

A close-up photograph of an ancient Egyptian gold mask. The mask is made of a highly reflective, textured gold. A large, dark, almond-shaped eye is prominently featured in the upper center. The eye has a dark, possibly black or dark brown, iris and a lighter, possibly silver or white, sclera. The surrounding gold surface shows signs of wear, including scratches and small pits. The lighting is warm, highlighting the metallic sheen of the gold.

SACRED AND PROFANE

Treasures of Ancient Egypt from
the Myers Collection, Eton College and
University of Birmingham

Sacred And The Profane The

Anne Warfield Rawls



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The Sacred and the Profane Mircea Eliade, 1959 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

The Sacred and the Profane Mircea Eliade, 1959 The Sacred and the Profane Mircea Eliade, 1983-01-01 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 The Sacred Is the Profane William Arnal, Russell T. McCutcheon, 2013 The Sacred Is the Profane collects nine essays written over several years by William Arnal and Russell T McCutcheon that share a convergent perspective not simply that both the category and concept religion is a construct something that we cannot assume to be natural or universal but also that the ability to think and act religiously is quite specifically a modern political category in its origins and effects the mere by product of the modern state These collected essays substantially rewritten for this volume advance current scholarly debates on secularism debates which the authors argue insufficiently theorize the sacred secular church state and private public binaries by presupposing religion often under the guise of such terms as religiosity faith or spirituality to historically precede the nation state The essays return again and again to the question of what religion word and concept accomplishes now for those who employ it whether at the popular political or scholarly level The focus here for two writers from seemingly different fields is on the efficacy costs and the tactical work carried out by dividing the world between religious and political church and state sacred and profane

The Sacred and the Profane Truman Capote, 1959 The sacred and the profane: the nature of religion, tr Mircea Eliade, Mystic Stories Mircea Eliade, 1992 **On the Ontology of the Sacred (and the Profane)** Raymond Aaron Younis, 2020-11-17 This book examines and clarifies the nature meaning significance and vitality of the sacred and the profane in relation to some of the diverse religions of the world and the rich and multifarious traditions of the sacred in many cultures and times in the context of ontology broadly the philosophical study or investigation of being It provides incisive critical analyses and evaluations of many important contributions to our understanding of the sacred and the holy especially in relation to the world s religions religious experience religious insight or knowledge metaphysics mythology and mysticism A number of important theories and explanations are also critically analyzed and evaluated including the numinous theory of the sacred and the holy Otto the psychodynamic theory Freud the sociological theory Durkheim empirical theories Russell and Ayer the ontological question Heidegger and the hierophantic theory Eliade among others The book concludes with a

number of reflections on the ontology of the sacred and the profane in relation to philosophy and science that will open up new pathways of thinking reflection and investigation in the 21st century

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Reconstructing Eliade Bryan S. Rennie,1996-01-01 Provides a coherent and defensible interpretation of Eliade s thought which allows less familiar readers to approach Eliade with a greater clarity and precision Foreword by Mac Linscott Ricketts a leading translator of Eliade s writings

World Scriptures Kenneth Kramer,1986 World Scripture is a guidebook to the primary source materials of the classical living religions of the world It is a guidebook which innovatively blends critical and interpretative tools with sacred symbols and stories of Ultimacy

The Sacred is the Profane William Edward Arnal,2013 The Sacred is the Profane collects nine essays by William Arnal and Russell McCutcheon that advance current scholarly debates on secularism debates The essays return again and again to the question of what religion Word and concept accomplishes now for those who employ it whether at the popular political or scholarly level The focus here is on the efficacy costs and the tactical work carried out by dividing the world between religious and political church and state sacred and profane

The Paradoxical Breakthrough of Revelation Uwe Carsten Scharf,1999 No detailed description available for The Paradoxical Breakthrough of Revelation

Epistemology and Practice Anne Warfield Rawls,2005-03-03 In this

original and controversial book Professor Rawls argues that Durkheim's *The Elementary Forms of Religious Life* is the crowning achievement of his sociological endeavour and that since its publication in English in 1915 it has been consistently misunderstood. Rather than a work on primitive religion or the sociology of knowledge, Rawls asserts that it is an attempt by Durkheim to establish a unique epistemological basis for the study of sociology and moral relations. By privileging social practice over beliefs and ideas, it avoids the dilemmas inherent in philosophical approaches to knowledge and morality that are based on individualism and the tendency to privilege beliefs and ideas over practices, both tendencies that dominate western thought. Based on detailed textual analysis of the primary text, this book will be an important and original contribution to contemporary debates on social theory and philosophy. Baby, You are My Religion Marie Cartier, 2014-09-11. *Baby You Are My Religion* argues that American butch femme bar culture of the mid 20th Century should be interpreted as a sacred space for its community. Before Stonewall, when homosexuals were still deemed mentally ill, these bars were the only place where many could have any community at all. *Baby You are My Religion* explores this community as a site of a lived corporeal theology and political space. It reveals that religious institutions such as the Metropolitan Community Church were founded in such bars, that traditional and non-traditional religious activities took place there, and that religious ceremonies such as marriage were often conducted within the bars by staff. *Baby You are My Religion* examines how these bars became not only ecclesiastical sites but also provided the fertile ground for the birth of the struggle for gay and lesbian civil rights before Stonewall. Getting to Grips with the Sacred and the Profane Zbigniew Drozdowicz, 2019. *Structure and Creativity in Religion* Douglas Allen, 2019-05-20. No detailed description available for *Structure and Creativity in Religion*.

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