

Modern Buddhist and Christian Mysticism

Investigations of mysticism often focus on the past, while largely ignoring current developments.

This book contributes to a reversal of that trend with a rigorous examination of a wide selection of contemporary Buddhist and Christian authors. The focus is on the intriguing intersections and subtle divergences now emerging in areas such as ineffability, nonconceptuality, paradox, inverted agency, unity, and self-dissolution. The analysis combines the theoretical framework of cognitive linguistics with a range of methodological approaches, from discourse and thematic analysis to corpus linguistics.

Wide-ranging, systematic, and informative, the book is invaluable to all of those interested in the phenomenon of mysticism within the modern world.

Charles M. Mueller is Professor of English Language and Culture at Fuji Women's University in Japan. His research has primarily been grounded in the cognitive linguistics framework and has often focused on religious language and discourse. He has also translated numerous Buddhist works from Korean and classical Chinese into English.

Peter Richardson is a professor in the Research Faculty of Media and Communication at Hokkaido University in Japan. His research primarily focuses on the application of cognitive linguistics to the study of religious language. He coauthored the book *Cognitive Linguistics and Religious Language: An Introduction* with Charles M. Mueller and Stephen Pihlaja.

Modern Buddhist and Christian Mysticism

Construal and Transformation

**Charles M. Mueller and
Peter Richardson**

First published 2025
by Routledge
4 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

and by Routledge
605 Third Avenue, New York, NY 10158

Routledge is an imprint of the Taylor & Francis Group, an informa business

© 2025 Charles M. Mueller and Peter Richardson

The right of Charles M. Mueller and Peter Richardson to be identified as authors of this work has been asserted in accordance with sections 77 and 78 of the Copyright, Designs and Patents Act 1988.

All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

Trademark notice: Product or corporate names may be trademarks or registered trademarks, and are used only for identification and explanation without intent to infringe.

British Library Cataloguing-in-Publication Data

A catalogue record for this book is available from the British Library

ISBN: 978-1-032-75961-6 (hbk)

ISBN: 978-1-032-75962-3 (pbk)

ISBN: 978-1-003-47639-9 (ebk)

DOI: 10.4324/9781003476399

Typeset in Galliard
by Apex CoVantage, LLC

This book is in memory of Charles M. Mueller's mother, Esther Anne Hardy. Her love, authenticity, and joie de vivre had a transformative effect on so many lives.

Contents

<i>List of Figures</i>	<i>xi</i>
<i>List of Tables</i>	<i>xii</i>
<i>Preface</i>	<i>xiii</i>
1 Introduction	1
1.1 <i>Why Mysticism?</i>	1
1.2 <i>What Is Mysticism?</i>	2
1.3 <i>Modern Mysticism in Christianity and Western Buddhism</i>	7
1.4 <i>Empirical Studies of Mysticism</i>	11
1.4.1 <i>Survey-Based Research</i>	11
1.4.2 <i>Experimental and Neurological Research</i>	15
1.4.3 <i>Drug-Induced Mystical Experiences</i>	16
1.4.4 <i>Sociological Investigations of Mysticism</i>	18
1.5 <i>Organization and Summary of the Ensuing Chapters</i>	20
2 Interpreting Mystical Experience	25
2.1 <i>Mystical Experience and the Cultural Filter</i>	25
2.2 <i>Pure Consciousness Events</i>	34
2.3 <i>Is Experience a Process or a Product?</i>	37
2.4 <i>The Intransitive Dimension</i>	40
2.5 <i>Interdisciplinarity and the Specter of Reductionism</i>	43
3 Methodology and Theoretical Framework	46
3.1 <i>Methodological Approach</i>	46
3.1.1 <i>Comparison as a General Approach</i>	46
3.1.2 <i>Corpus Construction</i>	49
3.1.3 <i>Data Coding and Analysis</i>	51
3.2 <i>The Cognitive Linguistics Framework</i>	54
3.2.1 <i>Embodiment</i>	55
3.2.2 <i>The Hierarchy of Conceptual Structures</i>	57

3.2.3	<i>Force Dynamics</i>	59
3.2.4	<i>Conceptualization as Perceptual Simulation</i>	61
3.2.5	<i>Metaphor Mappings and Perceptual Simulations</i>	63
3.2.6	<i>Metaphor as Construal</i>	65
3.2.7	<i>Metonymy</i>	67
3.2.8	<i>Conceptual Blending</i>	69
4	Ineffability	72
4.1	<i>The Concept of Ineffability</i>	72
4.1.1	<i>Ineffability in the Buddhist Tradition</i>	76
4.1.2	<i>Ineffability in the Christian Tradition</i>	78
4.2	<i>What Is Ineffable?</i>	79
4.3	<i>The Extent of Ineffability</i>	79
4.3.1	<i>Weak Ineffability</i>	80
4.3.2	<i>Words as Misleading</i>	81
4.4	<i>Reasons for Ineffability</i>	82
4.4.1	<i>Limited Human Accessibility to the Ultimate</i>	82
4.4.2	<i>Inability of Words to Capture Dynamic Reality</i>	83
4.5	<i>Overcoming Ineffability</i>	83
4.5.1	<i>The Soteriological Need for Language</i>	84
4.5.2	<i>Overcoming Language's Limits by Demonstrating Knowledge</i>	85
4.5.3	<i>Use of Special Language to Overcome Language's Limitations</i>	89
4.6	<i>The Language of Ineffability</i>	90
4.6.1	<i>Literal Negation</i>	90
4.6.2	<i>Spatial Inaccessibility</i>	93
4.6.3	<i>Silence</i>	95
4.7	<i>Frequency of Ineffability Tags in the Two Corpora</i>	97
4.8	<i>Chapter Summary</i>	99
5	Nonconceptuality and Paradoxicality	100
5.1	<i>Perspectives on Nonconceptuality</i>	100
5.1.1	<i>Philosophical Views on Nonconceptual Experience and Content</i>	100
5.1.2	<i>Nonconceptuality in Buddhist Thought</i>	104
5.1.3	<i>Nonconceptuality in Christian Thought</i>	107
5.2	<i>Nonconceptuality in the Two Corpora</i>	110
5.2.1	<i>Nonconceptuality as a Feature of the Ultimate</i>	110
5.2.2	<i>Nonconceptuality as a Soteriological Strategy</i>	112
5.2.3	<i>Nonconceptuality as Experience</i>	115

5.3	<i>Theoretical Perspectives on Paradox</i>	119
5.4	<i>Paradoxicality in the FBC and FCC</i>	120
5.5	<i>Reflections on Nonconceptuality and Paradoxicality</i>	127
6	Agency	128
6.1	<i>Agency as Applied to Mystical Language</i>	128
6.1.1	<i>Agency in the Cognitive Science of Religion</i>	129
6.1.2	<i>Defining Agency</i>	133
6.1.3	<i>Figurative Agency</i>	135
6.1.4	<i>Levels and Types of Agency</i>	137
6.2	<i>Agency in the Two Corpora</i>	138
6.3	<i>Five Agency Patterns</i>	140
6.3.1	<i>Presence</i>	140
6.3.2	<i>Emotional Support</i>	144
6.3.3	<i>Imposition</i>	147
6.3.4	<i>Creation</i>	152
6.3.5	<i>Enlightenment, Reality, and Life</i>	160
6.4	<i>Chapter Summary</i>	166
7	Unity	167
7.1	<i>Complexities and Challenges of Talking About Unity</i>	167
7.2	<i>Reviewing the Literature</i>	168
7.3	<i>Unity in the Two Corpora</i>	171
7.3.1	<i>Love and Compassion</i>	173
7.3.2	<i>Union and Unity</i>	178
7.3.3	<i>Nondualism and Relationships</i>	185
7.4	<i>Concluding Remarks on Unity</i>	190
8	Self-Dissolution	191
8.1	<i>Buddhist Perspectives on the Self</i>	192
8.2	<i>Christian Perspectives on the Self</i>	195
8.3	<i>Construals of Self in the Two Corpora</i>	198
8.3.1	<i>Problematizing the Self</i>	198
8.3.2	<i>Ownership, Identification, and Control</i>	201
8.3.3	<i>Surrender, Death, and Sacrifice Motifs</i>	203
8.3.4	<i>Means of Losing the Self</i>	206
8.3.5	<i>Realizing Selflessness</i>	208
8.3.6	<i>Self-Dissolution and Compassion</i>	211
8.3.7	<i>The Unbearable Lightness of Egolessness</i>	214
8.4	<i>Concluding Thoughts on Construals of Self and Selflessness</i>	217

9 Discourse	218
9.1 <i>Discourse and Comparative Analysis</i>	218
9.2 <i>Characteristics of Discourse</i>	219
9.3 <i>The Data</i>	221
9.4 <i>Methodology</i>	223
9.5 <i>Analysis</i>	224
9.5.1 <i>Intimacy and Oneness</i>	224
9.5.2 <i>Transcendence and Immersion in Life</i>	226
9.5.3 <i>Isolation and Intimate Relationships</i>	232
9.6 <i>Discussion</i>	235
10 Conclusion	237
10.1 <i>Entailment Relationships Between Thematic Elements</i>	237
10.2 <i>Construals of Transformation in the Two Corpora</i>	240
10.3 <i>Responses to the Discourses of Pluralism and Science</i>	242
10.4 <i>Some Final Thoughts</i>	245
<i>References</i>	247
<i>Appendix</i>	272
<i>Index</i>	274

Figures

1.1	Hood's Model of Mystical Experience Underlying the M-Scale	12
1.2	The Inputs, States, and Features Model of Mystical Experience	20
3.1	A Framework for Comparison	48
3.2	Word Cloud for the ECC	52
3.3	Word Cloud for the EBC	53
3.4	Force Dynamic Configuration for the Immobile Boat	60
3.5	The Moored Boat Blend	70
4.1	Entities Described as Ineffable in the Two Corpora	80
4.2	The Silence as Prayer Blend	97
5.1	Mappings in Keating's Extended Metaphor	115
6.1	Merton's Description of the Believer's Knowledge and Possession of God	157
7.1	A Model of Christian Nonduality	190
8.1	Some of the Figurative Chains in the SACRIFICE Motif	197
9.1	Liberation and Compassion Through Immersion Blend	229

Tables

1.1	Criteria in Definitions of Mysticism in Various Mainstream Works	6
3.1	Number of Books and Running Words in the Corpora	50
3.2	Mappings for the Metaphor MYSTICAL EXPERIENCE IS OBJECT PERCEPTION	66
4.1	Occurrence of References to Ineffability in the Focal Christian Corpus (FCC)	98
4.2	Occurrence of References to Ineffability in the Focal Buddhist Corpus (FBC)	98

Preface

This co-authored work owes a great deal to serendipity. First of all, our zig-zagging paths of development as scholars have followed a surprisingly parallel trajectory. We both began our academic careers (our BA and first MA) focused on religion and philosophy (Buddhism in the case of Charles and Christianity in the case of Peter). We then both switched to applied linguistics, completing a second MA and a PhD. We then both ended up in Sapporo, Japan, only realizing our common interests when our paths crossed at a cognitive linguistics conference in Estonia.

Our common geographical location has left its mark on how we've approached the writing of this book. Instead of getting together virtually and infrequently, we've had the luxury of frequent meetings in person. And about once a month, we've spent an entire day debating the finer points of each chapter as we took long walks through the Hokkaido countryside or as we sipped a single-malt scotch at the edge of some farmer's field. So, unlike many co-authored books, this one is very much a collaboration that emerged through a great deal of Socratic dialogue.

This book examines the conceptualization of the mystical path and experiences as described by modern Buddhist and Christian writers. The book's organization allows readers some flexibility in terms of which chapters they read first. The first two chapters, which provide useful background to the study of modern mysticism and describe current debates among scholars, are not absolutely essential to understand the remainder of the book. In particular, Section 1.4, which describes empirical research on mysticism, may be too dry and technical for some, so readers can postpone or skip this section if they wish. Chapter 3 describes the methodology and theoretical framework, so it should be read before going on to the following four chapters, which can be read in any order. Chapter 9, which focuses on spoken discourse, is more self-contained, but it should ideally be read after the previous chapters.

In our discussion of background, we occasionally refer to passages from the Bible or the Pāli Canon. To save space, we only provide the traditional abbreviations (DN, MN, SN, and AN, followed by section numbers) when we cite the Dīgha Nikāya, Majjhima Nikāya, Saṃyutta Nikāya, and Aṅguttara Nikāya of the Pāli Canon. All quotes from the Pāli Canon were taken from the

translations put out by Wisdom Publications (Bodhi, 2000, 2012; Ñānamoli & Bodhi, 1995; Walshe, 1995), and all quotes from the Bible were taken from the New Revised Standard Version (Coogan, 2018). When we discuss the Zen tradition, we have opted to consistently refer to this school of Buddhism by its Japanese name (Zen) instead of using its Chinese (Chán) or Korean name (Sŏn). The term “Zen,” as we’re using it, should be understood as referring to this East-Asian tradition as a whole and to its modern developments outside East Asia.

We would like to thank the reviewers of this book for their thoughtful comments and advice. We would also like to thank our wives, Kayo Richardson and Shino Mueller, for their patience and support during the years we spent researching and writing this book. We also express our gratitude to Jeannette Littlemore and the University of Birmingham for hosting Charles during his six-month sabbatical from the autumn of 2023.

References

- Adams, P. J. (2007). Language, mysticism, and hypnotizability: A brief communication. *International Journal of Clinical and Experimental Hypnosis*, 56(1), 73–82. <https://doi.org/10.1080/00207140701673100>
- Adyashanti. (2008). *The end of your world: Uncensored straight talk on the nature of enlightenment*. Sounds True.
- Adyashanti. (2016). *Resurrecting Jesus: Embodying the spirit of a revolutionary mystic*. Sounds True.
- Aitken, R. (1982). *Taking the path of Zen*. North Point Press.
- Albahari, M. (2006). *Analytical Buddhism: The two-tiered illusion of self*. Palgrave Macmillan.
- Albahari, M. (2014). Insight knowledge of no self in Buddhism: An epistemic analysis. *Philosopher's Imprint*, 14(21), 1–30.
- Alston, W. P. (1956). Ineffability. *The Philosophical Review*, 65(4), 506–522. <https://doi.org/10.2307/2182419>
- Alston, W. P. (1991). *Perceiving God*. Cornell University Press.
- Alston, W. P. (2005). Mysticism and perceptual awareness of God. In W. E. Mann (Ed.), *The Blackwell guide to the philosophy of religion* (pp. 198–219). Blackwell Publishing.
- Ammerman, N. T. (2013). Spiritual but not religious? Beyond binary choices in the study of religion. *Journal for the Scientific Study of Religion*, 52(2), 258–278. <https://doi.org/10.1111/jssr.12024>
- Anālayo, Medvedev, O. N., Singh, N. N., & Dhaussy, M. R. (2022). Effects of mindfulness practices on terror of mortality: A randomized controlled trial. *Mindfulness*, 13(12), 3043–3057. <https://doi.org/10.1007/s12671-022-01967-8>
- Andersen, M. (2017). Predictive coding in agency detection. *Religion, Brain and Behavior*, 9(1), 65–84. <https://doi.org/10.1080/2153599X.2017.1387170>
- Annaud, J.-J. (Director, Producer). (1997). *Seven years in Tibet* [Film]. Summit Entertainment.
- Archer, M. S. (1996). *Culture and agency: The place of culture in social theory* (revised ed.). Cambridge University Press.
- Archer, M. S. (2000). *Being human: The problem of agency*. Cambridge University Press.
- Archer, M. S. (2004). Western mysticism and the limits of language. In M. S. Archer, A. Collier, & D. V. Porpora (Eds.), *Transcendence: Critical realism and God* (pp. 92–108). Routledge.
- Archer, M. S. (2020). The morphogenetic approach: Critical realism's explanatory framework approach. In P. Róna & L. Zsolnai (Eds.), *Agency and causal factors in economics* (pp. 137–150). Springer. <https://doi.org/10.1007/978-3-030-26114-6>

- Archer, M. S., Collier, A., & Porpora, D. V. (2004). Introduction. In M. S. Archer, A. Collier, & D. V. Porpora (Eds.), *Transcendence: Critical realism and God* (pp. 1–23). Routledge.
- Asprem, E. (2018). *The problem of disenchantment: Scientific naturalism and esoteric discourse, 1900–1939* (reprint ed.). SUNY Press.
- Athanasopoulos, P., Bylund, E., & Casasanto, D. (2016). Introduction to the special issue: New and interdisciplinary approaches to linguistic relativity. *Language Learning*, 66(3), 482–486. <https://doi.org/10.1111/lang.12196>
- Atran, S. (2002). *In gods we trust: The evolutionary landscape of religion*. Oxford University Press.
- Augustine. (397/1996). *De doctrina Christiana* (R. P. H. Green, Trans.). Clarendon Press.
- Austin, J. L. (1962). *How to do things with words* (J. O. Urmson, Ed.). Harvard University Press.
- Baars, B. J., & Franklin, S. (2003). How conscious experience and working memory interact. *Trends in Cognitive Science*, 7(4), 166–172. [https://doi.org/10.1016/S1364-6613\(03\)00056-1](https://doi.org/10.1016/S1364-6613(03)00056-1)
- Baddeley, A. D. (1986). *Working memory*. Oxford University Press.
- Badiner, A. (2015). A roundtable with Ram Dass, Robert Aitken Roshi, Richard Baker Roshi, and Joan Halifax Roshi. In A. Badiner (Ed.), *Zig Zag Zen: Buddhism and psychedelics* (new ed., pp. 215–229). Synergetic Press.
- Bagger, M. C. (1999). *Religious experience, justification, and history*. Cambridge University Press.
- Bagger, M. C. (2007). *The uses of paradox: Religion, self-transformation, and the absurd*. Columbia University Press.
- Bailey, D. S. (2021). Zen Buddhism and the phenomenology of mysticism. *Journal for Continental Philosophy of Religion*, 3(2), 123–143. <https://doi.org/10.1163/25889613-bja10014>
- Baker, J. A. (1970). *The foolishness of god*. Darton, Longman and Todd.
- Bamberg, M. G. W. (2004). Considering counter narratives. In M. G. W. Bamberg & M. Andrews (Eds.), *Considering counter narratives: Narrating, resisting, making sense* (pp. 351–371). John Benjamins.
- Barnes, L. P. (1990). Relativism, ineffability, and the appeal to experience: A reply to the myth makers. *Modern Theology*, 7(1), 101–114. <https://doi.org/10.1111/j.1468-0025.1990.tb00237.x>
- Barrett, J. L. (2000). Exploring the natural foundations of religion. *Trends in Cognitive Sciences*, 4(1), 29–34. [https://doi.org/10.1016/S1364-6613\(99\)01419-9](https://doi.org/10.1016/S1364-6613(99)01419-9)
- Barrett, J. L. (2004). *Why would anyone believe in God?* AltaMira.
- Barsalou, L. W. (1999). Perceptual symbol systems. *Behavioral and Brain Sciences*, 22(4), 577–660. <https://doi.org/10.1017/S0140525X99002149>
- Barsalou, L. W. (2016). On staying grounded and avoiding quixotic dead ends. *Psychonomic Bulletin and Review*, 23(4), 1122–1142. <https://doi.org/10.3758/s13423-016-1028-3>
- Barsalou, L. W. (2020). Challenges and opportunities for grounding cognition. *Journal of Cognition*, 3(1), 1–24. <https://doi.org/http://doi.org/10.5334/joc.116>
- Barsalou, L. W., Simmons, W. K., Barbey, A. K., & Wilson, C. D. (2003). Grounding conceptual knowledge in modality-specific systems. *Trends in Cognitive Science*, 7(2), 84–91. [https://doi.org/10.1016/S1364-6613\(02\)00029-3](https://doi.org/10.1016/S1364-6613(02)00029-3)
- Batchelor, S. (2016). *After Buddhism: Rethinking dharma for a secular age*. Harper-Collins India.
- Bauer, J. J., & Wayment, H. A. (2008). The psychology of the quiet ego. In H. A. Wayment & J. J. Bauer (Eds.), *Transcending self-interest: Psychological explorations of the quiet ego* (pp. 7–19). American Psychological Association.

- Baumeister, R. F. (1987). How the self became a problem: A psychological review of historical research. *Journal of Personality and Social Psychology*, 52(1), 163–176. <https://doi.org/10.1037/0022-3514.52.1.163>
- Beauregard, M. (2012). Neuroimaging and spiritual practice. In L. J. Miller (Ed.), *The Oxford handbook of psychology and spirituality* (pp. 500–513). Oxford University Press.
- Becker, E. (1973). *The denial of death*. The Free Press.
- Belzen, J. A. (2009). Studying the specificity of spirituality: Lessons from the psychology of religion. *Mental Health, Religion and Culture*, 12(3), 205–222. <https://doi.org/10.1080/13674670802456606>
- Bennett-Hunter, G. A. (2005). Divine ineffability. *Philosophy Compass*, 10(7), 489–500. <https://doi.org/10.1111/phc3.12234>
- Bennett-Hunter, G. A. (2014). *Ineffability and religious experience*. Taylor and Francis.
- Bering, J. M., & Parker, B. D. (2006). Children's attributions of intentions to an invisible agent. *Developmental Psychology*, 42(2), 253–262. <https://doi.org/10.1037/0012-1649.42.2.253>
- Berkovich-Ohana, A., Glicksohn, J., & Goldstein, A. (2012). Mindfulness-induced changes in gamma band activity—Implications for the default mode network, self-reference and attention. *Clinical Neurophysiology*, 123(4), 700–710. <https://doi.org/10.1016/j.clinph.2011.07.048>
- Bermúdez, J. L. (1998). *The paradox of self-consciousness*. The MIT Press.
- Berry, D. R., Hoerr, J. P., Cesko, S., Alayoubi, A., Carpio, K., Zirzow, H., Walters, W., Scram, G., Rodriguez, K., & Beaver, V. (2020). Does mindfulness training with explicit ethics-based instruction promote prosocial behaviors? A meta-analysis. *Personality and Social Psychology Bulletin*, 46(8), 1247–1269. <https://doi.org/10.1177/0146167219900418>
- Bertolucci, B. (Director). (1993). *Little Buddha* [Film]. Buena Vista International.
- Binder, J. R. (2016). In defense of abstract conceptual representations. *Psychonomic Bulletin and Review*, 23, 1096–1108. <https://doi.org/10.3758/s13423-015-0909-1>
- Bitėna, D. K., & Mārtinsons, K. (2021). Mystical experience has a stronger relationship with spiritual intelligence than with schizotypal personality traits and psychotic symptoms. *Psychology of Consciousness: Theory, Research, and Practice*, 11(2), 137–153. <https://doi.org/10.1037/cns0000312>
- Black, M. (1993). More about metaphor. In A. Ortony (Ed.), *Metaphor and thought* (pp. 19–41). Cambridge University Press.
- Blanchard, J., & Paul, L. A. (2022). Transformative experience and the problem of religious disagreement. In M. A. Benton & J. L. Kvanvig (Eds.), *Religious disagreement and pluralism* (pp. 127–141). Oxford University Press.
- Blanke, O., Pozeg, P., Hara, M., Heydrich, L., Serino, A., Yamamoto, A., Higuchi, T., Salomon, R., Seeck, M., Landis, T., Arzy, S., Herbelin, B., Bleuler, H., & Rognini, G. (2014). Neurological and robot-controlled induction of an apparition. *Current Biology*, 24(22), 2681–2686. <https://doi.org/10.1016/j.cub.2014.09.049>
- Block, N. (2014). Rich conscious perception outside focal attention. *Trends in Cognitive Science*, 18(9), 445–447. <https://doi.org/10.1016/j.tics.2014.05.007>
- Blomberg, J., & Żywicznyński, P. (2021). Language and its limits: Meaning, reference and the ineffable in Buddhist philosophy. *Topoi*, 41, 483–496. <https://doi.org/10.1007/s11245-021-09756-z>
- Blum, J. N. (2015). *Zen and the unspeakable god: Comparative interpretations of mystical experience*. Penn State Press.
- Bodhi. (2000). *The connected discourses of the Buddha: A translation of the Samyutta Nikaya*. Wisdom Publications.
- Bodhi. (2011). What does mindfulness really mean? A canonical perspective. *Contemporary Buddhism*, 12(1), 19–39. <https://doi.org/10.1080/14639947.2011.564813>

- Bodhi. (2012). *The numerical discourses of the Buddha: A translation of the Aṅguttara Nikaya*. Wisdom Publications.
- Boot, I., & Pecher, D. (2010). Similarity is closeness: Metaphorical mapping in a conceptual task. *The Quarterly Journal of Experimental Psychology*, 63(5), 942–954. <https://doi.org/10.1080/17470210903134>
- Boroditsky, L., & Prinz, J. J. (2008). What thoughts are made of. In G. R. Semin & E. R. Smith (Eds.), *Embodied grounding: Social, cognitive, affective, and neuroscientific approaches* (pp. 98–115). Cambridge University Press.
- Bourgeault, C. (2016). *The heart of centering prayer: Nondual Christianity in theory and practice* (reprint ed.). Shambhala.
- Bourgeault, C. (2008). *The wisdom Jesus: Transforming heart and mind—a new perspective on Christ and his message*. Shambala.
- Bourgeault, C. (2022). *The corner of fourth and nondual*. Fortress Press.
- Boyer, P. (1994). *The naturalness of religious ideas: A cognitive theory of religion*. University of California Press.
- Bradley, I. C. (1995). *The power of sacrifice*. Darton, Longman and Todd.
- Brandt, P. A. (1995). *Morphologies of meaning*. Aarhus University Press.
- Bronkhorst, J. (2022). Mystical experience. *Religions*, 13(7). <https://doi.org/10.3390/rel13070589>
- Bronkhorst, J. (2023). The Buddhist noble truths: Are they true? *Religions*, 14(1). <https://doi.org/10.3390/rel14010082>
- Brown, D. (2008). *God and mystery in words: Experience through metaphor and drama*. Oxford University Press.
- Buddharakkhita (1985). *The Dhammapada: The Buddha's path of wisdom*. Buddhist Publication Society.
- Bulbulia, J. (2004). Religious costs as adaptations that signal altruistic intention. *Evolution and Cognition*, 10(1), 9–38.
- Bulgakov, S. (1933/2008). *The lamb of god* (B. Jakim, Trans.). YMCA Press.
- Burns, C. (2003). Soul-less Christianity and the Buddhist empirical self: Buddhist-Christian convergence? *Buddhist-Christian Studies*, 23, 87–100. <https://doi.org/www.jstor.org/stable/1390369>
- Burton, D. (2000). Wisdom beyond words? Ineffability in Yogācāra and Madhyamaka Buddhism. *Contemporary Buddhism*, 1(1), 53–76. <https://doi.org/10.1080/14639940008573721>
- Burton, D. (2004). *Buddhism, knowledge and liberation*. Routledge. <https://doi.org/10.4324/9781315261201>
- Byrne, P. (1984). Mysticism, identity and realism: A debate reviewed. *International Journal for Philosophy of Religion*, 16(3), 237–243. www.jstor.org/stable/40012661
- Byrom, G. N. (2009). Differential relationships between experiential and interpretive dimensions of mysticism and schizotypal magical ideation in a university sample. *Archive for the Psychology of Religion*, 31(2), 127–150. <https://doi.org/10.1163/157361209X424420>
- Cahn, B. R., & Polich, J. (2006). Meditation states and traits: EEG, ERP, and neuroimaging studies. *Psychological Bulletin*, 132(2), 180–211. <https://doi.org/10.1037/0033-2909.132.2.180>
- Cameron, L. J. (2008). Metaphor shifting in the dynamics of talk. In M. S. Zanutto, L. Cameron, & M. Cavalcanti (Eds.), *Confronting metaphor in use: An applied linguistics approach* (pp. 45–62). John Benjamins.
- Cameron, L. J. (2010). The discourse dynamics framework for metaphor. In L. J. Cameron & R. Maslen (Eds.), *Metaphor analysis: Research practice in applied linguistics* (pp. 77–94). Equinox.
- Cameron, L. J. (2011). *Metaphor and reconciliation: The discourse dynamics of empathy in post-conflict conversations*. Routledge.

- Camp, E. (2009). Putting thoughts to work: Concepts, systematicity, and stimulus-independence. *Philosophy and Phenomenological Research*, 72(2), 275–311. <https://doi.org/10.1111/j.1933-1592.2009.00245.x>
- Campbell, M. L., Lee, S. A., & Cothran, D. L. (2010). Mysticism matters: Distinguishing between intrinsic religiosity, extrinsic religiosity, and spirituality using higher-order factors of personality and mysticism. *Archive for the Psychology of Religion*, 32(2), 195–216. <https://doi.org/10.1163/157361210X5026011>
- Carter, J. (1998). Description is not explanation: A methodology of comparison. *Method and Theory in the Study of Religion*, 10(2), 133–148. www.jstor.org/stable/23555106
- Cassaniti, J. (2012). Agency and other: The role of agency for the importance of belief in Buddhist and Christian traditions. *Ethos*, 40(3), 297–316. <https://doi.org/10.1111/j.1548-1352.2012.01259.x>
- Chapple, C. (1990). The unseen seer and the field: Consciousness in Sāṃkhya and Yoga. In R. K. C. Forman (Ed.), *The problem of pure consciousness: Mysticism and philosophy* (pp. 53–70). Oxford University Press.
- Chen, Z., Hood, R. W., Jr., Yang, L., & Watson, P. J. (2011). Mystical experience among Tibetan Buddhists: The common core thesis revisited. *Journal for the Scientific Study of Religion*, 50(2), 328–338. <https://doi.org/10.1111/j.1468-5906.2011.01570.x>
- Chen, Z., Qi, W., Hood, R. W., Jr., & Watson, P. J. (2011). Common core thesis and qualitative and quantitative analysis of mysticism in Chinese Buddhist monks and nuns. *Journal for the Scientific Study of Religion*, 50(4), 654–670. <https://doi.org/10.1111/j.1468-5906.2011.01606.x>
- Chen, Z., Zhang, Y., Hood, R. W., Jr., & Watson, P. J. (2012). Mysticism in Chinese Christians and non-Christians: Measurement invariance of the mysticism scale and implications for the mean differences. *The International Journal for the Psychology of Religion*, 22(2), 155–168. <https://doi.org/10.1080/10508619.2011.638586>
- Chomsky, N. (1957). *Syntactic structures*. Mouton.
- Chowdhury, A., van Lutterveld, R., Laukkonen, R. E., Slagter, H. A., Ingram, D. M., & Sacchet, M. D. (2023). Investigation of advanced mindfulness meditation “cessation” experiences using EEG spectral analysis in an intensively sampled case study. *Neuropsychologia*, 190(5), Article 108694. <https://doi.org/doi.org/10.1016/j.neuropsychologia.2023.108694>
- Christie, D. E. (2021). Christian contemplative thought and practice in the contemporary world. In M. Farias, D. Brazier, & M. Lalljee (Eds.), *The Oxford handbook of meditation* (pp. 612–629). Oxford University Press.
- Clark, A. (1994). Connectionism and cognitive flexibility. In T. Dartnall (Ed.), *Artificial intelligence and creativity* (pp. 63–79). Kluwer Academic Publishers. https://doi.org/10.1007/978-94-017-0793-0_4
- Clark, A. (2016). *Surfing uncertainty: Prediction, action, and the embodied mind*. Oxford University Press.
- Clayton, B. (2001). Compassion as a matter of fact: The argument from no-self to selflessness in Sāntideva’s Siksāsamuccaya. *Contemporary Buddhism*, 2(1), 83–97. <https://doi.org/10.1080/14639940108573740>
- Collins, P. W. (2021). *A focus on truth: Thomas Merton’s uncensored mind*. Liturgical Press.
- Collins, S. (1982a). Self and non-self in early Buddhism [review article]. *Numen*, 29(2), 250–271. <https://doi.org/10.1163/156852782X00079>
- Collins, S. (1982b). *Selfless persons: Imagery and thought in Theravada Buddhism*. Cambridge University Press.
- Coogan, M. D. (Ed.). (2018). *The new Oxford annotated Bible: New revised standard version with the Apocrypha* (fully revised 5th ed.). Oxford University Press.
- Cooper, D. E. (2009). Mystery, world and religion. In J. Cornwell & M. McGhee (Eds.), *Philosophers and god: At the frontiers of faith and reason* (pp. 51–62). Continuum.

- Cowling, W. R., III. (1985). Relationship of mystical experience, differentiation, and creativity. *Perceptual and Motor Skills*, 61(2), 451–456. <https://doi.org/10.2466/pms.1985.61.2.451>
- Crane, T. (2009). Is perception a propositional attitude? *The Philosophical Quarterly*, 59, 452–469. <http://www.jstor.org/stable/40208620>
- Croft, W., & Cruse, D. A. (2004). *Cognitive linguistics*. Cambridge University Press.
- Csikszentmihalyi, M. (1975). *Beyond boredom and anxiety*. Jossey-Bass Publishers.
- Csikszentmihalyi, M. (1990). *Flow: The psychology of optimal experience*. Harper and Row.
- Cupitt, D. (1980). *Taking leave of God*. SCM Press.
- Cupitt, D. (1998). *Mysticism after modernity*. Blackwell Publishers.
- Cussins, A. (1990/2003). Content, conceptual content, and nonconceptual content. In Y. H. Gunther (Ed.), *Essays on nonconceptual content*. The MIT Press. (Reprinted from *The philosophy of artificial intelligence*, pp. 380–400, by M. Boden, Ed., 1990, Oxford University Press)
- d'Aquili, E. G., & Newberg, A. B. (1993). Religious and mystical states: A neuropsychological model. *Zygon*, 28(2), 177–199. <https://doi.org/10.1111/j.1467-9744.1993.tb01026.x>
- Damasio, A. R. (1999). *The feeling of what happens: Body and emotion in the making of consciousness*. Mariner Books.
- Davidson, D. (1971). Agency. In R. Binkley, R. Bronaugh, & A. Marras (Eds.), *Agent, action, and reason* (pp. 3–25). University of Toronto Press.
- Davidson, D. (1988). Rational animals. In E. LePore & B. P. McLaughlin (Eds.), *Actions and events: Perspectives on the philosophy of Donald Davidson*. Blackwell Publishing.
- Davis, B., & Harré, R. (1999). Positioning and personhood. In R. Harré & L. van Langenhove (Eds.), *Positioning theory: Moral contexts of intentional action* (pp. 32–52). Blackwell.
- De Filippi, E., Escrichs, A., Càmara, E., Garrido, C., Marins, T., Sánchez-Fibla, M., Gilson, M., & Deco, G. (2022). Meditation-induced effects on whole-brain structural and effective connectivity. *Brain Structure and Function*, 227, 2087–2102. <https://doi.org/10.1007/s00429-022-02496-9>
- De Fina, A., & Georakopoulou, A. (2012). *Analyzing narrative: Discourse and socio-linguistic perspectives*. Cambridge University Press.
- DeGrazia, D. (1996). *Taking animals seriously: Mental life and moral status*. Cambridge University Press.
- Dik, S. C. (1989). *The theory of functional grammar, Part 1: The structure of the clause* (K. Hengeveld, Ed.). Foris Publications.
- Dōgen. (2012). *Treasury of the true dharma eye* (K. Tanahashi, et al., Trans.). Shambala.
- Donald, J. N., Sahdra, B. K., Van Zanden, B., Duineveld, J. J., Atkins, P. W. B., Marshall, S. L., & Ciarrochi, J. (2018). Does your mindfulness benefit others? A systematic review and meta-analysis of the link between mindfulness and prosocial behaviour. *British Journal of Psychology*, 110(1), 101–125. <https://doi.org/10.1111/bjop.12338>
- Dor-Ziderman, Y., Schweitzer, Y., Nave, O., Trautwein, F.-M., Fulder, S., Lutz, A., Goldstein, A., & Berkivich-Ohana, A. (2024). Mindfulness meditators' brains show an acceptance of death which predicts positively-valenced meditative self-dissolution experiences. *Mindfulness*, 15, 2114–2140. <https://doi.org/10.31234/osf.io/vn582>
- Dove, G. O. (2022). *Abstract concepts and the embodied mind: Rethinking grounded cognition*. Oxford University Press.
- Drew, R. (2011). *Buddhist and Christian? An exploration of dual belonging*. Routledge.
- Dreyfus, G. B. J. (2011). Is mindfulness present-centred and non-judgmental? A discussion of the cognitive dimensions of mindfulness. *Contemporary Buddhism*, 12(1), 41–54. <https://doi.org/10.1080/14639947.2011.564815>

- Dreyfus, H. L. (2013). The myth of the pervasiveness of the mental. In J. K. Schear (Ed.), *Mind, reason, and being-in-the-world: The McDowell-Dreyfus debate* (pp. 15–40). Routledge.
- Dreyfus, H. L., & Taylor, C. (2015). *Retrieving realism*. Harvard University Press.
- Dreyfus, R. B. J. (2003). *The sound of two hands clapping: The education of a Tibetan Buddhist monk*. University of California Press.
- Dummett, M. (1978). *Truth and other enigmas*. Harvard University Press.
- Eberth, J., & Sedlmeier, P. (2012). The effects of mindfulness meditation: A meta-analysis. *Mindfulness*, 3(3), 174–189. <https://doi.org/10.1007/s12671-012-0101-x>
- Eckblad, M., & Chapman, L. J. (1983). Magical ideation as an indicator of schizotypy. *Journal of Consulting and Clinical Psychology*, 51(2), 215–225. <https://doi.org/10.1037/0022-006X.51.2.215>
- Eckhart, J. (1979). *Meister Eckhart: Sermons and treatises, vol. 1* (M. O. C. Walshe, Trans.). Element Books.
- Ehrenreich, B. (2014). *Living with a wild god: A non-believer's search for the truth*. Granta.
- Eliade, M. (1959). *The sacred and profane: The nature of religion* (W. R. Trask, Trans.). Harcourt Brace and Company.
- Evans, C. S. (2022). Kierkegaard on faith, doubt, and uncertainty. In T. DuJardin & M. D. Eckel (Eds.), *Faith, hope, and love: The theological virtues and their opposites* (pp. 61–79). Springer.
- Evans, G. (1982). *The varieties of reference* (J. McDowell, Ed.). Clarendon Press.
- Everett, C. (2023). *A myriad of tongues: How languages reveal differences in how we think*. Harvard University Press.
- Eysenck, H. J., & Eysenck, S. B. (1985). *Personality and individual differences: A natural science approach*. Plenum Press.
- Falcone, G., & Jerram, M. (2018). Brain activity in mindfulness depends on experience: A meta-analysis of fMRI studies. *Mindfulness*, 9(1319–1329). <https://doi.org/10.1007/s12671-018-0884-5>
- Fauconnier, G. (1997). *Mappings in thought and language*. Cambridge University Press.
- Fauconnier, G. (2012). Mental spaces. In D. Geeraerts & H. Cuyckens (Eds.), *The Oxford handbook of cognitive linguistics* (pp. 351–376). Oxford University Press. <https://doi.org/10.1093/oxfordhb/9780199738632.013.0014>
- Fauconnier, G., & Turner, M. (2002). *The way we think: Conceptual blending and the mind's hidden complexities*. Basic Books.
- Feinberg, J. (1970). *Doing and deserving: Essays in the theory of responsibility*. Princeton University Press.
- Fields, S. M. (2013). Modern Catholic theology and mystical tradition. In J. A. Lamm (Ed.), *The Wiley Blackwell companion to Christian mysticism* (pp. 501–514). John Wiley and Sons.
- Fischer, R. (1971). A cartography of the ecstatic and meditative states. *Science*, 174(4012), 897–904.
- Fitch, W. T. (2020). Animal cognition and the evolution of human language: Why we cannot focus solely on communication. *Philosophical Transactions of the Royal Society B*, 375(1789). <https://doi.org/10.1098/rstb.2019.0046>
- Flanagan, O. (2011). *The bodhisattva's brain: Buddhism naturalized*. The MIT Press.
- Fodor, J. A. (1974). Special sciences: Or the disunity of science as a working hypothesis. *Synthese*, 28, 97–115.
- Fodor, J. A. (1975). *The language of thought*. Harvard University Press.
- Fodor, J. A. (1981). *Representations: Philosophical essays on the foundations of cognitive science*. The MIT Press.
- Fodor, J. A. (1983). *The modularity of mind*. The MIT Press.

- Fodor, J. A. (1997). Special sciences: Still autonomous after all these years. *Nous*, 31(s11), 149–163. <https://doi.org/10.1111/0029-4624.31.s11.7>
- Forman, R. K. C. (1990a). Eckhart, Gezücken, and the ground of the soul. In R. K. C. Forman (Ed.), *The problem of pure consciousness: Mysticism and philosophy* (pp. 98–120). Oxford University Press.
- Forman, R. K. C. (1990b). Introduction: Mysticism, constructivism, and forgetting. In R. K. C. Forman (Ed.), *The problem of pure consciousness: Mysticism and philosophy* (pp. 3–49). Oxford University Press.
- Forman, R. K. C. (1993). Of deserts and doors: Methodology of the study of mysticism. *Sophia*, 32(1), 31–43.
- Forman, R. K. C. (1999). *Mysticism, mind, consciousness*. SUNY Press.
- Forman, R. K. C. (2011). *Enlightenment ain't what it's cracked up to be: A journey of discovery, snow and jazz in the soul*. O-Books.
- Fox, K. C. R., Nijeboer, S., Dixon, M. L., Floman, J. L., Ellamil, M., Rumak, S. P., Sedlmeier, P., & Christoff, K. (2014). Is meditation associated with altered brain structure? A systematic review and meta-analysis of morphometric neuroimaging in meditation practitioners. *Neuroscience and Biobehavioral Reviews*, 43, 48–73. <https://doi.org/10.1016/j.neubiorev.2014.03.016>
- Francis, L. J., & Crea, G. (2017). Openness to mystical experience and psychological type: A study among Italians. *Mental Health, Religion and Culture*, 20(4), 384–397. <https://doi.org/10.1080/13674676.2017.1328402>
- Francis, L. J., Littler, K., & Robbins, M. (2012). Mystical orientation and the perceiving process: A study among Anglican clergymen. *Mental Health, Religion and Culture*, 15(9), 945–953. <https://doi.org/10.1080/13674676.2012.676257>
- Francis, L. J., & Loudon, S. H. (2000a). The Francis-Louden Mystical Orientation Scale (MOS): A study among Roman Catholic priests. In J. M. Greer & D. O. Moberg (Eds.), *Research in the social scientific study of religion*, vol. 11 (pp. 99–116). Brill.
- Francis, L. J., & Loudon, S. H. (2000b). Mystical orientation and psychological type: A study among student and adult churchgoers. *Transpersonal Psychology Review*, 4(1), 36–42. <https://doi.org/10.1023/B:PASP.0000039325.40451.65>
- Francis, L. J., Ok, U., & Robbins, M. (2017). Mystical orientation and psychological health: A study among university students in Turkey. *Mental Health, Religion and Culture*, 20(4), 405–412. <https://doi.org/10.1080/13674676.2017.1328403>
- Francis, L. J., Powell, R., & Village, A. (2020). Mystical experience and emotional wellbeing: A study among Australian church leaders. *Journal of Beliefs and Values*, 41(4), 509–513. <https://doi.org/10.1080/13617672.2020.1762397>
- Francis, L. J., & Thomas, T. H. (1996). Mystical orientation and personality among Anglican clergy. *Pastoral Psychology*, 45(2), 99–105. <https://doi.org/10.1007/BF02260016>
- Francis, L. J., Village, A., & Powell, R. (2019). Quest-religious orientation among church leaders in Australia: A function of psychological predisposition or openness to mystical experience? *Psychology of Religion and Spirituality*, 11(2), 123–130. <https://doi.org/10.1037/rel0000125>
- Francis, L. J., Village, A., Robbins, M., & Ineson, K. (2007). Mystical orientation and psychological type: An empirical study among guests staying at a Benedictine Abbey. *Studies in Spirituality*, 17, 207–233. <https://doi.org/10.2143/SIS.17.0.2024649>
- Francis, L. J., Ziebertz, H.-G., Robbins, M., & Reindl, M. (2015). Mystical experience and psychopathology: A study among secular, Christian, and Muslim youth in Germany. *Pastoral Psychology*, 64(3), 369–379. <https://doi.org/10.1007/s11089-014-0600-x>
- Freiberger, O. (2019). *Considering comparison: A method for religious studies*. Oxford University Press.

- Freud, S. (1930). *Civilization and Its discontents* (J. Strachey, Trans.). W. W. Norton & Company.
- Fujimoto, A. (2015). *Satori no yotsu no suteeji: yoruka, ichiraika, fugenka, arabanka* [The four stages of awakening: Stream-enterer, once-returner, non-returner, arahant]. Samgha.
- Gäb, S. (2017). The paradox of ineffability. *International Journal of Philosophy and Theology*, 78(3), 289–300. <https://doi.org/10.1080/21692327.2016.1277155>
- Gadamer, H.-G. (1960/2013). *Truth and method* (J. Weinsheimer & D. G. Marshall, Trans.; revised 2nd ed.). Bloomsbury Academic.
- Ganeri, J. (2012). *The self: Naturalism, consciousness, and the first-person stance*. Oxford University Press.
- Ganeri, J. (2017). *Attention, not self*. Oxford University Press.
- García Campayo, J. (2019). *Vacuidad y no-dualidad: Meditaciones para deconstruir el “yo”* [Emptiness and non-duality: Meditations to deconstruct the “I”]. Kairós Publishing.
- Garfield, J. L. (2022). *Losing ourselves: Learning to live without a self*. Princeton University Press.
- Garside, B. (1972). Language and the interpretation of mystical experience. *International Journal for Philosophy of Religion*, 3(2), 93–102. www.jstor.org/stable/40011083
- Geels, A. (2011). Altered consciousness in religion. In E. Cardeña & M. J. Winkelman (Eds.), *Altering consciousness: Multidisciplinary perspectives (Vol. 1: History, culture, and the humanities)* (pp. 255–276). Praeger.
- Gellman, J. I. (2005). Mysticism and religious experience. In W. J. Wainwright (Ed.), *The Oxford handbook of philosophy of religion* (pp. 138–167). Oxford University Press.
- Gennaro, R. J. (2008). Are there pure conscious events? In C. Chakrabarti & G. Haist (Eds.), *Revisiting mysticism* (pp. 100–120). Cambridge Scholars Press.
- Gethin, R. (2019). Emptiness and unknowing: An essay in comparative mysticism. *Buddhist Studies Review*, 35(1), 81–96. <https://doi.org/10.1558/bsrv.36754>
- Gibbs, R. W., Jr. (2005). *Embodiment and cognitive science*. Cambridge University Press.
- Gibbs, R. W., Jr. (2017a). Embodiment. In B. Dancygier (Ed.), *The Cambridge handbook of cognitive linguistics* (pp. 449–462). Cambridge University Press.
- Gibbs, R. W., Jr. (2017b). *Metaphor wars: Conceptual metaphors in human life*. Cambridge University Press.
- Gibbs, R. W., Jr., & Cameron, L. (2008). The social-cognitive dynamics of metaphor performance. *Cognitive Systems Research*, 9(1–2), 64–75. <https://doi.org/10.1016/j.cogsys.2007.06.008>
- Gibbs, R. W., Jr., & Colston, H. L. (2012). *Interpreting figurative meaning*. Cambridge University Press.
- Gibbs, R. W., Jr., & Matlock, T. (2008). Metaphor, imagination, and simulation. In R. W. Gibbs, Jr. (Ed.), *The Cambridge handbook of metaphor and thought* (pp. 161–176). Cambridge University Press.
- Gibbs, R. W., Jr., & Santa Cruz, M. J. (2012). Temporal unfolding of conceptual metaphor experience. *Metaphor and Symbol*, 27(4), 299–311. <https://doi.org/10.1080/10926488.2012.716299>
- Gimello, R. M. (1978). Mysticism and meditation. In S. T. Katz (Ed.), *Mysticism and philosophical analysis* (pp. 170–199). Oxford University Press.
- Gimello, R. M. (1983). Mysticism in its context. In S. T. Katz (Ed.), *Mysticism and religious traditions* (pp. 61–88). Oxford University Press.
- Gleig, A. (2019). *American dharma: Buddhism beyond modernity*. Yale University Press.
- Goffman, E. (1959). *The presentation of self in everyday life*. Anchor Books.

- Goffman, E. (1981). *Forms of talk*. University of Pennsylvania Press.
- Goldstein, J. (1993). *Insight meditation: The practice of freedom*. Shambala Classics.
- Gombrich, R. F. (2009). *What the Buddha thought* (2nd ed.). Equinox Publishing.
- Gómez Rincón, C. M. (2021). Diversity and interpretation: Toward a pluralist realist description of religious experience. *Religions*, 12(10), Article 848. <https://doi.org/10.3390/rel12100848>
- Goodman, N. (2002). The serotonergic system and mysticism: Could LSD and the nondrug-induced mystical experience share common neural mechanisms? *Journal of Psychoactive Drugs*, 34(3), 263–272. <https://doi.org/10.1080/02791072.2002.10399962>
- Gorman, M. J. (2009). *Inhabiting the cruciform God: Kenosis, justification, and theosis in Paul's narrative soteriology*. William B. Eerdmans Publishing Company.
- Grady, J. E. (1997). Theories are buildings revisited. *Cognitive Linguistics*, 8(4), 267–290. <https://doi.org/10.1515/cogl.1997.8.4.267>
- Grant, J. A. (2014). Meditative analgesia: The current state of the field. *Annals of the New York Academy of Sciences*, 1307(1), 55–63. <https://doi.org/10.1111/nyas.12282>
- Greene, E. M. (2021a). *Chan before Chan: Meditation, repentance, and visionary experience in Chinese Buddhism*. University of Hawai'i Press.
- Greene, E. M. (2021b). *The secrets of Buddhist meditation: Visionary meditation texts from early medieval China*. University of Hawai'i Press.
- Gregory, P. N. (Ed.). (1987). *Sudden and gradual: Approaches to enlightenment in Chinese thought*. Kuroda Institute.
- Gregory, W. P. (2006). *Steven T. Katz's philosophy of mysticism* [Doctoral dissertation, Boston College].
- Gregory of Nyssa (c. 364/2018). Gregory of Nyssa: Contra eunomium I, An English translation with supporting studies (S. G. Hall, Trans.). In M. Brugarolas-Brufau (Ed.), *Gregory of Nyssa: Contra eunomium I, An English translation with supporting studies* (pp. 73–195). Brill.
- Greyson, B., Broshek, D. K., Derr, L. L., & Fountain, N. B. (2015). Mystical experiences associated with seizures. *Religion, Brain and Behavior*, 5(3), 182–196. <https://doi.org/10.1080/2153599X.2014.895775>
- Griffiths, P. J. (1983). On being mindless: The debate on the re-emergence of consciousness from the attainment of cessation in the Abhidharmakosabhāṣyam and its commentaries. *Philosophy East and West*, 33(4), 379–394. <https://doi.org/10.2307/1398596>
- Griffiths, P. J. (1986). *On being mindless: Buddhism and the mind-body problem*. Open Court Press.
- Griffiths, R. R., Johnson, M. W., Richards, W. A., Richards, B. D., Jesse, R., MacLean, K. A., Barrett, F. S., Cosimano, M. P., & Klinedinst, M. A. (2018). Psilocybin-occasioned mystical-type experience in combination with meditation and other spiritual practices produces enduring positive changes in psychological functioning and in trait measures of prosocial attitudes and behaviors. *Journal of Psychopharmacology*, 32(1), 49–69. <https://doi.org/10.1177/0269881117731279>
- Griffiths, R. R., Richards, W. A., McCann, U. D., & Jesse, R. (2006). Psilocybin can occasion mystical-type experiences having substantial and sustained personal meaning and spiritual significance. *Psychopharmacology*, 187(3), 268–283. <https://doi.org/10.1007/s00213-006-0457-5>
- Grob, C. S., Bossis, A. P., & Griffiths, R. R. (2013). Use of the classic hallucinogen psilocybin for treatment of existential distress associated with cancer. In B. I. Carr & J. Steel (Eds.), *Psychological aspects of cancer: A guide to emotional and psychological consequences of cancer, their causes and their management* (pp. 291–308). Springer.
- Guthrie, S. E. (1993). *Faces in the clouds: A new theory of religion*. Oxford University Press.

- Guthrie, S. E. (2017). Religion explained? Some variants of cognitive theory. In L. H. Martin & D. Wiebe (Eds.), *Religion explained? The cognitive science of religion after twenty-five years* (pp. 71–80). Bloomsbury Academic.
- Hamilton, S. (2000). *Early Buddhism: A new approach. The eye of the beholder*. Routledge.
- Happold, F. C. (1963). *Mysticism: A study and an anthology*. Penguin Books.
- Harvey, P. (1995). *The selfless mind: Personality, consciousness and nirvana in early Buddhism*. Curzon Press.
- Hasenkamp, W. (2014). Using first-person reports during meditation to investigate basic cognitive experience. In S. Schmidt & H. Walach (Eds.), *Meditation: Neuroscientific approaches and philosophical implications* (pp. 75–93). Springer.
- Heck, R. G., Jr. (2000). Nonconceptual content and the “space of reasons”. *Philosophical Review*, 109(4), 483–523. <https://doi.org/10.2307/2693622>
- Hedges, P. (2016). Comparative methodology and the religious studies toolkit. In P. Schmidt-Leukel & A. Nehring (Eds.), *Interreligious comparisons in religious studies and theology: Comparison revisited* (pp. 17–33). Bloomsbury Academic.
- Henrich, J., Heine, S. J., & Norenzayan, A. (2010). The weirdest people in the world? *Behavioral and Brain Sciences*, 33(2–3), 61–135. <https://doi.org/10.1017/S0140525X0999152X>
- Hesse, H. (1922/2007). *Siddhartha* (S. Bernofsky, Trans.). Modern Library.
- Heywood, B. T., & Bering, J. M. (2014). “Meant to be”: How religious beliefs and cultural religiosity affect the implicit bias to think teleologically. *Religion and Brain Behavior*, 4(3), 183–201. <https://doi.org/10.1080/2153599X.2013.782888>
- Hick, J. (1989). *An interpretation of religion: Human responses to the transcendent*. Macmillan Press.
- Hick, J. (1991). Religion as “skilful means”: A hint from Buddhism. *Philosophy of Religion*, 30(3), 141–158. www.jstor.org/stable/40024756
- Hick, J. (2000). Ineffability. *Religious Studies*, 36(1), 34–46. <https://doi.org/10.1017/S0034412599005065>
- Hick, J. (2004). *An interpretation of religion: Human responses to the transcendent* (2nd ed.). Palgrave Macmillan.
- Hobbs, V. (2021). *An introduction to religious language: Exploring theolinguistics in contemporary contexts*. Bloomsbury.
- Hohwy, J. (2013). *The predictive mind*. Oxford University Press.
- 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. 63–74). University of California Press.
- Hood, R. W., Jr. (1970). Religious orientation and the report of religious experience. *Journal for the Scientific Study of Religion*, 9(4), 285–291. <https://doi.org/10.2307/1384573>
- Hood, R. W., Jr. (1975). The construction and preliminary validation of a measure of reported mystical experience. *Journal for the Scientific Study of Religion*, 14(1), 29–41. <https://doi.org/10.2307/1384454>
- Hood, R. W., Jr. (1977). Eliciting mystical states of consciousness with semistructured nature experiences. *Journal for the Scientific Study of Religion*, 16(2), 155–163. <https://doi.org/10.2307/1385746>
- Hood, R. W., Jr. (2002). The mystical self: Lost and found. *The International Journal for the Psychology of Religion*, 12(1), 1–14. https://doi.org/10.1207/S15327582IJPR1201_01
- Hood, R. W., Jr. (2012). The history and current state of research in the psychology of religion. In L. J. Miller (Ed.), *The Oxford handbook of psychology and spirituality* (pp. 7–20). Oxford University Press.
- Hood, R. W., Jr., & Chen, Z. (2013a). Mystical, spiritual, and religious experiences. In R. F. Paloutzian & C. L. Park (Eds.), *Handbook of the psychology of religion and spirituality* (2nd ed., pp. 422–440). The Guilford Press.

- Hood, R. W., Jr., & Chen, Z. (2013b). The social scientific study of Christian mysticism. In J. A. Lamm (Ed.), *The Wiley Blackwell companion to Christian mysticism* (pp. 577–591). John Wiley and Sons.
- Hood, R. W., Jr., Ghorbani, N., Watson, P. J., Ghramaleki, A. F., Bing, M. N., Davison, H. K., Morris, R. J., & Williamson, W. P. (2001). Dimensions of the mysticism scale: Confirming the three-factor structure in the United States and Iran. *Journal for the Scientific Study of Religion*, 40(4), 691–705. <https://doi.org/10.1111/0021-8294.00085>
- Hood, R. W., Jr., Hill, P. C., & Spilka, B. (2018). *The psychology of religion: An empirical approach* (5th ed.). Guilford Publications.
- Hori, G. V. S. (2000). Kōan and kenshō in the Rinzai Zen curriculum. In S. J. Heine & D. S. Wright (Eds.), *The kōan: Texts and contexts in Zen Buddhism* (pp. 280–315). Oxford University Press.
- Hoshikawa, K. (1993). *Satori no genshōgaku* [The phenomenology of enlightenment]. Hōzōkan.
- Hunt, H. T. (2007). “Dark night of the soul”: Phenomenology and neurocognition of spiritual suffering in mysticism and psychosis. *Review of General Psychology*, 11(3), 209–234. <https://doi.org/10.1037/1089-2680.11.3.209>
- Hutchins, E. (2005). Material anchors for conceptual blends. *Journal of Pragmatics*, 37(10), 1555–1577. <https://doi.org/10.1016/j.pragma.2004.06.008>
- Huxley, A. (1946). *The perennial philosophy*. Chatto & Windus.
- Ikegami, Y. (1991). DO-language and BECOME-language: Two contrasting types of linguistic representation. In Y. Ikegami (Ed.), *The empire of signs: Semiotic essays on Japanese culture* (pp. 285–326). John Benjamins.
- Isaacs, M. E. (1997). Priesthood and the epistle to the Hebrews. *The Heythrop Journal*, 38(1), 51–62. <https://doi.org/10.1111/1468-2265.00036>
- Ivanhoe, P. J. (2015). Senses and values of oneness. In B. Bruya (Ed.), *The philosophical challenge from China* (pp. 231–251). The MIT Press.
- Ivanhoe, P. J., Flanagan, O. J., Harrison, V. S., Sarkissian, H., & Schwitzgebel, E. (2018a). Introduction. In P. J. Ivanhoe, O. J. Flanagan, V. S. Harrison, H. Sarkissian, & E. Schwitzgebel (Eds.), *The oneness hypothesis: Beyond the boundary of self*. Columbia University Press.
- Ivanhoe, P. J., Flanagan, O. J., Harrison, V. S., Sarkissian, H., & Schwitzgebel, E. (Eds.). (2018b). *The oneness hypothesis: Beyond the boundary of self*. Columbia University Press.
- James, W. (1902/2002). *The varieties of religious experience: A study in human nature* (centenary ed.). Routledge.
- James, W. (1909/1912). *Essays in radical empiricism; A pluralistic universe*. Longmans, Green and Company.
- Jantzen, G. M. (1989). Mysticism and experience. *Religious Studies*, 25(3), 295–315. <https://doi.org/www.jstor.org/stable/20019352>
- Jantzen, G. M. (1996). *Power, gender and Christian mysticism*. Cambridge University Press.
- Johnson, C. (1999). Metaphor vs. conflation in the acquisition of polysemy: The case of *see*. In M. K. Hiraga, C. Sinha, & S. Wilcox (Eds.), *Cultural, typological and psychological issues in cognitive linguistics* (pp. 155–169). John Benjamins.
- Johnson, M. W., Hendricks, P. S., Barrett, F. S., & Griffiths, R. R. (2019). Classic psychedelics: An integrative review of epidemiology, therapeutics, mystical experience, and brain network function. *Pharmacology and Therapeutics*, 197, 83–102. <https://doi.org/10.1016/j.pharmthera.2018.11.010>
- Jonas, S. (2016). *Ineffability and its metaphysics*. Palgrave Macmillan.
- Jones, R. H. (2016). *Philosophy of mysticism: Raids on the ineffable*. SUNY Press.
- Jones, R. H. (2018). *Nagarjuna: Buddhism's most important philosopher* (revised and expanded ed.). Jackson Square Books.

- Jones, R. H. (2019). Limitations on the scientific study of drug-enabled mystical experiences. *Zygon: Journal of Science and Religion*, 54(3), 756–792. <https://doi.org/10.1111/zygo.12546>
- Jones, T. E. (2004). Special sciences: Still a flawed argument after all these years. *Cognitive Science*, 28(3), 409–432. <https://doi.org/10.1016/j.cogsci.2003.10.004>
- Jung, C. G. (1921/1971). *Psychological types*. Routledge.
- Kállai, J., Vincze, G., Török, I. A., Hargitai, R., Rózsa, S., Hartung, I., Tamás, I., Láng, A., & Herold, R. (2021). Cognitive gain or handicap: Magical ideation and self-absorption in clinical and non-clinical participants. *Frontiers in Psychology*, 12. <https://doi.org/10.3389/fpsyg.2021.613074>
- Kapleau, P. (2000). *The three pillars of Zen* (updated and revised ed.). Anchor Books.
- Katz, S. T. (Ed.). (1978a). *Mysticism and philosophical analysis*. Oxford University Press.
- Katz, S. T. (1978b). Language, epistemology, and mysticism. In S. T. Katz (Ed.), *Mysticism and philosophical analysis* (pp. 22–74). Oxford University Press.
- Katz, S. T. (1983). The “conservative” character of mysticism. In S. T. Katz (Ed.), *Mysticism and religious traditions* (pp. 3–60). Oxford University Press.
- Katz, S. T. (1992). Mystical speech and mystical meaning. In S. T. Katz (Ed.), *Mysticism and language* (pp. 3–41). Oxford University Press.
- Katz, S. T. (2013). General editor’s introduction. In S. T. Katz (Ed.), *Comparative mysticism: An anthology of original sources* (pp. 3–22). Oxford University Press.
- Katz, S. T. (2020). Exploring the nature of mystical experience. In P. K. Moser & C. Meister (Eds.), *The Cambridge companion to religious experience* (pp. 239–260). Cambridge University Press.
- Keating, T. (1995). *Open mind open heart: The contemplative dimension*. Lantern Publishing and Media.
- Keating, T. (Ed.). (2007). *Spirituality, contemplation, and transformation*. Lantern Books.
- Kelemen, D. (1999). Why are rocks pointy? Children’s preference for teleological explanations of the natural world. *Developmental Psychology*, 35(6), 1440–1452. <https://doi.org/10.1037/0012-1649.35.6.1440>
- Kelemen, D. (2004). Are children “intuitive theists”? Reasoning about purpose and design in nature. *Psychological Science*, 15(5), 295–301. <https://doi.org/10.1111/1/j.0956-7976.2004.00672>
- Kellenberger, J. (1979). The ineffabilities of mysticism. *American Philosophical Quarterly*, 16(4), 307–315.
- Kelly, E. F., & Grosso, M. (2007). Mystical experience. In E. F. Kelly & E. W. Kelly (Eds.), *Irreducible mind: Towards a psychology for the 21st century*. Rowman & Littlefield Publishers.
- Kilgarriff, A., Baisa, V., Bušta, J., Jakubíček, M., Kovář, V., Michelfeit, J., Rychlý, P., & Suhomel, V. (2014). The sketch engine: Ten years on. *Lexicography*, 1, 7–36. <https://doi.org/10.1007/s40607-014-0009-9>
- Kim, J. (1992). Multiple realization and the metaphysics of reduction. *Philosophy and Phenomenological Research*, 52(1). <https://doi.org/10.2307/2107741>
- Kimmel, M. (2008). *Interpreting mysticism: An evaluation of Steven T. Katz’s argument against a common core in mysticism and mystical experience* [Doctoral dissertation, University of Gothenburg].
- King, R. E. (2021). Meditation and the modern encounter between Asia and the West. In M. Farias, D. Brazier, & M. Lalljee (Eds.), *The Oxford handbook of meditation* (pp. 18–40). Oxford University Press.
- King, S. B. (1984). The Buddha nature: True self as action. *Religious Studies*, 20(2), 255–267. <https://doi.org/www.jstor.org/stable/20006049>
- Kitamori, K. (1965). *Ningen to shūkyō* [Humanity and religion]. Tokkai University Press.

- Klein, C., Silver, C. F., Streib, H., Hood, R. W., Jr., & Coleman, T. J., III. (2016). "Spirituality" and mysticism. In H. Streib & R. W. Hood, Jr. (Eds.), *Semantics and psychology: A cross-cultural analysis* (pp. 165–187). Springer.
- Knepper, T. D. (2017). Pseudo-Dionysius and Paul's sermon to the unknown God. In T. D. Knepper & L. E. Kalmanson (Eds.), *Ineffability: An exercise in comparative philosophy of religion* (pp. 29–40). Springer International Publishing.
- Knudsen, G. M. (2022). Sustained effects of single doses of classical psychedelics in humans. *Neuropsychopharmacology*, 48, 145–150. <https://doi.org/10.1038/s41386-022-01361-x>
- Komatsu, L. K. (1992). Recent views of conceptual structure. *Psychological Bulletin*, 112(3), 500–526. <https://doi.org/10.1037/0033-2909.112.3.500>
- Komjathy, L. (2018). *Introducing contemplative studies*. Wiley Blackwell.
- Kornfield, J. (2002). *A path with heart: A guide through the perils and promises of spiritual life*. Rider. (Original work published 1993)
- Kövecses, Z. (2002). *Metaphor: A practical introduction*. Oxford University Press.
- Kövecses, Z. (2013). The metaphor-metonymy relationship: Correlation metaphors are based on metonymy. *Metaphor and Symbol*, 28(2), 75–88. <https://doi.org/10.1080/10926488.2013.768498>
- Kövecses, Z. (2015). *Where metaphors come from: Reconsidering context in metaphor*. Oxford University Press.
- Kövecses, Z. (2016). A view of "mixed metaphor" within a conceptual metaphor theory framework. In R. W. Gibbs, Jr. (Ed.), *Mixing metaphor* (pp. 3–16). John Benjamins. <https://doi.org/10.1075/milcc.6.01kov>
- Kövecses, Z. (2020). *Extended conceptual metaphor theory*. Cambridge University Press.
- Kövecses, Z. (2022). The heart of the matter: A matter of the heart: The crucifixion of Jesus from a cognitive semantic perspective. *Review of Cognitive Linguistics*, 20(1), 91–103. <https://doi.org/10.1075/rcl.00102.kov>
- Krebs, T. S., & Johansen, P. O. (2012). Lysergic acid diethylamide (LSD) for alcoholism: Meta-analysis of randomized controlled trials. *Journal of Psychopharmacology*, 26(7), 994–1002. <https://doi.org/10.1177/0269881112439253>
- Kripke, S. A. (1980). *Naming and necessity*. Harvard University Press.
- Kuhn, T. S. (1962). *The structure of scientific revolutions*. The University of Chicago Press.
- Kukla, A. (2005). *Ineffability and philosophy*. Routledge.
- Labov, W. (1972). *Language in the inner city*. University of Pennsylvania Press.
- Lakoff, G. (1996). Sorry, I'm not myself today: The metaphor system for conceptualizing the self. In G. Fauconnier & E. E. Sweetser (Eds.), *Spaces, worlds, and grammar* (pp. 91–123). The University of Chicago Press.
- Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. University of Chicago.
- Lakoff, G., & Johnson, M. (1999). *Philosophy in the flesh: The embodied mind and its challenge to Western thought*. Basic Books.
- Langacker, R. W. (2008a). *Cognitive grammar: A basic introduction*. Oxford University Press.
- Langacker, R. W. (2008b). Cognitive grammar as a basis for language instruction. In P. Robinson & N. C. Ellis (Eds.), *Handbook of cognitive linguistics and second language acquisition* (pp. 66–88). Routledge.
- Larsen-Freeman, D. E., & Cameron, L. (2008). *Complex systems and applied linguistics*. Oxford University Press.
- Laubach, F. C. (2007). *Letters by a modern mystic*. SPCK Publishing. (Original work published 1937)
- Laudan, L. (1996). *Beyond positivism and relativism*. Westview Press.
- Laukkonen, R. E., Sacchet, M. D., Barendregt, H., Devaney, K. J., Chowdhury, A., & Slagter, H. A. (2023). Cessations of consciousness in meditation: Advancing

- a scientific understanding of nirodha samāpatti. *Progress in Brain Research*, 280, 61–87. <https://doi.org/10.1016/bs.pbr.2022.12.007>
- Laukkonen, R. E., & Slagter, H. A. (2021). From many to (n)one: Meditation and the plasticity of the predictive mind. *Neuroscience and Biobehavioral Reviews*, 128, 199–217. <https://doi.org/10.1016/j.neubiorev.2021.06.021>
- Leary, M. R. (2004). *The curse of the self: Self-awareness, egotism, and the quality of human life*. Oxford University Press.
- Leary, M. R., Brown, K. W., & Diebels, K. J. (2017). Dispositional hypo-egoicism: Insights into the hypo-egoic person. In K. W. Brown & M. R. Leary (Eds.), *The Oxford handbook of hypo-egoic phenomena* (pp. 297–311). Oxford University Press.
- Leary, T., Litwin, G. H., & Metzner, R. (1963). Reactions to psilocybin administered in a supportive environment. *The Journal of Nervous and Mental Disease*, 137(6), 561–573. <https://doi.org/10.1097/00005053-196312000-00007>
- Lee, H. (1960). *To kill a mockingbird*. J. B. Lippincott & Co.
- Lehnert, M. (2020). Foundational narratives in Chan/Zen Buddhism and the observation of the ineffable: Two “public cases” (gong’an/kōan) of the *Gateless Barrier of Chan Lineage*. In D. Johannsen, A. Kirsch, & J. Kreinath (Eds.), *Narrative cultures and the aesthetics of religion* (pp. 293–313). Brill.
- Leslie, A. M. (1993). *A theory of agency*. Rutgers University Center for Cognitive Science.
- Letheby, C. (2020). Being for no-one: Psychedelic experience and minimal subjectivity. *Philosophy and the Mind Sciences*, 1(1), 1–26. <https://doi.org/10.33735/phimisci.2020.1.47>
- Levelt, W. J. M. (1989). *Speaking: From intention to articulation*. The MIT Press.
- Littlemore, J. (2015). *Metonymy: Hidden shortcuts in language, thought and communication*. Cambridge University Press.
- Littlemore, J. (2019). *Metaphors in the mind: Sources of variation in embodied metaphor*. Cambridge University Press.
- Loy, D. R. (2019). *Nonduality: In Buddhism and beyond*. Wisdom Publications (Original work published 1989 with title *Nonduality: A study in comparative philosophy*).
- Lupyan, G. (2015). Cognitive penetrability of perception in the age of prediction: Predictive systems are penetrable systems. *Review of Philosophy and Psychology*, 6(4), 547–569. <https://doi.org/10.1007/s13164-015-0253-4>
- Machery, E. (2009). *Doing without concepts*. Oxford University Press.
- Macquarrie, J. (2004). *Two worlds are ours: An introduction to Christian mysticism*. SCM Press.
- Maij, D. L. R., van Schie, H. T., & van Elk, M. (2019). The boundary conditions of the hypersensitive agency detection device: An empirical investigation of agency detection in threatening situations. *Religion, Brain and Behavior*, 9(1), 23–51. <https://doi.org/10.1080/2153599X.2017.1362662>
- Mangan, B. (2001). Sensation’s ghost: The non-sensory “fringe” of consciousness. *Psyche*, 7(18).
- Mannion, G. (2018). Catholicism embracing its religious others. In V. Latinovic, G. Mannion, & J. Welle (Eds.), *Catholicism opening to the world and other confessions: Vatican II and its impact* (pp. 3–14). Palgrave Macmillan.
- Marcel, G. (1950a). *The mystery of being, vol. 1, Reflection and mystery*. St. Augustine’s Press.
- Marcel, G. (1950b). *The mystery of being, vol. 2, Faith and reality*. St. Augustine’s Press.
- Mares, E. (2004). Semantic dialetheism. In G. Priest, J. Beall, & B. Armour-Garb (Eds.), *The law of non-contradiction: New philosophical essays* (pp. 264–275). Oxford University Press.
- Markowski, J. (2021). Effortless expressions: Dōgen’s non-thinking about “words and letters.” *Religions*, 12(2). <https://doi.org/10.3390/rel12020111>

- Marshall, P. (2005). *Mystical encounters with the natural world: Experiences and explanations*. Oxford University Press.
- Martin, C. (2016). Experience. In M. Stausberg & S. Engler (Eds.), *The Oxford handbook of the study of religion* (pp. 525–540). Oxford University Press.
- Masson, R. (2018). Conceiving God: Literal and figurative prompt for a more tectonic distinction. *Cognitive Linguistics and Theology*, 4(1), 136–157. <https://doi.org/10.1515/opth-2018-0010>
- Maugham, S. (1944). *The razor's edge*. Doubleday.
- McDowell, J. H. (1994). *Mind and world*. Harvard University Press.
- McGinn, B. (1981). The god beyond God: Theology and mysticism in the thoughts of Meister Eckhart. *The Journal of Religion*, 61(1), 1–19. <https://doi.org/10.1086/486822>
- McGinn, B. (1991). *The presence of God: A history of Western Christian mysticism. Vol. 1. The foundations of mysticism: Origins to the fifth century*. The Crossroad Publishing Company.
- McGinn, B. (Ed.). (2006). *The essential writings of Christian mysticism*. The Modern Library.
- McGinn, B. (2012). Mystical language in Meister Eckhart and his disciples. *Medieval Mystical Theology*, 21(2), 214–232. <https://doi.org/10.1558/mmt.v21i2.214>
- McGinn, B. (2023). *Modern mystics: An introduction*. Herder and Herder.
- McGinn, C. (1989). Can we solve the mind-body problem? *Mind*, 98, 349–366. www.jstor.org/stable/2254848
- McMahan, D. L. (2008). *The making of Buddhist modernism*. Oxford University Press.
- Mercadante, L. (2020). Belief without borders: Examining anew the minds of the spiritual but not religious. In J. L. Martin (Ed.), *Theology without walls: The trans-religious imperative* (pp. 189–200). Routledge.
- Mercer, C., & Durham, T. W. (1999). Religious mysticism and gender orientation. *Journal for the Scientific Study of Religion*, 38(1), 175–182. <https://doi.org/10.2307/1387592>
- Merton, T. (1968). *Zen and the birds of appetite*. New Directions.
- Merton, T. (1969). *Contemplative prayer*. Image Books.
- Merton, T. (1980). *Mystics and Zen masters*. Dell Publishing Company.
- Merton, T. (1990). *The seven storey mountain* (Centenary ed.). SPCK Publishing. (Original work published 1948)
- Merton, T. (2003). *The inner experience: Notes on contemplation* (W. H. Shannon, Ed.). Harper One.
- Metcalf, F. A. (2002). The encounter of Buddhism and psychology. In C. S. Prebish & M. Baumann (Eds.), *Westward dharma: Buddhism beyond Asia* (pp. 348–364). University of California Press.
- Metzinger, T. (2003). *Being no one*. The MIT Press.
- Metzinger, T. (2011). The no-self alternative. In S. Gallagher (Ed.), *The Oxford handbook of the self* (pp. 279–296). Oxford University Press.
- Metzinger, T. (2020). Minimal phenomenal experience: Meditation, tonic alertness, and the phenomenology of “pure” consciousness. *Philosophy and the Mind Sciences*, 1(1), 1–44. <https://doi.org/10.33735/phimisci.2020.1.46>
- Moghaddam, F. M., & Harré, R. (2010). Words, conflicts, and political processes. In F. M. Moghaddam & R. Harré (Eds.), *Words of conflict, words of war: How the language we use in political processes sparks fighting* (pp. 1–27). Praeger.
- Moltmann, J. (1973/1974). *The crucified god: The cross of Christ as the foundation and criticism of Christian theology* (R. A. Wilson & J. Bowden, Trans.). SCM Press.
- Mommaers, P., & Van Bragt, J. (1995). *Mysticism Buddhist and Christian: Encounters with Jan van Ruusbroec*. Crossroad Publishing Company.
- Moore, A. W. (2001). Arguing with Derrida. In S. Glendinning (Ed.), *Arguing with Derrida* (pp. 57–88). Wiley.
- Moore, A. W. (2003). Ineffability and religion. *European Journal of Philosophy*, 11(2), 161–176. <https://doi.org/10.1111/1468-0378.00181>

- Moore, A. W., & Sullivan, P. (2003). Ineffability and nonsense. *Proceedings of the Aristotelian Society*, 77(1), 169–193. www.jstor.org/stable/4106997
- Morgan, D. L., & Nica, A. (2020). Iterative thematic inquiry: A new method for analyzing qualitative data. *International Journal of Qualitative Methods*, 19, 1–11. <https://doi.org/10.1177/16094069209551>
- Mortensen, C. (2009). Zen and the unsayable. In M. D'Amato, J. L. Garfield, & T. J. F. Tillemans (Eds.), *Pointing at the moon: Buddhism, logic, analytic philosophy* (pp. 3–12). Oxford University Press.
- Mosurinjoh, S., Roseman, L., & Girn, M. (2023). Psychedelic-induced mystical experiences: An interdisciplinary discussion and critique. *Frontiers in Psychiatry*, 14. <https://doi.org/10.3389/fpsy.2023.1077311>
- Moule, C. F. D. (1970). Further reflections on Philipians 2:5–11. In W. W. Gasque & R. P. Martin (Eds.), *Apostolic history and the Gospel: Biblical and historical essays presented to F. F. Bruce* (pp. 265–276). The Paternoster Press.
- Mueller, C. M. (1992). Songch'ol's radical subitism. *Seoul Journal of Korean Studies*, 5, 105–126.
- Mueller, C. M. (2023). Symbols and icons in Buddhist worship. In S. Pihlaja & H. Ringrow (Eds.), *The Routledge handbook of language and religion* (pp. 96–108). Routledge.
- Mueller, C. M., Richardson, P., Kheovichai, B., & Nagashima, M. (2022). A corpus-based comparison of modality in evangelical Christian and Zen Buddhist books. *Interdisciplinary Journal of Research on Religion*, 18(Article 5), 1–30.
- Mueller, C. M., Richardson, P., & Pihlaja, S. (2023). A mental spaces analysis of religious identity discourse. *Review of Cognitive Linguistics*. <https://doi.org/10.1075/rcl.00159.mue>
- Mueller, C. M., & Tsushima, Y. (2019). Effectiveness of force dynamic explanations of English causative verbs and the role of imagery. *Cognitive Linguistics*, 30(3), 439–466. <https://doi.org/10.1515/cog-2017-0093>
- Murray, L., & Trevarthen, C. (1985). Emotional regulation of interactions between two-month-olds and their mothers. In T. M. Field & N. A. Fox (Eds.), *Social perception in infancy* (pp. 101–125). Ablex.
- Musolff, A. (2006). Metaphor scenarios in public discourse. *Metaphor and Symbol*, 21(1), 23–38. https://doi.org/10.1207/s15327868ms2101_2
- Naciscione, A. (2020). Multimodal creativity in figurative use. In L. Hidalgo-Downing & B. Kraljevic Mujic (Eds.), *Performing metaphoric creativity across modes and contexts* (pp. 249–279). John Benjamins.
- Nagel, E. (1961). *The structure of science: Problems in the logic of scientific explanation*. Routledge and Kegan Paul.
- Nagy, V., Herczeg-Kézdy, A., Martos, T., & Urbán, S. (2018). The Hungarian mysticism scale and its associations with measures of religiosity, personality, and cognitive closure. *European Journal of Mental Health* 13(2), 133–149. <https://doi.org/10.5708/EJMH.13.2018.2.2>
- Nakamura, J., & Roberts, S. (2017). The hypo-egoic component of flow. In K. W. Brown & M. R. Leary (Eds.), *The Oxford handbook of hypo-egoic phenomena* (pp. 133–146). Oxford University Press.
- Ñanamoli, & Bodhi. (1995). *The middle length discourses of the Buddha: A translation of the Majjima Nikāya* (4th ed.). Wisdom Publications.
- Nayak, S. M., & Griffiths, R. R. (2022). A single belief-changing psychedelic experience is associated with increased attribution of consciousness to living and non-living entities. *Frontiers in Psychology*, 13. <https://doi.org/10.3389/fpsyg.2022.852248>
- Nayak, S. M., Singh, M., Yaden, D. B., & Griffiths, R. R. (2022). Belief changes associated with psychedelic use. *Journal of Psychopharmacology*, 37(1), 80–92. <https://doi.org/10.31234/osf.io/rdzmy>

- Nelson, M. (2010). Building a written corpus: What are the basics? In A. O’Keeffe & M. McCarthy (Eds.), *The Routledge handbook of corpus linguistics* (pp. 53–65). Routledge.
- Newberg, A. B. (2012). Transforming of brain structure and spiritual experience. In L. J. Miller (Ed.), *The Oxford handbook of psychology and spirituality* (pp. 489–499). Oxford University Press.
- Newberg, A. B. (2018). *Neurotheology: How science can enlighten us about spirituality*. Columbia University Press.
- Newberg, A. B., & Waldman, M. R. (2016). *How enlightenment changes your brain: The new science of transformation*. Penguin Random House.
- Newberg, A. B., & Waldman, M. R. (2018). A neurotheological approach to spiritual awakening. *International Journal of Transpersonal Studies*, 37(2). <https://doi.org/10.24972/ijts.2018.37.2.119>
- Nhật Hạnh, T. (1975). *The miracle of mindfulness: A manual on meditation* (M. Ho, Trans.). Beacon Press.
- Nicholson, H. (2016). *The spirit of contradiction in Christianity and Buddhism*. Oxford University Press.
- Nicholson, H. (2023). *Buddhism, cognitive science, and the doctrine of selflessness: A revolution in our self-conception*. Routledge.
- Niebauer, C. L. (2019). *No self no problem: How neuropsychology is catching up to Buddhism*. Hierophant Publishing.
- Niebuhr, R. (1940). *Christianity and power politics*. Charles Scribner’s Sons.
- Nietzsche, F. (1882/2001). *The gay science* (J. Nauckhoff & A. Del Caro, Trans.). Cambridge University Press.
- Nour, M. M., Evans, L., Nutt, D., & Carhart-Harris, R. L. (2016). Ego-dissolution and psychedelics: Validation of the Ego-Dissolution Inventory (EDI). *Frontiers in Human Neuroscience*, 10. <https://doi.org/10.3389/fnhum.2016.00269>
- Nutt, D. (2019). Psychedelic drugs—a new era in psychiatry? *Dialogues in Clinical Neuroscience*, 21(2), 139–147. <https://doi.org/10.31887/DCNS.2019.21.2/dnutt>
- Orłowski, P., Ruban, A., Szczypiński, J., Hobot, J., Bielecki, M., & Bola, M. (2022). Naturalistic use of psychedelics is related to emotional reactivity and self-consciousness: The mediating role of ego-dissolution and mystical experiences. *Psychopharmacology*, 36(8), 987–100. <https://doi.org/10.1177/026988112211089034>
- Oswald, S., & Rihs, A. (2014). Metaphor as argument: Rhetorical and epistemological advantages of extended metaphors. *Argumentation*, 28(2), 133–159. <https://doi.org/10.1007/s10503-013-9304-0>
- Otto, R. (1917/1924). *The idea of the holy: An inquiry into the non-rational factor in the idea of the divine and its relation to the rational* (J. W. Harvey, Trans.). Oxford University Press.
- Paden, W. E. (1996). Elements of a new comparativism. *Method and Theory in the Study of Religion*, 8(1), 5–14. www.jstor.org/stable/23549611
- Pailin, D. A. (1990). *The anthropological character of theology: Conditioning theological understanding*. Cambridge University Press.
- Panikkar, R. (2006). *The experience of God: Icons of the mystery*. Fortress Press.
- Papies, E. K. (2017). Mindfulness and health behavior: Examining the roles of attention regulation and decentering. In J. C. Karremans & E. K. Papies (Eds.), *Mindfulness in social psychology* (pp. 94–108). Routledge.
- Parfit, D. (1984). *Reasons and persons*. Oxford University Press.
- Park, Y. C., & Pyszczynski, T. (2019). Reducing defensive responses to thoughts of death: Meditation, mindfulness, and Buddhism. *Personality Processes and Individual Differences*, 116(1), 101–118. <https://doi.org/10.1037/pspp0000163>
- Pasanno. (2013). *Don’t hold back*. Abhayagiri Monastery.
- Patton, K. C. (2009). *Religion of the gods: Ritual, paradox, and reflexivity*. Oxford University Press.

- Peacocke, C. (1992). *A study of concepts*. The MIT Press.
- Peacocke, C. (2019). *The primacy of metaphysics*. Oxford University Press.
- Pérez-Remón, J. (1980). *Self and non-self in early Buddhism*. Mouton Publishers.
- Petrican, R., & Burris, C. T. (2012). Am I the stone? Overattribution of agency and religious orientation. *Psychology of Religion and Spirituality*, 4(4), 312–323. <https://doi.org/10.1037/a0027942>
- Phillips, D. Z. (2001). *Religion and the hermeneutics of contemplation*. Cambridge University Press.
- Pihlaja, S. (2014). *Antagonism on YouTube: Metaphor in online discourse*. Bloomsbury.
- Pihlaja, S. (2018). *Religious talk online: The evangelical discourse of Muslims, Christians, and atheists*. Cambridge University Press. <https://doi.org/10.1017/9781316661963>
- Pihlaja, S. (2021). *Talk about faith: How debate and conversation shape belief*. Cambridge University Press.
- Pihlaja, S. (2024). *Narrative and religion in the superdiverse city*. Cambridge University Press.
- Pike, N. (1992). *Mystic union: An essay in the phenomenology of mysticism*. Cornell University Press.
- Pinker, S. (1994). *The language instinct*. William Morrow.
- Pinker, S. (1997). *How the mind works*. W. W. Norton and Company.
- Plantinga, A. (2000). *Warranted Christian belief*. Oxford University Press.
- Platvoet, J. G. (1982). *Comparing religions: A limitative approach*. De Gruyter.
- Polak, G. (2018). Language, conscious experience and the self in early Buddhism: A cross-cultural interdisciplinary study. *Journal of the Oxford Centre for Buddhist Studies*, 14, 37–76.
- Polanyi, M. (1966). *The tacit dimension*. The University of Chicago Press.
- Powers, A. R., III, Kelley, M., & Corlett, P. R. (2016). Hallucinations as top-down effects on perception. *Biological Psychiatry: Cognitive Neuroscience and Imaging*, 1(5), 393–400. <https://doi.org/10.1016/j.bpsc.2016.04.003>
- Priest, G. (2002). *Beyond the limits of thought* (2nd ed.). Oxford University Press.
- Priest, G. (2018). *The fifth corner of four: An essay on Buddhist metaphysics and the catuṣkoṭi*. Oxford University Press.
- Proudfoot, W. (1985). *Religious experience*. University of California Press.
- Pseudo-Dionysius. (1987). *Pseudo-Dionysius: The complete works* (C. Luibheid, Trans.). Paulist Press.
- Pulvermüller, F. (2005). Brain mechanisms linking language and action. *Nature Reviews Neuroscience*, 6, 576–582. <https://doi.org/10.1038/nrn1706>
- Qiu, T. T., & Minda, J. P. (2023). Psychedelic experiences and mindfulness are associated with improved wellbeing. *Journal of Psychoactive Drugs*, 55(2), 123–133. <https://doi.org/10.1080/02791072.2022.2060773>
- Querstret, D., Morison, L., Dickinson, S., Cropley, M., & John, M. (2020). Mindfulness-based stress reduction and mindfulness-based cognitive therapy for psychological health and well-being in nonclinical samples: A systematic review and meta-analysis. *International Journal of Stress Management*, 27(4), 394–411. <https://doi.org/10.1037/str0000165>
- Radden, G., & Kövecses, Z. (1999). Toward a theory of metonymy. In K.-U. Panther & G. Radden (Eds.), *Metonymy in language and thought* (pp. 17–59). John Benjamins.
- Raffone, A., Marzetti, L., Del Gratta, C., Perrucci, M. G., Romani, G. L., & Pizzella, V. (2019). Toward a brain theory of meditation. In N. Srinivasan (Ed.), *Progress in brain research: Meditation* (pp. 207–232). Academic Press.
- Rahula, W. (1974). *What the Buddha taught* (revised ed.). Grove Press.
- Red Pine. (2001). *The Diamond Sutra: Text and commentaries translated from Sanskrit and Chinese*. Counterpoint.

- Richardson, P. (2012). A closer walk: A study of the interaction between metaphors related to movement and proximity and presuppositions about the reality of belief in Christian and Muslim testimonials. *Metaphor and the Social World*, 2(2), 233–261. <https://doi.org/10.1075/msw.2.2.05ric>
- Richardson, P. (2017). An investigation of the blocking and development of empathy in discussions between Muslim and Christian believers. *Metaphor and the Social World*, 7(1), 46–64. <https://doi.org/10.1075/msw.7.1.04ric>
- Richardson, P., & Mueller, C. M. (2019). Moving and being still: Exploring source domain reversal and force in explanations of enlightenment. *Language and Cognition*, 11(2), 310–339. <https://doi.org/10.1017/langcog.2019.19>
- Richardson, P., & Mueller, C. M. (2022). Contested paths: Analyzing unfolding metaphor usage in a debate between Dawkins and Lennox. *Metaphor and the Social World*, 12(1), 138–158. <https://doi.org/10.1075/msw.20004.ric>
- Richardson, P., Mueller, C. M., & Pihlaja, S. (2021). *Cognitive linguistics and religious language: An introduction*. Routledge. <https://doi.org/10.4324/9781003041139>
- Richardson, P., Pihlaja, S., Nagashima, M., Wada, M., Watanabe, M., & Kheovichai, B. (2020). Blasphemy and persecution: Positioning in an inter-religious discussion. *Text and Talk*, 40(1), 75–98. <https://doi.org/10.1515/text-2019-2049>
- Roberts, B. (1991). *The path to no-self: Life at the center*. State University of New York Press.
- Roberts, B. (1993). *The experience of no-self: A contemplative journey* (revised ed.). Shambhala.
- Romeo, B., Karila, L., Martelli, C., & Benyamina, A. (2020). Efficacy of psychedelic treatments on depressive symptoms: A meta-analysis. *Journal of Psychopharmacology*, 34(10), 1079–1085. <https://doi.org/10.1177/0269881120919957>
- Rorem, P. (1993). *Pseudo-Dionysius: A commentary on the texts and an introduction to their influence*. Oxford University Press.
- Roscoe, P. (2006). The comparative method. In R. A. Segal (Ed.), *The Blackwell companion to the study of religion* (pp. 25–67). Blackwell Publishing.
- Rose, K. (2016). *Yoga, meditation, and mysticism: Contemplative universals and meditative landmarks*. Bloomsbury Academic.
- Ross, C. F. J., & Francis, L. J. (2015). The perceiving process and mystical orientation: A study in psychological type theory among 16- to 18-year-old students. *Mental Health, Religion and Culture*, 18(8), 693–702. <https://doi.org/10.1080/13674676.2014.961353>
- Russell, B. (1918). *Mysticism and logic: And other essays*. George Allen and Unwin.
- Ryle, G. (1949/2000). *The concept of mind*. Penguin Books. (Original work published 1949)
- Sabat, S. R. (2003). Malignant positioning and the predicament of people with Alzheimer's disease. In R. Harré & F. M. Moghaddam (Eds.), *The self and others: Positioning individuals and groups in personal, political, and cultural contexts* (pp. 85–98). Praeger.
- Sacks, H. (1995). *Lectures on conversation* (revised ed.). Wiley.
- Salzberg, S. (2011). *Real happiness: The power of meditation—a 28-day program*. Workman Publishing Company.
- Sanderson, S. K. (2018). *Religious evolution and the axial age: From shamans to priests to prophets*. Bloomsbury Academic.
- Sapir, E. (1929). The status of linguistics as a science. *Language*, 5, 207–214.
- Schacter, D. L. (1987). Implicit memory: History and current status. *Journal of Experimental Psychology: Learning, Memory, and Cognition*, 13, 501–518.
- Schaffner, K. F. (2006). Reduction: The Cheshire cat problem and a return to roots. *Synthese*, 151, 377–402.
- Schaller, S. (2012). *A man without words* (2nd ed.). University of California Press.

- Schank, R. C., & Abelson, R. P. (1977). *Scripts, plans, goals, and understanding: An inquiry into human knowledge structures*. Lawrence Erlbaum Associates.
- Schjoedt, U., & van Elk, M. (2022). Neuroscience of religion. In J. L. Barrett (Ed.), *The Oxford handbook of the cognitive science of religion* (pp. 327–348). Oxford University Press.
- Schleiermacher, F. (1799/1988). *On religion: Speeches to its cultured despisers*. Cambridge University Press.
- Scorsese, M. (Director). (1997). *Kundun* [Film]. Touchstone Pictures.
- Searle, J. R. (1983). *Intentionality: An essay in the philosophy of mind*. Cambridge University Press.
- Searle, J. R. (1984). *Minds, brains and science*. Harvard University Press.
- Searle, J. R. (2004). *Mind: A brief introduction*. Oxford University Press.
- Sedlmeier, P., Eberth, J., Schwarz, M., Zimmermann, D., Haerig, F., Jaeger, S., & Kunze, S. (2012). The psychological effects of meditation: A meta-analysis. *Psychological Bulletin*, 138(6), 1139–1171. <https://doi.org/10.1037/a0028168>
- Segall, S. Z. (2020). *Buddhism and human flourishing: A modern Western perspective*. Palgrave Macmillan.
- Sekida, K. (2005). *Two Zen classics: The gateless gate and the blue cliff records*. Shambala.
- Sellars, W. (1956/1997). *Empiricism and the philosophy of mind*. Harvard University Press.
- Semino, E. (2008). *Metaphor in discourse*. Cambridge University Press.
- Semino, E., Deignan, A., & Littlemore, J. (2013). Metaphor, genre, and recontextualization. *Metaphor and Symbol*, 28(1), 41–59. <https://doi.org/10.1080/10926488.2013.742842>
- Shapiro, L. A. (2019). *Embodied cognition* (2nd ed.). Routledge.
- Sharf, R. H. (1995a). Sanbōkyōdan: Zen and the way of the new religions. *Japanese Journal of Religious Studies*, 22(3/4), 417–458. <https://doi.org/www.jstor.org/stable/30234461>
- Sharf, R. H. (1995b). Buddhist modernism and the rhetoric of meditative experience. *Numen*, 42(3), 228–283.
- Sharf, R. H. (1998). Experience. In M. C. Taylor (Ed.), *Critical terms for religious studies* (pp. 94–116). The University of Chicago Press.
- Sharf, R. H. (2018). Knowing blue: Early Buddhist accounts of non-conceptual sense perception. *Philosophy East and West*, 68(3), 826–870. <https://doi.org/10.1353/pew.2018.0075>
- Shear, J. (2014). Meditation as first-person methodology: Real promise—and problems. In S. Schmidt & H. Walach (Eds.), *Meditation—neuroscientific approaches and philosophical implications* (pp. 57–74). Springer.
- Sheldrake, P. (2022). *A world transfigured: The mystical journey*. Liturgical Press Academic.
- Shulman, E. (2014). *Rethinking the Buddha: Early Buddhist philosophy as meditative perception*. Cambridge University Press.
- Siderits, M. (2005). Freedom, caring and Buddhist philosophy. *Contemporary Buddhism*, 6(2), 87–116. <https://doi.org/10.1080/14639940500435521>
- Siderits, M. (2015). *Personal identity and Buddhist philosophy: Empty persons* (2nd ed.). Ashgate Publishing.
- Slobin, D. I. (1996). From “thought and language” to “thinking for speaking.” In J. J. Gumperz & S. C. Levinson (Eds.), *Rethinking linguistic relativity* (pp. 70–96). Cambridge University Press.
- Slone, D. J. (2004). *Theological incorrectness: Why religious people believe what they shouldn't*. Oxford University Press.
- Smart, N. (1965). Interpretation and mystical experience. *Religious Studies*, 1(1), 75–87. www.jstor.org/stable/20004609

- Smart, N. (1978). Language, epistemology, and mysticism. In S. T. Katz (Ed.), *Mysticism and philosophical analysis* (pp. 10–21). Oxford University Press.
- Smart, N. (2000). Mysticism and scripture in Theravāda Buddhism. In S. T. Katz (Ed.), *Mysticism and sacred scripture* (pp. 232–241). Oxford University Press.
- Smith, H. (2000). *Cleansing the doors of perception: The religious significance of entheogenic plants and chemicals*. Tarcher.
- Smith, J. Z. (1971). Adde parvum parvo magnus acervus erit. *History of Religions*, 11(1), 67–90. www.jstor.org/stable/1061783
- Smith, J. Z. (1982/2000). In comparison a magic dwells. In K. C. Patton & B. C. Ray (Eds.), *A magic still dwells: Comparative religion in the postmodern age* (pp. 23–44). University of California Press.
- Smith, J. Z. (2000). The “end” of comparison. In K. C. Patton & B. C. Ray (Eds.), *A magic still dwells: Comparative religion in the postmodern age* (pp. 237–241). University of California Press.
- Solé-Leris, A. (1988). Self and non-self in early Buddhism [review article]. *Buddhist Studies Review*, 5(2), 176–182. <https://doi.org/10.1558/bsrv.v5i2.15924>
- Soliman, T. M., Johnson, K. A., & Song, H. (2015). It’s not “all in your head”: Understanding religion from an embodied cognition perspective. *Perspectives on Psychological Science*, 10(6), 852–864. <https://doi.org/10.1177/1745691615606373>
- Solms, M. (2021). *The hidden spring: A journey to the source of consciousness*. Profile Books.
- Somaratne, G. A. (2022). *An introduction to early Buddhist soteriology: Freedom of mind and freedom by wisdom*. Palgrave Macmillan.
- Sopory, P., & Dillard, J. P. (2002). The persuasive effects of metaphor: A meta-analysis. *Human Communication Research*, 28(3), 382–419. <https://doi.org/10.1111/j.1468-2958.2002.tb00813.x>
- Sōsan. (1564/1995). *Mirror of Zen: A Korean Buddhist classic* (C. M. Mueller, Trans.). Lotus Lantern International Buddhist Center.
- Soskice, J. M. (1985). *Metaphor and religious language*. Clarendon Press.
- Spackman, J. (2022). Meditation, nonconceptuality, and the reflexive structure of consciousness. In R. Repetti (Ed.), *Routledge handbook on the philosophy of meditation* (pp. 137–149). Routledge.
- Spanos, N., & Moretti, P. (1988). Correlates of mystical and diabolical experiences in a sample of female university students. *Journal for the Scientific Study of Religion*, 27(1), 105–116. <https://doi.org/10.2307/1387405>
- Sperber, D. (1996). *Explaining culture: A naturalistic approach*. Blackwell.
- Sperber, D., & Wilson, D. (1986). *Relevance: Communication and cognition*. Harvard University Press.
- Squire, L. R., & Knowlton, B. J. (1995). Memory, hippocampus, and brain systems. In M. S. Gazzaniga (Ed.), *The cognitive sciences* (pp. 825–838). The MIT Press.
- Srinivasan, N. (2020). Consciousness without content: A look at evidence and prospects. *Frontiers in Psychology*, 11, Article 1992. <https://doi.org/10.3389/fpsyg.2020.01992>
- Stace, W. T. (1960). *Mysticism and philosophy*. Macmillan Press.
- Steinbock, A. J. (2007). *Phenomenology and mysticism: The verticality of religious experience*. Indiana University Press.
- Steindl-Rast, D. (2016). *The way of silence: Engaging the sacred in daily life*. Franciscan Media.
- Stiffler, K. R., Greer, J., Sneek, W., & Dovenmuehle, R. (1993). An empirical investigation of the discriminability of reported mystical experiences among religious contemplatives, psychotic inpatients, and normal adults. *Journal for the Scientific Study of Religion*, 32(4), 366–372. <https://doi.org/10.2307/1387176>
- Stoeber, M. (1992). Constructivist epistemologies of mysticism: A critique and a revision. *Religious Studies*, 28(1), 107–116. <https://doi.org/10.1017/S003441250021417>

- Stoeber, M. (1994). *Theo-monistic mysticism: A Hindu-Christian comparison*. Palgrave Macmillan UK.
- Strawson, P. F. (1959). *Individuals: An essay in descriptive metaphysics*. Methuen.
- Studstill, R. (2005). *The unity of mystical traditions: The transformation of consciousness in Tibetan and German mysticism*. Brill Academic.
- Sumantry, D., & Stewart, K. E. (2021). Meditation, mindfulness, and attention: A meta-analysis. *Mindfulness*, 12(6), 1332–1349. <https://doi.org/10.1007/s12671-021-01593-w>
- Suzuki, D. T. (1957). *Mysticism: Christian and Buddhist*. Eremitical Press.
- Suzuki, D. T. (1959). *Zen and Japanese culture*. MJF Books.
- Sweat, N. W., Bates, L. W., & Hendricks, P. S. (2016). The associations of naturalistic classic psychedelic use, mystical experience, and creative problem solving. *Journal of Psychoactive Drugs*, 48(5), 344–350. <http://dx.doi.org/10.1080/02791072.2016.1234090>
- Sweetman, B. (2008). *The vision of Gabriel Marcel: Epistemology, human person, the transcendent*. Rodopi.
- Swidler, L. (2013). The history of inter-religious dialogue. In C. Cornille (Ed.), *The Wiley-Blackwell companion to inter-religious dialogue* (pp. 3–19). Wiley-Blackwell.
- Talmy, L. (2000). *Toward a cognitive semantics, vol. I*. The MIT Press.
- Taves, A. (2009). *Religious experience reconsidered: A building-block approach to the study of religion and other special things*. Princeton University Press.
- Taves, A. (2020). Mystical and other alterations in sense of self: An expanded framework for studying nonordinary experiences. *Perspectives on Psychological Science*, 15(3), 669–690. <https://doi.org/10.1177/1745691619895047>
- Taves, A., & Asprem, E. (2017). Experience as event: Event cognition and the study of (religious) experiences. *Religion, Brain and Behavior*, 7(1), 43–62. <https://doi.org/10.1080/2153599X.2016.1150327>
- Taylor, C. (1989). *Sources of the self: The making of the modern identity*. Harvard University Press.
- Taylor, C. (2007). *A secular age*. Belknap Press.
- Teasdale, W. (2002). *A monk in the world: Cultivating a spiritual life*. New World Library.
- Teresa of Avila. (1565/1960). *Autobiography* (E. Allison Peers, Trans.). Doubleday.
- Thierry, G., Athanasopoulos, P., Wiggett, A., & Kuipers, J.-R. (2009). Unconscious effects of language-specific terminology on preattentive color perception. *PNAS*, 106(11), 4567–4570. <https://doi.org/10.1073/pnas.0811155106>
- Thompson, E. (2015). *Waking, dreaming, being: Self and consciousness in neuroscience, meditation, and philosophy*. Columbia University Press.
- Thompson, E. (2023). What's in a concept? Conceptualizing the nonconceptual in Buddhist philosophy and cognitive science. In C. Coseru (Ed.), *Reasons and empty persons: Mind, metaphysics, and morality: Essays in honor of Mark Siderits* (pp. 165–210). Springer. https://doi.org/10.1007/978-3-031-13995-6_9
- Thragu. (2002). *A guide to the Bodhisattva's way of life of Shantideva: A commentary* (1st Indian ed.). Sri Satguru Publications.
- Thubten Chodron. (1990). *Open heart, clear mind: An introduction to the Buddha's teachings*. Snow Lion Publications.
- Tillich, P. (1973). *Systematic theology, vol. 1*. The University of Chicago Press.
- Todes, S. (2001). *Body and world* (revised ed.). The MIT Press.
- Tooby, J., & Cosmides, L. (1992). The psychological foundations of culture. In J. H. Barkow, L. Cosmides, & J. Tooby (Eds.), *The adapted mind: Evolutionary psychology and the generation of culture*. Oxford University Press.
- Ueda, S. (2016). *Jiko no genshōgaku: Zen no jūgyūzu o tebiku toshite* [Phenomenology of the self: An interpretation of the ten ox pictures in Zen]. In S. Ueda & S. Yanagida (Eds.), *Jūgyūzu: Jiko no genshōgaku* [The ten ox-herding pictures: Phenomenology of the self] (pp. 15–153). Chikuma Shobō.
- Underhill, E. (1915). *Practical mysticism* (3rd ed.). E. P. Dutton and Company.

- Unno, M. T. (2018). Oneness and narrativity: A comparative case study. In P. J. Ivanhoe, O. J. Flanagan, V. S. Harrison, H. Sarkissian, & E. Schwitzgebel (Eds.), *The oneness hypothesis: Beyond the boundary of self* (pp. 142–168). Columbia University Press.
- Uršič, M. (1998). Paraconsistency and dialectics as *coincidentia oppositorum* in the philosophy of Nicholas of Cusa. *Logique et Analyse*, 48, 203–217. www.jstor.org/stable/44084632
- van der Braak, A. (2021). Dōgen on language and experience. *Religions*, 12(3). <https://doi.org/10.3390/rel12030181>
- van der Tempel, J., & Moodley, R. (2020). Spontaneous mystical experience among atheists: Meaning-making, psychological distress, and wellbeing. *Mental Health, Religion and Culture*, 23(9), 789–805. <https://doi.org/10.1080/13674676.2020.1823349>
- van Elk, M., & Aleman, A. (2017). Brain mechanisms in religion and spirituality: An integrative predictive processing framework. *Neuroscience and Biobehavioral Reviews*, 73, 359–378. <https://doi.org/10.1016/j.neubiorev.2016.12.031>
- Van Gulick, R. (1992). Nonreductive materialism and the nature of the intertheoretic constraint. In A. Beckermann, H. Flohr, & J. Kim (Eds.), *Emergence or reduction? Essays on the prospects of nonreductive physicalism* (pp. 157–179). De Gruyter.
- Van Langenhove, L., & Harré, R. (1999). Introducing positioning theory. In R. Harré & L. Van Langenhove (Eds.), *Positioning theory: Moral contexts of intentional action* (pp. 14–31). Blackwell Publishers.
- Van Leeuwen, N., & Van Elk, M. (2019). Seeking the supernatural: The interactive religious experience model. *Religion, Brain and Behavior*, 9(3), 221–275. <https://doi.org/10.1080/2153599X.2018.1453529>
- Varela, F. J. (1996). Neurophenomenology: A methodological remedy for the hard problem. *Journal of Consciousness Studies*, 3(4), 330–349.
- von Stuckrad, K. (2019). The place of language in discursive studies of religion. In R. Yelle, C. Lehrich, & C. Handman (Eds.), *Language and religion* (pp. 304–324). De Gruyter Mouton. <https://doi.org/10.1515/9781614514329-013>
- Waldron, W. S. (2003). Common ground, common cause: Buddhism and science on the afflictions of identity. In B. A. Wallace (Ed.), *Buddhism and science: Breaking new ground* (pp. 145–191). Columbia University Press.
- Walshe, M. O. C. (1995). *The long discourses of the Buddha: A translation of the Dīgha Nikāya*. Wisdom Publications.
- Weil, S. (2002). *Gravity and grace* (E. Crawford & M. von der Ruhr, Trans.). Routledge.
- Werth, P. (1994). Extended metaphor—a text-world account. *Language and Literature*, 3(2), 79–103. <https://doi.org/10.1177/096394709400300201>
- Westerhoff, J. C. (2009). *Nāgārjuna's Madhyamaka: A philosophical introduction*. Oxford University Press.
- Westerhoff, J. C. (2017). Nāgārjuna on emptiness: A comprehensive critique of foundationalism. In J. Ganeri (Ed.), *The Oxford handbook of Indian philosophy* (pp. 93–109). Oxford University Press.
- Whorf, B. L. (1941). The relation of habitual thought and behavior to language. In L. Spier (Ed.), *Language, culture, and personality, essays in memory of Edward Sapir* (pp. 75–93). Sapir Memorial Publication Fund.
- Williams, K., & Harvey, D. (2001). Transcendent experience in forest environments. *Journal of Environmental Psychology*, 21(3), 249–260. <https://doi.org/10.1006/jevp.2001.0204>
- Williams, P. (1998). *Altruism and reality: Studies in the philosophy of the Bodhicaryavatāra*. Curzon Press.
- Williams, A. K. (2000). *Being black: Zen and the art of living with fearlessness and grace*. Penguin Compass.
- Williams, P. (2000). *Buddhist thought: A complete introduction to the Indian tradition*. Routledge.

- Williams, P. (2006). *Buddhism from a Catholic perspective*. Catholic Truth Society.
- Williams, R. (2000). *Teresa of Avila* (new ed.). Continuum International Publishing Group.
- Wilson, A., & Golonka, S. (2013). Embodied cognition is not what you think it is. *Frontiers in Psychology*, 4, Article 58. <https://doi.org/10.3389/fpsyg.2013.00058>
- Wilson, E. O. (1998). *Consilience: The unity of knowledge*. Vintage Books.
- Winter, B., & Matlock, T. (2017). Primary metaphors are both cultural and embodied. In B. Hampe (Ed.), *Metaphor: Embodied cognition and discourse* (pp. 99–115). Cambridge University Press.
- Wittgenstein, L. (1958). *Philosophical investigations* (2nd ed.). Basil Blackwell.
- Wright, D. S. (2022). Faith, doubt, and the Buddhist path of enlightenment. In T. DuJardin & M. D. Eckel (Eds.), *Faith, hope, and love: The theological virtues and their opposites* (pp. 47–59). Springer.
- Wuthnow, R. J. (2000). *After heaven: Spirituality in America since the 1950s* (revised ed.). University of California Press.
- Wuthnow, R. J. (2001). Spirituality and spiritual practice. In R. K. Fenn (Ed.), *The Blackwell companion to sociology of religion* (pp. 306–320). Blackwell Publishing.
- Yaden, D. B., Eichstaedt, J. C., Schwartz, H. A., Kern, M. L., Nguyen, K. D. L., Wintering, N. A., Hood, R. W., Jr., & Newberg, A. B. (2016). The language of ineffability: Linguistic analysis of mystical experiences. *Psychology of Religion and Spirituality*, 8(3), 244–252. <https://doi.org/10.1037/rel0000043>
- Yaden, D. B., & Griffiths, R. R. (2021). The subjective effects of psychedelics are necessary for their enduring therapeutic effects. *ACS Pharmacology and Translation Science*, 4(2), 568–572. <https://doi.org/10.1021/acspsci.0c00194>
- Yaden, D. B., Nayak, S. M., Gukasyan, N., Anderson, B. T., & Griffiths, R. R. (2021). The potential of psychedelics for end of life and palliative care. In F. S. Barrett & K. H. Preller (Eds.), *Current topics in behavioral neurosciences* (Vol. 56, pp. 169–184). https://doi.org/10.1007/7854_2021_278
- Yaden, D. B., Nguyen, K. D. L., Kern, M. L., Belser, A. B., Eichstaedt, J. C., Iwry, J., Smith, M. E., Wintering, N. A., Hood, R. W., Jr., & Newberg, A. B. (2016). Of roots and fruits: A comparison of psychedelic and nonpsychedelic mystical experiences. *Journal of Humanistic Psychology*, 57(4), 338–353. <https://doi.org/10.1177/0022167816674625>
- Yamamoto, M. (2006). *Agency and impersonality: Their linguistic and cultural manifestations*. John Benjamins Publishing Company.
- Young, F. M. (1975). *Sacrifice and the death of Christ*. SPCK Publishing.
- Young, F. M. (2016). *Construing the cross: Type, sign, symbol, word, action*. SPCK Publishing.
- Zaehner, R. C. (1957). *Mysticism sacred and profane: An inquiry into some varieties of praeternatural experience*. Oxford University Press.
- Zaehner, R. C. (1970). *Concordant discord*. Clarendon Press.

Appendix

List of Works in the Four Corpora

Focal Buddhist Corpus (FBC)

- Adyashanti. (2008). *The end of your world: Uncensored straight talk on the nature of enlightenment*. Sounds True.
- Aitken, R. (1982). *Taking the path of Zen*. North Point Press.
- Armstrong, G. (2017). *Emptiness: A practical guide for meditators*. Simon and Schuster.
- Goldstein, J. (1993). *Insight meditation: The practice of freedom*. Shambala Classics.
- Kapleau, P. (2000). *The three pillars of Zen* (updated and revised ed.). Anchor Books.
- Kornfield, J. (2002). *A path with heart: A guide through the perils and promises of spiritual life*. Rider. (Original work published 1993)
- Pasanno. (2013). *Don't hold back*. Abhayagiri Monastery.
- Salzberg, S. (2011). *Real happiness: The power of meditation—a 28-day program*. Workman Publishing Company.
- Thubten Chodron. (1990). *Open heart, clear mind: An introduction to the Buddha's teachings*. Snow Lion Publications.
- Williams, A. K. (2000). *Being black: Zen and the art of living with fearlessness and grace*. Penguin Compass.

Expanded Buddhist Corpus (EBC)

The EBC includes the ten books from the FBC plus the following ten books.

- Amaro. (2024). *Happily ever after (vol. 5): Beyond*. Amaravati Publications.
- Beck, C. J. (2009). *Everyday Zen: Love and work*. HarperOne.
- Candasiri. (2022). *Times and the timeless: Reflections from Milntuim Hermitage*. Amaravati Publications.
- Huber, C. (2000). *How to get from where you are to where you want to be*. Hay House.
- Loori, J. D. (2020). *A beginner's guide to Zen meditation*. Shambhala.
- Murphy, S. (2016). *Red thread Zen: Humanly entangled in emptiness*. Counterpoint.
- Nichtern, E. (2015). *The road home: A contemporary exploration of the Buddhist path*. North Point Press.
- Sumedho. (1987). *Mindfulness: The path of the deathless*. Amaravati Publications.
- Thānissaro. (2008). *The paradox of becoming*. Metta Forest Monastery.
- Treace, B. M. (2019). *Wake up: How to practice Zen Buddhism*. Rockridge Press.

Focal Christian Corpus (FCC)

- Bourgeault, C. (2008). *The wisdom Jesus: Transforming heart and mind—a new perspective on Christ and his message*. Shambala.
- Keating, T. (1995). *Open mind open heart: The contemplative dimension*. Lantern Publishing and Media. (Original work published 1986)
- Keating, T. (Ed.). (2020). *Spirituality, contemplation, and transformation*. Lantern Books. (Original work published 2008)
- Laubach, F. C. (2007). *Letters by a modern mystic*. SPCK Publishing. (Original work published 1937)
- Merton, T. (2005). *Contemplative prayer*. Darton, Longman and Todd Ltd.
- Roberts, B. (1993). *The experience of no-self: A contemplative journey*. State University of New York Press.
- Rohr, R. (2013). *Immortal diamond: The search for our true self*. Jossey-Bass.
- Steindl-Rast, D. (2016). *The way of silence: Engaging the sacred in daily life*. Franciscan Media.
- Teasdale, W. (2002). *A monk in the world: Cultivating a spiritual life*. New World Library.
- Underhill, E. (1915/2007). *Practical mysticism*. Dodo Press.

Expanded Christian Corpus (ECC)

The ECC includes the ten books from the FCC plus the following ten books.

- Chittister, J. (2011). *The monastery of the heart: An invitation to a meaningful life*. Independent Publishers Group.
- Chittister, J. (2012). *Following the path: The search for a life of passion, purpose, and joy*. Crown Publishing Group.
- Foster, R. J. (2018). *Celebration of mysticism: The path to spiritual growth* (special anniversary ed.). HarperOne. (Original work published 1978)
- Laird, M. (2006). *Into the silent land: The practice of contemplation*. Oxford University Press.
- McEntee, R., & Bucko, A. (2015). *The new monasticism: An interspiritual manifesto for contemplative living*. Orbis Books.
- Merton, T. (1990). *The seven storey mountain* (Centenary ed.). SPCK Publishing. (Original work published 1948)
- Norris, K. (1996). *The cloister walk*. G. K. Hall.
- Rohr, R. (2019). *The universal Christ: How a forgotten reality can change everything we see, hope for, and believe*. The Crown Publishing Group.
- Steindl-Rast, D. (2017). *I am through you so I: Reflections at age 90*. Paulist Press.
- Thurman, H. (1951). *Deep is the hunger: Meditations for apostles of sensitiveness*. Harper and Brothers.