



11-2019

Can Mystical Peace Contribute to Global Peace?

Peter Gan

Universiti Sains Malaysia, petergan@usm.my

Follow this and additional works at: <https://nsuworks.nova.edu/pcs>



Part of the [Peace and Conflict Studies Commons](#), and the [Philosophy Commons](#)

Recommended Citation

Gan, Peter (2019) "Can Mystical Peace Contribute to Global Peace?," *Peace and Conflict Studies*: Vol. 26 : No. 2 , Article 3.

DOI: 10.46743/1082-7307/2019.1498

Available at: <https://nsuworks.nova.edu/pcs/vol26/iss2/3>

This Article is brought to you for free and open access by the Peace & Conflict Studies at NSUWorks. It has been accepted for inclusion in Peace and Conflict Studies by an authorized editor of NSUWorks. For more information, please contact nsuworks@nova.edu.

Can Mystical Peace Contribute to Global Peace?

Abstract

Testimonial reports of mystics highlight an experience of peace in the midst of their mystical encounters, despite claiming that these encounters resist description. What I intend to do is to explore ways in which mystical peace, in combination with several principal features of the mystical life, is able to afford some special means in the initiation and building of peace in the world. These special or unique means rest on the distinctive traits of what mysticism harbors; traits such as infinity, all-encompassingness, ultimacy, and paradox.

Keywords: *mysticism, peace, global peace*

Author Bio(s)

Peter Gan is a faculty member of the School of Humanities, Universiti Sains Malaysia. His research interests span the fields of philosophy of religion and metaphysics.

Acknowledgement

I am grateful to the reviewers for their valuable comments and suggestions.

Can Mystical Peace Contribute to Global Peace?

Peter Gan

There are many conceptions of peace by scholars as well as non-scholars. The subject of peace is currently very topical, for thanks to advanced media technology, there is greater visibility of global events involving violent conflicts. Wither peace in these times when disagreements between some states have not panned out into non-violent means of resolution? In this article I attempt to explore the possibility of mystical peace, i.e., peace as experiential and found within the larger mystical life of individuals, having the potential to contribute to the instilling and nurturing of peace in the world. The scholarly exploration of the connection between mysticism and the instilling of world peace did not just emerge very recently. Adam Curle (1916-2006) was one of the important academic figures in pioneering peace studies, especially the theory of peacebuilding from below. A member of the Quaker movement, Curle was also deeply interested in Tibetan Buddhism. In 1972 he (Curle, 1972) published *Mystics and Militants*, a book that studied the relation between peace activists and their respective self- and social-identities, various forms of awareness, and motivations for opposing injustice and violence (see also Woodhouse, 2010). According to Curle (1972, p. 90), the ideal combination of mystically created enlarged awareness, with militant zeal for effecting positive change, works well for peacebuilding.

There are relatively recent researches on spiritually-driven developments for peace in various contexts, which have yielded valuable publications. The 2015 edition of the *Journal for the Study of Peace and Conflict* (Woehrle & Blakeman, Eds.) has pooled together a collection of papers that include: (1) an examination of the relevance of interreligious rituals in peaceful mediation between factions hostile to one another, and these rituals are conceived as endowing peacebuilding activities with the mystical element in religion; and (2) a theoretical intertwining of peace, ecology, and the rich repositories of wisdom as found in both primal (indigenous) and major religious traditions.

By Max Weber's (1922/1978, pp. 548-550) reckoning, while the mystic who has adopted a flight-from-the-world stance is abstracted from social engagement, the mystic who is immersed in the world (inner-worldly mystic) is one who submits to the status quo of social structures without intending to improve it. However, Erika Summers-Effler and Hyunjin Deborah-Kwak (2015) argued that inner-worldly mysticism is capable of bringing about social change and interventions for peace. Philip Hellmich and Kurt Johnson's (2016/2018, pp. 19-28) book chapter, entitled "Sacred and secular activists are now joining

their strategies for peacebuilding,” crystallized their experiences gleaned from their active involvement in peace networks. They believe that contemporary peace researches are on the cusp of consolidating the virtues of both secular (informed by new discoveries in neuroscience) and religious (motivated by an integrated spirituality of faith systems) strivings towards an awareness of humanity’s shared values and problems, and then tapping into this widened consciousness in order to create a more peaceful and ecologically balanced world.

Investigations into the interface between the mystical and the global, with respect to peace promotion endeavours, can look into tracing and analyzing pathways from these endeavours’ root in mysticism to their fruition in the fostering of peaceful societies. I estimate that many such investigations delve into the assessment of the efficacy of actual peace projects whose participants are religiously or spiritually motivated. My paper focuses on dissecting the root of these pathways, the essential pattern of mysticism with its latent capacity for global peacebuilding. I shall first range over some key definitions of peace in general, with a particular focus on the notion of peace as a state of equilibrium between contending forces. Considering that this paper rests on the assumption that what goes on within a person can have some influence on global events, I then attempt to strengthen this assumption. Subsequently, a thorough discussion ensues with the aim of unpacking the constituents of mystical life in order to construct mysticism’s peace-conferring properties. It needs to be stated here that given the diversity of strands of mysticism, I am only able to rely on particular constitutive elements that represent a reasonable portion of the mysticisms of the major religions, as well as that which subserve the objective of this project. This objective has nothing to do with the projection of a romanticized vision of mystical peace being an infallible apparatus to generate global peace. Rather, it is an examination of the question in the title, and if there is some justification for an affirmative answer, to tease out the nature of mystical peace that is able to contribute to global peace.

The work here is not anchored on a specific empirical investigation with the purpose of testing any claim that mystical peace can bring about global peace. Instead, it is a theoretical piece, that, while dependent on the studies of others, both empirical and philosophical, has its persuasive force grounded on cogent and fecund arguments. What I strive to do is to craft out a conceptual framework that delineates the set of combined conditions of mysticism that is most likely to possess some efficacy in directly or indirectly contributing to peace in this world. This contribution can take various forms: active involvement in social justice or peace projects, peace education, and the production of writings and artworks that can inspire initiatives for peace. The conceptual framework

designed here is heavy on the side of mysticism, while having relevant articulations to values that hold promise of aiding the pursuit of global peace. This framework is also to be perceived as one among other models of integrating the merits of faith traditions vis-à-vis their peacebuilding potential.

The Concept of Peace

Peace is often perceived as one of the supreme values for the individual as well as for society. Desiderius Erasmus (1521/1917, p. 69) considered it better to have peace accompanied with injustice than to forfeit peace or suffer war for justice's sake. The term "peace" can carry different senses such as the absence of violence (perhaps originating from the Greek word for peace, that is, *eirene* εἰρήνη—peace viewed as a situation of harmony and concord or integral wholeness, and thereby free of war and discord [Goutsous, et al., 1997, p. 585]), tranquility of mind, state of justice, or a situation where there is a balance of power (Rummel, 1981). Rudolf J. Rummel (1981) explained that "[p]eace may be a dichotomy (it exists or it does not) or continuous, passive or active, empirical or abstract, descriptive or normative, or positive or negative." He also continued to stress that peace has to be understood within a cognitive framework because its meaning is embedded within a network of connecting concepts, assumptions, and expectations. This explains why "peace" carries a different meaning within the context of say Judaism from that within the political ideology of socialism. Rummel (1976) conceived of peace as a phase in what he calls a "conflict helix"—peace is a phase within a space where forces of power clash with one another producing conflict and cooperation, which is marked by an interim period of balance between these forces. He (Rummel, 1981) also saw the social contract as that which underpins peace. Rummel's understanding of peace as a balance of power can be illustrated using the following amusing yet relevant analogy (Leyhausen, 1971, p. 22):

One very cold night a group of porcupines were huddled together for warmth. However, their spines made proximity uncomfortable, so they moved apart again and got cold. After shuffling repeatedly in and out, they eventually found a distance at which they could still be comfortably warm without getting pricked. This distance they henceforth called decency and good manners.

In many ways, peace as this state or even phase of balance between forces of conflict and cooperation may accurately describe many manifestations of peace in international relations. Here, negotiation occurs between involved parties in order to arrive at some sort of a mutually agreed compromise. This state of peace is a function of the interrelation between each party's needs, willingness to sacrifice certain things in order to obtain what is perceived

as a more valuable item, amount of trust in the other, and the awareness of differential power distribution among involving parties.

Perhaps there is some resonance between the above description of peace and that of mystical peace. The difference though is that given the interiority of mystical peace, balance is here more of a feeling of tranquillity resulting from an equilibrium among the internal forces of our faculties. My intention in this article is to identify and then evaluate the nature of mystical peace and its accompanying features within mystical life, which are conducive to the deliverance of some benefit to the formation of global peace. When surveying the mystical texts revered as classics within their respective traditions, it is not uncommon to come across a variety of aspects that the field of mysticism holds. These writings may contain one or more of the following—doctrinal material, moral teachings, methods of spiritual training, detailed progressive stages of the mystical path, and a phenomenology of experiences. The idea of transformation of the self pervades virtually all these texts. Before venturing into this heart of mysticism, I need to examine an assumption that underpins this paper's thesis.

Internal–Individual and Institutional–International

Arguably, the bulk of research and literature on peace studies tend to focus on the role external structures and institutional dynamics of society as well as group and individual interactions play in producing conflicts, and thereby the necessity of addressing and adjusting these parameters to reverse the adverse effects of conflict or to reduce future recurrences of it. However, it would be remiss of scholars to ignore internal dispositions and processes within individuals that contribute quite significantly to this whole business of peace and conflict. Our thoughts, sentiments, and predispositions are shaped by collective cultural elements, and vice versa. In a sense, the individual and the collective are not completely extricable from one another. Moreover, macro scale programmes of peacebuilding can in fact work hand-in-hand with bottom-up peacebuilding that begins with individual initiatives and agency (see Campbell, 2011). What goes on within the individual has some influence on global events. Horrors of war are poignantly felt by those who have first-hand encounters with war, and vicariously experienced by some outside observers. The emotional upheaval that occurs in these persons does play a role in spawning either initiatives for peace or vengeful violence, barring a freeze response due to post traumatic stress. Michael Semple (2015) stated: “Pioneers of peace talks with arm groups are often figures from communities affected by violence” (p. 5). Intrapersonal influences can be direct as in the case of a major actor negotiating for the emergence of a glimmer of peace from a hotbed of violence. The bold

actions of individuals such as Mahatma Gandhi (1869-1948) and Uri Avnery (1923-2018) come to mind as representatives. While Gandhi's actions are well known, not many are aware that Avnery, an ardent peace activist, was the first Israeli to meet Yasser Arafat in Lebanon in the heat of a battle between Israel's military and Arafat's Palestine Liberation Organization (Avnery, 1986).

Internal processes of the self can also have an indirect impact on world events. The provenance of some peaceful resolutions lies in the self, and this is so through the agency of inspiring communication as a means of the self's indirect influence. Due to the involvement of other factors, be it interpersonal or institutional-structural, tracing the pure influence of the self's inner life may be all but impossible. Reciprocal interplays between the self's consciousness and external events have the capacity to set in motion the struggle for peace through writing, education, formation of groups from which political advocacy may develop, and through artistic expressions in paintings, plays, music, and films. United Nations Educational, Scientific, and Cultural Organisation (UNESCO)'s Constitution (1945, p. 2) that was endorsed on 16 November 1945 has this to say in its preamble: "That since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." The intraindividualistic perspective of social change is often taken by psychologists, psychiatrists, and religious people. The American psychiatrist, Peter Breggin (1992, p. 3), argued thus:

Inner peace and world peace are, at root, one and the same. Complexity of course increases as we move from issues of personal growth to those of world community; but the principles, I believe, remain basically the same.

On that same page, Breggin then continued to say that because of the affinity between the general configuration of personal peace and that of world peace, somewhat similar principles can be put to use for resolving all kinds of conflict. It is not the place here to evaluate Breggin's hypothesis, but his ideas do suggest that the indirect influence of the intrapersonal can take the form of a transference of the application of the general principles of peace work from within the self, *mutatis mutandis*, to grand scale operations. In sum, what goes on within the self does have some force, be it directly or indirectly, strong or subtle, on the cultivation of peace in the world.

Mystical Life and Its Transformative Potential

I shall begin with the aspect of mystical experiences first and then pull in along the way, these experiences' relation to moral and spiritual cultivation. Linda Groff and Paul Smoker (1996, p. 61) may probably be exaggerating when they claimed that:

[i]f the whole world were mystics—who tend to honor the mystical experience in people from all the world's religions—world peace would be easier to achieve than it is today. But mystics are a very small percentage of the world's population and so misunderstandings, conflicts, and wars have often resulted historically, in part at least, over different religious interpretations of what constitutes proper beliefs, practices, rituals, and organizational forms, i.e., over the socially-learned aspects of religion. It seems that for these two authors, the internal transformation of the self via the modes of mystical development, rather than the more institutional elements of religion, have immeasurable potential to facilitate global peace. But their use of the term “socially-learned” also applies to the acquisition and practice of mysticism. The mystical life is not something that comes naturally. It is a whole life that demands an arduous process of learning and practicing. And though it may appear at times to be opposed to the institutional side of religion, mystical life does find its roots in organized religion, especially the religion’s sketch of absolute reality and this reality’s relation to the universe. I would, however, agree with their verdict that religiously sourced wars have the institutional rather than spiritual (mystical) aspects of religion on which to put the partial blame.

The confidence placed on this spiritual dimension of religion is intriguing and it provokes an inquiry as to whether it is rightly placed or otherwise. Presenting a thorough exposition on the different types of mystical experiences requires just too much space for an article, and I do not think it necessary here. I shall start with the premise that assuming an ultimate reality to exist, such a reality should be infinite. By virtue of its infinity, it cannot be said to be apart from finite beings or the universe perceived as the totality of finite realities. If it were, then the infinite would be bounded by the finite, and thereby its infinity would be compromised. While the mystical life refers to a mystic’s enduring relationship with what the mystic conceives as the ultimate, mystical experience points to the instances of profound intimate encounters between the mystic and the ultimate. By “infinity” I mean both the mathematical infinite and the metaphysical infinite, though leaning more towards the mathematical modality.

Adrian Moore (1990, pp. 1-2) told us that infinity can be of two types: (1) as mathematical infinite: “boundlessness; endlessness; unlimitedness; immeasurability; eternity; that which is such that, given any determinate part of it, there is always more to come; that which is greater than any assignable quantity”; and as (2) metaphysical infinite: “completeness; wholeness; unity; universality; absoluteness; perfection; self-sufficiency; autonomy.” While it may be said that the divine transcends all our conceptions of infinity as

never-ending magnitudes of say knowledge or love, it is at the same time difficult to deny the attribute of infinity to God because such a denial would imply that God is inherently finite.

An expected question: can a finite subject actually experience the infinite, and identify it with the ultimate, including a theistic ultimate? Immanuel Kant (1798/1979, p. 115) did not think that a human person could actually have a direct experience of infinite reality, let alone identify it with God. He asserted:

For if God should really speak to man, man could still never *know* that it was God speaking. It is quite impossible for man to apprehend the infinite by his senses, distinguish it from sensible beings, and *recognize* it as such.

Our senses, which are orientated towards sense experienceable objects, i.e., physical objects that are inevitably finite, cannot be said to possess the capacity to apprehend the infinite. Our faculty of reason, on the other hand, is able to conceive of the infinite as an abstract concept. But for the mathematical infinite, or as some would call it, the potential infinite, there is no way that one can be absolutely certain that the object experienced is indeed this kind of infinite.

While Kant was reticent about endorsing any claim of a direct experience of infinite divinity, there are theistic mystics who report that their direct experience of God as infinite can only be supported by grace, enabling them to have an experience that is beyond their sense and rational faculties in order to apprehend that which transcends sense and reason (see, for example, John of Ruysbroeck, trans., 1916, p. 174). Incidentally, Kant (1790/2000, p. 129) was willing to accede to the possibility of reaching the divine indirectly—through recognizing the immense power operating in external nature and in our knowing faculties we can infer that there is an infinite God. Another important feature of mystical experience for some mystics is the phenomenological element of unification of all finite things within infinite being. According to Walter Stace (1961, p. 79), in a form of mystical experience called extrovertive mystical experience, the mystic experiences an all-consuming oneness of all realities—self and physical objects, and this is often accompanied with a profound feeling of happiness (and I may add peace), and in some instances, a bizarre awareness of the presence of consciousness pervading the legion of things.

What is essential in this mystical encounter is the phenomenal content of such an experience—all things are unified. They may be unified and endowed with a unique form of consciousness as Stace (1961) noted, or they may be unified within a larger infinite being as some theistic mystics report (see, for example, Teresa of Avila, trans., 1976, p. 358). This experience is not, however, an insight of union indirectly derived from rational deduction.

Instead, it is said to be direct and immediate. An experience of profound unity among all things in the universe helps to form within the heart of the experiencing subject a sense of connectedness with all beings, and hence serves to strengthen the bond of solidarity between the self and others. A union experience such as this may take the shape of a subjective intuition of an ontological oneness (a single, unified reality) of all things, or an awareness of some intimate connectedness among all things. While the former may lead to a belief that is hardly tenable, the latter seems more credible in terms of its accord with external reality. More importantly though, they both have the potential to initiate a realization of the significance of congeniality in our concrete interactions with the other beings on this planet.

The positive feeling of tranquillity accompanying these unitive mystical experiences opens up the possibility of mystical experience being a contributive instrument towards peace in the world. I am not examining deep tranquillity in all situations, but one that is in tandem with an experience of the union of all things on its own or into an all-encompassing being. Consciousness of the interconnectedness of the contents of this universe, which is suffused with a profound impression of peacefulness, can impart in the subject an awareness of a fundamental communion of the realities of this world, more so than a relation marked by discord. Although there are mysticisms which insist that a peaceful frame of mind is necessary for union with infinite being (see, for examples, Dasgupta, 1927/1959, pp. 55-56; and John of the Cross, trans., 1991, p. 90), it is conceivable that some mystical states of consciousness may include feelings of conflict and tension with a subtle though consistent underlying peace. In these cases, the unpleasant feelings often arise from an empathic awareness, brought forth by the unitive experience, of the perceived imperfections as well as sufferings of the self and others. Nevertheless, harmony rather than discord is still believed to reign as a pervasive felt experience. Recall that one of the definitions of peace outlined above refers to a state of harmony rather than discord. The presence of both the feelings of discord and peace is not something out of the ordinary when we reflect on our own experiences when there were moments of a dominant consoling assurance and peace amidst affliction. Additionally, a heightened state in a mystical encounter may just dawn upon the subject who is encumbered by intense crisis and sadness—a tranquil and insightful realization of meaningfulness and love suddenly illuminates the darkness.

A plausible case may be made for the individual's experience of peace, combined with an awareness of universal unity, functioning as a contributing factor to participation in peace endeavours. However, it is still an open question as to whether an ever-reliable conduit actually exists between this particular experience and its translation into concrete actions.

After all, while a tranquil consciousness of the unity of all things may be wonderful in itself, this does not imply that the subject privileged to have such an experience will automatically realize that harmonious unity in the concrete world. What emerges in the abstract realm of consciousness may not be consistent with that which is expressed in the realm of actual interactions. This inconsistency is captured by Fyodor Dostoevsky (1880/1992, p. 57) in a passage in one of his novels, recounting a conversation between a doctor and his friend:

“[B]ut I am amazed at myself: the more I love mankind in general, the less I love people in particular, that is, individually, as separate persons. In my dreams,” he said, “I often went so far as to think passionately of serving mankind, and it may be, would really have gone to the cross for people if it were somehow suddenly necessary, and yet I am incapable of living in the same room with anyone even for two days, this I know from experience. ... In twenty four hours I can begin to hate even the best of men: one because he takes too long eating his dinner, another because he has a cold and keeps blowing his nose ... ” “On the other hand, it has always happened that the more I hate people individually, the more ardent becomes my love for humanity as a whole.”

The doctor’s confession above in Dostoevsky’s novel is tinged with the irony of a human situation whereby universal love in the abstract is not matched by particular loves with individual persons, and this may be echoed in our mystical experience case under consideration here. Interestingly, the possible occurrence of this sort of irony is not just peculiar to universal love and a unifying mystical experience. A person claiming to have felt an intense solidarity towards his or her fellow country-folks may have a surprising aversion to participate in a simple outreach activity that will benefit the poor among this group of people.

Human beings are confronted with a whole complex list of factors influencing their behaviours. However, in most cases of a dissonance between a person’s attitude, belief, emotions, and behaviour, an inner drive arises that propels that individual to sort out this dissonance and attain balanced harmony. A valuable examination of this much-researched theory of cognitive dissonance, which originally gained prominence with Leon Festinger, can be found in Joel Cooper’s (2007) published study. Based on this theory, a strongly felt sense of unity and fellow feeling, rather than its absence or in a reduced intensity, minus a corresponding suitable action orientated to connectedness, would result in the unpleasantness of inconsistency experienced within the self. This in turn would induce the self to rectify this dissonance through actions that better fit in with his or her experience of unity.

Correspondingly, despite the absence of a necessary link between consciousness and relevant translated actions, there is a higher probability of a heightened state of consciousness generating major insights than ordinary states of consciousness, having a significant life-changing impact. The analogy given is that “a person who is very thirsty is more likely to find a way to get a drink and is likely to drink more than a person who is only slightly thirsty” (Cooper, 2007, p. 7).

Let me re-state our present inquiry. Can a unifying mystical experience that is suffused with a deep awareness of peace contribute to building global peace? The complexity of human consciousness and actions dictates that there is no guaranteed smooth transition from a subject’s experience of peace to concrete actions towards materializing this peace in society. Furthermore, there may be present prohibitive or deterring external circumstances where for instance the trade-off for any peace initiative may be too costly in terms of extensive suffering incurable. Still, it is reasonable to surmise that a powerful experience of the mystical kind, by virtue of its self-transformative vigour, has a greater probability than more ordinary experiences in bringing about this transition. The unitive mystical experience is unique and on account of its distinctive trait of evading all encapsulation into language, many mystics claim that this is an experience that is very unlike any other experiences they have had. Theistic mystical literature speaks about mystical experience being enveloped by a darkness or silence of the intellect but sustained by a blind stirring of love (see Anonymous, “Cloud of unknowing,” trans., 1973, p. 136). Moreover, there is a form of mystical experience, not necessarily theistic, which is described as a pure consciousness event. This is a state of consciousness that is purportedly empty of content. It being an exceptionally unusual phenomenological event, language neither determines nor is able to accurately express it (see Forman, 1990, p. 42). Hindu Upanishadic mysticism includes both the undifferentiated union experience as well as the experience of Brahman (infinite reality) as divine being, creator of and distinct from all other beings (Dasgupta, 1927/1959, pp. 42 & 51).

Whether it is the inconceivability of perceiving the infinite divine or the apparent contradictory state of a pure or objectless consciousness event, mystical experience is bound to result in some adjustments in the subject. Admittedly, in some situations, a long and circuitous route lies between mystical peace and global peace. In these situations, the many intervening transitions from intraindividual to global precludes any assertion of a simple and linear process facilitating an accomplished passage. I cannot claim that mystical peace is a necessary or sufficient condition for global peace. There can be influential actions directed at

promoting peace in the world by individuals or organizations that are purely motivated by the desire for economic stability and expediency, without a trace of mystical peace in them. Nevertheless, mystical peace ought not to be excluded from the list of many likely key initiators in a complex network of chained events leading to peace at the international arena.

The following are four features of the mystical encounter, which, jointly, are felicitous to the prospect of propagating peace: (1) the unitive experience; (2) a deep sense of peace; (3) an openness to the other; and (4) a transformation of the self. It is difficult to imagine a mystic, who having apprehended the unity of all things, harbouring thoughts and feelings orientated towards division and disconnectedness. The feeling of peace in which the mystic is absorbed helps to reinforce the mystic's conviction of the meaningfulness and ultimacy of the encountered object of experience. Additionally, this positive feeling endows the mystic with a more amiable orientation towards others. Ruth Rebecca Tietjen (2017, p. 3) contended that mystical feelings are akin to existential feelings. Existential feelings arise from the subject's confrontation with questions of mortality and on that which truly matter for us. Both these feelings are directed at our whole existence rather than a part or two of who we are. Mystical feelings, however, rather than being clouded in dread and meaninglessness (as these are often associated with contemplation on human existence), comprise feelings of joy, love, and peace. For Tietjen (2017, p. 8), mystical feelings can be cultivated, but we need to sidestep our everyday egocentric orientation in order to reach a transformed and a more panoptic vantage point from which valuable opportunities to relate to ourselves and the world will be opened up to us.

Another relevant point to consider is that the mystical feeling of peace, despite its accompaniment to an apparently transcendent state of consciousness, is also, like all other human feelings, embedded in the human body (see Klein, 2004, pp. 24-25). Experiences such as love, joy, hope, and peace are inextricably tied to human feelings. The unitive mystical experience may appeal to a form of love that is more than just feelings of love. This love's extension beyond feelings is not because it is a purely cerebral cognizance. Rather, it is a deeply existential realization of an all-inclusive unity, a realization that is felt in the body as well as experienced as something that is grace-endowed and transcending of one's faculties (see Fuller, 2008). Similarly, the experience of peace that pervades the mystical experience is also one that is feeling-based and yet more than feelings. This is so because mystical peace is a product of spiritual training that is both mental as well as bodily, and it also arises from that which is reported to be an incomparable and difficult to define meeting with the ultimate. It is, however, the embodiment of mystical experience and insight that operates as an attaching

medium in which the enlightened subject is spurred to direct his or her insights and positive feelings to fellow embodied beings.

I may add that the conscious state of union strengthens these empathic and compassionate feelings that bond humanity. Mystical feelings, as entrenched in something as physical as human physiology, instead of elevating the mystic into some imagined ethereal realm above and beyond worldly events, set the mystic firmly in this world populated by physical beings. Interestingly, a subtle distinction exists between empathy and compassionate love. For Matthieu Ricard (2013/2015, pp. 56-64), a Tibetan Buddhist monk, empathy alone, for the suffering of another being, tends to result in distress in the empathizer and an egocentric orientation due to a shift in concentration from the other's suffering to my empathic suffering. This process may, at the least, be of no help to the suffering victim, and at worst, exacerbate the poor victim's suffering. On the other hand, if compassionate love accompanies empathy, then a more other-regarding and energizing emotion dispels the distress while empowering the compassionate person with courage and a desire to eliminate the suffering of the other. While empathy may be required to trigger compassion, it is compassionate love that has a greater ability for evoking benevolent actions unhampered by anxiety and distress. From this I would infer that the positive feeling of peace, when it is alongside compassionate love, has the capacity to imbue the peace activist's work with more competence. Ricard (2013/2015, pp. 260-263) went on to advocate a form of meditation focused on compassionate love.

The third feature on the above list—an openness to the other—covers both a compassionate affinity with the other as well as a respect for the difference of the other. Paradoxically, a deep realization of the unity among the multitude of beings can impart a sense of acceptance of differences between an individual person and the others. I think that this proceeds partly from a genuine awareness of the fallacy of assuming that one's point of view is actually the reference point for determining reality. The unitive element of mysticism is not a unity of all things into an egocentric self. Spiritual adepts of the teachings of early Daoism explain the importance of consciously being immersed in the ultimate being called Dao and adopting an enlightened awareness that is expansive enough to consider other persons' as well as imagined future viewpoints when reflecting and deciding on a moral situation (see Graham, 1992, pp. 21-27; and Lao Tzu, trans., 1990, ch. 4, p. 6).

Intriguingly, the paradox of unification and respect of difference also arises from what is known in discourses on mysticism as a “double negation.” This is not a logical negation, but a dialectical one that involves a sequence of incorporation and progression. As derived

from the mystical encounter, while the mystic acknowledges the affirmative claims about the nature of the experienced object, he or she also arrives at a negation of all particular affirmative assertions about the referred object of experience of this encounter (see Dionysius the Areopagite, trans., 1920, p. 200). It is not an outright negation. It is a recognition of properties attributed to the experience, but also a realization that the referred object of the experience is not exactly as described by these properties. By virtue of the ineffable characteristic of the mystical experience, the mystic is led to a second negation—a more radical and fundamental negation of language in general. Essentially, the mystical experience itself engenders in the mystic an awareness of the shortcomings of all conceptual assertions about specific attributes of infinite being, as well as an awareness of the paucity of our linguistic capacity in describing these assertions. In some accounts, the double negation also refers to a purification of the self's clinging to only what the powers of knowing, feeling, and willing deliver, in order for the self to rely on pure faith and love (see John of the Cross, trans., 1991, pp. 118-119, 155). But what has this to do with mystical peace, contributing to global peace?

Within this form of mystical experience is an ingredient that is in accord with components that help support global peace. That ingredient is the mystic's apparent paradoxical experience of union with and difference from the others. At the first negation, the affirmative experience of the immanent presence of the unity of all beings and ultimate being imparts a realization that reality is more than this experience. The second negation impresses upon the mystic the utter transcendence or otherness of ultimate reality, and by extension, the difference between the mystic and the other beings. Both metaphysical modes of immanence and transcendence evoke in the mystic the combined consciousness of union with and difference from other realities. The affirmation and double negation procedure that accompanies the mystic's experiences and reflections obviates any solidification of the religious sentiment into dogmatism and intolerance. A convinced realization of the unity of all things can be a vital prerequisite for enacting peace. However, the recognition of, respect for, and embrace of differences are also indispensable. What is unique about the mystical consciousness is that the mystic-self undergoes a purification of all its narrow and self-centred outlook and orientation and is thereby predisposed to a better relationship with the other.

The four features mentioned above are jointly and not independently conducive to the inducement of peace. Otherwise, a valid counter-argument to the case built up in this paper would be that the pleasant peaceful state experienced by a subject in deep meditation may be

an end in itself, dissociated from any fruitful ventures for the self and society. There are myriad reasons why people pursue a spiritual discipline. But in the context of the matter under discussion here, it is worth noting that there are key mystics who do not regard an attachment to mere gratifying feelings as the culminating goal of mysticism. In fact, this attachment is seen as an impediment to genuine spiritual progress. Teresa of Avila (trans., 1980, p. 353), for example, vehemently asserted that love for others is a necessary condition of mystical union. She continued by saying that it is a gross mistake for a practitioner of a mystical discipline to assume that he or she has attained the highest level of this discipline simply by experiencing consolations in the practice, but failing to possess love for neighbor. An intimate rapport with infinite being entails an expansion of the self and not its contraction into the fulfillment of narrow desires.

Although it is possible to envisage an apparently successful peace process founded on self-centredness of all parties involved, especially when mutual benefits can be worked out, but more likely than not, it is the ability to see beyond one's narrow interests that truly sustains peace. Notwithstanding the institutional determinants and constraints that operate within political activities, it is still individuals with thoughts and feelings who function at legislative halls and negotiation tables. I would like to think that the qualities detailed above have some efficacy in securing optimal accommodation in circumstances mired in fractious relations between nations. Conflicts between nations are often complicated by dilemmas whereby it is exceedingly difficult to reach a course of action agreeable to all parties. In such thorny circumstances where phraseology of writing and tone of voice in negotiations can make or break a successful peace agreement, dialoguing individuals who can contribute to a more enlightened harmonizing of interests, to skillful diplomacy for peace (with a sincere respect for one another), and the formation of just structures, ought to embody virtues that can be found in, among others, mystical peace.

A deep realization of unity complemented with an acceptance of differences, a honed moral perceptivity due to moral cultivation and a trained purification from finite attachment, and a clear and collected mind able to see the reality of the conflict and yet open to imagining a better situation, provide for a greater advantage in securing advances in the global peace process. To be sure, other virtues such as courage and judiciousness are vital for this process, but without universal solidarity and consideration of differences, courage and judiciousness may carry peace efforts towards insidious consequences tarnished by manipulation and injustice. The mystically cast broad perspective that is able to float above self-centred

interests suggests a hackneyed yet still relevant advice—it is critical that the work for peace underscores the all-important role that having the right mindset plays in the peace process.

The fourth feature on our list, “transformation of the self,” is a major constituent of the mystical life. It is both a producer and product of mystical experience. Some of the mystical texts emphasize the indispensable requirement of transforming the self, especially in the area of moving from attachments to finite and transient attractions, to an orientation to the infinite. Mysticism of the theistic kind tend to emphasize purification of the self in order to attain union with God. Commenting on purification as one of the indispensable exigencies of mystical union, Evelyn Underhill (1911/1993, p. 204) stressed that “the whole of the mystical experience in this life consists in a series of purifications, whereby the Finite slowly approaches the nature of its Infinite Source.” The self’s union with God entails forging a close as possible likeness between these two in their relationship (see Eckhart, trans., 2009, sermon 64, p. 324). Although purification of the self is ubiquitous in theistic mysticisms, self-transformation via purification is not the sole preserve of this form of mysticism. In a non-theistic tradition such as Buddhism, sound ethics figure prominently in the passage to *nibbana*—liberation from the conditions that foster suffering or unsatisfactoriness—as well as the state of enlightened living for the Buddhist (Saddhatissa, 1970/1987, pp. 110-112).

What is intriguing is that when we observe Zen Buddhism we encounter a number of paradoxes embedded in its teachings, not quite unlike the paradoxes found in the writings of theistic mystics. This is a form of Buddhism that considers meditation as inseparable from enlightenment in the sense that practice and goal are no longer separate for perceptions of distinctions miss the already pervasive reality of unity (Dōgen, trans., 2007, pp. 12-13). Our faculties are structured in such a way that we are conditioned to experience things in specific ways. The belief underlying Zen is that surpassing this conditioning structure requires an intuitive apprehension of reality beyond the confines of our rationality (Miller, 2003, p. 11). Hence, for the Rinzai school of Zen, meditating on paradoxical riddles called *koans* such as “what is your original face before you were born?” serves to disrupt intellection and jolt the practitioner into enlightenment. However, even the quest and striving for enlightenment have to be abandoned. There is something rationally unexpected and yet valuable, which I wish to bring up. It pertains to a particular teaching of the zen master, Eihei Dōgen.

Dōgen picked up a statement by Hui Neng, the sixth patriarch of Chan Buddhism (the Chinese origin of and counterpart to Japanese Zen Buddhism)—“Impermanence is the Buddha-nature” (see Harmless, 2008, p. 214). While in Buddhism all things are taken to be impermanent and this impermanence is linked to the cause of suffering, the ideal state of

nibbana is said to be the antithesis to impermanence (Collins, 2010, p. 34). Orthodox Buddhist teachings claim that we seek to be free from the fetters of impermanence and suffering by realizing the permanence of Buddhahood. But intriguingly, Dōgen (trans., 2007, p. 257) informed us that not only are grasses and trees impermanent, even the “Buddha’s great entry into nirvana was impermanent, and hence it is Buddha nature.” He took oneness and unity to their utmost by saying that Buddha-nature is everything and everything is Buddha-nature. There is also no distinction between the mundane and the ideal or sacred, and between the practice and the attainment. Mystical experience is a part of mystical life, a life in which purification of the self is vital for achieving union with ultimate being. It is this purification that is tied to self-transformation and the cultivation of morality, in order to reach union. And upon the attainment of union, the self is believed to be transformed holistically that enables it to have a positively enhanced perspective of and interaction with the world. Underhill (1911/1993, p. 429) was convinced that the authenticity of a mystical life is verified in the mystic’s fruitful existence in this world.

Shouldn’t the presence of enlightened mystics make for some concretization of peace work in our world? When surveying the collection of mystical writings it would not be surprising to find that most mystics are contemplatives leading lives that are more or less reclusive. There are, however, exemplifications of spiritually motivated efforts undertaken by mystics to realize the goal of “positive peace”—having just and equitable social systems that support human rights and flourishing (Schäffner & Wenden, 1995, p. xv) (for these exemplifications, see Rakoczy, 2006). The conception of peace as a balance point between negotiations of power clashes, aimed at arriving at a space of mutual beneficence would inevitably be leagued with political and economic structures. If there is a mystic’s contribution to the cause of global peace, then it can most likely be located in the strivings of selfless individuals. These strivings take various routes including writing, active political engagement, and education to grace this world with a peace that is hoped to be sustainable. Gary Commins (2015, pp. 9-10) asked an unexpected question concerning mystics: “Why do war-makers and war-worshippers need protection from them [mystics]?” He went on to say: “To ask why monks and mystics are dangerous is like asking, ‘Why is peace dangerous?’” There have been mystics or deeply spiritual persons involved in works geared towards bringing about social justice and peace, and they even seemed to be a threat to the powers that be who viewed them as challenging the existing social order. He drew our attention to the fact that Underhill, a person who had embodied the ideal blend of mystical contemplation

and social action in her life, was “a founding member of the Fellowship of Reconciliation, the first and oldest international movement committed to nonviolent action” (p. 10).

Mystics come in various stripes, persuasions, and personalities. Contemplative and active mystics orientated to peace for humanity on account of their spiritual realization may embark on tasks, be it in the nature of writing, prayers, meditations, as well as vigorous involvement in peace efforts. While mystical peace serves as impetus for these tasks, it is also the case in some instances that inner peace is itself the outcome of active engagement. Undoubtedly, the following is anecdotal, but it deserves mention nonetheless. Ismail Necdet Kent, a Turkish diplomat who risked his life to rescue a host of Turkish Jews residing in France during World War II, reported that a flood of inner peace washed over him in the very act of saving these Jews (*The Daily Telegraph*, London). It is conceivable that a person who is totally oblivious to anything mystical may actually have a life-changing mystical experience while struggling to bring some glimmer of peace to a situation racked by oppression and violence.

There is another noteworthy case of the political activism aspect of mysticism. Interreligious dialogue and cooperation among Muslim and Jewish mystics have been a significant part of these two religious cultures from the time of the Prophet Muhammad. Such dialogues have been employed, though not always successful, in hopes of bringing some peace in the Israel-Palestine region (Kronish, 2017, pp. 63-64). Among Ronald Kronish’s many encounters are his experiences with some Sufi Muslims (Sufism is the mystical dimension of Islam) who are actively involved in interreligious dialogue and education for a more encouraging Jewish-Muslim coexistence. A more enduring dialogue, though of a different format, can be incorporated into a school subject such as world religions or even a range of standalone disciplines such as Buddhism, Islam, and mysticism. It is essential that the teaching of these disciplines avoid any exclusivist approach, simply because this approach is inimical to fostering an appreciation of the values found in these traditions. Aside from field visits to places of worship, students who are interested in immersing themselves in these traditions’ spiritual practices should be given the opportunity to do so. Spiritual and moral literacy empowers people and aids in furthering the cause of creating a peaceful humanity.

While I have attempted to configure a frame of the constituents of mysticism that aligns with the direct and indirect means of nurturing global peace, one should note that from this frame one cannot deduce that the four conjoined conditions above are, in absolutely all circumstances, able to swiftly fulfill the goals of global peace. There may be circumstantial

hindering factors that call for additional conditions to assist in the accomplishment of these goals, an accomplishment that may indeed be painstakingly gradual.

Mystical peace has an additional element in it. Eckhart (trans., 2009, sermon 12, p. 100) wrote:

Would not that be a noble life, if every man were devoted to his neighbor's peace as well as to his own, and his love were so bare and pure and detached in itself that its goal was nothing but goodness and God? If you were to ask a good man, "Why do you love goodness?" – "For goodness' sake". "Why do you love God?" – "For God's sake." And if your love really is so pure, so detached and so bare in itself that you love nought but goodness and God, then it is a certain truth that all the virtuous deeds performed by all men are yours as perfectly as if you had performed them yourself, and even purer and better.

This piece of writing from Eckhart impugns any stereotyping of mystics as detached and aloof people, unconcerned about the affairs of the world. What is worth focusing here is that the commitment to bring peace to others is seen as pure, untainted by what-is-it-for-me? utility. More saliently though is that in this devotion is present a unified connectedness, as if the noble deeds of another are also my deeds.

A close parallel to Eckhart's thoughts above is found in Dōgen's (trans., 2007, p. 6) account of *zazen* (sitting meditation):

This is why even the meditating of just one person at one time harmonizes with, and is at one with, all forms of being, as it tranquilly permeates all times. Thus, within the inexhaustible phenomenal world, across past, present, and future, the meditator does the unending work of instructing and guiding others in the Way of Buddhas. It is the same practice, in no way different for all, just as it is the same realization and personal certifying by all.

Unlike the translation of self-transformation to individual works of peace, here, in Eckhart and Dōgen we come across a metaphysical participation in goodness—in Eckhart, the good deeds of others become yours, and in Dōgen, spiritual goodness of one meditator radiates to all other beings. Perhaps it is the components of metaphysical participation, transference of merit through *metta* or compassionate love meditation, and petitionary prayer that highlight what is unique to mysticism's gift to the cause of global peace.

Conclusion

What I have attempted to do in this paper is draw out from the enterprise of mysticism some peace-conferring properties that would constitute its special contribution to the cause

for global peace. Looking at the concept of peace from the lens of politics it is understandable that negotiation, conciliation, and mutual benefaction figure prominently in the equation for any collaborative work for peace. Over and above the imperative of resorting to this structural avenue towards peace is the path of peace that begins with the self. Within spiritual traditions there are individuals who have devoted their whole lives to the pursuit of an intimate relationship with what they believe to be the ultimate being or principle. The writings of these mystics are so diverse in their substance and style that they resist encapsulation into a neat and tidy delineation. Furthermore, the presence of paradoxes within the pages of these texts indicates that their authors are struggling to use words that can only hint at the virtually incomprehensible nature of their experiences. We are here referring to a type of experience that, before even it commences, appears to transgress the way our faculties operate; as seen in Kant's questioning of whether there are indeed conditions of possibility for a direct mystical encounter.

The experience of a comprehensive unity but complemented with a sincere respect for the difference of the other, is the pivotal transformative catalyst that holds the potential for initiating and furthering peace. What is more, inspiring tenets of spirituality such as unconditional love, uncalculating forgivingness, altruistic giving, and steadfast faith in the goodness of all realities, are virtues that go beyond what is expected of ordinary moral persons. Yet, they were imbibed by many of the founders of major religions, individuals who had had ground-breaking mystical experiences. In a manner of speaking, the mystic is a radical (a dangerous word these days when associated with religion), who is passionate about living life to the fullest and heading towards that which counts the most. As mentioned in this paper, their contributions to peace range from direct participation in dialogues and campaigns for peace, through their writings that specifically target discourses on social justice, war and peace, and right up to their inspirational words on spirituality that can be incorporated into peace education via various modes. Their radical lives, messages, meditations, and prayers are the beacon of hope, love, and of course peace amidst an increasingly complicated world that has not yet ridden itself of violent conflicts. Moreover, their testimonies and lives have a potential to inspire and infect others who would be open to taking a similar path that bodes well for the inculcation of a culture of peace.

There are already existing organizations, networks, and movements founded on the shared values of spirituality that are committed to peace promotion activities—United Religions Initiative, The World Peace Prayer Society, Interfaith Encounter Association, On Earth Peace, and Hope for Peace and Justice, just to name a few. I think that there has been

and will be a growing interest in mysticism. It is hoped that this paper adds to an appreciation of what the rich mystical dimension of traditions has to offer us, that positive and enduring peace is attainable for the self and for the world. There is no gainsaying the fact that there are religious groups that are fiercely entrenched in exclusivism and creedism and predisposed to deeds that are in contradistinction to the goals of peace. Mysticism and movements that foster interspirituality serve as potent antidotes.

Thomas Merton, a Christian contemplative monk who spent considerable time living in solitude as a hermit, was also a prolific writer propagating peace and non-violence. Merton lived during the tensions of the cold war and the nagging fear of the prospect of a full-scale nuclear war. His works on peace were the product of extensive study of the social situations and factors that surrounded the political climate of his time. I leave the reader with a quote from Merton, one that captures the noble toil that peace may exact from us. These statements of Merton recall James Page's (2000) observation that history lessons tend to emphasize wars and violence and thereby making it near impossible to educate for peace. (see also Boulding, 2000). Even war heroes are elevated and idolized in history, detracting from the importance of peace for nations. This need not be so for a different approach to the study of history can help emphasize the importance of realizing that human beings are more orientated to peace and pacifism despite some fascination with violence. Here are Merton's (1971/1980, p. 113) words:

Peace demands the most heroic labor and the most difficult sacrifice. It demands greater heroism than war. It demands greater fidelity to the truth and a much more perfect purity of conscience.

References

- Anonymous. (14th cent./1973). *The cloud of unknowing and The book of privy counseling*. William Johnston (Ed.) New York, NY: Doubleday.
- Avnery, U. (1986). *My friend, the enemy*. London, UK: Zed Books Ltd.
- Boulding, E. (2000). *Cultures of peace: The hidden side of history*. Syracuse, NY: Syracuse University Press.
- Breggin, P. R. (1992). *Beyond conflict? From self-help and psychotherapy to peacemaking*. New York, NY: St. Martin's Press.
- Campbell, S. (2011). Construing top-down as bottom-up: The governmental co-option of peacebuilding from below. *Vis-à-vis: Explorations in Anthropology*, 11(1), 39-56.
- Collins, S. (2010). *Nirvana: Concept, imagery, narrative*. Cambridge, UK: Cambridge University Press.
- Commins, G. (2015). *If only we could see: Mystical vision and social transformation*. Eugene, OR: Cascade Books.
- Cooper, J. (2007). *Cognitive dissonance: Fifty years of a classic theory*. Los Angeles, CA: Sage Publications.
- Curle, A. (1972). *Mystics and militants: A study of awareness, identity, and social action*. London, UK: Tavistock Publications.
- Dasgupta, S. (1927/1959). *Hindu mysticism*. New York, NY: Frederick Ungar Publishing Co.
- Dionysius the Areopagite. (5th cent.(?) / 1920). *On the divine names and the mystical theology*. (C. Rolt, Trans.). London, UK: The Macmillan Company.
- Dōgen, E. (13th cent. / 2007). *Shōbōgenzō: The treasure house of the eye of true teaching* (H. Nearman, Trans.). Mount Shasta, CA: Shasta Abbey Press.
- Dostoevsky, F. (1880/1992). *The brothers Karamazov: A novel in four parts with epilogue*. (R. Pevear & L. Volokhonsky, Trans.). London, UK: Vintage.
- Eckhart, M. (14th cent. / 2009). *The complete mystical works of Meister Eckhart* (M. Walshe, Trans.). New York, NY: The Crossroad Publishing Co.
- Erasmus, D. (1521/1917). *The complaint of peace*, translated from the *Querela Pacis* (1521). (Anonymous, Trans.). Chicago, IL: Open Court Publishing.
- Forman, R. K. C. (1990). Introduction: Mysticism, constructivism, and forgetting. In R.K.C. Forman (Ed.), *The problem of pure consciousness: Mysticism and philosophy* (pp. 3-49). New York, NY: Oxford University Press.

- Fuller, R. C. (2008). *Spirituality in the flesh: Bodily sources of religious experience*. Oxford, UK: Oxford University Press.
- Goutsous, D., et al. (1997). *Collins English Greek dictionary*. Glasgow, Scotland: HarperCollins Publishers.
- Graham, A. C. (1992). *Unreason within reason: Essays on the outskirts of rationality*. La Salle, IL: Open Court.
- Groff, L., & Smoker, P. (Jan. 1996). Spirituality, religion, culture, and peace: Exploring the foundations for inner-outer peace in the twenty-first century. *International Journal of Peace Studies*, 1(1), 57-113.
- Harmless, W. (2008). *Mystics*. Oxford, UK: Oxford University Press.
- Hellmich, P., & Johnson, K. (2016/2018). Sacred and secular activists are now joining their strategies for peacebuilding. In B. Cook (Ed.), *Handbook of research on examining global peacemaking in the digital age* (2018) (pp. 19-28). Hershey, PA: IGI Global.
- John of the Cross. (16th cent. / 1991). *The collected works of St. John of the Cross*. (K. Kavanaugh & O. Rodrigues, Trans.). Washington, DC: Institute of Carmelite Studies Publications.
- John of Ruysbroeck. (14th cent. / 1916). *The adornment of the spiritual marriage, The sparkling stone, The book of supreme truth*. (C.A. Wynschenk, Trans.). London, UK: J.M. Dent & Sons, Ltd.
- Kant, I. (1790/2000). *Critique of judgment*. (J.H. Bernard, Trans.). Amherst, NY: Prometheus Books.
- Kant, I. (1798/1979). *The conflict of the faculties*. (M.J. Gregor, Trans.). New York, NY: Abaris Books.
- Klein, A. C. (2004). Buddhist understandings of subjectivity. In K.L. Tsomo (Ed.), *Buddhist women and social justice: Ideals, challenges, and achievements* (pp. 23-34). Albany, NY: State University of New York Press.
- Kronish, R. (2017). *The other peace process: Interreligious dialogue, a view from Jerusalem*. Lanham, MD: Hamilton Books.
- Lao Tzu. (6th cent. BCE (?) / 1990). *Tao teh ching*. (J.C.H. Wu, Trans.). Boston, MA: Shambala.
- Leyhausen, P. (1971). Dominance and territoriality as complemented in mammalian social structure. In A.H. Esser (Ed.), *Behaviour and environment: The use of space by animals and men* (pp. 22-33). New York, NY: Plenum Press.
- Merton, T. (1971/1980). *The nonviolent alternative*, G.C. Zahn (Ed.). New York, NY: Farrar, Straus, Giroux.

- Miller, D. (2003). It's more than a zen thing: The mystical dimension in Japanese religion. In C. Partridge & T. Gabriel (Eds.), *Mysticisms east and west: Studies in mystical experience* (pp. 1-18). Cumbria, UK: Paternoster Press.
- Moore, A.W. (1990). *The infinite*. London, UK: Routledge.
- Page, J.S. (2000). Can history teach us peace? *Peace Review*, 12(3), 441-448.
- Rakoczy, S. (2006). *Great mystics and social justice: Walking on the two feet of love*. New York, NY: Paulist Press.
- Ricard, M. (2013/2015). *Altruism: The power of compassion to change yourself and the world*. (C. Mandell and S. Gordon, Trans.). New York, NY: Little, Brown and Company.
- Rummel, R. J. (1976). *Understanding conflict and war vol 2: The conflict helix*. Retrieved from <https://www.hawaii.edu/powerkills/NOTE11.HTM>
- Rummel, R. J. (1981). *Understanding conflict and war vol 5: The just peace*. Retrieved from <https://www.hawaii.edu/powerkills/TJP.CHAP2.HTM>
- Saddhatissa, H. (1970/1987). *Buddhist ethics: The path to nirvana*. London, UK: Wisdom Publications.
- Schäffner, C., & Wenden, A.L. (1995). Introduction. In C. Schäffner & A.L. Wenden (Eds.), *Language and peace* (pp. xiii-xxiii). Amsterdam, The Netherlands: Harwood Academic Publishers.
- Semple, M. (2015). Forward. In S. Haspeslagh and Z. Yousuf (Eds.), *Local engagement with armed groups in the midst of violence (Accord: An international review of peace initiatives)* (p. 5). London, UK: Conciliation Resources.
- Stace, W. (1961). *Mysticism and philosophy*. London, UK: Macmillan.
- Summers-Effler, E. and H. Kwak. (May 2015). Weber's missing mystics: Inner-worldly mystical practices and the micro potential for social change. *Theory and Society*, 44(3), 251-282.
- Teresa of Avila. (16th cent. / 1976). *The collected works of St. Teresa of Avila vol. 1*. (K. Kavanaugh & O. Rodriguez, Trans.). Washington, DC: Institute of Carmelite Studies Publication.
- Teresa of Avila. (16th cent. / 1980). *The collected works of St. Teresa of Avila vol. 2*. (K. Kavanaugh & O. Rodriguez, Trans.). Washington, DC: Institute of Carmelite Studies Publication.
- Tietjen, R.R. (May 2017). Mystical feelings and the process of self-transformation. *Philosophia*, 12, 1-12.

- Underhill, E. (1911/1993). *Mysticism: The nature and development of spiritual consciousness*, 12th ed. Oxford, UK: Oneworld Publications.
- UNESCO (1945). *Constitution*. Retrieved from http://www.unesco.org/education/pdf/UNESCO_E.PDF
- Woehrle, L., & Blakeman, K. (Eds.). (2015). *Journal for the Study of Peace and Conflict*, 2015 edition.
- Woodhouse, T. (2010). Adam Curle: Radical peacemaker and pioneer of peace studies. *Journal of Conflictology*, 1(1), 1-8.
- Weber, M. (1922/1978). *Economy and society: An outline of interpretive sociology*. (G. Roth and C. Wittich, Ed., E. Fischhoff, et al., Trans.). Berkeley, CA: University of California Press.
- The Daily Telegraph*, London. (1 Oct. 2002). True courage of one who had to act. Reprinted in *Sydney Morning Herald.com*. Retrieved from <https://www.smh.com.au/national/true-courage-of-one-who-had-to-act-20021001-gdfol1.html>