

Candidate 1 evidence

4.	A religious experience is a supernatural event or occurrence. It is often characterised as a 'mental event' and happens psychologically.		
	The main writers of religious experience are were William James and Rudolf Otto. It		
	can be argued that mystical experiences are fairly central to religious experience, but		
	instead I would argue that conversion is also extremely		

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	central, perhaps more so than mystical experiences.
	* The main types of religious experience mentioned will be mystical experiences, conversion and numinosity.
	Mystical experiences are very central to religious experience. Mysticism was discussed in detail by William James in his work book 'The Varieties of Religious Experience'. Mystical experiences are both awesome and terrifying, and * recipients can expect to feel positive emotions. This suggests that a mystical experience produces euphoric and joyful emotions, and it is a feeling like no other. A mystical

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	<p>Those who claim to have had a mystical experience state that it was spiritual. This suggests that it was almost like God revealed himself to people.</p> <p>James discussed that there are four major feelings that recipients of a mystical experience have in common: the experience is noetic, which means it has strong significance and knowledge that cannot be felt anywhere else. This suggests that a mystic's experience has a different feeling about it, and you would know that it was a religious experience since it feels so different. The It is</p>

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	<p>also ineffable, which means that the experience is hard to describe. This suggests that the experience is subjective and varies for everyone. It is also transient, which means it is hard to recall, and lastly, it is passive; meaning that you are overcome by a spiritual presence. This makes it central to religious experience because we it can be argued that these traits can be felt amongst all forms of religious experience, highlighting that all religious experiences take the form of a mystical experience at first. However, it also may not be ^{highly} on</p>

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	<p>central as it since these ^{emotions} experiences can be felt amongst all religious experiences, there is nothing to distinguish mystical experiences from others such as conversion or ruminating implying that perhaps it isn't as central after all. Overall, mystical experiences are central to religious experience as they provide all the major emotions felt during any form of religious experience.</p> <p>Conversion is arguably also central to religious experience. Conversion was also established by William James in his book 'The Varieties of Religious</p>

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Experience: Conversion experiences involve someone being changed or transformed, most likely by a supernatural force.

Conversion can be intellectual, moral and social. Intellectual conversions involve conversion also falls under two categories: sudden and gradual. Gradual conversions are more common than sudden. This suggests that the effects of a gradual conversion are ~~more significant~~ less significant than sudden conversion, this is due to sudden conversions being rare; therefore its effects are more profound and obscure.

Conversion leads to changed

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	<p>experience, arguably more so than mystical experiences as conversion is needed for most religious experiences in order for them to take place. In addition, a religious experience is essentially a change in someone's behaviour, so therefore it is central to religious experience.</p>
	<p>Numinosity is also fairly central to religious experience. Numinosity was established by Rudolf Otto. Otto claims that a numinous experience is fascinating yet terrifying. He referred to this thought by a Latin term: 'mysterium tremendum et fascinans'. Mysterium tremendum</p>

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involves feelings of awfulness, ~~majesty~~
~~and~~ and majesty. This suggests that
the numen has 'absolute overpoweringness'
and we are passively experiencing
the numinous. *Mysterium fascinans*
involves feelings of ~~lacrimation~~ and
and comfort. This implies that
mysterium fascinans has more
positive feelings than *mysterium*
tremendum, and emphasises
that when combined, it
makes for an ineffable
experience. ~~On~~ Otto establishes
that the numen is overwhelming
and can take over anyone,
regardless of being religious or
not. This suggests that even
non-religious people can be
sundered by the numen, and

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	<p>shows that it isn't exclusive to religious believers. This makes it central to religious experiences because it proves that a numinous experience can happen to anyone, regardless of faith or belief and therefore it can strike at anytime. However, this also makes it not central because a numinous experience evidently has the same emotions as a mystical experience, emphasising that a mystical experience is the same as a numinous experience. Overall, numinosity is not very central to religious experience.</p>
	<p>In conclusion, mystical experiences</p>

