

Mircea Eliade History Of Religious Ideas

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.

The diary of Mircea Eliade, the seminal thinker on religion, during the period he served as a diplomat in Portugal.

This volume completes the immensely learned three-volume *A History of Religious Ideas*. Eliade examines the movement of Jewish thought out of ancient Eurasia, the Christian transformation of the Mediterranean area and Europe, and the rise and diffusion of Islam from approximately the sixth through the seventeenth centuries. Eliade's vast knowledge of past and present scholarship provides a synthesis that is unparalleled. In addition to reviewing recent interpretations of the individual traditions, he explores the interactions of the three religions and shows their continuing mutual influence to be subtle but unmistakable. As in his previous work, Eliade pays particular attention to heresies, folk beliefs, and cults of secret wisdom, such as alchemy and sorcery, and continues the discussion, begun in earlier volumes, of pre-Christian shamanistic practices in northern Europe and the syncretistic tradition of Tibetan Buddhism. These subcultures, he maintains, are as important as the better-known orthodoxies to a full understanding of Judaism, Christianity, and Islam.

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.

Assesses Mircea Eliade's contribution to the contemporary understanding of religion and the academic study of religion.

If religion is continually in a state of flux how can the study of religion critically examine contemporary religious beliefs and values? 'Representing Religion' critically examines this "crisis of representation". The volume traces the history of religious studies, critiquing the concept that "experience" is central to understanding religion. The views of influential semioticians and philosophers - notably Nietzsche, Saussure, Foucault, Barthes, and Bakhtin - are used to construct a new methodology for the critical study of religion. *Representing Religion* will be of interest to students and scholars of semiotics as well as theory and method in religious studies.

For curious readers young and old, a rich and colorful history of religion from humanity's earliest days to our own contentious times In an era of hardening religious attitudes and

explosive religious violence, this book offers a welcome antidote. Richard Holloway retells the entire history of religion—from the dawn of religious belief to the twenty-first century—with deepest respect and a keen commitment to accuracy. Writing for those with faith and those without, and especially for young readers, he encourages curiosity and tolerance, accentuates nuance and mystery, and calmly restores a sense of the value of faith. Ranging far beyond the major world religions of Judaism, Islam, Christianity, Buddhism, and Hinduism, Holloway also examines where religious belief comes from, the search for meaning throughout history, today's fascinations with Scientology and creationism, religiously motivated violence, hostilities between religious people and secularists, and more. Holloway proves an empathic yet discerning guide to the enduring significance of faith and its power from ancient times to our own.

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*

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

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 suggests 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

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.

In volume 2 of this monumental work, Mircea Eliade continues his magisterial progress through the history of religious ideas. The religions of ancient China, Brahmanism and Hinduism, Buddha and his contemporaries, Roman religion, Celtic and German religions, Judaism, the Hellenistic period, the Iranian syntheses, and the birth of Christianity—all are encompassed in this volume.

By the end of World War II, religion appeared to be on the decline throughout the United States and Europe. Recent world events had cast doubt on the relevance of religious belief, and modernizing trends made religious rituals look out of place. It was in this atmosphere that the careers of Scholem, Eliade, and Corbin--the twentieth century's legendary scholars in the respective fields of Judaism, History of Religions, and Islam--converged and ultimately revolutionized how people thought about religion. Between 1949 and 1978, all three lectured to Carl Jung's famous Eranos circle in Ascona, Switzerland, where each in his own way came to identify the symbolism of mystical experience as a central element of his monotheistic tradition. In this, the first book ever to compare the paths taken by these thinkers, Steven Wasserstrom explores how they overturned traditional approaches to studying religion by de-emphasizing law, ritual, and social history and by extolling the role of myth and mysticism. The most controversial aspect of their theory of religion, Wasserstrom argues, is that it minimized the binding character of moral law associated with monotheism. The author focuses on the lectures delivered by Scholem, Eliade, and Corbin to the Eranos participants, but also shows how these scholars generated broader interest in their ideas through radio talks, poetry, novels, short stories, autobiographies, and interviews. He analyzes their conception of religion from a broadly integrated, comparative perspective, sets their distinctive thinking into historical and intellectual context, and interprets the striking success of their approaches.

"Dimensions of the Sacred is arguably one of the most comprehensive and readable accounts of religion that we have had in the past thirty years. Not only does it provide a rich analysis of religious experience, but he also includes much that has been overlooked by other interpreters of the world's religions."—Richard D. Hecht, coauthor of *The Sacred Texts of the World*

This volume comprises papers presented at a conference marking the 50th anniversary of Joachim Wach's death, and the centennial of Mircea Eliade's birth. Its purpose is to reconsider both the problematic, separate legacies of these two major twentieth-century historians of religions, and the bearing of these two

legacies upon each other. Shortly after Wach's death in 1955, Eliade succeeded him as the premiere historian of religions at the University of Chicago. As a result, the two have been associated with each other in many people's minds as the successive leaders of the so-called "Chicago School" in the history of religions. In fact, as this volume makes clear, there never was a monolithic Chicago School. Although Wach reportedly referred to Eliade as the most astute historian of religions of the day; the two never met, and their approaches to the study of religions differed significantly. Several dominant issues run through the essays collected here: the relationship between the two men's writings and their lives, and in Eliade's case, the relationship between his political commitments and his writings in fiction, history of religions, and autobiography. Both men's contributions to the field continue to provoke controversy and debate, and this volume sheds new light on these controversies and what they reveal about these two `scholars' legacies.

A semi-autobiographical romance between a French engineer and the daughter of a Hindu family with which he stayed in India. A case of East meets West with all the joys and woes that such encounters bring. For her version of the story see her novel, *It Does Not Die*.

Provides a critical exploration of Mircea Eliade's notion of the sacred by referencing the work of Bernard Lonergan.

A noted historian of religion traces manifestations of the sacred from primitive to modern times, in terms of space, time, nature and the cosmos, and life itself.

Index. Translated by Willard Trask.

"No one has done so much as Mr. Eliade to inform literature students in the West about 'primitive' and Oriental religions. . . . Everyone who cares about the human adventure will find new information and new angles of vision."—Martin E. Marty, *New York Times Book Review*

A full exposition of the theory and practices of Yoga, the history of its forms and its role in the evolution of Indian spirituality

A comprehensive guide to the thirty-three major religions, including information about their origins, founders, sacred teachings, and spiritual traditions

This multidisciplinary study is the first book devoted entirely to the critical interpretation of the writings of Mircea Eliade on myth. One of the most popular and influential historians and theorists of myth, Eliade argued that all myth is religious. Douglas Allen critically interprets Eliade's theories of religion, myth, and symbolism and analyses many of the controversial issues in Eliade's treatment of myth including whether Eliade's approach deals adequately with the relationship between myth and history and how Eliade's anti-modern perspective makes sense of myth in modern culture. A valuable resource for scholars in religious studies, philosophy, anthropology, and history, this book enables readers not only to understand "archaic" and "traditional" religious phenomena, but also to make sense of repressed and sublimated myth dimensions in modern secular life.

The foundational work on shamanism now available as a Princeton Classics paperback
Shamanism is an essential work on the study of this mysterious and fascinating

phenomenon. The founder of the modern study of the history of religion, Mircea Eliade, surveys the tradition through two and a half millennia of human history, moving from the shamanic traditions of Siberia and Central Asia—where shamanism was first observed—to North and South America, Indonesia, Tibet, China, and beyond. In this authoritative survey, Eliade illuminates the magico-religious life of societies that give primacy of place to the figure of the shaman—at once magician and medicine man, healer and miracle-doer, priest, mystic, and poet. Synthesizing the approaches of psychology, sociology, and ethnology, Shamanism remains the reference book of choice for those interested in this practice.

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. Originally published as 'From Primitives to Zen,' this comprehensive anthology contains writings vital to all the major non-Western religious traditions, arranged thematically. Here are colorful descriptions of deities, creation myths, depictions of deities. Illuminates the creative moments of the major traditions from prehistoric times through classical Greece arguing that religious values and meaning grew with social and technological innovation

Since its founding by Jacques Waardenburg in 1971, Religion and Reason has been a leading forum for contributions on theories, theoretical issues and agendas related to the phenomenon and the study of religion. Topics include (among others) category formation, comparison, ethnophilosophy, hermeneutics, methodology, myth, phenomenology, philosophy of science, scientific atheism, structuralism, and theories of religion. From time to time the series publishes volumes that map the state of the art and the history of the discipline.

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