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| Nota di contenuto | Preface and Acknowledgements -- Chapter 1: Introduction -- 1.1: Evelyn Underhill and her foundational text on mysticism -- 1.2: Mysticism: concept, approaches and the thrust of this study -- 1.3: Writings on and by Underhill -- 1.4: Procedure -- 1.5: The chapters -- 1.6: A note on gender pronouns -- Chapter 2: Being-Becoming -- 2.1: Introduction -- 2.2: Vitalism: transcendence in this world of flux -- 2.3: A general configuration of being, becoming and infinite being -- 2.4: Being and becoming and the mediating dialectic -- 2.5: Being and becoming and the individualizing dialectic -- 2.6: Transcendence and immanence and the being-becoming dialectics -- 2.7: Sublimity and the two forms of mystical transcendence -- 2.7.1: The sublime in transcendence as including-exceeding -- 2.7.1.1: Experiencing divine reality as infinite -- 2.7.1.2: Experiencing all finite beings as immersed in infinite reality -- 2.7.2: The sublime in transcendence as excluding -- 2.8: Chapter conclusion -- Chapter 3: Infinity-Finitude -- 3.1: Introduction -- 3.2: Talking about infinity -- 3.2.1: Potential and actual infinities: establishing the contention -- 3.2.2: A synthesis of potential and actual infinities -- 3.3: Dialectical trinity -- 3.3.1: Configuring the relational structure of the trinity -- 3.3.2: Hegel's infinity and trinity -- |

3.4: The problem of objectivity in mystical intimacy -- 3.4.1: Trans subjectivism and mysticism -- 3.4.2: Objective idealism and mysticism -- 3.4.3: Tentative unitivism and mysticism -- 3.5: Chapter conclusion -- 4: Light-Darkness (I) -- 4.1: Introduction -- 4.2: A dialectical metaphor -- 4.2.1: Dialectical pairing -- 4.2.2: Dialectical procedure as negation of negation -- 4.3: Mysticism's stage development: an overview -- 4.4: The dawn of the mystical quest -- 4.4.1: Testimonials on awakening -- 4.4.2: Sublime awakening -- 4.5: The first transformative night -- 4.5.1: Detachment -- 4.5.2: Mortification -- 4.5.3: Dialectical incorporation, universal-particular dialectic, and sublimity -- 4.6: Illumination -- 4.7: Chapter conclusion -- Chapter 5: Light-Darkness (II) -- 5.1: Introduction -- 5.2: The second transformative night -- 5.2.1: Dark night and depression -- 5.2.2: Sublimity and the negation of negation -- 5.2.3: Darkness as emptiness -- 5.2.4: Oscillation and co-existence of light and darkness -- 5.2.5: Purification of sense and spirit -- 5.2.6: Mystical death -- 5.3: The Unitive Life -- 5.3.1: Experience of mystical union and the issue of the content of consciousness -- 5.3.2: Union experience versus identity experience -- 5.3.3: The enduring unitive life -- 5.4: Chapter conclusion -- Chapter 6: Conclusion -- 6.1: Sublime beauty and beautiful sublime -- 6.2: Overall summing-up and suggestions for future researches -- References -- Index.

Sommario/riassunto

This book represents a study of Evelyn Underhill's premier work on mysticism, using Hegel's dialectics and Kant's theory of the sublime as interpretive tools. It especially focuses on two prominent features of Underhill's text: the description of the mystical life as one permeated by an intense love between the mystic and infinite reality, and the detailed delineation of stages of mystical development. Given these two features, the text lends itself to a construction of a valuable discourse predicated on dialecticism, sublimity, and mysticism. The book also articulates a number of insights into the content and nature of the writings of Christian mystics.
