

A theory of awe and fervor

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There are different forms of love, including parent to child, child to parent, teen to parent and sibling. There are of course other forms: we love our extended family, our country, and so on. About 5% of mammals also have romantic love. My claim is that in humans love interacted with language to bring about a new form, which I refer to here as awe with its corresponding infatuated state of fervor. This is similar to some of the other types of love where we also see an emotion and a corresponding infatuated state.

Fervor is not religiosity, it is possible for a person to be religious with low levels of fervor and you can have high levels of fervor and not be religious.

Normally, I would present three distinct explanations for awe and fervor: showing the structure of awe and fervor, an evolutionary account of the phenomena and some of the relevant neurological dimensions. But as we have limited time, I will only discuss the structure of awe and fervor.

Let me start by pointing out that an inexplicable event or “miracle” can function psychologically as a proof of things that are not related to it. For instance, the gospel story of Jesus walking on the water. As Jesus approached the boat, his disciples thought he was a ghost or spirit. They interpret this as proof that ghosts exist. But Jesus explains that he is still alive, and it shows that he can walk on water. This is a misinterpretation of a miracle. A person walking on water might prove many different things. According to context, it might prove that Christianity is correct, or Islam, or Buddhism. There is no need for a direct connection between the miracle and what it seems to prove.

Another example is the
“mind”. Some people t
or know where to drill

Certain experiences va
and you have an experi
leap of faith, but this m
of deliberation, or it is
knowing where the brid

This leads us to the fer
of experience leads to t

The feelings of knowing
rightness and correctness
of realness, which include
language can give the v
opposed to false” and ‘

My argument is that lo
that in the minds of Ro
other. It is not just regu

There is an anecdotal s
orphanage where each

A strong noetic experience
doctrine, narratives and
which emotion is appro
and purpose, as does fa
common to the entire g
their existing belief and

People can develop a b
by being blind to the fa
ignorance, where peop
blind eye, and go along

sorts of divination. A p
and so forth. They may
the only guide to prope

We can adopt anthropo
or even objects. We can
is not when in fact it is
you that “*the experime*
who requires that you o

A worldview can make
categorised positively.

It isn't that strong feeling
powerful and sometimes
how to quickly induce
stage magic or guided
whatever to do with the

How does awe come about
anomalous. The person
and as a result is experiential
response.

Samuel Taylor Coleridge

Another important source of awe is a close encounter with nature. For example, when you encounter a whale, you feel the power and majesty of the animal. Similarly, standing on mountains and looking at endless vastness, and as such can induce a sense of awe.

Another source of awe is the proximity of a celebrity. For example, when you are close to a celebrity, you may feel a sense of awe because a similar experience can occur when you are close to someone who is famous. This feeling that you are in the presence of a celebrity - can induce a sense of awe.

People can have mystical
small hours of the night
experience, and through

Let's return to the feeling
seemingly inexplicable
you see Jesus walking
But the way people experience
walk down the street, you
sequence of events. In
assessing the faces of e
family with the

Usually a group member
and the group itself as
cult or sect believing th
group actually depends

The way a cult member
for their children far m

If they think their child
work long hours, and e
to act in a similar way
child or their group is r