

High Mysticism Studies In The Wisdom Of The Sages Of The Ages

References to 1836 journal articles, dissertations, and books published since 1970. Also contains foreign-language titles. Focuses on literature dealing with the theoretical and practical relationships between religion and mental health. Classified arrangement. Each entry gives bibliographical information and abstract. Author, subject indexes.

Can religious belief survive in a scientific era? Aldous Huxley thought so. His early recognition of the profound significance of twentieth-century science and the need for moral and spiritual direction resulted in his espousal of mysticism. An examination of his fiction and nonfiction reveals Huxley's significance for cross-disciplinary debates between religion, science and literature and provides examples of the transmission or refraction of knowledge from one discourse to another.

Rabbinic hermeneutics in ancient Judaism reflects this multifaceted world of the text and of reality, seen as a world of reference worth commentary. As a mirror, it includes this world but perhaps also falsifies reality, adapting it to one's own aims and necessities. It consists of four parts: Part I, considered as introduction, is the description of the "Rabbinic Workshop" (Officina Rabbinica), the rabbinic world where the student plays a role and a reformation of a reformation always takes place, the world where the mirror was created and manufactured. Part II deals with the historical environment, the world of reference of rabbinic Judaism in Palestine and in the Hellenistic Diaspora (Reflecting Roman Religion); Part III focuses on magic and the sciences, as ancient (political and empirical) activities of influence in the double meaning of receiving and adopting something and of attempt to produce an effect on persons and objects (Performing the Craft of Sciences and Magic). Part IV addresses the rabbinic concern with texts (Reflecting on Languages and Texts) as the main area of "influence" of the rabbinic academy in a space between the texts of the past and the real world of the present.

The Mystical Element of Religion as Studied in Saint Catherine of Genoa and her Friends (Complete)

The Mystical Element of Religion: Critical studies

High Mysticism: Ministry (2nd ed. 1921)

Drugs, Mysticism, and the Pursuit of Transcendence in the Modern World

Scientific Christian Mental Practice: Also Includes High Mysticism

Jesus as Mother

In three wide-ranging case studies Mark A. Garcia offers a comprehensive yet focused analysis of the centrality of union with Calvin's thought. It explains not only the distinctive nature of Calvin's response to Rome on justification, but why this response is carefully distinguished from that of his Lutheran counterparts. The fruit of these investigations is the first extensive demonstration of Calvin's exposition of union with Christ in relating justification and sanctification points to an emerging Reformed theology of that diverges from the Lutheran tradition. Calvin's exegetical and theological model of union with Christ accents the importance of the early Reformed tradition of the relationship between Christology and salvation.

Contemplative experience is central to Hindu yoga traditions, Buddhist meditation practices, and Catholic mystical theology, and despite doctrinal differences, it expresses itself in suggestively similar meditative landmarks in each of these three meditative systems. In *Meditation and Mysticism*, Kenneth Rose shifts the dominant focus of contemporary religious studies away from tradition-specific individual religious traditions, communities, and practices to examine the 'contemplative universals' that arise globally in meditative experience. Through a comparative exploration of the itineraries detailed in the contemplative manuals of Theravada Buddhism, Patañjalian Yoga, and Catholic mystical theology, Rose identifies in each tradition a moment of sharply focused awareness that marks the threshold between immersion in mundane consciousness and contemplative insight. As concentration deepens, the meditator crosses this threshold onto a globally shared contemplative itinerary, which leads through a series of virtually identical stages to meditation and insight. Rose argues that these contemplative universals, familiar to experienced contemplatives in multiple traditions, point to a common spiritual, mental, and biological heritage. Pioneering the exploration of contemplative practice and experience with a perspective that ranges over multiple religious traditions, religious studies, philosophy, neuroscience, and the cognitive sciences, this book is a landmark contribution to the fields of contemplative practice and religious studies.

This first critical study and selected translation from Arabic of an influential book provides precise information about current Islamic thought (in line with extreme unorthodox minor traditions) and also about current official Islamic orthodoxy, both concerning spiritual, social and political main tradition.

Mysticism and Politics

Mystic Dragon

Contemplative Universals and Meditative Landmarks

Mystical Phenomena Compared with Their Human and Diabolical Counterparts

Studies in Mysticism

The Magia Jesu Christi. IV. Faith

The Mystical Science of the Soul explores the unexamined influence of medieval discourses of science and spirituality on recogimiento, the unique Spanish genre of recollection mysticism that served as the driving force behind the principal developments in Golden Age mysticism. Building on recent research in medieval optics, physiology, and memory in relation to the devotional practices of the late Middle Ages, Jessica A. Boon probes the implications of an 'embodied soul' for the intellectual history of Spanish mysticism. Boon proposes a fundamental rereading of the key recogimiento text *Subida del Monte Si3n* (1535/1538), which melds the traditionally distinct spiritual techniques of moral self-examination, Passion meditation, and negative theology into one cognitively adept path towards mystical union. She is also the first English-language scholar to treat the author of this influential work – the Renaissance physician Bernardino de Laredo, a pivotal figure in the transition from medieval to early modern spirituality on the Iberian peninsula and a source for Teresa of Avila's mystical language.

This volume includes a section on spirituality and hope that brings together theoreticians and practitioners who present original research on this important topic. Alongside this section are papers presenting studies on civic participation, suffering with God and spirituality.

2014 Reprint of 1928 Edition. Full facsimile of the original edition. Not reproduced with

Optical Recognition Software. American writer, educator, theologian, and feminist pioneer EMMA

CURTIS HOPKINS (1849-1925) may well be the most important woman in the history of religion in the United States. Influenced by Mary Baker Eddy and her "Christian Science," Hopkins developed the more metaphysical philosophy of "New Thought," an early "New Age" outlook that encouraged its adherents to tap the latent powers of their potent minds. Known as "the teacher of teachers," Hopkins inspired her students, many of whom went on to become influential leaders of the New Thought movement, to give full expression to their creative genius. In "High Mysticism," considered by many one of the greatest works of mysticism ever written, Hopkins encourages us all to live life with a greater awareness of the mystery and power of the universe as it is seen through the wisdom of Jesus Christ. No bleak call to celebrate Jesus' suffering or pain, this is a glorious expression of the power within us to triumph over loss, sin, and death to find new avenues to joy. "Resume" is the practice book for "High Mysticism." These practice guidelines were first offered in 1892 to her advanced students at Chicago Theological Seminary and were modified over the years until their final presentation in 1918.

High Culture

Empirical Studies and Psychological Links

Life in Christ

High Mysticism

Studies in Mysticism and Certain Aspects of the Secret Tradition

A Bibliography

Mystical Science and Practical Religion uniquely examines the religious discourse of Muslim, Hindu, and Sikh applied science professionals and students. While they each view their respective religions as the "most scientific," their work reshapes how they practice and conceptualize their faith.

This is the culmination of Emma Curtis Hopkins Truth Teachings. She takes us beyond all religions and to the very source we call God, Allah or Jehovah. She shows the Truth that is in all Religions. This edition of High Mysticism was scanned from the original single lessons published in the 1920's and 1930's. Around 1940 the Highwatch Fellowship published the first compiled version from these single lessons. Much editing, mistakes, and misquoted Bible Passages are in that version as well as any others published now.

From the Introduction, by Caroline Walker Bynum: The opportunity to rethink and republish several of my early articles in combination with a new essay on the thirteenth century has led me to consider the continuity-both of argument and of approach-that underlies them. In one sense, their interrelationship is obvious. The first two address a question that was more in the forefront of scholarship a dozen years ago than it is today: the question of differences among religious orders. These two essays set out a method of reading texts for imagery and borrowings as well as for spiritual teaching in order to determine whether individuals who live in different institutional settings hold differing assumptions about the significance of their lives. The essays apply the method to the broader question of differences between regular canons and monks and the narrower question of differences between one kind of monk--the Cistercians--and other religious groups, monastic and nonmonastic, of the twelfth century. The third essay draws on some of the themes of the first two, particularly the discussion of canonical and Cistercian conceptions of the individual brother as example, to suggest an interpretation of twelfth-century religious life as concerned with the nature of groups as well as with affective expression. The fourth essay, again on Cistercian monks, elaborates themes of the first three. Its subsidiary goals are to provide further evidence on distinctively Cistercian attitudes and to elaborate the Cistercian ambivalence about vocation that I delineate in the essay on conceptions of community. It also raises questions that have now become popular in nonacademic as well as academic circles: what significance should we give to the increase of feminine imagery in twelfth-century religious writing by males? Can we learn anything about distinctively male or female spiritualities from this feminization of language? The fifth essay differs from the others in turning to the thirteenth century rather than the twelfth, to women rather than men, to detailed analysis of many themes in a few thinkers rather than one theme in many writers; it is nonetheless based on the conclusions of the earlier studies. The sense of monastic vocation and of the priesthood, of the authority of God and self, and of the significance of gender that I find in the three great mystics of late thirteenth-century Helfta can be understood only against the background of the growing twelfth- and thirteenth-century concern for evangelism and for an approachable God, which are the basic themes of the first four essays. Such connections between the essays will be clear to anyone who reads them. There are, however, deeper methodological and interpretive continuities among them that I wish to underline here. For these studies constitute a plea for an approach to medieval spirituality that is not now--and perhaps has never been--dominant in medieval scholarship. They also provide an interpretation of the religious life of the high Middle Ages that runs against the grain of recent emphases on the emergence of "lay spirituality." I therefore propose to give, as introduction, both a discussion of recent approaches to medieval piety and a short sketch of the religious history of the twelfth and thirteenth centuries, emphasizing those themes that are the context for my specific investigations. I do not want to be misunderstood. In providing here a discussion of approaches to and trends in medieval religion I am not claiming that the studies that follow constitute a general history nor that my method should replace that of social, institutional, and intellectual historians. A handful of Cistercians does not typify the twelfth century, nor three nuns the thirteenth. Religious imagery, on which I concentrate, does not tell us how people lived. But because these essays approach texts in a way others have not done, focus on imagery others have not found important, and insist, as others

have not insisted, on comparing groups to other groups (e.g., comparing what is peculiarly male to what is female as well as vice versa), I want to call attention to my approach to and my interpretation of the high Middle Ages in the hope of encouraging others to ask similar questions.

Union with Christ and Twofold Grace in Calvin's Theology

Dimensions of Mystical Experiences

The Mystical Element of Religion as Studied in Saint Catherine of Genoa and Her Friends

Studies in the Spirituality of the High Middle Ages

Pillars, Lines, Ladders

This two-volume set examines women's contributions to religious and moral development in America, covering individual women, their faith-related organizations, and women's roles and experiences in the broader social and cultural contexts of their times. • Introduces readers to hundreds of women who became leaders within various religious faiths and denominations, including many who founded religious sects and organizations • Provides an understanding of women's developing roles in American religious culture, which continue to the present day • Enables readers to gain an understanding of the broad range of religions, approaches to religion, and attitudes toward religion in the United States • Documents how life's experiences can shape one's spiritual life and future development • Includes a timeline of the issues facing women that marks changing societal attitudes and individual women's accomplishments across history

The Cambridge Companion to Christian Mysticism is a multi-authored interdisciplinary guide to the study of Christian mysticism, with an emphasis on the third through the seventeenth centuries. The book is thematically organized in terms of the central contexts, practices and concepts associated with the mystical life in early, medieval and early modern Christianity. This book looks beyond the term 'mysticism', which was an early modern invention, to explore the ways in which the ancient terms 'mystic' and 'mystical' were used in the Christian tradition: what kinds of practices, modes of life and experiences were described as 'mystical'? What understanding of Christianity and of the life of Christian perfection is articulated through mystical interpretations of scripture, mystical contemplation, mystical vision, mystical theology or mystical union? This volume both provides a clear introduction to the Christian mystical life and articulates a bold new approach to the study of mysticism.

Amongst the apparent enigmas of life, amongst the seemingly most radical and abiding of interior antinomies and conflicts experienced by the human race and by individuals, there is one which everything tends to make us feel and see with an ever-increasing keenness and clearness. More and more we want a strong and interior, a lasting yet voluntary bond of union between our own successive states of mind, and between what is abiding in ourselves and what is permanent within our fellow-men; and more and more we seem to see that mere Reasoning, Logic, Abstraction, all that appears as the necessary instrument and expression of the Universal and Abiding, does not move or win the will, either in ourselves or in others; and that what does thus move and win it, is Instinct, Intuition, Feeling, the Concrete and Contingent, all that seems to be of its very nature individual and evanescent. Reasoning appears but capable, at best, of co-ordinating, unifying, explaining the material furnished to it by experience of all kinds; at worst, of explaining it away; at best, of stimulating the purveyance of a fresh supply of such experience; at worst, of stopping such purveyance as much as may be. And yet the Reasoning would appear to be the transferable part in the process, but not to move; and the experience alone to have the moving power, but not to be transmissible. Experience indeed and its resultant feeling are always, in the first instance, coloured and conditioned by every kind of individual many-sided circumstances of time and place, of race and age and sex, of education and temperament, of antecedent and environment. And it is this very particular combination, just this one, so conditioned and combined, coming upon me just at this moment and on this spot, just at this stage of my reach or growth, at this turning of my way, that carries with it this particular power to touch or startle, to stimulate or convince. It is just precisely through the but imperfectly analyzable, indeed but dimly perceived, individual connotation of general terms; it is by the fringe of feeling, woven out of the past doings and impressions, workings and circumstances, physical, mental, moral, of my race and family and of my own individual life; it is by the apparently slight, apparently far away, accompaniment of a perfectly individual music to the spoken or sung text of the common speech of man, that I am, it would seem, really moved and won. And this fringe of feeling, this impression, is, strictly speaking, not merely untransferable, but also unrepeatable; it is unique even for the same mind: it never was before, it never will be again. Heraclitus, if we understand that old Physicist in our own modern, deeply subjective, largely sentimental way, would appear to be exactly right: you cannot twice step into the same stream, since never for two moments do the waters remain identical; you yourself cannot twice step the same man into the same river, for you have meanwhile changed as truly as itself has done, _____: all things and states, outward and inward, appear indeed in flux: only each moment seems to bring, to each individual, for that one moment, his power to move and to convince.

Encyclopedia of American Women and Religion, 2nd Edition [2 volumes]

High Mysticism Studies in the Wisdom of the Sages of the Ages

The Physical Phenomena Of Mysticism

Studies

Resume

At One with the Invisible

"Research in the Social Scientific Study of Religion" publishes empirical and theoretical studies of religion from a wide range of disciplines and from all parts of the globe. This volume has a special section on Islam and Mental Health, an important and neglected area of study. The section draws on work, from six countries, that have applied different theoretical frameworks and empirical methods to

examine the link between religion, psychology, and health in very diverse Muslim communities. Other articles examine topics as diverse as spirituality, psychological health, conversion, and the cultural psychology of religion. Disciplines represented include those that draw on qualitative, quantitative, and theoretical methods of study which together represent an important contribution to the contemporary study of religion.

A Simon & Schuster eBook. Simon & Schuster has a great book for every reader.

"Throughout history, humans have always been fascinated by drugs and altered states. Despite the risk of addiction, many have used drugs as technologies to induce moments of meaning-making transcendence. This book traces the quest for transcendence and meaning through drugs in the modern West. Starting with the Romantic fascination with opium, it goes on to chronicle the discovery of anesthetics, psychiatric and religious interest in hashish, the bewitching power of mescaline and hallucinogenic fungi, as well as the more recent uses of LSD. It fills a major gap in our understanding of contemporary alternative and in the study of countercultures and popular culture. Today we are seeing increased social and scientific attention to both the positive and the negative effects of psychoactive drugs, particularly following the legalization of marijuana for medicinal and/or recreational use in some US states, as well as court cases involving the sacramental use of drugs. This fascinating and wide-ranging exploration of the controversial relationship between drugs and spirituality could not be more timely." [source : éditeur].

Studies in High Mysticism

Medieval Cognition in Bernardino de Laredo's Recollection Method

A Treatise on Mystical Theology in Agreement with the Principles of St. Teresa Set Forth by the Carmelite Congress of 1923 at Madrid

The Mystical Science of the Soul

Science of the Mystical

Muslim, Hindu, and Sikh Discourse on Science and Technology

Trieste Publishing has a massive catalogue of classic book titles. Our aim is to provide readers with the highest quality reproductions of fiction and non-fiction literature that has stood the test of time. The many thousands of books in our collection have been sourced from libraries and private collections around the world. The titles that Trieste Publishing has chosen to be part of the collection have been scanned to simulate the original. Our readers see the books the same way that their first readers did decades or a hundred or more years ago. Books from that period are often spoiled by imperfections that did not exist in the original. Imperfections could be in the form of blurred text, photographs, or missing pages. It is highly unlikely that this would occur with one of our books. Our extensive quality control ensures that the readers of Trieste Publishing's books will be delighted with their purchase. Our staff has thoroughly reviewed every page of all the books in the collection, repairing, or if necessary, rejecting titles that are not of the highest quality. This process ensures that the reader of one of Trieste Publishing's titles receives a volume that faithfully reproduces the original, and to the maximum degree possible, gives them the experience of owning the original work. We pride ourselves on not only creating a pathway to an extensive reservoir of books of the finest quality, but also providing value to every one of our readers. Generally, Trieste books are purchased singly - on demand, however they may also be purchased in bulk. Readers interested in bulk purchases are invited to contact us directly to enquire about our tailored bulk rates.

Mystic Dragon: The enchanting epic fantasy novel from Jason Denzel, the founder of Dragonmount.

Seven years have passed since lowborn Pomella AnDone became an unlikely Mystic's apprentice.

Though she has achieved much in a short time, as a rare celestial event approaches, Pomella feels the burden of being a Mystic more than ever. The Mystical realm of Fayün is threatening to overtake the mortal world, and as the two worlds slowly blend together, the land is thrown into chaos. People begin to vanish or are killed outright, and Mystics from across the world gather to protect them. Among them is Shevia, a haunted and brilliant prodigy whose mastery of the Myst is unlike anything Pomella has ever seen. Shevia will challenge Pomella in every possible way, from her mastery of the Myst to her emotional connection with Pomella's own friends—and as Shevia's dark intentions become more clear, Pomella fears she may be unstoppable. At the Publisher's request, this title is being sold without Digital Rights Management Software (DRM) applied.

First published in 1998. Routledge is an imprint of Taylor & Francis, an informa company.

Yoga, Meditation, and Mysticism

Studies of the Spanish Mystics

Studies in Religion, Magic, and Language Theory in Ancient Judaism

A Series of Twelve Studies in the Wisdom of the Sages of the Ages

12 Lessons to a New Transcendent You

Mystical Science and Practical Religion

A classic work of spiritual truth and profound wisdom Emma Curtis Hopkins was one of the key leaders of the New Thought movement in the 20th century. Known as "the teacher of teachers," she instructed many of the spiritual leaders that would write and teach based on her philosophy. Scientific Christian Mental Practice is known as her master work and a pivotal text in the New Thought tradition. In it, she shares twelve perspectives on the teachings of Christ that demonstrate the transformational mystical wisdom. In addition to Scientific Christian Mental Practice, this edition also includes Hopkins' later book, High Mystical Science. Scientific Christian Mental Practice is part of The Library of Spiritual Wisdom, a beautifully designed series of curated classics

by some of the greatest spiritual teachers of all time. With books covering topics ranging from prosperity and motivation to transcendental and metaphysical thought, The Library of Spiritual Wisdom is the definitive collection of texts from some of the most revolutionary thought leaders of the last two centuries and belongs on the shelves of home libraries everywhere.

The author, is a practicing physician, and with her deep understanding of Science, views that the ancient Indian scriptures are scientific treatises, which in addition to providing solution to the problems faced in the physical world, also help in transcending to higher levels. She cites various discoveries by Western Scientists to substantiate her claim and establishes that religious practices like fasting meditation etc have deep impact on well being of a person. She has also attempted to explain the logic behind miracle like time-dilation etc from a scientific perspective.

"For hundreds of years, high-born nobles have competed for the chance to learn of the Mystic. Powerful, revered, and often rich, Mystics have the unique ability to summon and manipulate the Myst: the underlying energy that lives at the heart of the universe. In a very great while, they take an apprentice, always from the most privileged sects of society. Such has always been the tradition--until a new High Mystic takes her seat and chooses Pomella AnDone, a restless, low-born teenager, as a candidate. Commoners have never been welcomed among the select few given the opportunity to rise beyond even the highest nobility. Pomella chooses to accept the summons and journey to Kelt Apar, she knows that she will have more to contend with than the competition for the apprenticeship"--

Ascensions on High in Jewish Mysticism

Studies of English Mystics

A Critical Reading of F? ?il?! Al-Qur??n by Sayyid Qu?b (1906-1966)

A Series of Twelve Studies in the Inspirations of the Sages of the Ages

The Cambridge Companion to Christian Mysticism

Studies In Islamic Mystic

Ascensions on high took many forms in Jewish mysticism and they permeated most of its history from its inception until Hasidism. The book surveys the various categories, with an emphasis on the architectural images of the ascent, like the resort to images of pillars, lines, and ladders. After surveying the variety of scholarly approaches to religion, the author also offers what he proposes as an eclectic approach, and a perspectivist one. The latter recommends to examine religious phenomena from a variety of perspectives. The author investigates the specific issue of the pillar in Jewish mysticism by comparing it to the archaic resort to pillars recurring in rural societies. Given the fact that the ascent of the soul and pillars constituted the concerns of two main Romanian scholars of religion, Ioan P. Culianu and Mircea Eliade, Idel resorts to their views, and in the Concluding Remarks analyzes the emergence of Eliade's vision of Judaism on the basis of neglected sources.

Includes section "Review of books".

Main headings: Part 1. Conceptual issues in the empirical study of mysticism. - Part 2. The measurement of mysticism. - Part 3. The quasi-experimental elicitation of mystical experience. - Part 4. Mysticism, religious orientation, eroticism and death. - Part 5. Triggers and evaluation of mystical experience. - Part 6. The veridical nature of mystical experience. - Epilogue.

The Spiritual Science of Emma Curtis Hopkins

Religion and Mental Health

Practice Book for The Twelve Chapters In High Mysticism

An Eye Opener to the Scientific Substratum in Spirituality

The Mysticism of Johann Joseph Von Görres as a Reaction Against Rationalism

High Mysticism ...

During the many years of the active ministry of Emma Curtis Hopkins, over fifty thousand individuals came to her for instruction. Numbered among them were ministers, priests, lawyers, physicians, artists, business men and people from every walk of life. She was known as the "Teacher of Teachers" as so many of her students later became teachers and carried the message of the High Watch to the far corners of the earth. Several of the well known schools of advanced thought in this country were founded by her students. It is said that the glory of her teaching is that it arouses the hidden creative genius in the student so that he goes forth inspired to accomplish some great work of a unique and inimitable sort by the recognition of his own inherent divinity. To awaken this Divine Sense in her readers is the chief aim of the writings which she has left with us. The Studies in High Mysticism contain her latest writings, the full bloom of her spiritual unfoldment. They are acknowledged to be among the finest examples of Mystical writings. Mrs. Hopkins was herself a Mystic, a Mystic of a new type. She sang the song of the Life triumphant over loss, pain, sickness, poverty, sin and death, and the joy that comes from living the Christ Life. Here we have no identifying with suffering and grief, but the fuller doctrine of Jesus Christ—the rise from ignorance to the "Liberty of the Sons of God!" This book is spiritual dynamite. Read it and your life will be transformed forever.

(The Library of Spiritual Wisdom)

Vol. 20

Research in the Social Scientific Study of Religion

A Mirror of Rabbinic Hermeneutics

Mystic

Aldous Huxley and the Mysticism of Science