

Reading List 4:

- Almond, P. (ed.) (1982) *Mystical Experience and Religious Doctrine*. New York, Mouton.
- Badham, P. (2003) 'Religious experience as the common core of the world religions.' *The Christian Parapsychologist* 15/7, pp. 202-214.
- Yao, X., & Badham, P. (2008) *Religious Experience in Contemporary China*. University of Wales Press.
- Bharati, A. (1978) *The Light at the Center: Context and Pretext of Modern Mysticism*. Santa Barbara CA, Ross-Erikson.
Also relevant for the section on drugs and religious experience, below.
- Cohen, J.M. & J-F Phipps (1979) *The Common Experience*. London, Rider.
Anthology of mystical experiences of mostly prominent religious and philosophical figures, though many from the RERC archives. As the title indicates, the editors claim that such experiences are indicative of a common core.
- Cohn-Sherbok, D. (ed.) (1994) *Glimpses of God*. London, Duckworth.
Anthology of religious experiences, overwhelmingly of white male Christians.
- Cupitt, D. (1998) *Mysticism After Modernity*. London, Blackwells.
- Dan, J. (ed.) (2003) *The Heart and the Fountain: An Anthology of Jewish Mystical Experiences*. Oxford University Press.
- Ellwood, R.S. (1980; 2nd ed. 1998) *Mysticism and Religion*. New York, Seven Bridges.
A textbook overview of mysticism. Be sure to use the revised edition with added material on philosophical approaches and debates.
- Forman, R.K.C. (1999) *Mysticism, Mind, Consciousness*. State University of New York Press.
Compares mystical experiences, Eastern and Western, in relation to the idea of unmediated experience and a common core.
- (ed.) (1990) *The Problem of Pure Consciousness*. Oxford University Press.
Anthology of highly relevant articles relating to mysticism as a possible indicator of a common core. Forman's work and conclusions have been highly criticized by Bagger 1999 (see Section V below).
- Fredericks, J.L. (1995) 'A universal religious experience?: comparative theology as an alternative to a theology of religions.' *Horizon* 22/1, 67-87.
- Happold, F.C. (1963) *Mysticism: A Study and An Anthology*. Harmondsworth, Penguin.
The first part (A Study of Mysticism) is somewhat dated, though the second part

collects accounts of mystical experiences from various sources (again, mostly of 'notable' individuals).

Hick, J. (1989; rev. ed. 2004) *An Interpretation of Religion: Human Responses to the Transcendent*. Basingstoke, Macmillan.

Also relevant for the section on philosophy and religious experience. Hick is one of the major thinkers in this area (though his acceptance of Karl Jaspers' 'Axial Age' theory is open to criticism).

----- (1999) *The Fifth Dimension*. Oxford, Oneworld.

Hill, M. (ed.) (2003) *Time Stood Still: Stories of Mystical Encounters*. London, SPCK.

A collection of accounts of various types of mystical experience, from NDEs to visions and meetings with angels.

Huxley, A. (1946) *The Perennial Philosophy*. London, Chatto & Windus.

Johnson, L.T. (1998) *Religious Experience in Early Christianity*. Minneapolis, Fortress.

Katz, S.T. (ed.) (1978) *Mysticism and Philosophical Analysis*. Oxford University Press.

This and the following three titles are all excellent anthologies filled with valuable articles (even many of the older ones remain highly relevant) on specific mystical traditions cross-culturally, as well as on theory, method, and interpretation.

----- (ed.) (1992) *Mysticism and Language*. Oxford University Press.

----- (ed.) (1983) *Mysticism and Religious Traditions*. Oxford University Press.

----- (ed.) (2000) *Mysticism and Sacred Scripture*. Oxford University Press.

Knysh, A. (2000) *Islamic Mysticism: A Short History*. Leiden, Brill.

Laenen, J.H. (2001) *Jewish Mysticism: An Introduction*. Louisville KY, Westminster John Knox Press.

Lindbeck, G. (1984) *The Nature of Doctrine: Religion and Theology in a Post-Liberal Age*. Philadelphia, Westminster.

Not entirely devoted to religious experience, though concerns the relationship between cultural background and religious expression.

McGinn, B. (1991-2005) *Presence of God: A History of Western Christian Mysticism*. 4 vols. London, SCM.

An important 4-volume work on the history of Christian mysticism. Vol. I contains a very useful appendix on 'Theoretical Foundations: The Modern Study of Mysticism', which you should read.

Nasr, S.H. (1984) 'The *philosophia perennis* and the study of religions.' In F. Whaling (ed.) *The World's Religious Traditions: Current Perspectives in Religious Studies. Essays in Honour of Wilfred Cantwell Smith*. Edinburgh,

T&T Clark.

Otto, R. (1932) *Mysticism East and West: A Comparative Analysis of the Nature of Mysticism*. London, Macmillan.

Paper, J. (2004) *The Mystic Experience: A Descriptive and Comparative Analysis*. State University of New York Press.

Examines mysticism in cross-cultural contexts, taking an interdisciplinary approach. Draws upon a variety of sources, including the RERC archive. Valuable both for introductory material, and for more in-depth discussion.

Partridge, C. & T. Gabriel (eds.) (2003) *Mysticisms East and West*. Cumbria CA, Paternoster.

An excellent anthology of up-to-date, and highly relevant articles on mysticism cross-culturally. The contributions by Barnes (Ch. 15) and Greaves (Ch. 2) take a perennial philosophy perspective.

Pike, N. (1992) *Mystic Union: Essay in the Phenomenology of Mysticism*. Cornell University Press.

Pinn, A.B. (1998) *Varieties of African American Religious Experience*. Minneapolis, Fortress.

Reat, N.R. & E.F. Perry (1991) *A World Theology: The Central Spiritual Reality of Humankind*. Cambridge University Press.

Schimmel, A-M. (1975) *Mystical Dimensions of Islam*. University of North Carolina Press.

Schlamm, L. (1991) 'Rudolph Otto and mystical experiences.' *Religious Studies* 27, 389-98.

Includes a critique of Smart's numinous/luminous distinction.

Schuon, F. (1953) *The Transcendent Unity of Religions*. London, Pantheon.

Smith, H. (1982) *Beyond the Post-Modern World*. Wheaton ILL, Quest.

See the chapter, 'Perennial philosophy, primordial tradition.' Many of Huston's works contain discussion of this topic, including his 2000 book referred to in Section VI.

Smith, W.C. (1981) *Towards a World Theology*. London, Macmillan.

Staal, F. (1975) *Exploring Mysticism*. Harmondsworth, Penguin.

Still a useful critical exploration of the subject, with much on cross-cultural comparison.

Stace, W.T. (1960) *Mysticism and Philosophy*. London, MacMillan.

Stoeber, M. (1994) *Theo-Monistic Mysticism: A Hindu-Christian Comparison*. Basingstoke, Palgrave Macmillan.

- Underhill, E. (1911; rev. ed. 1930) *Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness*. London, Methuen.
Although long considered a classic, and praised for its unbiased approach, it does not have quite the status of an enduring classic as James, for example. Most useful in relation to the history of the study of mysticism, and for the many primary sources quoted (though many of these will have been superseded by newer translations). However, see her critique of James on mysticism, p. 31f.
- Wainwright, W.J. (1981) *Mysticism: A Study of its Nature, Cognitive Value, and Moral Implications*. Brighton, Harvester.
Includes a critique of Stace 1960.
- Wall, G. (1995) *Religious Experience and Religious Belief*. Lanham MD, University Press of America.
Drawing upon accounts in the RERC archive, the author explores the relationship between belief and experience, particularly in relation to the issue of whether the latter gives rise to the former.
- Ward, K. (1987) *Images of Eternity*. London, Dartmon Longman & Todd.
- Werner, K. (ed.) (1989) *The Yogi and the Mystic: Studies in Indian and Comparative Mysticism*. Richmond, Curzon.
- Woods, R. (ed.) (1980) *Understanding Mysticism*. London, Athlone.
Another important collection, which reprints Ninian Smart's 'Interpretation and Mystical Experience' (from Religious Studies, Vol. 1, No. 1, 1965, 75-87).
- World Spirituality: An Encyclopedic History of the Religious Quest*. London, SCM/New York Crossroad.
A multivolume anthology series (the first was published in 1985 and the most recent in 2002) intended as 'a spiritual history of the human race'. Volumes are dedicated to specific spiritual traditions, including those no longer practiced (e.g. ancient Near Eastern and Mediterranean).
- Zaehner, R.C. (1957) *Mysticism Sacred and Profane*. Oxford University Press.