

## SPIRITUALITY AND CONSCIOUSNESS

## DUHOVNOST I SVEST



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## EDITORS' NOTE

Mark Losoncz, Bence Péter Marosán, Max Velmans

When discussing spirit(uality) within Western culture, we access a rich tradition encompassing philosophical, religious, and other thought (cf. *pneuma*, *spiritus*, *Geist*). This framework, however, inherently has limitations, as many non-Western cultures lack a direct, conceptual equivalent for “spirit.” Nevertheless, recent statistics indicate an exponential rise in the number of individuals who identify as “spiritual but not religious”, also known as “spiritual but not affiliated”, or, less frequently, “more spiritual than religious.”

In parallel with this trend, many contemporary thinkers are striving to radically rethink the concept of consciousness from diverse perspectives, thereby creating various intellectual movements. It is no exaggeration to assert that the spiritual turn occurring today is accompanied by a profound rediscovery of consciousness.

In keeping with these developments, the editors of this special issue of *Philosophy and Society* invited authors who have been engaged with this subject for many years, focusing on the rethinking of consciousness and spirituality itself. Accordingly, Ed Kelly's article, “Spirituality and consciousness: An emerging vision for the 21st century,” points out the tensions between contemporary sciences and spirituality, with a specific emphasis on the limitations of physicalism and potential alternatives that regard consciousness as ontologically fundamental. Treading a similar path, Paul Marshall seeks to answer the question, “What is it like to be the universe?” within the framework of cosmopsychism, one of the most significant contemporary alternative currents. Closely connected to this, Itay Shani proposes a conception of spirituality that posits this cosmic consciousness both as the ground of all infra-cosmic subjects –albeit subjects possessing different ontological depths– and as an ultimate source of meaning and value. In contrast, Wouter Kusters' article focuses on the experience of madness, while also considering visionary experiences during which the boundaries are blurred between madness, spirituality, and insight. Bence Péter Marosán concentrates on Michel Henry, a prominent figure in phenomenology, whose spiritually-tinged phenomenology helps to radically rethink consciousness and subjectivity. Finally, this special issue features two articles



analyzing meditation. One is Mark Losoncz's article, which explores the ultimate limits of experience by analyzing the concept of pure consciousness and the question of whether meditation as a spiritual practice has privileged access to this state of consciousness. The other is Rick Repetti's prolegomenon, which, despite its brevity, provides a comprehensive philosophy of meditation, addressing numerous challenging dilemmas.

As the editors of this special issue, we wish to express our gratitude to the editorial board for their openness toward this bold subject, which our authors analyzed by testing the boundaries of consciousness and experience.