

EWP9566: ADVANCED Ph.D. SEMINAR:
COMPARATIVE MYSTICISM

Spring 2014 (3 units)

Thursdays 3:00pm-6:00pm (Jan 30-Mar 13; Mar 27-May 1); Saturday 10-5pm (May 10)

Instructor: Jorge N. Ferrer, PhD. Tel. (415) 575-6262; email: [jferrer@ciis.edu].

Course Description:

In the spirit of dialogue and inquiry, this advanced seminar provides an in-depth exploration of the field of comparative mysticism. After discussing the various meanings of the term “mysticism,” an overview of the field of comparative mysticism and its methodological foundations will be offered. We will discuss the major horizons of the field, as well as the main families of interpretive models in the field: typological, perennialist, constructivist, feminist, neo-perennialist, evolutionary, contextualist, postmodern, pluralist, and participatory. Topical sessions will address five contemporary areas of inquiry in the study of mysticism: (1) the intermonastic dialogue, (2) mysticism and gender, (3) embodiment and erotic mysticism, (4) the ethics of mysticism, and (5) psychedelic research and mystical experience. Students select two mystical traditions, authors, notions or phenomena and compare them applying one of the models studied or their own comparative approach. Students are encouraged to approach the study of mystics and mystical texts from an empathic, participatory, and contemplative perspective.

Summary of Educational Purpose:

The main purpose of this course is to deepen students’ knowledge of classic and contemporary approaches to the study of mystical phenomena and comparative mysticism. An additional objective is to guide students in the selection of the most appropriate comparative approach for their research interests.

Learning Objectives:

After completing this course, students will be able to:

1. Appreciate the complexity of the philosophical, epistemological, and psychospiritual issues raised by mystical phenomena.
2. Have a clear understanding of the main models, challenges, and debates in the contemporary study of comparative mysticism.
3. Compare mystical traditions, authors, notions, and phenomena with empathy, critical discernment, rigor, and sophistication.

Statement on Diversity:

As a subfield of Religious Studies, the study of comparative mysticism has been dominated by male white Western scholars since its inception. All efforts have been made to incorporate in this seminar the voices of female scholars and alternative perspectives that have become available in recent years. In this regard, the seminar includes feminist approaches to the study of mysticism, a topical session on gender and

mysticism, and a case study on the mysticism of African American women. In addition, the Course Reader not only presents critical perspectives on Western orientalism, but also contains readings and sample papers by Indian, Japanese, and Chinese scholars. Further references on these and/or other areas of inquiry in relation to the course can be provided in class upon request.

Attendance Policy:

Attending classes is a required element of active course and classroom participation. Students who miss more than 2 classes (excused or unexcused) will be required to repeat the class and/or be given a NP grade, unless absences are caused by extraordinary circumstances (see below) and instructor assesses that students can recover missed class activities and continue participating in the course in an informed and productive manner. If an absence is unavoidable, students need to notify the instructor via email before the class or, if practically impossible, immediately after. In all such cases of absence, students are expected to recover the missed class, for example, by asking other student to audio record class with the instructor's permission, meeting with a teaching assistant if available, or, as minimum, meeting with other student before the following session. Tardiness and early leaving of the class meetings are not acceptable. At the instructor's discretion, students may be permitted to deviate from these rules on the grounds of illness necessitating confinement for 24 hours or more, a death in the family, or other extreme emergencies, with written verification of the emergency situation if requested to do so.

Learning Activities:

1. Cognitive/Didactic (lecture): 40%
2. Practical/Applied (dialogue, presentations): 40%
3. Experiential (meditative inquiry, group process): 20%

Level of Instruction:

PhD level / MA students only with consent of the instructor

Criteria for Evaluation:

1. Mid-term paper (1-2 pages): 10%
2. Final Paper (20-24 pages): 50%
3. Class participation and presentations: 40%

Grading Options:

Letter Grade, Pass/Fail, or as allowed by the department

Required Texts:

1. Ferrer, J. N. (2002). *Revisioning transpersonal theory: A participatory vision of human spirituality*. Albany, NY: SUNY Press. (RTT in Reading List)
2. Ferrer, J. N. & J. H. Sherman (Eds.). (2008). *The participatory turn: Spirituality, mysticism, religious studies*. Albany, NY: SUNY Press. (PT in Reading List).
3. Course Reader, available at Simply Brilliant Press (110 Sutter Street, at Montgomery Street. Tel. 866.488.5889;

email: Greg@SimplyBrilliantPress.com). (*Note:* Students taking the seminar as research course may be given extra handouts on the comparative method).

Assignments:

1. Mid-Term Paper: (1-2 pages)

This assignment should take the form of an outline and/or narrative summary of the final paper. For example, students can submit a preliminary abstract and sections breakdown of final paper (including subsections, if necessary).

2. Final Paper: (20-24 pages)

A research paper comparing two (or more) mystics, mystical traditions, notions or phenomena. Optionally, incorporate aspects of your personal experience in support of your main thesis. *Note:* Students taking the seminar as research course need to include section on methodology in the final paper.

3. Presentations:

Students give a presentation on their comparative research project. Presentations should be linked to final essays.

Course Schedule and Reading List Comparative Mysticism

INTRODUCTION

Jan 30. Introduction: Mysticism and You

Introductory overview of the course. Participants' introductions. Etymology and genealogy of the term "mysticism." Preliminary definitions.

- Readings:**
- Bouyer, Louis, "Mysticism: An Essay of the History of the Word."
 - King, Richard, "The Power of Definitions: A Genealogy of the Idea of 'the Mystical.'"
 - Happold, F. C., "What We Shall Understand by Mysticism;" "The Mysticism of Love and Union and the Mysticism of Knowledge and Understanding;" "Nature-Mysticism, Soul-Mysticism, and God-Mysticism."

METHODOLOGICAL FOUNDATIONS

Feb 6. Entering Mysticism

Grounding our research interests in our lived inquiry: What does "mystical" mean *to you*? Why is mysticism important in *your* life? Mysticism or mysticisms? The classic *unio mystica*. Armchair versus participatory approaches: From students of mysticism to scholar-mystics.

- Readings:**
- Kripal, Jeffrey J., "Mysticism."
 - Soelle, Dorothe, "We Are All Mystics."
 - Hollenback, Jess Byron, "The Mystical Experience: A Preliminary Reconnaissance."
 - Dupré, Louis, "*Unio Mystica*: The State and the Experience."
 - Barnard, G. William, "Transformations and Transformers: Spirituality and the Academic Study of Mysticism."

Feb 13. Comparative Mysticism: An Overview

The comparativist approach to the study of religion. Historical overview of the field of comparative mysticism. The psychology-comparativist dialogue. Goals of comparative mysticism. Classical and contemporary typologies. Guidelines for the practice of dialogical inquiry and contemplative reading of mystical texts.

- Readings:**
- Paden, William E., "Comparative Religion."
 - McGinn, Bernard, "Comparativist and Psychological Approaches to Mysticism."
 - Parsons, William B., "Themes and Debates in the Psychology-Comparativist Dialogue"
 - Patton, Kimberley C. and Ray, Benjamin C., "Introduction" to *A Magic Still Dwells: Comparative Religion in the Postmodern Age*.
 - Rao, Srinivasa, "Comparative Metaphysics: Means or end?"
 - Arico, Carl, "The *Lectio Divina* Tradition: Lost and Found."

Special Topic: Typological Approaches to Comparative Mysticism

- Rawlinson, Andrew, "A Mode of Experiential Comparative Religion."
- King, Mike, "Articulating Spiritual Difference."

Feb 20. How to Study Mysticism: Issues in Comparative and Mystical Hermeneutics.

Interpreting spiritual texts. Cross-cultural hermeneutics: orientalism, ethnocentrism, universalism, pluralism, relativism, incommensurability, and others. New methodological approaches in comparative religion and mysticism. The study of mysticism as a hermeneutical mystical path.

- Readings:**
- Sheldrake, Philip, "Interpreting Spiritual Texts."
 - Staal, Frits, "Effort, Doubt, and Criticism."
 - Cousins, Ewert H., "Methodology for Mysticism."
 - Holdrege, Barbara, A., "What's Beyond the Post? Comparative Analysis as Critical Method."
 - Neville, Robert C. and Wildman, Wesley, "On Comparing Religious Ideas."
 - Kripal, Jeffrey J., "Roads of Excess," "Palaces of Wisdom."

Case Study: *Orientalism and Jung*

- Clarke, J. J., "Orientalism," "Criticisms and Shortcomings."
- Jones, Richard H., "Concerning Carl Jung on Asian Religious Traditions."

INTERPRETIVE MODELS IN THE STUDY OF MYSTICISM

February 27. Traditionalist/Perennialist Approaches

The perennial philosophy. Traditional perennialist hermeneutics. The transcendent unity of religions. Varieties of perennialism: Basic, Esotericist, Perspectivist, Typological, and Structuralist. Fundamental assumptions of perennialism. Critical perspectives.

- Readings:**
- Stoddart, William, "Frithjof Schuon and the perennialist school;" "What is mysticism?"
 - Schuon, Frithjof, "The perennial philosophy."
 - Quinn, W. W., "Hermeneutics of the Tradition."
 - Nasr, Seyyed Hossein, "The *Philosophia Perennis* and the Study of Religion."
 - King, Sallie B., "The *Philosophia Perennis* and the Religions of the World."
 - Ferrer, Jorge, "Trouble in Paradise: The Perennial Philosophy Revisited." (RTT, pp. 71-80, 86-95, 110-11).

Case Study: *Traditionalist Perennialism and Perspectival Perennialism*

- Shah-Kazemi, Reza, "The Realization of Transcendence: Essential Elements of Commonality."
- Loy, David, "Enlightenment in Buddhism and Advaita Vedanta: Are *Nirvana* and *Moksha* the Same?"

Mar 6. Constructivist/Feminist Approaches

The strong constructivist program in the study of mysticism. Epistemological challenges to the idea of a universal mysticism. Mysticism and mediation. Feminism and the study of mysticism. Social constructivism and gender. Critical perspectives.

- Readings:**
- Katz, Steven T., “Language, Epistemology, and Mysticism.”
 - Evans, Donald, “Can Philosophers Limit What Mystics Can Do: A Critique of Steven Katz.”
 - Raphael, Melissa, “Feminism, Constructivism, and Numinous Experience.”
 - Lanzetta, Beverly, “Feminism and Mysticism: Foundations.”
 - Jantzen, Grace M., “Conclusion: Mysticism and Modernity.”

Case Study: *The Construction of Buddhist Mystical Experience*

- Gimello, Robert. M., “Mysticism in Its Contexts.”

Mar 13. Neo-Perennialist/Evolutionary Approaches

Neo-perennialist approaches. The search for a cross-cultural “pure consciousness event.” Structuralism and universal mysticism. Evolutionary neo-perennialism. Critical perspectives.

- Readings:**
- Forman, Robert, “Introduction: Mystical Consciousness, the Innate Capacity, and the Perennial Psychology.”
 - Ferrer, Jorge, “Wilber’s Neo-Perennialism;” “Transpersonal Developmental Models.” (RTT, pp. 83-86, 95-105, 162-165, 204-205n24)
 - Wilber, Ken, Excerpts from *Integral Spirituality*.
 - Ferrer, Jorge, “

Case Study: *Structuralist Neo-Perennialism*

- Cousins, Lance, “The Stages of Christian Mysticism and Buddhist Purification: *Interior Castle* of St Teresa of Avila and *The Path of Purification* of Buddhaghosa.”

MID-TERM ASSIGNMENT DUE!

Mar 20. No class, Spring Break! 😊

Mar 27. Postmodern/Contextualist Approaches

Postmodern approaches. Further developments in the contextualist approach to mysticism. Experiential constructivism. Mystical “empowerment.” Critical perspectives.

- Readings:**
- Cupitt, Don, “Introduction: The Mysticism of Secondariness.”
 - Herman, Jonathan, “The Contextual Illusion: Comparative Mysticism and Postmodernism.”
 - Stoeber, Michael, “Constructivist Epistemologies of Mysticism: A Critique and a Revision.”

Case Study: *Buddhist Nirvana, Yogic Samadhi, and Christian Spiritual Marriage*

- Hollenback, Jess Byron, “The Contextuality of the Most Elevated States of Spiritual Perfection and Mystical Awareness;” “Conclusion.”

April 3. Pluralist/Participatory Approaches

Pluralist approaches to comparative mysticism. Soteriological and metaphysical pluralisms. Participatory approaches. On ranking mystical traditions. Critical perspectives.

- Readings:**
- Heim, S. Mark, “Salvations: A More Pluralistic Hypothesis.”
 - Ferrer, Jorge and Sherman, Jacob, “The Participatory Turn.” (PT, pp. 34-44, 72-78).
 - Ferrer, Jorge, “Spiritual Knowing as Participatory Enaction: An Answer to the Question of Religious Pluralism.” (PT, pp. 135-69).
 - Gleig, Ann. & Nicholas G. Boeving, “Spiritual Democracy: Beyond Consciousness and Culture.”
 - Robinson, Oliver, “Mixed Messages in Participatory Spirituality: A Response to Jorge Ferrer’s Article.” (and my response)

Case Study: Participatory Spirituality and Western Mystical Traditions

- Lancaster, Brian L., “Engaging with the Mind of God: The Participatory Path of Jewish Mysticism.” (PT, pp. 175-95).
- Chittick, William, “Ibn al-‘Arabi on Participating in the Mystery.” (PT, pp. 245-64).
- Irwin, Lee, “Esoteric Paradigms and Participatory Spirituality in the Teachings of Mikhaël Aïvanhov.” (PT, pp. 197-224).

CONTEMPORARY ISSUES IN THE STUDY OF MYSTICISM

April 10. The Interreligious and Intermonastic Dialogue

Relevance of the contemporary interreligious dialogue for comparative mysticism. Religious absolutism. Inclusivism, exclusivism, and ecumenical pluralism. Intermonastic interaction: From dialogue to communion. Inter-spirituality and global mysticism. Students’ presentations.

- Readings:**
- Clarke, J. J., “Religious Dialogue.”
 - Lanzetta, Beverly, “Communion that Surpasses Words.”
 - Ray, Reginald, “Background: Contemplative Dialogue at Naropa Institute.”
 - Teasdale, Wayne, “What is Inter-Spirituality?” *Opening the Heart of the World: Toward a Universal Mysticism.*”

April 17. Mysticism and Gender

Traditionalism and gender. Women and mysticism. The feminine mode of mysticism. *Via Feminina* as radical mysticism. Gender differences in mystical experiences. The mysticism of African American women. Students’ presentations.

- Readings:**
- Stoddart, William, “The Masculine and the Feminine.”
 - Hollywood, Amy, “Three Mystical Moments;” “Sensible Ecstasy;” “Mysticism and Gender.”

- Wawrytko, Sandra A., “The ‘Feminine’ Mode of Mysticism.”
- Lanzetta, Beverly, “*Via Feminina* and the Classical Spiritual Journey;” “*Via Feminina* as Radical Mysticism;” “Contemplative Feminism: Transforming the Spiritual Journey.”
- Jacobs, Janet L., “Religious Experience among Women and Men: A Gender Perspective on Mystical Phenomena.”

Case Study: Mysticism and African American Women

- Bostic, Joy R., “Mystical Experience, Radical Subjectification, and Activism in the Religious Traditions of African American Women.”

April 24. Embodiment and Erotic Mysticism

Embodied spirituality. The relationship between the erotic and the mystical. Eros and the sacred. Sexuality as mystical path. Male-female union in Tantric mysticism. Homoerotic and heteroerotic spiritualities. Erotic Mysticism. Students’ presentations.

- Readings:**
- Ferrer, Jorge, “What Does It Mean to Live a Fully Embodied Spiritual Life?”
 - Donnelly, Dorothy H., “The Sexual Mystic: Embodied Spirituality.”
 - Wade, Jenny, “Divine Union: One with God.”
 - Lanzetta, Beverly, “Wound of Love: Feminine Theosis and Embodied Mysticism in Teresa of Avila.” (PT)
 - Sivaranam, Krishna, “The Mysticism of Male-Female Relationships: Philosophical and Lyrical Motifs of Hinduism.”
 - Kripal, Jeffrey J., “Secret Talk: Heroic Heretical Heterosexuality.”

Case Study: Sri Ramakrishna’s Erotic Mysticism

- Burnett, David, “The Erotic Mysticism of Sri Ramakrishna.”

May 1. The Ethics of Mysticism?

The relationship between the mystical and the ethical. Must enlightened mystics be moral? Participatory spirituality and moral perennialism. Students’ presentations.

- Readings:**
- Kripal, Jeffrey J., “Debating the Mystical as Ethical.”
 - Barnard, G. William, “Debating the Mystical as Ethical: A Response.”
 - Kripal, Jeffrey J., “In the Spirit of Hermes: Reflections on the Work of Jorge N. Ferrer.”

Case Study: Adi Da (Da Free John)

- Feuerstein, Georg, “The Many Faces of Da Love-Ananda (Da Free John).”
- Stoeber, Michael, “Amoral Trickster or Mystic-Saint? Spiritual Teachers and the Transmoral Narrative.”

May 10. Psychedelic Research and Mystical Experience / Conclusion

Psychedelics and mysticism. Do psychedelics disclose genuine mystical insights? Implications of psychedelic research for the contemporary study of comparative mysticism. Students’ presentations. Full circle: What is mysticism? Retrospective reflections of the seminar’s participatory pedagogy. Closing ritual.

Readings:

- Zaehner, Robert T., "Mysticism Sacred and Profane."
- Smith, Huston, "Do Drugs Have Religious Import?"
- Partridge, Christopher, "Sacred Chemicals: Psychedelics Drugs and Mystical Experience."
- Merkur, Daniel, "The Unitive Phenomena."
- Ferrer, Jorge, "Grof's Neo-Advaitin Perennial Philosophy;" "A Participatory Account of Grof's Consciousness Research." (RTT, pp. 80-83, 149-151, 216-217n32)
- Ferrer, Jorge, "Teaching the Graduate Seminar in Comparative Study of Mysticism: A Participatory Integral Approach."

 **FINAL PAPER DUE!**

Course Reader Contents

1. Bouyer, L. (1980). *Mysticism: An essay of the history of the word*. In R. Woods (Ed), Understanding mysticism (pp. 42-55). Garden City, NY: Doubleday.
2. King, R. (1999). The power of definitions: A genealogy of the idea of 'the mystical.' In Orientalism and religion: Postcolonial theory, India, and 'the mystic East.' (pp. 7-34). New York: Routledge.
3. Happold, F. C. (1970). What we shall understand by mysticism. The mysticism of love and union and the mysticism of knowledge and understanding. Nature-mysticism, soul-mysticism, and God-mysticism. In Mysticism: A study and anthology (pp. 35-45). New York: Penguin.
4. Kripal, J. J. (2006). *Mysticism*. In R. A. Segal (Ed.), The Blackwell companion to the study of religion (pp. 321-335). Maiden, MA: Blackwell.
5. Soelle, D. (2001). We are all mystics. In The silent cry: Mysticism and resistance (pp. 9-22). Minneapolis, MN: Fortress Press.
6. Hollenback, J. B. (1996). The mystical experience: A preliminary reconnaissance. In Mysticism: Experience, response, and empowerment (pp. 33-39). University Park, PA: Pennsylvania State University Press.
7. Dupré, L. (1996). *Unio mystica: The state and the experience*. In M. Idel & B. McGinn (Eds.), Mystical union in Judaism, Christianity, and Islam: An ecumenical dialogue (pp. 3-23). New York: Continuum.
8. Barnard, G. W. (1994). Transformations and transformers: Spirituality and the academic study of mysticism. Journal of Consciousness Studies, 1(2), 256-60.
9. Paden, W. E. (2005). Comparative religion. In J. R. Hinnells (Ed.), The Routledge companion to the study of religion (pp. 208-225). New York: Routledge.
10. McGinn, B. (1994). Comparativist and psychological approaches to mysticism. In The foundations of mysticism (pp. 326-43). New York: Crossroad.
11. Parsons, William B. (2000). Themes and debates in the psychology-comparativist dialogue. In D. Jonte-Pace and W. B. Parsons (Eds.), Religion and psychology: Mapping the terrain (pp. 229-53). New York: Routledge.
12. Patton, K. C. & Ray, B. C. (2000). Introduction. In K. C. Patton & B. C. Ray (Eds.), A magic still dwells: Comparative religion in the postmodern age (pp. 1-19). Berkeley: University of California Press.
13. Rao, S. (1996). Comparative metaphysics: Means or end? In N. Smart & B. S. Murthy (Eds.), East-West encounters in philosophy and religion (pp. 292-299). Long Beach, CA: Long Beach Publications.
14. Arico, C. (1999). The *Lectio Divina* tradition: Lost and found. In A taste of silence (pp. 103-122). New York: Continuum.
15. Rawlinson, A. (2000). A model of experiential comparative religion. International Journal of Transpersonal Studies, 19, 99-108.
16. King, M. (2007). Articulating spiritual difference. In Secularism: The hidden origins of disbelief (pp. 45-72). Cambridge, UK: James Clarke & Co.
17. Sheldrake, P. (1992). Interpreting spiritual texts. In Spirituality and history: Questions of interpretation and method (pp. 163-87). New York: Crossroad.
18. Staal, F. (1975). Effort, doubt, and criticism. In Exploring mysticism (pp. 123-134). Berkeley: University of California Press.
19. Cousins, E. H. (1992). Methodology for mysticism. In Christ of the 21st century (pp. 120-123). Rockport, MA: Element.

20. Holdrege, B. A. (2000). What's beyond the post? Comparative analysis as critical method. In K. C. Patton & B. C. Ray (Eds.), A magic still dwells: Comparative religion in the postmodern age (pp. 77-91). Berkeley: University of California Press.
21. Neville, R. C. & Wildman, W. J. (2001). On comparing religious ideas. In R. C. Neville (Ed.), The human condition. A volume in the Comparative Religious Ideas Project (pp. 9-20). Albany, NY: SUNY Press.
22. Kripal, J. J. (2001). Roads of excess. Palaces of wisdom. In Roads of excess, palaces of wisdom: Eroticism and reflexivity in the study of mysticism (pp. 1-15, 25-31, 305-30). Chicago: University of Chicago Press.
23. Clarke, J. J. (1994). Orientalism. Criticisms and shortcomings. In Jung and Eastern thought: A dialogue with the Orient (pp. 14-27, 36, 158-178). New York: Routledge.
24. Jones, R. H. (1993). Concerning Carl Jung on Asian religious traditions. In Mysticism examined (pp. 169-183). Albany, NY: SUNY Press.
25. Stoddart, W. (2008). Frithjof Schuon and the perennialist school. What is mysticism? In Remembering in a world of forgetting: Thoughts on tradition and postmodernism (pp. 51-66, 85-96). Bloomington, IN: World Wisdom.
26. Schuon, F. (2007). The perennial philosophy. In M. Lings & C. Minnaar (Eds.), The underlying religion: An introduction to the perennial philosophy (pp. 243-48). Bloomington, IN: World Wisdom.
27. Quinn, W. W. (1997). Hermeneutics of the tradition. In The only tradition (pp. 19-29). Albany, NY: SUNY Press.
28. Nasr, S. H. (1993). The *philosophia perennis* and the study of religion. In The need for a sacred science (pp. 53-68). Albany, NY: SUNY Press.
29. King, S. B. (2001). The *philosophia perennis* and the religions of the world. In L. E. Hahn, R. E. Auxier & W. Stone (Eds.), The philosophy of Seyyed Hassein Nasr (pp. 203-20). The Library of Living Philosophers, Vol. XXVIII. Chicago: Open Court.
30. Shah-Kazemi, R. (2006). The realization of transcendence: Essential elements of commonality. In Paths to Transcendence: According to Shankara, Ibn Arabi, and Meister Eckhart (pp. 193-211). Bloomington, IN: World Wisdom.
31. Loy, D. (1982). Enlightenment in Buddhism and Advaita Vedanta: Are *Nirvana* and *Moksha* the same? International Philosophical Quarterly, 23(1), 65-74.
32. Katz, S. T. (1978). Language, epistemology, and mysticism. In S. T. Katz (ed.), Mysticism and philosophical analysis (pp. 22-74). Oxford, NY: Oxford University Press.
33. Evans, D. (1989). Can philosophers limit what mystics can do? A critique of Steven Katz. Religious Studies, 25, 53-60.
34. Raphael, M. (1994). Feminism, constructivism, and numinous experience. Religious Studies 30, 511-26.
35. Lanzetta, B. (2005). Feminism and mysticism: Foundations. In Radical wisdom: A feminist mystical theology (pp. 27-43). Minneapolis: Fortress Press.
36. Jantzen, G. M. (1995). Conclusion: Mysticism and modernity. In Power, gender and Christian mysticism (322-53). New York: Cambridge University Press.
37. Gimello, R. M. (1983). Mysticism in its contexts. In S. T. Katz (Ed.), Mysticism and religious traditions (pp. 61-88). New York: Oxford University Press.
38. Forman, R. K. C. (1998). Introduction: Mystical consciousness, the innate capacity, and the perennial psychology. In R. K. C. Forman (Ed.), The innate capacity: Mysticism, psychology, and philosophy (pp. 3-41). New York: Oxford University Press.
39. Wilber, K. (2006). Excerpts from Integral spirituality: A startling new role for religion in the modern and postmodern world (pp. 42-46, 88-93, 235-48). Boston, MA: Integral Books.
40. Ferrer, J. N. (2011). Participation, metaphysics, and enlightenment: Reflections on Ken Wilber's recent work. Transpersonal Psychology Review, 14(2), 3-24.

41. Cousins, L. S. (1989). The stages of Christian mysticism and Buddhist purification: *Interior Castle* of St Teresa of Avila and *The Path of Purification* of Buddhaghosa. In K. Werner (Ed.), The yogi and the mystic: Studies in Indian and comparative mysticism (pp. 103-120). London: Curzon Press.
42. Cupitt, D. (1998). Introduction: The mysticism of secondariness. In Mysticism after modernity (pp. 1-11). Malden, MA: Blackwell.
43. Herman, J. (2000). The contextual illusion: Comparative mysticism and postmodernism. In K. C. Patton & B. C. Ray (Eds.), A magic still dwells: Comparative religion in the postmodern age (pp. 92-100). Berkeley: University of California Press.
44. Stoeber, M. (1994). Constructivist epistemologies of mysticism: A critique and a revision. In Theo-monistic mysticism: A Hindu-Christian comparison (pp. 7-38). New York: St. Martin's Press.
45. Hollenback, J. B. (1996). The contextuality of the most elevated states of spiritual perfection and mystical awareness. In Mysticism: Experience, response, and empowerment (pp. 580-615). University Park, PA: Pennsylvania State University Press.
46. Heim, S. M. (1995). Salvations: A more pluralistic hypothesis. In Salvations: Truth and difference in religion (pp. 129-157). New York: Orbis.
47. Gleig, A. & N. G. Boeving (2009). Spiritual democracy: Beyond consciousness and culture. Tikkun: Politics, Spirituality, Culture (May/June), 64-68.
48. Robinson, O. (2010). Mixed messages in participatory spirituality: A response to Jorge Ferrer's article. Network Review: Journal of the Scientific and Medical Network, 102, 33.
49. Clarke, J. J. (1997). Religious dialogue. In Oriental enlightenment: The encounter between Asian and Western thought (pp. 130-148). New York: Routledge.
50. Lanzetta, B. (2007). Communion that surpasses words. In Emerging heart: Global spirituality and the sacred (pp. 91-112). Minneapolis: Fortress Press.
51. Ray, R. (1987). Background: Contemplative dialogue at Naropa Institute. In S. Walker (Ed.), Speaking of silence: Christians and Buddhists on the contemplative way (pp. 11-18). New York: Paulist Press.
52. Teasdale, W. (1999). What is inter-spirituality? Opening the heart of the world: Toward a universal mysticism. In The mystic heart: Discovering a universal spirituality among the world's religions (pp. 26-28, 235-50). Novato, CA: New World Library.
53. Stoddart, W. (2008). The masculine and the feminine. In Remembering in a world of forgetting: Thoughts on tradition and postmodernism (pp. 67-75). Bloomington, IN: World Wisdom.
54. Hollywood, A. (2002). Three mystical moments. Sensible ecstasy. Mysticism and Gender. In Sensible ecstasy: Mysticism, sexual difference, and the demands of history (pp. 1-13). Chicago: The University of Chicago Press.
55. Wawrytko, S. A. (1995). The "feminine" mode of mysticism. In D. H. Bishop (Ed.), Mysticism and mystical experience: East and West (pp. 195-229). London and Toronto: Associated University Press.
56. Lanzetta, B. (2005). *Via feminina* and the classical spiritual journey. *Via feminina* as radical mysticism. Contemplative feminism: Transforming the spiritual journey. In Radical wisdom: A feminist mystical theology (pp. 12-18, 61-77). Minneapolis: Fortress Press.
57. Jacobs, J. L. (1992). Religious experience among women and men: A gender perspective on mystical phenomena. Research in the Social Scientific Study of Religion, 4, 261-279.
58. Bostic, J. R. (2001). Mystical experience, radical subjectification, and activism in the religious traditions of African American women. In J. K. Ruffing (Ed.), Mysticism and social transformation (pp. 143-158). Syracuse, NY: Syracuse University Press.
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P = Perennialist emphasis

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