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Editorial

There is only one function that characterizes consciousness – reflecting or mirroring as Māhāyana sūtras typically describe it. Consciousness reflects what is as it is. It does so both in regard to what appears as an object in an intentional act, as well as regarding the very condition of every intentional act – the consciousness itself or non-intentional consciousness.

However, the mirroring function of consciousness is limited as far as it is reduced to “ordinary” human consciousness, which we usually experience as dim and impermanent. That is why numerous methods and tools have been developed throughout the history aiming at “purification” of consciousness – restoration of its authentic function that, at the same time, refers to authenticity of human being as such: one is fully authentic only when “his” or “her” consciousness functions in the above mentioned sense as the Latin notion of *aut-ens* suggests – distinguished (Lat. *aut*) from beings (Lat. *ens*).

2019 Fall edition of Spirituality Studies thematizes a few of these methods and tools – such as ethics and moral education, discernment of spirits in Christian spirituality, or objectless contemplation in Zen Buddhism – elaborated in their specific contexts with regard to the specific objectives of the particular research studies, articles and essays. All together they provide a reader with a multidisciplinary look at the vast landscape of spirituality in its multiple forms and expressions.

Neither aspects of lived spirituality nor interfaith dialogue are omitted in the current edition of the journal. They are represented mainly by the introductory interview with Ajahn Jotipālo, a Buddhist monk, interfaith promoter and an icon writer. These aspects are also depicted on his icons, which accompany the interview and point to the idea of building “bridges” between spiritualities and religions not primarily through the doctrinal approach, but rather through lived spirituality.



Cordially
Martin Dojčár