Candidate 1 evidence

4.	A religiais experience is a supernotivel
	event a accurance It is often
	characterised as a 'montal event'
	and happens psychologically
	The main unters of religiais
	exprende are were Milliam
	James and Rudde atta #1+
	Can be argued that myshcal
	expension are fairly contral
	to religicuis experience, but
	instead I would argue that
	conversion is also extremely

ENTER NUMBER OF QUESTION DO NOT WRITE IN THIS central, pohaps more so than myslical experiences. * The main types of religicis expense mentioned will be mystical exponences, convosion and numinosity. Mytical examines are vory contral to religiciis experience. Mysticism was discussed in detail by milliam James his with back The Vaneties of Religicii Expanenco'. Hystical expansional are both awarms and temping. and k recipients can expect to tell pasitic emotions. This siggit that a mystical expansion prondes euphone and jaiful emotions , and it is a feeling like no other A mysheal

ENTER NUMBER OF QUESTIO DO NOT WRITE IN THIS MARGIN Those who claim to have had a mystical experience state that it was spinitual " This JUGGKSTS That it was almost like Goo revoled himself to prepar. James discused that there are tair major feelings that recipients of a mysticil exprena have in common: expension is noticiuhich the means it has strong significing and knowledge that cannot Relt. anywhere else. This that a mystic SUDGED expanence is has a different aball it land you Keling wall know that it was a religious experience since it FEPTS SU CLIFFERENT. The 1+15

ENTER NUMBER OF QUESTION DO NOT WRITE IN THIS MARGIN also ineffection, which means that example is hard to describe. the suggests that the expension is This subjectur' and vanes for exprese. also transient , which It 15 means it is hard to reall, lastly, it is pasive, and ing that you are adom me Spin pre III D ho Ú n Phose riman eminone, reliaidus _ all the religiaus take the tem DF-D However, hugely exprnono First a Isu may no

ENTER NUMBER OF QUESTION DO NOT WRITE IN THIS MARGIN endion ontral as It and these en can be felt amongst all religions expanences, there is nothing to distinguisti mystici experiences from othors as conversion or numinoity SICK implying that prhaps it isn't as contral after all. (irorall, mysticai experiences are contral to religiciji experience as they pronce all the major emotions felt during any fim of religiais experience. Conversion is arguably also contral to religició experienco. Conversion was also established William James in his ock The Vanetics of Religious

ENTER NUMBER OF QUESTION WRITE IN THIS Experience : Conversion experiences involve someone bring changed a transformed most likely a supernotural ferce. ran be intellectual rsin and socal franktuckie maral Invelie Conversion talls under two niso Carcono sudden and gradual. Gradual m KBIPNI ar more Commo ______ sudden . Mis than SIL that the effects of granual 11 musion are more stand significant than sidden conversion, this is due to sudden Conversions barros raros; Therefere its effects are more obscure. proferind and Lon version lends tu characo

ENTER NUMBER OF QUESTION DO NOT WRITE IN THIS MARGIN and unified lives land if experienced, is expected to have euphone emotions. This is a wakness because off la religiais expensiona is subjection, maning that people may experience different emotion and it might not necessarily bring partick' emetica's Conversion generally loods into other religious experiences sich as antidorici or numinosity. This makes it antral to religicus experience brause conversion is the organ of all 11 most types of religicis expension, Sh highlighting that it is a norestany appendix religiai expensione. Overalli conversion is fairly contral to religiai

ENTER NUMBER OF QUESTION DO NOT VRITE IN THIS expense arguably more so than mystical experiences as conversion is needed for most religicus eppenences in order for them to take place. In addition, a religicus expenses is esentially a change in someonors behaviour, so therefore it is central to religiciu expensiona Numinarity is also fairly control to religious experience. Numinosity was established by Reidelf Gtia. 7 Otto claim's that a numinau expense is faxinating yet tomfying the reformed to this thought by a holin term: mytenum tremendum et Fascinans. Mysterium tremendum

ENTER NUMBER OF QUESTION DO NOT WRITE IN THIS involves feelings of aufiliness, maggesty eend and majesty. This suggests that the numer has about acommonan and we are pasarily experiencing the numineus. Mystenum taxinan involves feelings of launtamentand and romer. This implies That mystenum fasunans has more positive feelings than mysterin tromendum and emphasizes that when combined, it makes an inoffeible ter etakishes CATTO Utto exanence. the numer is aroundedming that and can take over anyone, regardless of burg religicius a not. This siggests that even non religiciis & people can be simumbed by the numer. and

ENTER NUMBER DO NOT WRITE IN THIS OF MARGIN shows that It isn't cralusing to religiciis believers. This makes it contral to religicio experienco procuse it proves that a numer expensio can happen to anycho regardless of factor or build and therefore it can strike at anytime. However this also makes it not central beraux a numineus experience endentili has the same emotions as a mysticai experience, emphasising that a mystical experience is the same as a numinous experience. Overall, numinosity is not very central to religiciis experience. In conclusion, mystical experiences

ENTER NUMBER OF QUESTION do not Write In This Margin are extremely contral to religious epenence as they prendo the 4 major emdron's felt during a religició experience. Honcu conversion is also extremely central as it is arguably the origin of all religious exponence. Ovall, I wand argue that mystical expensioner are somewhat contral to religious exponence, but convolon exponences are more contraito religiais experiences