

Goran Stojanović¹
Faculty of Philosophy
Banja Luka
goranstoja@yahoo.com

Review article
UDC 316.74:[2-67+2-42]
DOI 10.7251/SOCEN1305067S
Accepted: 01.06.2013.

Morality and mysticism (Ethical research of ethics and religion)

Abstract

In classical ethical theory it is a customary to base morality with: revelation, evolution, utilitarianism, deontology, intuition and mystical experience. This article considers only the last foundation of morality, in a mystical experience. In doing so, mysticism is understood broadly, and it represents the identical experience, though differently expressed in the esoteric tradition of different religions. The ethical problem is that such experience does not necessarily lead to morality. Looking mysticism in general, it is not justified to use it for ethical foundation of morality.

Key words: *mysticism, moralism, amoralism.*

Introduction

Two basic positions of the relationship of mysticism and morality are mutually opposed. For one position that is an unsolvable conflict: the inner quest leads to a complete neglect of the outside world. Neither effect can touch an unchanging ultimate reality, and so, no action is important. Conflict arises between the moral and spiritual freedom - morality is also as amorality, the product of ignorance. As enlightened prisoner who returns to Plato's cave, the mystic does not consider the value or the shadow from the world of any significance. The best-known authors who advocate this view are: Arthur Danto, Martin Buber, Paul Tillich and Reinhold Niebuhr. Opposing to this is the only position that sees mysticism as compassionate and moral. Only with mystical experience we can avoid natural egocentricity, thus freeing the space for others. The lack of personal attachment provides mysticism an honest and equal care

¹ Senior lecturer of ethics and a PhD of Faculty of Philosophy, University of Banja Luka. E-mail: goranstoja@yahoo.com Web page: www.etika.rs.ba

for all people. This group includes authors such as Evelina Underhill, Thomas Merton and Vera Brit.

In order to demonstrate that the current situation is more complex than either side wants to accept, it is necessary to briefly define the concepts of morality and ethics, and more closely define the notion of mysticism. The term ethics in general we will call any system of values that influences the behavior towards others. And morality we will narrowly define as specific actions aimed at genuine concern for others. In this context, one can be ethical because it formally adheres to social norms, but not moral. Mystic always has ethics, but the question is: is it a genuine concern for others, or just a tool for their own development? If all is One, why does good or bad actions even matter? If mystic with no self, spontaneously let things be, nothing accepting or rejecting, how is it possible to care for each other? And why mystical experience with exactly the same transcendental reality makes some extremely moral and the others immoral?

The definition of mysticism

Etymologically, the word mysticism comes from the Greek word *μυστικός* which directly translated means hidden or mysterious.² Mysticism is an attempt to experience the unity and awareness of the ultimate reality, spiritual truth, or God through direct intuitive experience. It is important that mysticism involves only direct experience rather than faith. A person who is trying to achieve, or is in such experiences is called mysticism. The common goal of all mystical practices is restoring the lost unity that has different names in different traditions: the illumination, the Unity (Christianity), Irfan (Islam), Nirvana (Buddhism), Moksha (Jainism), Samadhi (Hinduism), are some of the most known names. The term mysticism is often used to denote an esoteric learning in the religions of the world, being an integral part of the traditional dogma. Thus, the Kabbalah and Hasidizim are the Jewish mysticism, Sufism belongs to Islam, Gnosticism and Hesychasm to Christian. Every mystical tradition accepts lots of apocryphal texts as well as the Canon itself, but the hermeneutical interprets it metaphorically.

Mysticism explains that there is a more fundamental reality than the situation that appears to us in our daily experience. For authentic mysticism, the

² Mystery religions do not necessarily include mysticism. The current meaning comes from neo-Platonic representatives who have done comparison with mystery religions as a metaphor for esoteric initiation into spiritual truths. Arcane (Latin *esotericos* - internal) is called tacit knowledge that is secretly transmitted only to the choicest devotees, unlike esoteric learning which is public. Not every esoteric teaching is mysticism.

search for the truth about themselves, respect for others and the Reality is oriented introvert.³ Through a process of spiritual purification, through prayer, meditation and contemplation, the mystic seeks to overcome any obstacles of the direct experience of Reality. This process, which means exactly the same transformation is variously named as: the road, fakr, fana, enlightenment, transcendence, the fourth track, salvation in the Christ, satori, djana or bhakti, vu-vi, etc.. The experience of unity with the Absolute is the same phenomenon in all mystical traditions and it is experienced as death, rebirth, raising awareness, or the disappearance of the ego. As an experience, the unity always happens here and now, never demanding faith in the past or hope for the future.

Academic debates on mysticism are usually closely related only to the religious context, forgetting that it is happening inside and the outside. Such natural mysticism is often experienced by artists or athletes as inexplicable connection with the existence or loss of ego accompanied by a feeling of euphoria. For scientists it occurs as a spontaneous ecstatic inspiration, amazement and a sense of flow. Mystic goes beyond the perspective of religious dogma in its teachings, usually coinciding in important matters of spirituality with the mystics of other traditions. William James⁴ first pointed out that the mystic sees the world with different eyes. Experience of his world is noetic and is beyond the capacity of our language. Mystical experience transcended the commonplace perception and reality is seen in full. Evelyn Underhill⁵ will specifically mark the universal process through which towards the way to the Absolute go all the mystics. She identified the five stages of this process. The first phase in which occurs a higher awareness of the Reality is called awakening. The second, where the self-critical and disciplined attempts to overcome the imperfections are happening is called purification. Illumination as the third phase is generally known to visionaries and artists, and was mistakenly by some mystics marked as a final stage. The fourth stage is named “dark night of the soul” because it is characterized by confusion, helplessness, apathy, abandonment of the divine presence. It is complete purification and it is described as death of figures. And the last, the phase of the enlightened, is the spiritual resurrection which establishes the transcendent self. Enlightened and aware of the far Reality mystic returns to the cave, bringing light which destroys the shadows.⁶

³ Vladeta Jerotić, *Mystical states (visions and diseases)*, Children's novelty, 1992.

⁴ William James, *Varieties of Religious Experience*, London: Touchstone, 1997, chapter XVI, XVII.

⁵ Evelyn Underhill. *Mysticism: A Study in Nature and Development of Spiritual Consciousness*, New York: Grand Rapids, 1999. p.126-278.

⁶ Evelyn Underhill. *Practical mysticism*, New York: Dutton&Compani, 1915. p.35.

Words of mystics are as poetry often confusing and opaque, simultaneously so simple and subtle, full of hidden meaning that has an existential meaning. Thus, in the Tao Te Ching we can read: “My teaching is easy to understand and easy to follow, but a multitude understands it hard and follows it hard.” In the absence of expression of mystical experience, language must be strained to the limit through poetry and aphorisms, koans, riddles, contradictions, humor, parables and metaphors.⁷ Because of its proximity to religion and art, mysticism is generally seen as the opposite of science, although quantum physics is at present increasingly turning towards it⁸, transpersonal⁹ and neuropsychology. Apart from religious, artistic and scientific sides, mysticism is also largely present in the philosophy. Philosophy of East nations can almost be fully equated with mysticism. In our philosophical tradition, its influence is implicitly or explicitly visible at the great philosophers, such as Pythagoras, Heraklio, Socrates, Plato, the Christian philosophers, Schopenhauer, Nietzsche, Bergson, the late Sartre, Heidegger, James and Levinas. Pantheistic philosophy of mysticism, with which epistemological-ontological ideal is achieved - true realization of being in itself, can be simply expressed: “God is Love”, “All is one”, “Atman is Brahman”, “Tat tvam asi”.¹⁰

In addition to the academic agenda, the public of the West in the late nineteenth and early twentieth century began to be more interested in mysticism. The central figure who is responsible for popularizing the mysticism of the Theosophical Society was Helena Petrovna Blavatsky. Under her influence, integrating a number of religious, philosophical and scientific teachings was formed the New Age movement. As much as it popularized mysticism, the New Age Movement also quite wrongly evened it with the occult. Occult means any teaching or belief based on such things as talking of the media with dead spirits or angels, exorcism of demons, magical and telepathic transference of thought, levitation, materialization, astral projection, astrology, numerology, alchemy, the miraculous healing and even hypnosis is considered to be the supernatural phenomena. The word occult for us usually has a negative connotation influenced by Christianity that with this term will mark all the wonders that are not the product of God's but Lucifer's will. The occult has never become a subject of serious scientific debate but it remains to live as a part of folklore. Mystic is not an esoteric, he does not hide his discoveries, but he publishes it to everyone. Occult attributed

⁷ Louis Dupre and Peter Moore, "Mysticism", in: Lindsay Jones, *Encyclopedia of Religion*, Thomson Gale, USA, 2005. part XI. 6341 - 6360

⁸ Fitjorj Capra. *Tao of Physics* - (exploring the parallels between modern physics and eastern mysticism), Zagreb: Business Jakić, 1998.

⁹ Ken Wilber, *Without borders*, Belgrade: Babun, 1980.

¹⁰ Dusan Pain and Mirko Gaspari, *Mysticism of the East and West*, Upper Milanovac: Children newspapers, 1989. 29.

to him does not come from him but it is a projection of the ego's desires. While the very opposite mystic is preaching the annihilation of the ego. In our definition of mysticism¹¹, it is important to repeat and emphasize once more that mysticism is not faith (motive for spiritual quest is seen as a prerequisite that needs personal experience), not occult (although it has elements of the occult, so the mysticism is pure Zen, Thelma pure occultism, and theosophy a mixture of both), not philosophy (although it comes from a mystical experience), and not even art (although it has the most similarities with it and it is often expressed with it)¹², and not even the classical religion (as it exists outside of religious traditions, and can be considered heresy)¹³.

Mystical experience and morality

The role of meditation and mystical experiences in the life of practitioners raises questions that are not present in other forms of religiosity. For example, if the mystical experience is morally neutral? If the experience is ineffable how come there are beliefs, values, and the action itself arising from it? If the emphasis is on the personal experience does it mean that the mystic is then amoral, asocial and apolitical? Morality is a horizontal relation to others, and the mysticism is a vertical relationship to the battle. How does their encounter look? How is in this context the eternal good passing transient good?¹⁴

Life stages of mystic can be divided into preparation, path, experience and enlightened state.¹⁵ Preparation consists of disciplined cultivation of desire and selfishness restrictions due to respect for traditional religious ethics. The path consists of rigorous exercises that next to contemplation requires some practical action. The only question is whether if that action is selfish, because it focuses only on its development. The road leads to the experience that itself can not be defined as a moral or immoral. But when you experience it and turn into an enlightened state, there are a number of ethical issues that are raising up. Even if he is the practitioner and the virtuous on the path, will he be like that when he reaches his goal? Or is morality part of the illusion which is left in the enlightenment? There are four possibilities: 1. practitioner is amoral, selfish being

¹¹ For the problem of defining look: William, Ralph Inge. *Christian mysticism*, London: Methuen & Co. Ltd., 1912. p.3-39. Appendix A. 335.

¹² Caroline Spurgeon, *Mysticism in English Literature*, London: The Echo Library, 2004.

¹³ Edward J. Mercer, *Nature Mysticism*, London: Georg Alan & Compani, 1913.

¹⁴ Walter Terence Stace, *Mysticism and Philosophy*, London: MacMillan, 1961, chapter VIII.

¹⁵ Arthur Danto, *Mysticism and Morality Oriental Thought and Moral Philosophy*, New York: Columbia University Press, 1987. p. 25.

oriented to himself until he attains enlightenment, and then he becomes an explosion of love and morality, 2. mystic is amoral or immoral on the road, but as the enlightened he can not be self-centered, so instead he prefers the system of values of tradition to which he belongs, 3. Mystique is formally moral on the path, but only when he transcends the self, he realizes that that morality was only an illusion, and 4. Morality is part of the way that reality is, and so is cultivated on the path in order for the enlightened state to be completely introjected and spontaneous.¹⁶ The danger we face in the West, because we value so highly morality, however, is that we can immediately see the fourth option as correct, and conclude without research that the enlightened must be moral. If the contrary is the case, then the mystique often nullifies the legitimacy of mystical experience. It is not so easy to conclude that the path to illumination, and only its condition must be moral, just as it is not simple to foreshadow the shortcut compatibility of morality and mysticism. Instead, it would be necessary to examine each individual mystic of all traditions, and in their personal context, ask them the two main questions: a.) Whether enlightenment is in conflict with the assumptions of morality and b.) Whether such system of values is genuine concern for others or mechanical meet of standards. This is certainly a goal of far more comprehensive and inclusive work. We here are ahead of modest and short answer to these questions by looking at the entire major mystical traditions.

After a century of studying the entire East on the West, we still have to point out to the philosophers and theologians that Advita Vedanta is not an “official” philosophy of Hinduism.¹⁷ Even greater mistake is when it is declared as the only school, and when are neglected the theistic schools of Vedanta in India that are far more popular. With this in mind, and within this metaphysical framework, the indifference to other people can be declared as justified moral attitude. There are no other realities or other people who could be helped and which benefit could primarily be considered. Our very own desire, and even attempt to care for each other are just an expression of ignorance. In the dream, no action is essential. Those who have realized Brahman know that nothing is worth doing in our dream world. Nothing that we can do does not touch the essence of reality - nothing is accomplished or changed. Caring for others is so impossible, because the otherness does not exist. Sankara’s Advita Vedanta does not represent moral system of values, but equalizing self and nature. Values are concentrated exclusively on achieving enlightenment and not on the others. Moreover, non activity in Hinduism is the only real relationship with each other. For the Greeks knowledge leads to the formation of virtue and character,

¹⁶ Richard Jone, *Mysticism and morality (A New Look At Old Question)*, Oxford: Lexington, 2005. p.72.

¹⁷ Alan Watts, *The Philosophy of Asia*, Boston: Tuttle Publishing, 1999. p. 31.

while here the knowledge of Brahman supersedes all previous sins and justifies immoral for those who possess it. Those who do not have that knowledge, such behavior is wrongly seen as a criminal, forgetting that the only value and purpose of the work of guru is the revival of its students.

In Jainism, unlike Hinduism or Buddhism, every body creates karma even in awakened (Jivan-mukta). In it there is just as much karma as needed to keep the body living a life of nonviolence and non-violence. But there remains a perception, even when they extremely respect all the rules, stop bathing, eating meat, or when they reduce the number of breaths that still creates bad karma. Regardless of whether they are animals or insects they are no different than a man because all things possess a soul. In the daily activities without direct intent to harm other human beings it is created karma that keeps us bound in the world of material until we experience the enlightenment. Here are the passivity and denial at the highest level. Jainistic ascetic will not even be gracious because doing so would impact someone's life. Of course, asceticism is not a goal to itself. Renunciation and detachment are only tools to achieve moksha. The only motive is its own enlightenment, because of which this path is selfish and immoral.¹⁸ It is true that the realized teacher is deciding for altruistic motivation to remain in the world and helps others but in doing so in general he will not even get in contact with them. Even the central virtues of non-violence are practiced on the path, not because of the positive impact on others, but utterly selfish to destroy his own bad karma. Killing and violence is avoided, but not because it hurts the other person, but the person who makes it. Because of that, jainistic path and state of enlightenment can be described as selfish and immoral, despite the formally supporting positive social effects.

Theravada Buddhism does not see that enlightenment must necessarily be moral - morality is a matter of personal choice.¹⁹ There are many cases when spreading the faith was taken as a pretext for war and when the killing of the infidels was considered by killing demons. Self-absorption on the path causes mostly amoral and in the enlightened state a moral act. Buddha's first sermon after the enlightenment reveals that problem: there is no mention of compassion, but it is only talked about self-development, as a way to end suffering. No one can be helped not to suffer, he has to do for himself through certain practices. So theravada Buddhists after selfish path in the enlightened state mostly become moral. This criticism against theravada by Mahayana is not new in the tradition. It is because of this selfishness that they are called Hinayana (small road). Mahayana in the center of their religious life sets the Bodhisattva, teachers who

¹⁸ Richard Jones, *Mysticism and morality (A New Look At Old Question)*, Oxford: Lexington, 2005. p.143.

¹⁹ *The same*, p.150.

primarily live for others, although they will not agree among themselves about their doctrine. And on the spiritual path and in the enlightened state, Bodhisattva puts the interests of the others in front of their own desires and goals of enlightenment. Moreover a complete waste of ego in the service of others as a path of salvation for themselves and others, allows us to say that this is an example of a fully moral mysticism.²⁰ On the other hand Tantrism reverses the orthodox values and rules of behavior - the desire is now becoming an essential tool for the enlightenment.²¹ Every kind of asceticism, tantric sees as running away from life, which should be taken in all its fullness. Through desire, we are most attached to this world and through it we will first set us free. Because this path of enlightenment is considered to be the fastest it is also called varjāna (path of lightning). But being the quickest means it is the least sensitive to others, furthermore others in Tantrism are openly exploited in achieving their own desires. Theravada followers also use others for their own purposes on the condition that they are not knowingly infringing them, and a tantric often does this with the conscious intention just to show his power, so we have to declare Tantric Buddhism on the path and in the accomplished state amoral. In Japan was formed a separate school of Buddhism, Zen. Burning down the texts, smashing statues, saying that the Buddha should be killed on the spiritual path, completely passionate, screaming and hitting students, this course is considered immoral beyond good and evil.²² Unlike other directions, here is not the question of what it is done, but how. So everything becomes a meditation where doing everyday tasks does not separate the actor from the act. Tea ceremony, ikebana, sumi-e painting, no drama, rock gardens, and Martial Arts²³ su najočigldniji primjeri da zen postoji u svim aspektima japanskog života. are the most obvious examples that Zen is present in all aspects of Japanese life. It is the mind that imposes values to be real instead of spontaneously being left to love and compassion. As there is a reality beyond the mind, mind values of good and evil must be transcended.²⁴ This kind of life is not going to lack of interest and meditation. Moreover, zen is according to that part of the Mahayana tradition.

Taoists see nature as a dynamic play of opposing forces that are in harmony. Man is not automatic in unity with nature, for a fully developed life that is in harmony with nature it is required cultivating the path. You must consciously and systematically work for the harmony that exists in nature to be transferred on the personal and social life. This is the only way to reach meaningful and happy

²⁰ *The same*. p.207.

²¹ Satyananda Saraswati. *Tantric meditation*, Belgrade: Goragraf, 1999. p.60.

²² Daisetsu Teitaro Suzuki, *An Introduction to Zen Buddhism*, Zagreb: Quantum, 1998. p.51.

²³ Taisen Deshimaru, *Zen and the martial arts*, Belgrade: Babun, 1999.

²⁴ Watts Alan, *The Path of Zen*, Belgrade: Knjizevne novine, 1984. p.105.

life. The path does not require only spiritual practises, but is equally important and social service. Of course, this raises the question: is the Taoist service to others motivated by their own selfish purposes? In classical texts, we do not find confirmation of this view. The Tao Te Ching says that the sage is free from all desire and yet that exactly being without the desire is the way to get everything he wants. The more sage does for others, the more he gets for himself. Lao Tzu suggests that both goals are inseparable, his own and other people's, and that they are achieved at the same time, with the same deed. And that the sacrifice for others does not really exist. Enlightened teacher and a student who is trying to be, are entirely committed to the Path. And a service to others is the essential part of the Path. Consequently it can be said that the Taoist mysticism is on the path and in the realized state moral.

When we turn from the East to Western Christianity, religious views are radically changing. In the core of Abraham's religion is the belief that there is one personal God who created the world and published ethical codes. So God is the only reality that gives the value to this false world, which is nothing but a temporary purgatory of our souls. Yet most theists see this world as a favor, well worth, precisely because it is God's creation. Everything is considered good and evil is seen as the absence of the light of divine will. Such a view allows Christians to be more preoccupied with material things than Hindus. Suffering is no longer something to be avoided, but to live out as part of the tuition. In mysticism it is a way to see how ego is not central and that only with its release we inherit the eternal life. Quite contrary, Christian theists believe that ego is not lost, but it survives and on the other world as a "healed person". Theists do not need any internal transformation, it is sufficient to respect God's commandments and to believe in his plan. Mystic will always remind you that it would be in God's mercy, and that "I no longer live, but Christ lives in me"²⁵ requires a different approach to spirituality than an empty formal religion. Church leaders have always been suspicious towards the mystic insistence on the inside search, even when he was not against the institution. Mystic who rests in God does not look at what he will gain from his actions, either in this or the next world, his love for the neighbor is not compulsory monitoring the rules. Such is the love of the cross, which requires the dying of the old and the new birth. It means the direct relationship of man with God, as the institution as a mediator is not in favor. Christian mysticism teaches us that the easiest way to come to God is through the grace of extinction of ego, help and love to others.²⁶ Advocating openness, surrender and love which is God, Christian mysticism is fully moral in the enlightened state and largely on the path to it.

²⁵ *Bible*, translation Đuro D. and Vuk K, Belgrade: Bible Society, 1996. pp. 195. (Gal. 2.20)

²⁶ Ramacharaka, Yogi. *Mystic Christianity*, The Yogi Publication Society. 1908.

Conclusion

From the above it can be concluded that the relationship between mysticism and morality is far more complex than it is presented by a classic stereotype of peace, love, celibacy and infinite gentleness in contemplation. Self-development, which is essentially promoted on any spiritual path is a problem, although morality can be a part of that development. Mystic can be moral (such as the example of the Buddha, Bodhisattvas, Spileotis) or amoral (Tantra). Furthermore, it can be amoral on the path mostly appreciating his quest for enlightenment but not hurting consciously the others and moral in the enlightened state (theravada). Mystic can go in a completely passive and indifferent relation to others (as in Jainism and Advita Vedanta) as in the active, or aggressive (Krishna) or non-violent relationship (whose policy is implemented by Taoists). It can be oriented to the material world (Christianity) or running away from it as an illusion (Hinduism).

This raises the question whether the mystical experience in general has any influence on morality? It is obvious that during the deep meditation interpersonal relationships are not possible, but the question is how this experience affects the way of mystic's life outside the experience? William Vainvirg concludes that there is no logical or epistemological link between mystical consciousness and morality.²⁷ One does not have to be a mystic to be moral, and vice versa. Mystical experience takes us from the natural self-centeredness to a wider reality - a gap that is free from any value. In order to fulfill this gap caring for others requires one more step. Besides the mystical experience, the factors that are outside of it become essential to moral or immoral action. The focus of monitoring should be moved from the research of experience on the whole life of a mystic. Although he will see his values as objective features of reality, a comparative study of various mystics will not produce the same results. Mystic lives by the same rules as any ordinary believer of his tradition. But it differs from it in the quality of internal motivation. The enlightenment changes the approach, but not the code of conduct. Thus, the vertical dimension of experience affects the horizontal ethical dimension, not by creating the new ones, but by a different quality of the respect for the old commandments. The fact that mystic accepts ethics and canon of tradition that brought him to the mystical experience should not surprise us, since all of the great religions of the world have originally derived from the cult of mystical personality.

Our main objection is that mysticism has far less impact on morality, either in a positive or a negative way. The disappearance of the self that is characteristic

²⁷ Wainwright, William. "Mysticism and morality", *Journal of Religious Ethics* 4 (Spring 1976) pp. 29-36.

quality of all esoteric traditions, not necessarily means the caring for others, but it does not confront it. If you do not accept the morality, the power of transcendental dimension may cancel each value, and also take us to amorality. With this every ethical theory formed on the justification of morality with mystical experience can be declared problematic and open and not resolved issue.

Bibliography

- Bahagavad gita*. prevod i komentar Danijel Turina. Zagreb: Daršan. 2002.
- Besant, Annie. *The Basis of Morality*. Madras: Theosophical Publishing House Adyar, 1915.
- Biblija*, prevod Đuro Daničić i Vuk Karadžić. Beograd: Biblijsko društvo. 1996.
- Danto Arthur. *Mysticism and Morality Oriental Thought and Moral Philosophy*. New York: Columbia University Press. 1987.
- Davy, Marie- Madeleine. *Enciklopedija mistike*. Zagreb: Naprijed. 1990.
- Deašimaru, Tajszen. *Zen i borilačke vještine*. Beograd: Babun. 1999.
- Evelyn, Underhill. *Mysticism: A Study in Nature and Development of Spiritual Consciousness*. New York: Grand Rapids, 1999.
- Evelyn, Underhill. *Practical mysticis*. New York: Dutton&Compani, 1915.
- Fitjorf, Kapra. *Tao Fizike - (istraživanje paralela između savremene fizike i istočnjačkog misticizma)*. Zagreb: Poduzetništvo Jakić, 1998.
- Hardy, Alistier. *The Spiritual Nature of Men (A study of Contemporary religious experience)*. Oxford: Clarendon Press, 1979.
- Horne, James, *Moral Mystic*, Wilfrid Laurier: University Press, 1983.
- Jerotić, Vladeta. *Mistična stanja (vizije i bolesti)*, Dječije Novina, 1992.
- Jones, Edward. *Nature Mysticism*. London: Georg Alan & Compani. 1913.
- Jones, Richard. *Mysticism and morality (A New Look At Old Question)*. Oxford: Lexington. 2005.
- Krishnamurti, Jiddu. *The First and Last Freedom*. London: Aldous Huxley. 8. edit. 1961.
- Lindsay, Jones. *Encyclopedia of Religion* (II edition). USA: Thomson Gale. 2005.
- Louis Dupre (1987), Peter Moore (2005), "Mysticism". In: Lindsay Jones. *Encyclopedia of Religion*. Thomson Gale. USA.
- Načela Taoa (Tao te Ching)*, Beograd: Kosmos, 1985.
- Pajin, Dušan i Mirko Gaspari. *Mistika istoka i zapada*. Gornji Milanovac: Dječije novine. 1989.
- Ramacharaka, Yogi. *Mystic Christianity*. The Yogi Publication Society. 1908.

- Sarasvati, Satjananda. *Tantričke meditacije*. Beograd: Goragraf. 1999.
- Spurgeon, Caroline. *Mysticism in Literature*. London: The Echo Library. 2011.
- Stace, Walter Terence. *Mysticism and Philosophy*. London: MacMillan. 1961.
- Suzuki, Daisetsu Teitaro. *Uvod u Zen Budizam*. Zagreb: Quantum. 1998.
- Vasiljev, L.S. *Istorija religija istoka*. Beograd: Novo djelo. 1987.
- Vaskez, Manuel. *New Age Putev*. Bograd: Preporod. 2003.
- Vilber, Ken. *Bez granica*. Beograd: Babun. 1980.
- Wainwright, William. "Myisticism and morality". *Journal of Religious Ethics* 4 (Spring 1976).
- Watts, Alan. *Put Zena*. Beograd: Književne novine. 1984.
- Watts, Alan. *The Philosophy of Asia*. Boston: Tutle Publishing. 1999.
- William, James. *Varieties of Religious Experience*. London: Touchstone. 1997.
- William, Ralph Inge. *Christian mysticism*. London: Methuen & Co. Ltd. 1912.
- Zohar, Danah and Jan Maršal. *SQ(Duhovna inteligencija, krajnja inteligencija)*. Novi Sad: Svetovi. 2000.