the template through which creative diversity manifests. Through acts of creation and creativity, the mind expresses its Divine nature. Through our Divine creative power, we are able to touch upon Ain Sof (the infinite), the lifeblood of all creative expression. Smith's line-by-line examination of Genesis 1-3 reveals a complete model not only of Divine creativity but also of the predicament of the human mind, of the Divine nature of consciousness as well as our inability to recognize the mind's Divinity. With this new interpretation, which removes the concept of a Creator God, we are able to transcend the contrasting notions of "being" and "non-being" at the heart of conventional habits of perception and awaken a new mystical understanding of Unity and the fathomless depth of Divinity.

The Athiest's Primer is a concise but wide-ranging introduction to a variety of arguments, concepts, and issues pertaining to belief in God. In lucid and engaging prose, Malcom Murray offers a penetrating yet fair-minded critique of the traditional arguments for the existence of God. He then explores a number of other important issues relevant to religious belief, such as the problem of suffering and the relationship between religion and morality, in each case arguing that atheism is preferable to theism. The book will appeal to both students and professionals in the philosophy of religion, as well as general audiences interested in the topic. This volume presents the work of contemporary Orthodox thinkers who attempt to integrate the theological and the mystical. Exciting and provocative chapters treat a wide variety of mysticism, including early

Church accounts, patristics (including the seemingly ever-popular subject of deification), liturgy, iconography, spiritual practice, and contemporary efforts to find mystical sense in cyber-technologies and post-humanism. *MYSTICAL THEOLOGY* reveals that the growing popularity of spirituality in all its forms is largely separated from theology. Through a study of exemplary writers such as Gregory of Nyssa, *MYSTICAL THEOLOGY* uncovers an understanding of the inner integrity of mystical consciousness and the difference between knowledge through direct experience and theological expression. This volume examines mystical experiences as portrayed in various ways by “authors” such as philosophers, mystics, psychoanalysts, writers, and peasant women. These “mystical authors” have, throughout the ages, attempted to convey the unsayable through writings, paintings, or oral stories. The immediate experience of God is the primary source and ultimate goal of these mystical expressions. This experience is essentially ineffable, yet all mystical authors, either consciously or unconsciously, feel an urge to convey what they have undergone in the moments of rapture. At the same time they are in the role of intermediaries: the goal of their self-expression – either written, painted or oral – is to make others somehow understand or feel what they have experienced, and to lead others toward the spiritual goal of human life. This volume studies the mystical experiences and the way they have been described or portrayed in West-European culture, from Antiquity to the present, from an interdisciplinary perspective, and approaches the concept of “immediate experience” in various ways. The Wiley-Blackwell Companion to Christian Mysticism brings together a team of leading international scholars to explore the origins, evolution, and contemporary debates relating to Christian mystics, texts, and the movements they inspired. Provides a comprehensive and engaging account of Christian mysticism, from its origins right up to the present day Draws on the best of current scholarship by bringing together a collection of newly-commissioned readings by leading scholars Considers examples of mysticism in both Eastern and Western Christianity Offers a brilliant synthesis of the key figures and historical periods of mysticism; its core themes, such as heresy, gender, or aesthetics; and its theoretical considerations, including theological, literary, social scientific, and philosophical approaches Features chapters on current debates such as neuroscience and mystical experience, and inter-religious dialogue The foundations of mysticism series. The Oxford Handbook of Mystical Theology provides a guide to the mystical element of Christianity as a theological phenomenon. It differs not only from psychological and anthropological studies of mysticism, but from other theological studies, such as more practical or pastorally-oriented works that examine the patterns of spiritual progress and offer counsel for deeper understanding and spiritual development. It also differs from more explicitly historical studies tracing the theological and philosophical contexts and ideas of various key figures and schools, as well as from literary studies of the linguistic tropes and expressive forms in mystical texts. None of these perspectives is absent, but the method here is more deliberately theological, working from within the fundamental interests of Christian mystical writers to the articulation of those interests in distinctively theological forms, in order, finally, to permit a critical theological engagement with them for today. Divided into four parts, the first section introduces the approach to mystical theology and offers a historical overview. Part two attends to the concrete context of sources and practices of mystical theology. Part three moves to the fundamental conceptualities of mystical thought. The final section ends with the central contributions of mystical teaching to theology and metaphysics. Students and scholars with a variety of interests will find different pathways through the Handbook. The chapters of this book were given as a course of Lectures on the Modern Era Lectureship Foundation, at the University of Southern California, in April, 1929. The opening chapter is a fresh attempt to reinterpret the nature and significance of mystical experience. It carries on and aims to clarify my position in this field of religion. The other chapters are in the main historical illustrations through great personalities of the meaning and value of the mystical approach to God. It is believed that each chapter adds something further to the interpretation of mystical experience given in the first chapter, so that the book is essentially one coherent whole. - From the Introduction

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