Preface
Religious experience is considered by a very large section of people to be mysterious and mostly they ignore it and don’t even try to find what it really is. While those who know something about it either consider it to be cognitive or non-cognitive. This research work is conducted with a view to highlight and emphasise the cognitive aspect of this experience because without that it cannot be called a genuine religious experience. The non-cognitive view is asserted so much that people refuse to look at the cognitive aspect of it which results in confusion and ignorance about it.

This work was undertaken to remove some misgivings and some misunderstandings about religious experience. To show that even those who have not had a religious experience can know at least some truths about religious experience if not all. It is an attempt to help people in deconditioning them, thus helping them to have an understanding of religious experience.

In this work the problem of cognitivity of religious experience is taken up. In this work traditional epistemology is criticized, and some fundamental issues of epistemology like evidence, observation, theory, proof, simplicity and falsifiability are elaborately discussed. Foundationalism, the doctrine of the given, the basic cognitive states are elaborated and discussed. The epistemology of directly apprehended truths and the other types of directly apprehended truths are elaborated. Finally the epistemology of religious experience is widely elaborated. Truths gained by religious experience are as true and as rational as truths gained by sense experiences. Though efforts are required to have an religious experience but it is not the result of any efforts. Religious experience is attained when one enters deep into one’s subjectivity. Religious experience is self validating. The knowledge that it is true comes with the experience of it. The one who knows can tell others, though one who knows may or may not tell others for various reasons. While one, who does not know, cannot tell at all, though he may try to fake that he knows, but whether he is faking or not too can be known. Only the community of religious people, those who have had an religious experience, can confirm
whether the person who claims to have had a religious experience really had it or 
he is faking it.

This work is a very small effort to explore the truths hidden in religious 
experience. I consider myself to be greatly blessed by God and consider it my 
duty to help others know more and more about God and religious experience. This 
work is just a small effort in this direction.