



Supplemental information for the teachings of

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A Time Line for MYSTICISM

2500 BC: First appearances of a sense of a loving personal relationship with God: India and Egypt, Owen Barfield's "Original Participation".

2000-1200 BC: Abraham, Jacob, Elijah in Israel, Early Hinduism.

500 BC: "THE AXIAL AGE" according to Karl Jaspers. BUDDHISM is born, Socrates in Greece, Plato, the Upanishads in India.

200 BC: Patanjali, Yoga Sutras in India, Jewish. Apocalypticism, Book of Psalms, Song of Songs.

30 BC: Philo of Alexandria, a Jew in the Diaspora.

Jesus of Nazareth (First non dual teacher for the West.)
Paul's Letters, John's Gospel, "Present and final participation" is promised and exemplified, which thrills Western civilization!

2nd Century: Clement of Alexandria first uses the word mysticus/hidden.

3rd Century: Origin (Father of the Church), Plotinus (Roman philosopher).

4th Century: Basil and the Gregorys in Turkey, Evagrius Ponticus, Augustine, Cassian, Macarius the Great, Desert Fathers and Mothers in Egypt, Syria, Cappadocia/Asia Minor, and Palestine, Trinitarian thinking is possible and highly valued. ("Principle of three" allows non dual thinking.)



6th Century: Benedict (organizes the possibility), Pseudo Dionysius (apophatic).

Gregory the Great (a way of seeing), Buddhism, Lao-Tzu and TAOISM (Tao-Te-Ching) both spread in China.

7th Century: John Climacus, Maximus the Confessor: “HESYCHASM” gives Orthodox Christianity a strong mystical basis. “theosis”/divinization.

Zen Buddhism in Japan and Tibetan Buddhism.

8th Century: Rabia (Islamic woman in Iraq), Sankara in India.

9th Century: Little happening in Western Christianity, except for Celtic monks.

10th Century: Symeon the New Theologian in the East.

12th Century: Hugh and Richard of St. Victor, Aelred of Rievaulx, Bernard of Clairvaux, Hildegard of Bingen, William of St. Thierry, Monastery Based.

13th Century: EXPLOSION OF MYSTICISM: Francis and Clare, Rumi, Meister Eckhart, Beguines and Beghards, Bonaventure, Gertrude, Mechtilde, Hadewijch, Giles of Assisi, Angela of Foligno, Raymond Lull, Richard Rolle, many Franciscan Hermits, German Dominicans Henri Suso and Johannes Tauler, Ibn’Arabi (Sufi master teacher).

14th Century: Jan Ruysbroeck, Gregory Palamas, Hafiz, CLOUD OF UNKNOWING, Julian of Norwich, Catherine of Siena, Catherine of Genoa, Walter Hilton, Thomas a Kempis.

15th Century: Nicholas of Cusa (coincidence of opposites), Francisco de Osuna, Kabir (both Hindu and Sufi holy man), Nicholas von der Flue.

16th Century: THE FINAL SUPERNOVA! Ignatius of Loyola, Teresa of Avila, John of the Cross, Francis de Sales, Jacob Boehme, Erasmus. Yet most church reformations are born of extreme dualistic consciousness.



17th Century: CRISIS and DECLINE: PIETY AS A SUBSTITUTE/ REASON AS A SUBSTITUTE “The Enlightenment” as the triumph of dualistic thought. “The Desert of Non-Participation.” Still Brother Lawrence, George Fox, Blaise Pascal.

18th Century: Jean Pierre de Caussade, Baal-Shem-Tov, John Wesley, Seraphim of Sarov, Emmanuel Swedenborg, HASIDIC JUDAISM, William Blake.

19th Century: Therese of Lisieux, Charles De Foucauld, Henry David Thoreau and William Wordsworth (“nature mystics”).

20th Century: REDISCOVERY of “Participation” Friedrich von Hugel, Gandhi, Evelyn Underhill, Thomas Kelly, Howard Thurman, Suzuki, Bede Griffiths, Rainer Maria Rilke, Elizabeth of the Trinity, Martin Luther King, Alan Watts, Simone Weil, Thomas Merton, Thich Nhat Hanh, Rinzai Zen, Martin Buber, ETTY HILLESUM, Dag Hammarskjold, Anthony de Mello, Ken Wilber, Gerald May, Ramana Maharishi, Teilhard de Chardin, Hugo Enomiya-Lassalle, Abraham Heschel, Tagore, Ruth Barrows, John Main, Eckhart Tolle, Bernadette Roberts, Paramahansa Yogananda, various rinpoches and gurus, Henri Le Saux, Karl Rahner, Helen Keller, Mother Teresa, Dalai Lama. (Admittedly an arguable and incomplete list, that some will find fault with on one issue or another).

What is emerging is a MAJOR FIRST TIME INTERFACE BETWEEN EAST AND WEST, the “two hemispheres of the Body of Christ”. A rediscovery of non-dual thinking, acting, reconciling, boundary crossing, and bridge building--based on inner experience of God. “Second Axial Age?” Yes, some is immature, some is syncretistic, some is ungrounded, some not integrated, but the steps toward maturity are always and necessarily immature.

Richard Rohr, 2010



Following the
MYSTICS
Through the Narrow Gates



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NOTES:

