Religious Experience Revisited Annotation Ann Taves addresses the subject of religious experience directly and the problems of reductionism and humanistic fears of the sciences indirectly and by example. The orientation of this book is practical by attending to the conditions of experience, among which are beliefs about how experience is to be explained.

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

Religious Experience Reconsidered Considers the development of modernism in the novel in relation to changing attitudes to religion.

Paranthropology: Anthropological Approaches to the Paranormal In Spirits Rejoice! Jason Bivins explores the relationship between American religion and American music, and the places where religion and jazz have overlapped. Much writing about jazz tends toward glorified discographies or impressionistic descriptions of the actual sounds. Rather than providing a history, or series of biographical entries, Spirits Rejoice! takes to heart a central characteristic of jazz itself and improvises, generating a collection of themes, pursuits, reoccurring foci, and interpretations. Bivins offers on interviews, liner notes, journals, audience reception, and critical commentary, producing a work that argues for the centrality of religious experiences to any legitimate understanding of jazz, while also suggesting that jazz opens up new perspectives on American religious history. Bivins examines themes such as musical creativity as related to specific religious traditions, jazz as a form of ritual and healing, and jazz cosmologies and metaphysics. Spirits Rejoice! connects Religious Studies to Jazz Studies through thematic portraits, and a vast number of interviews to propose a new, improvisationally fluid archive for thinking about religion, race, and sound in the United States. Bivins's conclusions explore how the sound of spirits rejigging challenges not only prevailing understandings of race and music, but also the way we think about religion. Spirits Rejoice! is an essential volume for any student of jazz, American religion, or American culture.

Structure of Religious Knowing. The Fundamentally an inquiry into the non-rational factor in the idea of the divine and its relation to the rational.

A Religious Biography of Rudolf Otto Religious Experience Revisited explores the contested relationship between experiences and expressions of religion. The entanglements of experience and expression are taken as a point of departure to develop a hermeneutics of religion in interdisciplinary and international perspectives.

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Religious Experience and Its Relation to Conceptual Knowledge in Religion

The Epistemology of Religious Experience Arguing against the notion that religious experience is ineffable, while advocating the view that it can provide evidence of God's existence, this text contends that social science and nonreligious explanations of religious belief and experience do not cancel out the force of the experience.

Religious Experience, Theory, Critique is an essential tool for learning about theory and method in the study of religion. Leading experts engage with contemporary and classical theories as well as non-Western cultural contexts. Unlike other collections, this anthology emphasizes the dynamic relationship between "religion" as an object of study and different methodological approaches and openly addresses the question of the manifold ways in which "religion," "secular," and "culture" are imagined within different disciplinary horizons. This volume is the first textbook which seeks to engage discussion of classical approaches with contemporary cultural and critical theories. Contributors write on the influence of the natural sciences in the study of religion, the role of European Christianity in modeling theories of religion, religious experience and the interface with cognitive science; the structure and function of religious language; the social-scientific study of religion; ritual in religion; the phenomenology of religion; critical theory and religion; embodiment and religion; the impact of colonialism and modernity; theorizing religion in terms of race and ethnicity; links among religion, nationalism, and globalization; the interplay of gender, sex, and religion; and religion and the environment. Each chapter introduces the topic, identifies key theorists and issues, and respects the pluralistic nature of the scholarship in the field. Altogether, this collection scrutinizes the explicit and implicit assumptions theorists make about religion as an object of analysis.

Mysticism East and West How is religious experience to be identified, described, analyzed and explained? Is it independent of concepts, beliefs, and practices? How can we account for its authority? Under what conditions might a person identify his or her experience as religious? Wayne Proudfoot shows that concepts, beliefs, and linguistic practices are presupposed by the rules governing this identification of an experience as religious. Some of these characteristics can be understood by attending to the conditions of experience, among which are beliefs about how experience is to be explained.

Religious Experience Revisited Annotation Ann Taves addresses the subject of religious experience directly and the problems of reductionism and humanistic fears of the sciences indirectly and by example. The orientation of this book is practical more than philosophical.
Religious Experience and the Modernist Novel

A noted historian of religion traces manifestations of the sacred from primitive to modern times, in terms of space, time, nature and the cosmos, and life itself. Index. Translated by Willard Trask.

Religion: Summary and Conclusion

The 'Cruder' Phases XVII. The Holy as an A Priori Category XVIII. The Manifestations of the 'Holy' and the Faculty of 'Divination' XIX. Divination in Primitive Christianity XX. Divination in Christianity Today XXI. History and the A Priori in the 'Numinous' III. The Elements in the 'Numinous' IV. Mysterium Tremendum V. The Analysis of 'Mysterium' VI. The Element of Fascination VII. Analogies and Associated Feelings VIII. The Holy as a Category of Value IX. Means of Expression

Religious Experience Many regard religious experience as the essence of religion, arguing that narratives might be created and rituals invented but that these are always secondary to the original experience itself. However, the concept of "experience" has come under increasing fire from a range of critics and theorists. This Reader presents writings from both those who assume the existence and possible unity of religious experience and those who question the very rhetoric of "experience". Bringing together both classic and contemporary writings, the Reader showcases differing disciplinary approaches to the study of religious experience: philosophy, literary and cultural theory, history, psychology, anthropology, feminist theory, as well as writings from within religious studies. The essays are structured into pairs, with each essay separately introduced with information on its historical and intellectual context.

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Autobiographical and Social Essays This volume of essays is devoted to a careful examination of the importance of methodology in the study of primary religious data. The essays focus on the 'Sacred' as an ultimate object of descriptive analysis and critical scrutiny on the part of a select number of North American and European methodologists in the study and teaching of the history of religions and its allied disciplines. The central question to which the contributors respond are these: What is the Sacred? Is it a being or a concept of a being; is it a mental state or an objective reality or something else entirely? Can the Sacred be described as an empirical fact, or as a formal rule for religious inquiry? If the Sacred is a valid category in the study and teaching of religion, then what can be said about the antithesis of the sacred, namely the profane or the secular? This volume probes these questions with great care in order to justify a number of ways the Sacred can be construed as an indispensable notion for the study and teaching of religion.

Religion, Theory, Critique

The Idea of the Holy Das Ziel dieser Arbeit ist die Zusammenstellung der Quellen der Philosophie und Phänomenologie der Religion in der Perspektive einiger auf Ottos Das Heilige gerichteten Überlegungen. Unter dem Gesichtspunkt der neuen Religionserfahrungsanalysen lenken diese Erwägungen die Aufmerksamkeit auf die Genese der aktuell herrschenden Tendenzen in der Religionsphilosophie und charakterisieren die Einwirkungen von Das Heilige. The aim of this work is to outline the sources of philosophy and phenomenology of religion in the perspective of several discussions focused on Rudolf Otto's The Holy. Taking into account the new methods of analyzing religious experience these deliberations concern the genesis of contemporary tendencies predominating in the philosophy of religion and also describe the influence of The Holy.

On Religion

The Varieties of Religious Experience We are living in a complicated period in relation to our understanding of 'extraordinary' phenomena. Naive materialist approaches are more assertive than ever, in anthropology and in the world more generally. At the same time, the taboos against admitting to the reality of the paranormal are weakening. There is a growing body of writing which takes the paranormal and extraordinary seriously, while bringing to it the same academic standards that any other subject matter would require. This is a valuable and important development, and it helps open the way to new modes of understanding in the sciences and social sciences that will not reject scientific rationality, but expand that rationality so as to include more of the world of human experience. The articles in this Paranthropology reader provide important clues and suggestions, along with rigorous argument, to help us in exploring what is likely to be a major area of anthropological engagement in coming years. Dr.Geoffrey Samuel, Cardiff University.

Rudolf Otto and the Foundation of the History of Religions

The Oxford Handbook of Religion and Emotion Holiness is the attribute most emphatically ascribed to God in Scripture, but there has been little attention devoted to characterizing and considering the entailments of divine holiness. In Divine Holiness and Divine Action, Mark C. Murphy defends an account of holiness indebted to Rudolf Otto's description of the experience of the holy as that of a mysterium tremendum et fascinans. God's being holy consists in God's being someone with whom intimate union is both extremely desirable for us and yet something for which we—and indeed any limited beings—are unfit. This notion of divine holiness is useful for addressing disputed theological questions regarding divine action. In contrast to standard accounts of divine action that begin with assumptions regarding God's moral perfection or God's maximal love, the appeal to divine holiness supports a rival framework for explaining and predicting divine action—the holiness framework—according to which God is motivated to act in ways that are a response to God's own value by keeping distance from that which is deficient, defective, or in any way limited in goodness. This study exhibits the fruitfulness of a reorientation from the morality and love frameworks to the holiness framework by showing how such a reorientation suggests distinct approaches to perennial problems of divine action regarding creation, incarnation, atonement, and salvation. From the treatment of these perennial problems, a general theme regarding divine action emerges: that God's interaction with the world exhibits a radical sort of humility.