

Scientism, Atheism, And The Admissibility Of Spiritual Experience

Post by "Susan Hill" of November 2, 2020 at 4:01 PM

Hey [Don](#), thank you very much for your input and concerns.

Re Buddhist meditators: All the large Buddhist organizations I am aware of also practice puja – woship to dieties. This is interesting, since there really isn't anything in their philosophy of liberation that would require that.

If a practitioner gets in touch with their own Buddha-Nature or Buhhha-mind, that is also the universal Buddha-mind. From the wikipedia on Buddha-Nature:

"Buddha-nature may refer to, among others, the luminous nature of mind,[3][4][5] the pure (visuddhi), undefiled mind,[3] "the natural and true state of the mind";[6] sunyata, an emptiness that is a nonimplicative negation (Madhyamaka);[4] the alaya-vijñāna (store-consciousness)(Yogacara)"

So it is still blissful mind/consciousness, and immortal in the sense that it never disappears. It is always there. I think it can still fit.

Regarding people have trouble integrating intense spiritual experiences, here is link. I read the first half and it seems to be on-track with what I am talking about. It's true, I am not sure how highly negative experiences as of hell or evil entities would fit in to this:

<https://www.encyclopedia.com/social-science...piritual-crisis>

It's true when I use "connecting with the divine" I am thinking of something that has a form of intelligence, however far removed from our own. Epicurus though there was some sort of contact insofar as he received images of the gods. I'm not trying to push it any farther than that, and as I said, I am ok with taking "communication" off the table.