

The Participatory Turn Spirility Mysticism Religious Studies

'The Ocean of God' conveys the proposition that the future of religions, if they will not want to contribute to the destruction of humanity, will become transreligious. Based on the assumption that the spiritual impulse of humanity cannot simply be eradicated, religiosity will persist in transreligious forms, as secularizations, naturalizations and transhumanist dreams only envision such transformations, but fall short in their ability to replace the force of spirituality to further civilized peace of human existence on Earth and its future in evolutionary, ecological and cosmological dimensions. In relating the contributions of religious pluralism to the concept of the unity of religions, which have arisen in this "new axial age" for overcoming the checkered history of religions in furthering peace, the program of a polyphilic pluralism with its transreligious discourse, based on the insight of the fundamental relativity of (religious) truth and the special contributions of process philosophy and theology as well as the Bahá'í universe of thought, analyses and projects a new religiosity or spirit enabling religions to overcome their deepest motives of strife and warfare.

In *The Blue Sapphire of the Mind*, Douglas E.

Examines key theoretical aspects of the emerging field of second-person contemplative education. A first of its kind, this book maps out current academic approaches in higher education to second-person contemplative education, which addresses contemplative experience from an intersubjective perspective. Until recently, contemplative studies has emphasized a predominantly first-person standpoint, but the expansion and embrace of second-person methods provides a distinctive learning context in which collective wisdom and shared learning can begin to emerge from dialogue among students and groups in the classroom. The contributors to this volume, leading researchers and practitioners from a variety of institutions and departments, examine the theoretical and philosophical foundations of second-person contemplative approaches to instruction, pedagogy, and curricula across various scholarly disciplines.

An extended essay in contemplative philosophy, the meeting of mystical and philosophical theology, *Partakers of the Divine* shows that Christian philosophical and contemplative practices arose together and that throughout much of Christian history philosophy, theology and contemplation remained internal to one another. Further, the relation of philosophy, theology, and contemplation to one another is of more than antiquarian interest, for it provides theologians and philosophers of religion today with a way forward beyond many of the stalemates that have beset discussions about faith and reason, the role of religion in contemporary culture, and the challenges of modernity and postmodernity.

Platonic Mysticism

The Soul of Higher Education

On the Transreligious Future of Religions

Bridging Spirit and Science

The Blue Sapphire of the Mind

The Big Book of Christian Mysticism

The Essential Guide to Contemplative Spirituality

Leading researchers and practitioners explore the frontiers of education from an integral perspective.

Cuts through traditional debates to argue that religious phenomena are cocreated by human cognition and a generative spiritual power.

Much philosophical thinking about religion in the Anglophone world has been hampered by the constraints of Eurocentrism, colonialism and orientalism. Addressing such limitations head-on, this exciting collection develops models for exploring global diversity in order to bring philosophical studies of religion into the globalized 21st century. Drawing on a wide range of critical theories and methodologies, and incorporating ethnographic, feminist, computational, New Animist and cognitive science approaches, an international team of contributors outline the methods and aims of global philosophy of religion. From considering the importance of orality in African worldviews to interacting with Native American perspectives on the cosmos and investigating contemplative studies in Hinduism, each chapter demonstrates how expertise in different methods can be applied to various geographical regions, building constructive options for philosophical reflections on religion. *Diversifying Philosophy of Religion* raises important questions regarding who speaks for and represents religious traditions, setting the agenda for a truly inclusive philosophy of religion that facilitates multiple standpoints.

In a cinematic culture where multiple visions of reality "play" at the same time, it is critical that Christian believers know how to confidently identify and "discern," among other stories, the Jesus-story that defines their most important commitment in life. Using the optical metaphor of the "eye of faith," the author identifies the spiritual life as a "visual life." Through themes such as "looking through Jesus' eyes," the bible as a "visionary text," and the church as a "wide-eyed people," he builds a connecting bridge between the seeing-soul in Christian spirituality, and the twenty-first century as the "age of the eye." The key words for this exploration are spirituality, discipleship, insight, luminescence, and optical "therapy." The author proposes the need for a "catechism of the eye" that will lead to the renewal of Christian ministry, spirituality, discipleship, and identity.

Asian Traditions of Meditation

The Cloud of Nothingness

Contemplative Science, Philosophy, Literature, and Art

Introduction to Transpersonal Psychology

Spirituality, Mysticism, Religious Studies

Sufism and Jewish-Muslim Relations

Psychoanalysis Beyond the End of Metaphysics

Exploring the meeting of mystical and philosophical theology, *Partakers of the Divine* shows that Christian philosophical and contemplative practices

arose together and that throughout much of Christian history, philosophy, theology, and contemplation remained internal to one another. Sherman demonstrates that the relation of philosophy, theology, and contemplation to one another provides theologians and philosophers of religion today with a way forward beyond many of the stalemates that have beset discussions about faith and reason, the role of religion in contemporary culture, and the challenges of modernity and postmodernity.

Ten specialists of the diverging present-day Western spiritualities offer fresh analyses of new cases and theories, e.g. in religious contexts (Buddhism, Christianity), popular use, organizations and enterprises, (alternative) health service, and works of art; the outcome is a theoretical framework. The term "mysticism" has never been consistently defined or employed, either in religious traditions or in academic discourse. The essays in this volume offer ways of defining what mysticism is, as well as methods for grappling with its complexity in a classroom. This volume addresses the diverse literature surrounding mysticism in four interrelated parts. The first part includes essays on the tradition and context of mysticism, devoted to drawing out and examining the mystical element in many religious traditions. The second part engages traditions and religio-cultural strands in which "mysticism" is linked to other terms, such as shamanism, esotericism, and Gnosticism. The volume's third part focuses on methodological strategies for defining "mysticism," with respect to varying social spaces. The final essays show how contemporary social issues and movements have impacted the meaning, study, and pedagogy of mysticism. Teaching Mysticism presents pedagogical reflections on how best to communicate mysticism from a variety of institutional spaces. It surveys the broad range of meanings of mysticism, its utilization in the traditions, the theories and methods that have been used to understand it, and provides critical insight into the resulting controversies.

Performance has become a paradigm for analyzing contemporary culture, a pattern that structures a particular view of human interaction and experience. Performance is also widely used to better understand how we express values and ideas, including religious beliefs. Reckoning with Spirit in the Paradigm of Performance asks how the sensibilities of religious experience, which many people call spirituality, shape people's performance. When we observe people performing words, dances, music, and rituals they consider sacred, what (if any) conclusions can we draw about their experiences from what we see, read, and hear? By analyzing performances of spirituality and what people experience as "spirit," this book adds a new dimension to the paradigm of performance. Rather than reducing the spiritual dimension to either biology or culture, the book asks what such experiences might have to offer a reasoned analysis of vernacular culture. The specific performances presented are meditative dance and shamanic drumming, including descriptions of these practices and exegesis of practitioners' writings on the nature of spiritual experience and performance.

Narrating the Future Responsibly

Multiracial Cosmotheandrim

Freud and Augustine in Dialogue

The Ecstasy of the End

Speculation, Heresy, and Gnosis in Contemporary Philosophy of Religion

Shadow, Self, Spirit - Revised Edition

The Negative Way in Nagarjuna and John of the Cross

?This book explores 'nothingness', the negative way found in Buddhist and Christian

traditions, with a focused and comparative approach. It examines the works of Nagarjuna (c. 150 CE), a Buddhist monk, philosopher and one of the greatest thinkers of classical India, and those of John of the Cross (1542-1591), a Carmelite monk, outstanding Spanish poet, and one of the greatest mystical theologians. The conception of nothingness in both the thinkers points to a paradox of linguistic transcendence and provides a novel insight into *via negativa*. This is the first full-length work comparing nothingness (emptiness) in Nagarjuna (Mahayana Buddhism) and John of the Cross (Christianity) in any language. It augments the comparative approach found in Buddhist-Christian comparative philosophy and theology. This book is of especial interest to academics of Buddhist and Christian studies searching for avenues for intellectual dialogue.

This volume offers a sample of reflections from scholars and practitioners on the theme of death and dying from scholars and practitioners, ranging from the Christian tradition to Hinduism, Lacanian psychoanalysis, while also touching on the themes of the afterlife and near-death experiences.

This volume takes a multi-disciplinary approach to continental philosophy of religion, engaging with philosophy, theology, religious studies, anthropology, cultural studies, and new religious movements, to explore patterns of mind and mortality, existence and ecstasy, creativity and expression, political possibility and religious matrix.

A comprehensive, concise, and easy-to-read introduction intended for undergraduates and general readers interested in the study of mysticism. The purpose of this book is to fill a gap in contemporary mystical studies: an overview of the basic ways to approach mystical experiences and mysticism. It discusses the problem of definitions of "mystical experiences" and "mysticism" and advances characterizations of "mystical experiences" in terms of certain altered states of consciousness and "mysticism" in terms of encompassing ways of life centered on such experiences and states. Types of mystical experiences, enlightened states, paths, and doctrines are discussed, as is the relation of mystical experiences and mysticism to religions and cultures. The approaches of constructivism, contextualism, essentialism, and perennialism are presented. Themes in the history of the world's major mystical traditions are set forth. Approaches to mystical phenomena in

sociology, psychology, gender studies, and neuroscience are introduced. Basic philosophical issues related to whether mystical experiences are veridical and mystical claims valid, mystics' problems of language, art, and morality are laid out. Older and newer comparative approaches in religious studies and in Christian theology are discussed, along with postmodernist objections. The intended audience is undergraduates and the general public interested in the general issues related to mysticism. Richard H. Jones is the author of several books, including *Philosophy of Mysticism: Raids on the Ineffable* and *Mystery 101: Introduction to the Big Questions and the Limits of Human Knowledge*, both published by SUNY Press.

Transpersonal Essays in Psychology, Education, and Religion

Groundwork for a Transpersonal Psychoanalysis

A Practical Theology of Multiracial Experiences

Present-Day Spiritualities

New Directions for Higher Learning

A Participatory Vision of Human Spirituality

Agents, Shamans, Mystics, and Diviners

Winner of the Theoretical Category of the American Board & Academy of Psychoanalysis Book Prize for best books published in 2016 *Psychoanalysis Beyond the End of Metaphysics* offers a new paradigm approach which advocates reengaging the importance of metaphysics in psychoanalytic theorizing. The emergence of the relational trend has witnessed a revitalizing influx of new ideas, reflecting a fundamental commitment to the principle of dialogue. However, the transition towards a more pluralistic discourse remains a work in progress, and those schools of thought not directly associated with the relational shift continue to play only a marginal role. In this book, Robin S. Brown argues that for contemporary psychoanalysis to more adequately reflect a clinical ethos of pluralism, the field must examine the extent to which a theoretical commitment to the notion of relationship can grow restrictive. Suggesting that in the very effort to negotiate theoretical biases, psychoanalytic practice may occlude a more adequate recognition of its own evolving assumptions, Brown proposes that the profession's advance requires a return to first principles. Arguing for the fundamental role played by faith in supporting the emergence of consciousness, this work situates itself at the crossroads of relational, Jungian, and transpersonal approaches to the psyche. *Psychoanalysis Beyond the End of Metaphysics* will be of significant interest to all psychodynamically oriented clinicians, alongside scholars of depth psychology and the philosophy of mind. It will also be helpful to advanced and postgraduate students of psychoanalysis seeking to orient themselves in the field at present.

New and enlarged edition. *Transpersonal Psychology* concerns the study of those states and processes in which people

experience a deeper sense of who they are, or a greater sense of connectedness with others, with nature, or the spiritual dimension. Pioneered by respected researchers such as Jung, Maslow and Tart, it has nonetheless struggled to find recognition among mainstream scientists. Now that is starting to change. Dr. Michael Daniels teaches the subject as part of a broadly-based psychology curriculum, and this new and enlarged edition of his book brings together the fruits of his studies over recent years. It will be of special value to students, and its accessible style will appeal also to all who are interested in the spiritual dimension of human experience. The book includes a detailed 38-page glossary of terms and detailed indexes.

In popular usage, "mysticism" typically refers to New Age or Eastern forms of spirituality. However, the mystical tradition is also an important component of the Christian tradition. At its heart--and much like its expression in other faith traditions--Christian mysticism is an ancient practice that incorporates meditation, contemplation, worship, philosophy, the quest for personal enlightenment, and the experience of Divine presence. This volume is a comprehensive introduction and guide to Christian mysticism. It is a big book about a big possibility: the hope of achieving real, blissful, experiential unison with God. Among the topics covered here are a general introduction to mysticism, the Bible and mysticism, the history and types of Christian mysticism, biographical sketches of leading Christian mystics, and practical instructions about practicing mysticism today. This is a breathtaking work that explores a form of spirituality that has changed lives over the course of 2,000 years. Learning about Christian mysticism and how it has been articulated through the centuries will prove inspirational for today's seekers, regardless of the faith tradition. "The mystic is not a special kind of person; every person is a special kind of mytic."
--William McNamara

"It is arguably the case," writes William Parsons, "that no two figures have had more influence on the course of Western introspective thought than Freud and Augustine." Yet it is commonly assumed that Freud and Augustine would have nothing to say to each other with regard to spirituality or mysticism, given the former's alleged antipathy to religion and the latter's not usually being considered a mystic. Adopting an interdisciplinary, dialogical, and transformational framework for interpreting Augustine's spiritual journey in his Confessions, Parsons places a "mystical theology" at the heart of Augustine's narrative and argues that his mysticism has been misunderstood partly because of the limited nature of the psychological models applied to it. At the same time, he expands Freud's therapeutic legacy to incorporate the contemporary findings of physiology and neuroscience that have been influenced in part by modern spirituality. Parsons develops a new psychological hermeneutic to account for Augustine's mysticism that will capture the imagination of contemporary readers who are both psychologically informed and interested in spirituality. The author intends this interpretive model not only to engage modern introspective concerns about developmental conflict and the power of the unconscious but also to reach a more nuanced level of insight into the origins and the nature of the self.

Leadership and Wisdom

The Sacred Image: C. G. Jung and the Western Embrace of Tibetan Buddhism

The Bloomsbury Companion to Islamic Studies

The Enigmatic Absolute

Thinking Towards the Post-Relational

Death, Dying, and Mysticism

Contemplation and the Practice of Philosophy

Leadership and Wisdom: Narrating the Future Responsibly gives business students and practitioners the opportunity to re-read tales, poems, myths and fables that have been interpreted by leading management scholars in order to translate the world's folk wisdom into insightful and actionable lessons for a more responsible leadership practice. Most, if not all, cultures generate narratives that teach people how to make sense of the world and how to respond to challenges with wisdom. These sources provide a medium for character, as well as a guide for decision-making in ambiguous and uncertain circumstances. Management and organization scholars increasingly focus on what narrative wisdom traditions can teach us about leadership and organizational practices, and this book is designed to bring it to students and practitioners. Statler and Küpers have assembled a world-class team of contributors, who reflect on narratives near and dear to them, and draw out the lessons for leaders. With consistency throughout and end-of-chapter questions, this book enables all readers – including undergraduate and postgraduate students of leadership, management and organization studies, as well as interested researchers and practitioners – to reflect on the contents and implications of folk wisdom.

In Israel there are Jews and Muslims who practice Sufism together. The Sufi activities that they take part in together create pathways of engagement between two faith traditions in a geographical area beset by conflict. Sufism and Jewish Muslim Relations investigates this practice of Sufism among Jews and Muslims in Israel and examines their potential to contribute to peace in the area. It is an original approach to the study of reconciliation, situating the activities of groups that are not explicitly acting for peace within the wider context of grass-roots peace initiatives. The author conducted in-depth interviews with those practicing Sufism in Israel, and these are both collected in an appendix and used throughout the work to analyse the approaches of individuals to Sufism and the challenges they face. It finds that participants understand encounters between Muslim and Jewish mystics in the medieval Middle East as a common heritage to Jews and Muslims practising Sufism together today, and it explores how those of different faiths see no dissonance in the adoption of Sufi practices to pursue a path of spiritual progression. The first examination of the Derekh Avraham Jewish-Sufi Order, this is a valuable resource for students and scholars of Sufi studies, as well as those interested in Jewish-Muslim relations.

THE WILEY-BLACKWELL HANDBOOK OF Transpersonal Psychology “ The new Handbook of

Transpersonal Psychology is a necessity today. Many transpersonal psychologists and psychotherapists have been waiting for such a comprehensive work. Congratulations to Harris Friedman and Glenn Hartelius. May this book contribute to an increasingly adventurous, creative, and vibrant universe.” Ingo B. Jahrsetz, President, The European Transpersonal Association “ The Handbook of Transpersonal Psychology is an outstanding, comprehensive overview of the field. It is a valuable resource for professional transpersonal practitioners, and an excellent introduction for those who are new to this wide-ranging discipline.” Frances Vaughan, PhD. Psychologist, author of *Shadows of the Sacred: Seeing Through Spiritual Illusions* “ Finally, the vast literature on transpersonal psychology has been collected in what is clearly the essential handbook for psychologists and others who have either too apologetically endorsed or too critically rejected what undoubtedly will define psychology in the future. If you are not a transpersonal psychologist now, you will be after exploring this handbook. No longer can one dismiss the range of topics confronted by transpersonal psychologists nor demand methodological restraints that refuse to confront the realities transpersonal psychologists explore. This is a marvelous handbook—critical, expansive, and like much of what transpersonal psychologists study, sublime.” Ralph W. Hood Jr., University of Tennessee, Chattanooga With contributions from more than fifty scholars, this is the most inclusive resource yet published on transpersonal psychology, which advocates a rounded approach to human well-being, integrating ancient beliefs and modern knowledge. Proponents view the field as encompassing Jungian principles, psychotherapeutic techniques such as Holotropic Breathwork, and the meditative practices found in Hinduism and Buddhism. Alongside the core commentary on transpersonal theories—including holotropic states; science, with chapters on neurobiology and psychometrics; and relevance to feminism or concepts of social justice—the volume includes sections describing transpersonal experiences, accounts of differing approaches to healing, wellness, and personal development, and material addressing the emerging field of transpersonal studies. Chapters on shamanism and psychedelic therapies evoke the multifarious interests of the transpersonal psychology community. The result is a richly flavored distillation of the underlying principles and active ingredients in the field. Are we more than stardust? Is the appearance of the fragile Earth in the vast universe more than an accident? Are we not children of a Spirit that pervades the dust, rejuvenates life, and embraces the ever-evolving universe? Is there a cosmic Spirit that wants us to awaken to a consciousness of universal meaning, sacred purpose, and mutual friendship with all beings? This book answers these questions with a spirituality of the numinous in our relation to the elements of the Earth in the matrix of the multiverse by taking you on a

journey through nine paths and nineteen meditations of awakening. Not bound by any religion, but in deep appreciation of the religious and spiritual heritage of human encounters with the divine depth of existence in our selves and in nature, they invite you to become sojourners by engaging the most profound embodiments of the intangible Spirit by which it facilitates its own materialization in the cosmos and our spiritualization of the cosmos. Use--says this Spirit--the stardust that you are to become a spirit-faring species in an eternal journey of the cosmos to realize its ultimate motive of existence--the attraction of love!

Reckoning with Spirit in the Paradigm of Performance

Awakenings at the Heart of All Religions, the Earth, and the Multiverse

Theoretical Approaches to Contemplative Learning and Inquiry across Disciplines

Teaching Mysticism

The Participatory Turn

Depth Psychology and Mysticism

The Praeger Handbook of Social Justice and Psychology [3 volumes]

Introduction to Transpersonal Psychology: Bridging Spirit and Science provides an accessible and engaging introduction to this complex and evolving field. Adopting a modular approach, the book systematically relates key themes of Transpersonal Psychology to three major areas within psychology: general psychology, experimental psychology, and clinical psychology. Covering a wide range of topics including transpersonal states of consciousness, biological foundations, research methods, and cognition, the book also features extensive discussion of transpersonal theorists and the impact of their work on our understanding of psychological concepts. The book also introduces contemporary developments in the field and anticipates future advances such as feminist perspectives and cross-cultural approaches alongside practical experiments designed to give transpersonal theories and concepts psychological roots. A critical evaluation of both mainstream and transpersonal theories and research is applied throughout to foster analytical skills and encourage critical and scientific thinking about humanity's nature as spiritual creatures and ways to educate for personal and social transformation. Accompanied by an online instructor's manual, this book will be an essential companion for all students of Transpersonal or Humanistic Psychology, or those interested in applying transpersonal ideas to mainstream psychological research.

Since the late 19th century, when the "new science" of psychology and interest in esoteric and occult phenomena converged – leading to the "discovery" of the unconscious – the dual disciplines of depth psychology and mysticism have been wed in an often unholy union. Continuing in this tradition, and the challenges it carries, this volume includes a variety of inter-disciplinary approaches to the study of depth psychology, mysticism, and mystical experience, spanning the fields of theology, religious studies, and the psychology of religion. Chapters include inquiries into the nature of self and consciousness, questions regarding the status and limits of mysticism and mystical phenomenon, and approaches to these topics from multiple depth

psychological traditions.

Neuroscience, Consciousness and Spirituality presents a variety of perspectives by leading thinkers on contemporary research into the brain, the mind and the spirit. This volume aims at combining knowledge from neuroscience with approaches from the experiential perspective of the first person singular in order to arrive at an integrated understanding of consciousness. Individual chapters discuss new areas of research, such as near death studies and neuroscience research into spiritual experiences, and report on significant new theoretical advances. From Harald Walach 's introductory essay, " Neuroscience, Consciousness, Spirituality – Questions, Problems and Potential Solutions, " to the concluding chapter by Robert K. C. Foreman entitled " An Emerging New Model for Consciousness: The Consciousness Field Model, " this book represents a milestone in the progress towards an integrated understanding of spirituality, neuroscience and consciousness. It is the first in a series of books that are dedicated to this topic.

In this daring debut, Zayin Cabot challenges the wise homebodies of academia. A profoundly interdisciplinary approach to comparative scholarship, Ecologies of Participation offers a methodology whereby we can face our shared planetary predicament. It is grounded in process philosophy, and asserts the importance of a new ontology of agency. It traces the importance of Lévy-Bruhl and Lévi-Strauss 's early work, while offering new insight into the ontological turn in anthropology. This book sets out to destabilize modern reductionist trends toward scientific materialism, without falling into postmodern cultural constructivism. It does not assume the givenness of nature or culture. By advancing a multi-ontology approach, this work offers robust interventions into decolonial and critical studies. Cabot takes contemporary scholarship in new and exciting directions—offering an unstable ground from which to examine our shared worlds, both human and other. Throughout the last chapters of the book, these threads are illuminated through a detailed ethics of comparison and participation.

The Eye of Faith in a Visual Culture

Integral Education

Contemplative Pedagogy, Research and Institutional Life for the Twenty-first Century

Spirituality, Relationship, and Participation

Diversifying Philosophy of Religion

Psychoanalysis, Mysticism, and the Culture of Modern Spirituality

Participation and the Mystery

Restores the Platonic history and context of mysticism and shows how it helps us understand more deeply the humanities as a whole, from philosophy and literature to art. In Platonic Mysticism, Arthur Versluis clearly and tautly argues that mysticism must be properly understood as belonging to the great tradition of Platonism. He demonstrates how mysticism was historically understood in Western philosophical and religious traditions and emphatically rejects externalist approaches to esoteric religion. Instead he develops a new theoretical-critical model for understanding mystical literature and the humanities as a whole, from philosophy and literature to art. A sequel to his Restoring Paradise, this is an audacious book that places Platonic mysticism in the context of contemporary cognitive and other approaches to the study of religion, and presents an emerging model for the new field of contemplative science. An important work on the mystical experience delving deep into its history,

particularly from the Platonic perspective. An essential text for anyone interested in mysticism and its relationship to philosophy and creative expression. Andrew Newberg, author of *How Enlightenment Changes Your Brain: The New Science of Transformation* The present work, the latest from the pen of Arthur Versluis, provides a trenchant, learned, and illuminating analysis of the origins of Western mysticism in the Platonist tradition, relayed through such figures as Plotinus and Dionysius the Areopagite, down through Meister Eckhart and others, while suitably excoriating the attempts of certain modern philosophers and sociologists of religion to deconstruct it from a materialist perspective. I found it a rattling good read!

John Dillon, author of *The Heirs of Plato: A Study of the Old Academy (347–274 BC)*

This book explores how a deeper engagement with the theme of spirituality can challenge and stimulate contemporary psychoanalytic discourse. Bringing relational psychoanalysis into conversation with Jungian and transpersonal debates, the text demonstrates the importance of questioning an implicit reliance on secular norms in the field. With reference to recognition theory and shifting conceptions of enactment, Brown shows that the continued evolution of relational thinking necessitates an embrace of the transpersonal and a move away from the secular viewpoint in analytic theory and practice. With an outlook at the intersection of intrapsychic and intersubjective perspectives, *Groundwork for a Transpersonal Psychoanalysis* will be a valuable resource to analysts looking to incorporate a more pluralistic approach to clinical work.

The Swiss psychiatrist Carl Gustav Jung made a number of revolutionary contributions to modern Western psychology, and his pioneering work was greatly enhanced through his contact with Eastern religions, especially Tibetan Buddhism. In these esoteric traditions Jung discovered a holistic approach and a deep affinity for nature, and in the yogic and tantric disciplines he encountered a complex symbolic world that resonated with him deeply. Jung was particularly drawn to the highly articulated and intricate symbolism of Tibetan Tantra, which provided considerable support for his seminal theories on the universal archetypes and the collective unconscious. His cross-cultural and interdisciplinary engagement with Indo-Tibetan spirituality later proved instrumental in establishing the basis of the modern East-West dialogue in which the religions of the East—and in particular Buddhism—have become a central focus. Jung is also widely acknowledged as the father of transpersonal psychology, which, in seeking to integrate the wisdom traditions of East and West, stands at the forefront of contemporary studies in human consciousness and mysticism.

A groundbreaking and hopeful new look at contemporary spirituality, transpersonal psychology, integral education, and religious diversity and pluralism. *Participation and the Mystery* is both an introduction to and expansion of Jorge N. Ferrer's groundbreaking work on participatory spirituality, which holds that human beings are active cocreators of spiritual phenomena, worlds, and even ultimates. After examining the impact of his work since the publication of *Revisioning Transpersonal Theory*, Ferrer discusses the relationship between science and transpersonal psychology, the nature of a fully embodied spirituality, and the features of integral spiritual practice. The book also introduces a participatory philosophy of education and applies it to the academic teaching of mysticism and a novel approach to embodied spiritual inquiry. Critically engaging the influential work of Stanislav Grof, Ken Wilber, and A. H. Almaas, Ferrer concludes with an original solution to the problem of religious pluralism that affirms the ontological richness of religious worlds while avoiding the extremes of perennialism and contextualism, offering a hopeful vision for the future of world religion. *Participation and the Mystery* is an invaluable resource to anyone seeking to

deepen their understanding of participatory approaches to transpersonal psychology, integral and contemplative education, contemporary spirituality, and religious studies. In *Participation and the Mystery*, we are given the opportunity to dive into the engaging, provocative, and stunningly erudite thought of Jorge N. Ferrer, arguably one of the premier transpersonal theorists of our time. Building on the key essays written after the publication of his seminal work, *Revisioning Transpersonal Theory*, Ferrer shows us how his compelling and extremely fertile participatory model can be applied, with intriguing and rewarding results, to multiple, highly distinct fields of discourse. Read this book if you want your worldview to be both challenged and enriched. G. William Barnard, author of *Living Consciousness: The Metaphysical Vision of Henri Bergson*

Ferrer is a leading figure in transpersonal psychology. His participatory perspective explains both the deep commonalities and the creative diversity of spiritual traditions. It provides a way to understand the general phenomenon of spirituality without falling prey to ideological dogmatism or the tendency to privilege one's own spiritual tradition or practice over others. Ferrer's work deserves to be widely read. Michael Washburn, author of *Transpersonal Psychology in Psychoanalytic Perspective*

This is an important collection of essays from one of the leading contemporary thinkers in transpersonal studies. Ferrer's participatory approach represents the most significant development in transpersonal theory and practice to have emerged this century, and this book is the ideal introduction to Ferrer's work. It will become required reading for all students of transpersonal psychology, as well as for anyone seeking to deepen their understanding of transformational practice, transpersonal education, spirituality, and religion. Michael Daniels, author of *Shadow, Self, Spirit: Essays in Transpersonal Psychology*

Rich and thought-provoking, this book ranges widely through Ferrer's reflections on the participatory worldview in relation to psychology, education, and religion. Andrew O. Fort, Texas Christian University

The Derekh Avraham Order in Israel

An Introduction to the Study of Mysticism

Seeing and Believing

The Intersubjective Turn

The Wiley-Blackwell Handbook of Transpersonal Psychology

Contrasts and Overlaps

Ecologies of Participation

In this unique handbook, experts team up to explain the many innovative ways psychology is being applied to promote social justice. The wide-ranging, three-volume work addresses such significant issues as social justice ideology and critical psychology, war and trauma, poverty and classism, environmental justice, and well-being and suffering. It showcases approaches for integrating social justice into psychology, and it examines psychology's application of social justice within special populations, such as sexual minorities, youth, women, disabled persons, prisoners, older adults, people of color, and many others. Chapter authors represent a diversity of perspectives, making the handbook an ideal resource for those who want information on a specific concern as well as for those looking for an introduction to the subject as a whole. Combining the practical with the theoretical, the work provides culturally

sensitive tools that can effectively combat injustices locally and globally.

The Bloomsbury Companion to Islamic Studies is a comprehensive one volume reference guide to Islam and study in this area. A team of leading international scholars - Muslim and non-Muslim - cover important aspects of study in the field, providing readers with a complete and accessible source of information to the wide range of methodologies and theoretical principles involved. Presenting Islam as a variegated tradition, key essays from the contributors demonstrate how it is subject to different interpretations, with no single version privileged. In this volume, Islam is treated as a lived experience, not only as theoretical ideal or textual tradition. Featuring a series of indispensable research tools, including a substantial A-Z of key terms and concepts, chronology and a detailed list of resources, this is the essential reference guide for anyone working in Islamic Studies.

The Soul of Higher Education: Contemplative Pedagogy, Research and Institutional Life for the Twenty-first Century contributes to an understanding of the importance and implications of a contemplative grounding for higher education. It is the sixth in a series entitled *Advances in Workplace Spirituality: Theory, Research and Application*, which is intended to be an authoritative and comprehensive series in the field. This volume consists of chapters written by noted scholars from both Eastern and Western traditions that shed light on the following questions:

- What is an appropriate epistemological grounding for contemplative higher education? How does the current dominant epistemology in higher education mitigate against contemplative teaching, learning, and research? What alternatives can be offered?
- How can a contemplative culture be nurtured in the classroom? What difference does that culture make in teaching and learning? What is the role of individual and institutional leadership in creating and sustaining this culture?
- What is contemplative research? How can the emerging field of contemplative studies fit into the twenty-first-century university?
- What can faculty and students learn from contemplative practices about how to find peace of mind in a world of higher education characterized by increasing complexity, financial pressures, and conflicts?
- What does a contemplative organizational structure look like in higher education? How can committees, faculty meetings, and administrative teams use contemplative practices to work more effectively together?
- How can contemplative decision-making processes be used in higher education? Given hierarchies, turf wars, and academics' propensity for using argument as a weapon, is it possible to introduce contemplative practices into decision-making situations in appropriate ways?

A participatory alternative to the perennialism and experientialism dominant in transpersonal psychology.

Critiques, Methods and Case Studies

The Cosmic Spirit

The Ocean of God

Partakers of the Divine

Revisoning Transpersonal Theory
Essays in Transpersonal Psychology
Neuroscience, Consciousness and Spirituality

Meditation has flourished in different parts of the world ever since the foundations of the great civilizations were laid. It played a vital role in the formation of Asian cultures that trace much of their heritage to ancient India and China. This volume brings together for the first time studies of the major traditions of Asian meditation as well as material on scientific approaches to meditation. It delves deeply into the individual traditions while viewing each of them from a global perspective, examining both historical and generic connections between meditative practices from numerous historical periods and different parts of the Eurasian continent. It seeks to identify the cultural and historical peculiarities of Asian schools of meditation while recognizing basic features of meditative practice across cultures, thereby taking the first step toward a framework for the comparative study of meditation. The book, accessibly written by scholars from several fields, opens with chapters that discuss the definition and classification of meditation. These are followed by contributions on Yoga and Tantra, which are often subsumed under the broad label of Hinduism; Jainism and Sikhism, Indian traditions not usually associated with meditation; Buddhist approaches found in Southeast Asia, Tibet, and China; and the indigenous Chinese traditions, Daoism and Neo-Confucianism. The final chapter explores recent scientific interest in meditation, which, despite its Western orientation, remains almost exclusively concerned with practices of Asian origin. Until a few years ago a major obstacle to the study of specific meditation practices within the traditions explored here was a widespread scholarly orientation that prioritized doctrinal issues and sociocultural contexts over actual practice. The contributors seek to counter this bias and supplement concerns over doctrine and context with the historical study of meditative practice. *Asian Traditions of Meditation* will appeal broadly to readers interested in meditation, mindfulness, and spirituality and those in the emerging field of contemplative education, as well as students and scholars of Asian and religious studies.

Notes for a Contemplative Ecology