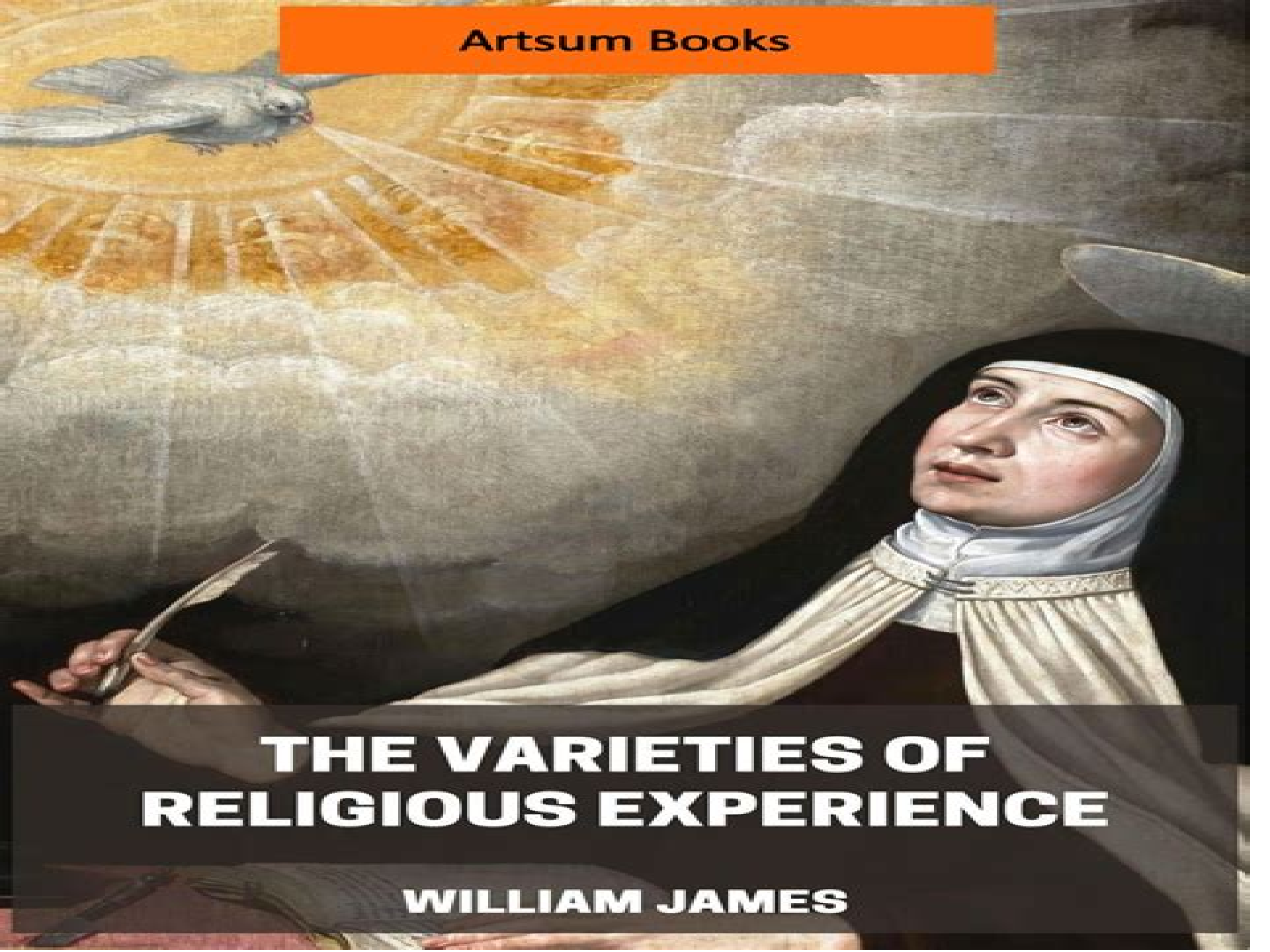




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THE VARIETIES OF RELIGIOUS EXPERIENCE

WILLIAM JAMES

The Varieties Of Religious Experience

J Elliott



The Varieties Of Religious Experience:

The Varieties of Religious Experience William James, 1929 *The Varieties of Religious Experience* William James, 2008

Is life worth living Yes a thousand times yes when the world still holds such spirits as Professor James Gertrude Stein A classic of American thought William James *The Varieties of Religious Experience* is an extraordinary study of human spirituality in all its forms and one of the most profound works of Psychology ever written When the book was published in 1902 the study of the human mind was a thrillingly new field of scientific enquiry James was one of the first to seriously examine the psychology of religious faith and where he led both Jung and Freud would follow Yet for all its historical significance this is a book full of humanity wit and some deeply personal stories of revelation religious devotion and mystical experience The Routledge Classics edition of *The Varieties of Religious Experience* makes available in paperback for the first time the Centenary Edition published by Routledge in 2002 with new introductions on the historical and contemporary significance of James work and a foreword by the author s grandson Micky James [The Varieties of Religious Experience](#)

William James, 2014-01-29 *The Varieties of Religious Experience* by William James is one of the greatest and most readable books ever written on the subject of religion While James is not making a case for belief here or any case for any particular religious system he does study religious experience trying to get to the bottom of what brings it about and what it means for human beings Thus he pays little attention to what we call organized religion He spends his time rather with the various ways that people have experienced God or the supernatural or the spiritual James s style is very subtle ornate and powerful Just let yourself soak in it for awhile and then try to learn His metaphors are stunning enough to be memorable for a lifetime His discussion of the healthy minded the sick soul and the mystic will enthrall thrill and become touchstones in your own religious experience and your own study of religion for the rest of your life Religion is a living reality for William James He gives a powerful analysis of what it can should and does mean to men and women in the modern world If you wish to understand modern thought on religion by the way you must read James for much of it springs from his thought Lastly James is the kindest thinker who ever put pen to paper James never chides or derides or condemns He gently disagrees looks for the best from every idea and every experience and every person and lavishes praise on what he finds excellent and meaningful His thought and writing and philosophical depth and style are an inspiration Spend some time with one of the greatest thinkers ever You won t regret it [The Varieties of Religious Experience](#) William James, 1999-05-11

Selected by the Modern Library as one of the 100 best nonfiction books of all time *The Varieties of Religious Experience* was an immediate bestseller upon its publication in June 1902 Reflecting the pluralistic views of psychologist turned philosopher William James it posits that individual religious experiences rather than the tenets of organized religions form the backbone of religious life James s discussion of conversion repentance mysticism and hope of reward and fears of punishment in the hereafter as well as his observations on the religious experiences of such diverse thinkers as Voltaire Emerson Luther and

others all support his thesis Walter Houston Clark in Psychology Today deemed it the most notable of all books in the field of the psychology of religion **The Varieties of Religious Experience** William James,1920 **The Varieties of Religious Experience** William James,1906 **The Varieties of Religious Experience A Study in Human Nature** William James,2020-02-09 The Varieties of Religious Experience A Study in Human Nature is a book by Harvard University psychologist and philosopher William James It comprises his edited Gifford Lectures on natural theology which were delivered at the University of Edinburgh Scotland between 1901 and 1902 The lectures concerned the psychological study of individual private religious experiences and mysticism and used a range of examples to identify commonalities in religious experiences across traditions Soon after its publication Varieties entered the Western canon of psychology and philosophy and has remained in print for over a century *The Varieties of Religious Experience ILLUSTRATED* William James,2020-03-15 The Varieties of Religious Experience A Study in Human Nature is a book by Harvard University psychologist and philosopher William James It comprises his edited Gifford Lectures on natural theology which were delivered at the University of Edinburgh Scotland between 1901 and 1902 The lectures concerned the psychological study of individual private religious experiences and mysticism and used a range of examples to identify commonalities in religious experiences across traditions Soon after its publication Varieties entered the Western canon of psychology and philosophy and has remained in print for over a century James later developed his philosophy of pragmatism There are many overlapping ideas in Varieties and his 1907 book Pragmatism he book has 14 chapters covering twenty lectures and a postscript Lecture I Religion and Neurology In this first lecture James outlines the scope of his investigation Neither a theologian nor a historian of religion James states that he is a psychologist and therefore his lectures will concern the psychology of religious feelings rather than the institutions of religion This further limits his enquiry to religious phenomena that have been articulated and recorded by individuals limiting his study to either modern writers or sources from history which have become classic texts James then distinguishes between questions concerning something s origin and its value insisting that his purpose is to understand the origin of religious experiences and not to pass judgement on their value This means that if James finds some material or natural cause of religious experience in his study this should not lead anyone to conclude that this undermines their religious or spiritual value Lecture II Circumscription of the Topic In his circumscription of the topic James outlines how he will define religion for the sake of the lectures Religious institutions are found wanting in this regard since they are not primary but rather depend on the private religious feeling of individuals especially those of the founders of such institutions James thus defines the essence of religion as the feelings acts and experiences of individual men in their solitude so far as they apprehend themselves to stand in relation to whatever they may consider divine 3 He then distinguishes religion from moral or philosophical systems such as Stoicism which also teach a particular way or living arguing that religion is distinguished by the presence of a sentiment which gladly assents to it Religion is thus that which

combines a moral system with a particular positive sentiment Lecture III The Reality of the Unseen James begins his third lecture by noting that all states of mind involve some kind of object but that religious experiences involve an object which cannot be sensibly perceived This ability to be aware of insensible objects in the mind such as being aware of a presence in the room is an ability particular to human beings These experiences are sometimes connected with religion but not always and James insists that they are not at all unusual For those who have had such experiences they are irrefutable and no rational argument will dissuade someone of their reality even if the subject cannot explain or answer for the experience themselves However James criticises the rationalistic and scientific approaches which would question these experiences as being rarely convincing in the sphere of religion rational arguments about religion are compelling for someone only if they already believe the conclusion This is just a fact of human psychology for James not a value judgement humans are more persuaded irrationally and emotionally than they are by reasons James concludes his lecture by noting the different kinds of responses such experiences can elicit joy and sorrow the variation of which will occupy his following lectures

[The Varieties of Religious Experience \(Unabridged\)](#) William James, 2017-06-21 The Varieties of Religious Experience A Study in Human Nature is a book by the Harvard psychologist and philosopher William James comprising 20 lectures given at the University of Edinburgh in Scotland These lectures concerned the nature of religion and the neglect of science in James view in the academic study of religion Soon after its publication the book found its way into the canon of psychology and philosophy and has remained in print for over a century James was most interested in direct religious experiences Theology and the organizational aspects of religion were of secondary interest He believed that religious experiences were simply human experiences Religious happiness is happiness Religious trance is trance He believed that religious experiences can have morbid origins in brain pathology and can be irrational but nevertheless are largely positive Get Your Copy Now

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James(Annotated) William James, 2021-08-13 Standing at the crossroads of psychology and religion this catalyzing work applied the scientific method to a field abounding in abstract theory William James believed that individual religious experiences rather than the precepts of organized religions were the backbone of the world's religious life His discussions of conversion repentance mysticism and saintliness and his observations on actual personal religious experiences all support this thesis In his introduction Martin E Marty discusses how James's pluralistic view of religion led to his remarkable tolerance of extreme forms of religious behaviour his challenging highly original theories and his welcome lack of pretension in all of his observations on the individual and the divine

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