

Ecstasy And The Mystic Union



R. P. Aug. Poulan

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Ecstasy And The Mystic Union:

Ecstasy and the Mystic Union R. P. Aug. Poulan, 2005-12 This scarce antiquarian book is a facsimile reprint of the original Due to its age it may contain imperfections such as marks notations marginalia and flawed pages Because we believe this work is culturally important we have made it available as part of our commitment for protecting preserving and promoting the world s literature in affordable high quality modern editions that are true to the original work **“And They Shall Be One Flesh”: On The Language of Mystical Union in Judaism** Adam Afterman, 2016-08-29 In *And They Shall Be One Flesh On the Language of Mystical Union in Judaism* Adam Afterman offers an extensive study of mystical union and embodiment in Judaism Afterman argues that Philo was the first to articulate the notion of unio mystica in Judaism and is the source of the hen sis mysticism in the later Neoplatonic tradition The study provides a detailed analysis of the Jewish medieval trends that developed different forms of mystical union and mystical embodiment through the divine name and spirit The book argues that the development of unitive mysticism in Judaism is the fruit of the creative synthesis of rabbinic Judaism and Hellenistic and Arab philosophy and a natural outcome of the theological articulation of the idea of monotheism itself *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 *Mystical Union in Judaism, Christianity, and Islam* Moshe Idel, Bernard McGinn, 2016-10-06 Mystics who have spoken of their union with God have come under suspicion in all three major religious traditions sometimes to the point of condemnation and execution in the case of Christianity and Islam Nevertheless in all three religions the tradition of unio mystica is deep and long Many of the spiritual giants of these three faiths have seen the attainment of mystical union as the heart of their beliefs and practices Despite its importance mystical union has rarely been investigated in itself apart from the wider study of mysticism and even more rarely from the aspect of comparative studies especially those based upon broad and expert knowledge of the inner life of the three related monotheistic faiths This text brings together essays that equally explore the broader idea of unio mystica as well as the mystic traditions within each religion *The Catholic Encyclopedia: Cland-Diocesan* ,1908 **Catholic Encyclopedia** ,1908 *The Catholic Encyclopedia* Charles George Herbermann, 1908 **The Psychology of Religious Mysticism** James H. Leuba, 2013-11-05 First Published in 1999 This is Volume III of six of a series on the Psychology of Religion Written around 1925 this book is a psychological study of human nature It includes a philosophical chapter and also one in which are set forth the practical consequences to religion of some of its conclusions But whatever may be the importance of these two chapters the book is to be judged primarily as a psychological study of aspects of human nature conspicuous in mystical religion **The Psychology of Religious Mysticism** James Henry Leuba, 1925 **Mystical Union and Monotheistic Faith** Moshe Idel, Bernard McGinn, 1989 *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

The Graces of Interior Prayer Augustin Poulain,1912 *The Psychology of the Mystics* Joseph Maréchal,2012-06-11 This landmark survey ranges from contrasts of empirical science and religious psychology to examinations of the distinctive features of Christian mysticism and the Islamic concept of mystical grace

The Westminster Dictionary of Christian Spirituality Gordon S. Wakefield,1983-01-01 Ecumenical in character this comprehensive and authoritative dictionary is the achievement of scholars of international standing Anglicans Roman Catholics Baptists Presbyterians Quakers Methodists Lutherans and others The articles are nondogmatic and scholarly The main emphasis is thematic the entries represent types schools and subjects Articles that refer to non Christian religions are included insofar as they have influenced Christianity The unifying theme of the dictionary is that it seeks to illumine ways in which women and men have responded to God in prayer and living

The Journal of Abnormal Psychology ,1921 *The Journal of Abnormal Psychology and Social Psychology* ,1921 **The Graces of Interior Prayer (Des Grâces D'oraison)** Augustin Poulain,1921 *Hours with the Mystics* Robert Alfred Vaughan,1888 *St. Paul and Paganism* Thomas Wilkie

Wilson, 1927 The Mystical Theology of the Eastern Church Vladimir Lossky, 1991-08-01 Lossky's great work on Eastern Orthodoxy covers the whole range of its spirituality and theology. Combining careful theology with the warmth of the deep personal devotion of the author, The Mystical Theology of the Eastern Church is the best introduction to Orthodox teaching and theology available. It provides a reliable and informative presentation of the theological spirit of the Eastern Church. His account makes clear the profound theological differences underlying the practices of the East and West, and yet it is also an important contribution to ecumenism and to the life of Christian devotion. It brings together subjects that are more usually separated, asserting that there is no true mysticism that is not firmly rooted in theology, and no true theology that is not experienced, and therefore mystical. The tradition of the Eastern Church is presented as a mystical theology with doctrine and experience mutually conditioning each other.

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