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Eliade 1907 MA 1928 PhD 1932

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## Problems of Methodology

I

phil. hist. phenomenology of religion

phil. of relig. - reacted agst. - based on monothistic Jewish-Christianity  
even Ricoeur does not encounter Asian relig.

equally agst. Lévi-Strauss does not know how to select some aspects

↳ Le sacré et le sacré

Miel et cendres

2 vols. to come

ignores fundamental myth - most archaic -

merely selects a bit here & there - secondary & irrelevant to relig.

II Dread of reductionism

Durkheim - projection of society = religion

Freud - projection of dreamed psychic depths

Marx - economic super-structure ideology

Divina comedia more than geographical, linguistic, cultural

political context - all of these - but not principally any

III

Specific difference of relig.

understand relig. element in relig. phenomena

sacred: essentially true, meaningful, life-giving in every stage of culture

manifested in non-sacred: tree, poem, → hierophany

dialectic

transcendent

manifested in some thing of this world  
ceases to be manifested

Study hispanics / phenomenologically (meaning, structure)  
historically (origins, distribution)

language, organic complex, well-articulated, telling what happened

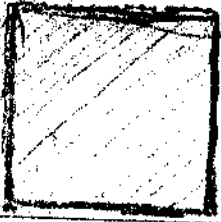
- ① anything can become a hispanism and can cease to be a hispanism
- ② a language - not ~~static~~ chaotic - not fragmentary
- ③ a central religious idea in every religion - prop it & all in order  
eg. cosmogonic myths in archaic - divine incarnation

Myth tells how things came to be -

a part of -> saved an element in human consciousness - there is somewhere in the world something absolutely real, meaningful, exemplary, model, redemptive power  
to become aware of man's mode of being to be aware of sex, work, etc., but also cosmic responsibility - to take care of nature - repeat the myth, organic ritual, sacrifice, cannibalism

Understanding hispanism - don't demythologize demystify - listen to stories  
Australian tribes tell why rites & myths repeated - how things created had  
to be renewed to conserve creation - all tribes agree

Understand specific human mode of being - prehistoric hunter, neolithic agriculturalist  
Empathy, sympathy - true empathy excludes moral critique - non-oly want understand oly  
decentralization - a de-sacralization: old oly unavailing power - but cosmic  
religion collapsed to make way for prophetic - pagans thought Xthians atheists -  
secret was not from living but not seen by pagans - at present scientific  
occultation - Eliade feels it's there



① sacred | in cosmic objects  
 in biological phenomena  
 in communities  
 incarnational is best to appear - cannot go beyond  
 avatar is with incarnation in historical human being  
 but in mythical times

② initially whole world sacred  
 later - certain centers of sacredty - perhaps a helix  
 point of communication is heaven  
 all, you has a nostalgia to sacralize the world  
 the god is a Kosmokrator

③ sacred an element in structure of human consciousness  
 hierophany is object on which subjective element focuses  
 object that so reveals transcendent other-worldly in this world

④ phenomenology - looking for structure of phenomena, e.g. initiation  
 opposed to historical - not concerned to follow history  
 e.g. homologize initiations in Australia to initiations elsewhere  
 homologize: death & resurrection - birth & rebirth - etc  
 historical place in local context

⑤ archaic - paleolithic hunter - neolithic agricultural  
 no writing, temples, church  
 lives in cyclic time - with irreversible process - things begin again each  
 process of falling involve the same - expression develops  
 hierophany - same <sup>dialectic</sup> process - divine revealed in nature  
 epiphany manifestation from elsewhere (transcendent, not neighbors etc.)  
 whole revelation but human cannot say

continuously | meaning richness etc develops | hunters live in animals | agricult live in plants  
 1 | different cosmos, different hierophany  
 sacrifice of livestock - give back to god what god gave to human

(cosmogonic myth → god in history (Indo-European people))

today cosmos cent → city

Why sacred not manifested today

perhaps, as in India in Upanishads, manifestation of sacred interest

Not cosmos-song but important beginning - Freud on child

Regular recurrence: old symbols become insignificant

Myth apodictic truth, saying what is evidently so, "how did

man become mortal" myth tells how it is true because man is mortal

homo est religiosus - one does not see it - 1° you see but do

not recognize it as relig. 2° his professed views, his philosophy,

etc., is non-religious, but other levels of his being, may be relig.

or relig. nourished (music, poetry, dreams, etc.)

primitive artists - rare cases in which shaman's view repeated

but his does not eliminate relig. interpretation of existing, living

primitive today, not relig. collapse from confrontation in west, but

rebirth of messianic expectations results

Morphology - by Linnaeus - classification external impressionistic

Linnaeus insects = all that have 3 parts head, body, legs

= structural classification - possibility of Darwin who added time -

transformation from one structure to another  
morphological classification (eg structures) prior to historical development  
morphology, when proposed, brings meaning to light  
evolution rates various - but mean transition from one state to another

Existential Function, Myth. Deal of them repeated - done over - dehistoricise

would be paralyzed to anxiety & fear if it were new, a risk, voyage of a hundred miles, come back to plant, fish - if failure, because not exact copy of what has been done

Myth does not historicize, say wheat began 200 yrs ago, everything started at the beginning - development & decay go on but they are thought not historically but biologically

False god relig transmigration - terror of countless returns - desire to break through - moksha, liberation, leave this world -

when relig changing, old forms lose meaning / Mohr goddess -> Olympic / to continue to old meaning before is idolatry, false god, false relig from Canaanite to Hebrew / return to Canaanite, idolatry

Structure & history immersion in water, pre X'ian, cosmic meaning -

not destroyed but completed when new meaning from historical event

Secularism excursion - structure unchanged - meaning enriched

Man makes himself thru history - secularism possible only if for / then were relig

One world - yes but camouflaged - princess among 12 girls / side app is 11 girls / pick it

Paradise in this world but we no longer see it

Paradise of secularization is hollow / empty, deepening, uncovering new heresy / relig aspect of Quercia, Brancusi not seen at first



Transition from pastoral nomad to agriculture - described by people  
end of world, sky, mountains, ~~was~~ patriarchal society

Civil rights movement - Hippies discover savagery of nature -  
reject living for future - live for moment - Antony Bonham

Abraham did what he did not understand - he did it because god  
asked - Abraham rejection of child sacrifice - faith is what counts

### Hermeneutic of intentionality of phenomena

agriculture - wild plant - plant sovereign cultivated by me - a new  
intimacy to vegetal nature - also a hierophany

HUNTER - Angelic supervisor - mistake to have left animals  
know the animals, intimate with them, their ways

hunter elusive by hunting Agriculturalist organic life  
which fit in as Mother Earth, Father Sky, fecundation

Structure is whole set of intentionalities, Walt Whitman  
of HUNTER, AGRICULTURALIST, ~~the~~ NOMAD

Hermeneutic circle | Structure thru Intentionalities & vice versa

HUNTER - mystical solidarity with animals, man as an animal

LORD of the animals, takes care of man and animals -

so that both live - Lord gives food to man but also keeps  
animals alive