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| 1. Record Nr. | UNINA9910814336603321 |
| Autore | Roy Louis <1942-> |
| Titolo | Transcendent experiences : phenomenology and critique // Louis Roy |
| Pubbl/distr/stampa | Toronto, [Ontario] ; ; Buffalo, [New York] ; ; London, [England] : , : University of Toronto Press, , 2001 ©2001 |
| ISBN | 1-282-01444-7 1-4426-8273-6 |
| Descrizione fisica | 1 online resource (117 p.) |
| Collana | Toronto Studies in Philosophy |
| Disciplina | 291.42 |
| Soggetti | Experience (Religion) Infinite Transcendence (Philosophy) Livres numeriques. e-books. Electronic books. |
| Lingua di pubblicazione | Inglese |
| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Note generali | Includes index. |
| Nota di bibliografia | Includes bibliographical references and index. |
| Nota di contenuto | ; Part 1 A Phenomenological Approach -- ; 1 Constituents and Classification ; 3 -- Types ; 9 -- Other Typologies ; 10 -- ; 2 Narratives ; 14 -- An Instance of Aesthetic Experience ; 14 -- An Instance of Ontological Experience ; 16 -- An Instance of Ethical Experience ; 20 -- An Instance of Interpersonal Experience ; 22 -- ; Part 2 Historic Contributions -- ; 3 Kant and the Sublime ; 27 -- Phenomenology ; 28 -- Mediation of the Mind ; 31 -- Unfolding of the Mathematical Sublime ; 37 -- Concept of Infinite ; 40 -- ; 4 Schleiermacher and Absolute Dependence ; 47 -- In the Wake of Kant ; 47 -- A Tripartite Division of Human Life ; 49 -- Feeling ; 51 -- Mediatedness ; 54 -- Absolute Dependence ; 57 -- Awareness of the 'Whence' ; 59 -- Experience and Objectification ; 64 -- ; 5 Hegel and the Dialectic of the Infinite ; 69 -- Rejection of Kant's Infinite ; 70 -- Assessment of Hegel's Criticism of Kant ; 77 -- Rejection of Schleiermacher's Absolute Dependence ; 82 -- Assessment of Hegel's Criticism of Schleiermacher ; 86 -- ; 6 William James and Religious Experience ; 89 -- Four Marks |

of Mysticism ; 90 -- Feeling and Thought ; 92 -- Pragmatic Method ; 95 -- Divine as an Undubitable Object ; 99 -- Will to Believe ; 101 -- ; 7 Rudolf Otto and the Numinous ; 105 -- Feeling or Emotion? ; 106 -- Uniqueness and Ineffability ; 109 -- Non-rational and the Rational ; 111 -- Holy as an A Priori Category ; 116 -- A Faculty That Perceives the Numinous ; 120 -- ; 8 Marechal, Rahner, and Lonergan ; 125 -- From the Transcendental to the Transcendent ; 125 -- Fascination with the Mystery ; 128 -- Four Levels of Consciousness ; 132 -- Feeling ; 135 -- Immediacy and Mediation ; 137 -- Religious Experience and Conversion ; 139 -- ; Part 3 Validity of Transcendent Experiences -- Experience ; 146 -- Intentionality and Transcendence ; 151 -- Indefiniteness and the Infinite ; 156 -- Feeling and Discovery ; 161 -- Interpretation ; 166 -- Directness and Mediation ; 175.

Sommario/riassunto

This book begins by drawing attention to the fact that many people acknowledge having had a transcendent experience, namely an event in which they had the impression that they were in contact with something boundless and limitless, which they could not get hold of, and which utterly surpassed human capacities. Prompted by such sociological data, the author endeavours rigorously to show that the human person is open to the infinite. Since transcendent experiences involve an emotional response and an intelligible discovery, he explores both the affective and intellectual sides of this openness and their interrelation. The first part is phenomenological; the second, a history of great ideas; and the third, philosophy of religion. Part One offers an original account of types and elements of transcendent experiences. It also analyses four narratives. Part Two introduces some of the major classical thinkers of modernity: Kant, Schleiermacher, Hegel, James and Otto, as well as more recent ones such as MarTchal, Rahner, and Lonergan. In this part, there is a fresh reading of these authors' reflections on the human being and the infinite. Part Three makes a contribution to current issues such as experience and interpretation, intentionality and transcendence, the relationship between the infinite and the indefiniteness of the imagination and of reason, directness and mediation, and the role of feelings in religious experience. The author concludes that the human person is open to an infinite that is real and yet unknown by the human intellect.
