

# The Encyclopedia Of Religion Mircea Eliade

The Sacred and the Profane The Encyclopedia of Religion Patterns in Comparative Religion The Encyclopedia of Religion Mircea Eliade Structure and Creativity in Religion Changing Religious Worlds The Quest Religion on Trial Reading and Responding to Mircea Eliade's History of Religious Ideas Patterns in Comparative Religion Myths, Rites, Symbols Images and Symbols History of Religious Ideas, Volume 1 Myth and Religion in Mircea Eliade Myths, Dreams and Mysteries Occultism, Witchcraft, and Cultural Fashions Mircea Eliade's Vision for a New Humanism Mircea Eliade Between the History of Religions and the Fall Into History Mircea Eliade Mircea Eliade Mircea Eliade Mircea Eliade Nicolae Babuts Douglas Allen Bryan Rennie Mircea Eliade Guilford Dudley John R. Mason Mircea Eliade Mircea Eliade Mircea Eliade Mircea Eliade Douglas Allen Mircea Eliade Mircea Eliade David Cave Mihaela Gligor Bryan S. Rennie The Sacred and the Profane The Encyclopedia of Religion Patterns in Comparative Religion The Encyclopedia of Religion Mircea Eliade Structure and Creativity in Religion Changing Religious Worlds The Quest Religion on Trial Reading and Responding to Mircea Eliade's History of Religious Ideas Patterns in Comparative Religion Myths, Rites, Symbols Images and Symbols History of Religious Ideas, Volume 1 Myth and Religion in Mircea Eliade Myths, Dreams and Mysteries Occultism, Witchcraft, and Cultural Fashions Mircea Eliade's Vision for a New Humanism Mircea Eliade Between the History of Religions and the Fall Into History Mircea Eliade *Mircea Eliade Mircea Eliade Mircea Eliade Mircea Eliade Nicolae Babuts Douglas Allen Bryan Rennie Mircea Eliade Guilford Dudley John R. Mason Mircea Eliade Mircea Eliade Mircea Eliade Mircea Eliade Douglas Allen Mircea Eliade Mircea Eliade David Cave Mihaela Gligor Bryan S. Rennie*

famed historian of religion mircea eliade observes that even moderns who proclaim themselves residents of a completely profane world are still unconsciously nourished by the memory of the sacred eliade traces manifestations of the sacred from primitive to modern times in terms of space time nature and the cosmos in doing so he shows how the total human experience of the religious man compares with that of the nonreligious this book serves as an excellent introduction to the history of religion but its perspective also encompasses philosophical anthropology phenomenology and psychology it will appeal to anyone seeking to discover the potential dimensions of human existence p 4 of cover

a comprehensive guide to the history beliefs concepts practices and major figures of religions past and present

in this era of increased knowledge the essence of religious phenomena eludes the psychologists sociologists linguists and other specialists

because they do not study it as religious according to mircea eliade they miss the one irreducible element in religious phenomena the element of the sacred eliade abundantly demonstrates universal religious experience and shows how humanity s effort to live within a sacred sphere has manifested itself in myriad cultures from ancient to modern times how certain beliefs rituals symbols and myths have with interesting variations persisted

a comprehensive guide to the history beliefs concepts practices and major figures of religions past and present

mircea eliade 1907 1986 was one of the twentieth century s foremost students of religion and cultural environments this book examines the emergence function and value of religion and myth in his work nicolae babuts robert ellwood eric ziolkowski john dadosky robert segal mac linscott ricketts douglas allen and liviu borda examine eliade s views on the interaction between the sacred and the profane each explores eliade s phenomenological approach to the study of religion and myth they show that modern rites of initiation cultural activities and spectacles like bullfighting film and perhaps surprisingly reading and writing all harken back to the archetypal structures of the mythical imagination perhaps the greatest achievement of eliade s phenomenological approach is that it reveals what we have in common with pre socratic man the mind s structural capacity to endow objects and events with spiritual values and meanings as a study of eliade s concept of the mythic imagination the book posits an analogy between the myths of the past and modern imitations the authors suggest that in spite of their differences and their separate historical sources myths represent basic structures of human consciousness this book is essential reading for all students of religion philosophy and literature

no detailed description available for structure and creativity in religion

assesses mircea eliade s contribution to the contemporary understanding of religion and the academic study of religion

in the quest mircea eliade stresses the cultural function that a study of the history of religions can play in a secularized society he writes for the intelligent general reader in the hope that what he calls a new humanism will be engendered by a confrontation of modern western man with unknown or less familiar worlds of meaning each of these essays contains insights which will be fruitful and challenging for professional students of religion but at the same time they all retain the kind of cultural relevance and clarity of style which makes them accessible to anyone seriously concerned with man and his religious possibilities joseph m kitagawa religious education

the lure of the late eliade mircea eliade was the 20th century s foremost historian of religions this is the first book devoted to the last years of eliade s life when he was writing a history of religious ideas a work he considered his magnum opus it draws on his personal

journals to describe the context in which the history was written the reader is invited both to explore his understanding of religion and to experience his effort to construct a truly universal history of religions it also responds to eliade s history by raising critical questions regarding its scientific status his relationship to goethe and allegations of involvement in fascism in the 1930s it suggest how eliade s project can be enhanced through the recent work of robert cummings neville the study includes substantial bibliographical notes that will further the study of both eliade and neville 69 95 136pp 1993

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mircea eliade one of the most renowned expositors of the psychology of religion mythology and magic shows that myth and symbol constitute a mode of thought that not only came before that of discursive and logical reasoning but is still an essential function of human consciousness he describes and analyzes some of the most powerful and ubiquitous symbols that have ruled the mythological thinking of east and west in many times and at many levels of cultural development

examines the religions of ancient china brahmanism hinduism buddhism celtic and german religions judaism and christianity and explores each one s philosophical concepts

this is an interesting study with a great deal of information on eliade s main themes and a detailed account of his understanding of myth

in the period dominated by the triumphs of scientific rationalism how do we account for the extraordinary success of such occult movements as astrology or the revival of witchcraft from his perspective as a historian of religions the eminent scholar mircea eliade shows that such popular trends develop from archaic roots and periodically resurface in certain myths symbols and rituals in six lucid essays collected for this volume eliade reveals the profound religious significance that lies at the heart of many contemporary cultural vogues since all of the essays except the last were originally delivered as lectures their introductory character and lively oral style make them particularly accessible to the intelligent nonspecialist rather than a popularization occultism witchcraft and cultural fashions is the fulfillment of eliade s conviction that the history of religions should be read by the widest possible audience

the influential scholar of religion mircea eliade envisioned a

spiritually destitute modern culture coming into renewed meaning through the recovery of archetypal myths and symbols eliade defined this restoration of meaning as a new humanism of existential meaning and cultural religious unity through a biographical exegesis of eliade s life and writings from his earliest years in romania to his final ones as professor of the history of religions at the university of chicago cave sets forward a structural description of what this new humanism might have meant for eliade and what it signifies for modern culture cave concludes by endorsing eliade s radically pluralistic vision which he argues offers a key to the revitalization of our demythologized and material culture this study repositions previous eliadean studies and places the new humanism as the paradigm in relation to which future readings of eliade should be evaluated

this anthology is a collection of key essays by and about the romanian american historian of religions mircea eliade 1907 1986 it introduces the beginning student to the terms and categories of eliade s understanding of religious behaviour as a universal phenomenon apprehension of the sacred by homo religiosus humanity s religious mode through hierophanies revelatory events and objects the analysis of religious behaviour as the restoration of illud tempus an alternative continuum of sacred time through myth ritual and symbol is a central feature of that understanding assumed to have an authentic application in the struggle for freedom from the human condition as well as eliade s own understanding and its implication for the study of religions the collection alerts the reader to the critical response to the problems of his thought this includes the issues raised by eliade s biography politics and career as one of the most successful and influential historians of religion of the late 20th century moving from inter war romania through india during the struggle for independence to war time london and lisbon post war paris and finally to america in the 60s and 70s eliade s career traces a complex trajectory involving many problems central to the academic study of religion and culture

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