

Religion and the Self in Antiquity



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Religion And The Self In Antiquity

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Religion And The Self In Antiquity:

Religion and the Self in Antiquity David Brakke, Michael L. Satlow, Steven Weitzman, 2005 Many recent studies have argued that the self is a modern invention a concept developed in the last three centuries This text challenges that idea by presenting a series of studies that explore the origins formation and limits of the self within the religions of the ancient Mediterranean world

Transformations of the Inner Self in Ancient Religions Jan Assmann, Guy Stroumsa, 2018-11-13 This collection of papers from two workshops held in Heidelberg Germany in July 1996 and Jerusalem Israel in October 1997 is concerned with anthropological rather than theological aspects of the Near Eastern and Mediterranean religions ranging from the primary religions of the archaic period and their complex developments in Egypt and Mesopotamia to the soteriological movements and secondary religions that emerged in Late Antiquity The first part of the book focuses on Confession and Conversion while the second part is devoted to the topic of Guilt Sin and Rituals of Purification The primary purpose of this volume is to convey a sense of the dynamics and dialectical relationships between the various Near Eastern and Mediterranean religions from the archaic period to Late Antiquity

Ancient Philosophy of the Self Pauliina Remes, Juha Sihvola, 2008-08-26 Pauliina Remes and Juha Sihvola In the course of history philosophers have given an impressive variety of answers to the question What is self Some of them have even argued that there is no such thing at all This volume explores the various ways in which selfhood was approached and conceptualised in antiquity How did the ancients understand what it is that I am fundamentally as an acting and affected subject interpreting the world around me being distinct from others like and unlike me The authors highlight the attempts in ancient philosophical sources to grasp the evasive character of the specifically human presence in the world They also describe how the ancient philosophers understood human agents as capable of causing changes and being affected in and by the world Attention will be paid to the various ways in which the ancients conceived of human beings as subjects of reasoning and action as well as responsible individuals in the moral sphere and in their relations to other people The themes of persistence identity self examination and self improvement recur in many of these essays The articles of the collection combine systematic and historical approaches to ancient sources that range from Socrates to Plotinus and Augustine

A Companion to the Archaeology of Religion in the Ancient World Rubina Raja, Jörg Rüpke, 2020-01-09 A Companion to the Archaeology of Religion in the Ancient World presents a comprehensive overview of a wide range of topics relating to the practices expressions and interactions of religion in antiquity primarily in the Greco Roman world Features readings that focus on religious experience and expression in the ancient world rather than solely on religious belief Places a strong emphasis on domestic and individual religious practice Represents the first time that the concept of lived religion is applied to the ancient history of religion and archaeology of religion Includes cutting edge data taken from top contemporary researchers and theorists in the field Examines a large variety of themes and religious traditions across a wide geographical area and chronological span Written to appeal equally

to archaeologists and historians of religion

The Cambridge Companion to Ancient Mediterranean Religions

Barbette Stanley Spaeth, 2013-11-25 Provides an introduction to the major religions of the ancient Mediterranean and explores current research regarding the similarities and differences among them

The Individual in the Religions of the Ancient Mediterranean Jörg Rüpke, 2013-08-29 Ancient religions are usually treated as collective and political phenomena and apart from a few towering figures the individual religious agent has fallen out of view Addressing this gap the essays in this volume focus on the individual and individuality in ancient Mediterranean religion Even in antiquity individual religious action was not determined by traditional norms handed down through families and the larger social context but rather options were open and choices were made On the part of the individual this development is reflected in changes in individuation the parallel process of a gradual full integration into society and the development of self reflection and of a notion of individual identity These processes are analysed within the Hellenistic and Imperial periods down to Christian dominated late antiquity in both pagan polytheistic as well as Jewish monotheistic settings The volume focuses on individuation in everyday religious practices in Phoenicia various Greek cities and Rome and as identified in institutional developments and philosophical reflections on the self as exemplified by the Stoic Seneca

The Power of Religion in Late Antiquity Andrew Cain, Noel Emmanuel Lenski, 2009-01-01 Late Antiquity witnessed a dramatic recalibration in the economy of power and nowhere was this more pronounced than in the realm of religion The transformations that occurred in this pivotal era moved the ancient world into the Middle Ages and forever changed the way that religion was practiced The twenty eight studies in this volume explore this shift using evidence ranging from Latin poetic texts to Syriac letter collections to the iconography of Roman churches and Merovingian mortuary goods The kaleidoscope of perspectives they provide creates a richly illuminating volume that add a new social and political dimension to current debates about religion in Late Antiquity

Law and Self-Knowledge in the Talmud Ayelet Hoffmann Libson, 2018-05-17 This book examines the emergence of self knowledge as a determining legal consideration among the rabbis of Late Antiquity from the third to the seventh centuries CE Based on close readings of rabbinic texts from Palestine and Babylonia Ayelet Hoffmann Libson highlights a unique and surprising development in Talmudic jurisprudence whereby legal decision making incorporated personal and subjective information She examines the central legal role accorded to individuals knowledge of their bodies and mental states in areas of law as diverse as purity laws family law and the laws of Sabbath By focusing on subjectivity and self reflection the Babylonian rabbis transformed earlier legal practices in a way that cohered with the cultural concerns of other religious groups in Late Antiquity They developed sophisticated ideas about the inner self and incorporated these notions into their distinctive discourse of law

Purity, Body, and Self in Early Rabbinic Literature Mira Balberg, 2014-02-15 This book explores the ways in which the early rabbis reshaped biblical laws of ritual purity and impurity and argues that the rabbis new purity discourse generated a unique notion of a bodily self Focusing on the Mishnah a Palestinian legal codex

compiled around the turn of the third century CE Mira Balberg shows how the rabbis constructed the processes of contracting conveying and managing ritual impurity as ways of negotiating the relations between one's self and one's body and more broadly the relations between one's self and one's human and nonhuman environments With their heightened emphasis on subjectivity consciousness and self reflection the rabbis reinvented biblically inherited language and practices in a way that resonated with central cultural concerns and intellectual commitments of the Greco Roman Mediterranean world Purity Body and Self in Early Rabbinic Literature adds a new dimension to the study of practices of self making in antiquity by suggesting that not only philosophical exercises but also legal paradigms functioned as sites through which the self was shaped and improved

Self and Self-transformation in the History of Religions David Dean Shulman, Guy G. Stroumsa, 2002 This book brings together scholars of a variety of the world's major civilizations to focus on the universal theme of inner transformation The idea of the self is a cultural formation like any other and models and conceptions of the inner world of the person vary widely from one civilization to another Nonetheless all the world's great religions insist on the need to transform this inner world Such transformations often ritually enacted reveal the primary intuitions drives and conflicts active within the culture The individual essays study dramatic examples of these processes in a wide range of cultures including China India Tibet Greece and Rome Late Antiquity Islam Judaism and medieval and early modern Christian Europe

Know Yourself Ole Jakob Filtvedt, Jens Schröter, 2023-12-31 The book explores ancient interpretations and usages of the famous Delphic maxim know yourself The primary emphasis is on Jewish Christian and Greco Roman sources from the first four centuries CE The individual contributions examine both direct quotations of the maxim as well as more distant echoes Most of the sources included in the book have never previously been studied in any detail with a view to their use and interpretation of the Delphic maxim Thus the book contributes significantly to the origin and different interpretations of the maxim in antiquity as well as to its reception history in ancient philosophical and theological discourses The chapters of the book are linked to each other by numerous cross references which makes it possible to compare the different views of the maxim with each other It also helps readers to notice relationships and trajectories within the material The explorations of the relevant sources are also set in the context of ongoing debates about the shape and nature of ancient conceptions of self and self knowledge The book thus demonstrates the wide variety of philosophical and theological approaches in that the injunction to know oneself could be viewed and how these interpretations provide windows into ancient discourses about self and self knowledge

Women and the Religion of Ancient Israel Susan Ackerman, 2022-02-22 A synthetic reconstruction of women's religious engagement and experiences in preexilic Israel This monumental book examines a wealth of data from the Bible archaeology and ancient Near Eastern texts and iconography to provide a clear comprehensive and compelling analysis of women's religious lives in preexilic times Carol Meyers Duke University Throughout the biblical narrative ancient Israelite religious life is dominated by male actors When women appear they are often seen only on the

periphery as tangential accidental or passive participants. However, despite their absence from the written record, they were often deeply involved in religious practice and ritual observance. In this new volume, Susan Ackerman presents a comprehensive account of ancient Israelite women's religious lives and experiences. She examines the various sites of their practice, including household shrines, regional sanctuaries, and national temples; the calendar of religious rituals that women observed on a weekly, monthly, and yearly basis; and their special roles in religious settings. Drawing on texts, archaeology, and material culture, and documenting the distinctions between Israelite women's experiences and those of their male counterparts, Ackerman reconstructs an essential picture of women's lived religion in ancient Israelite culture. Religious Diversity in Ancient Israel and Judah, Francesca Stavrakopoulou, John Barton, 2010-04-15. This volume of essays draws together specialists in the field to explain, illustrate, and analyze this religious diversity in Ancient Israel. The Responsive Self, Susan Niditch, 2015-01-01. Works created in the period from the Babylonian conquest of Judea through the takeover and rule of Judea and Samaria by imperial Persia reveal a profound interest in the religious responses of individuals and an intimate engagement with the nature of personal experience. Using the rich and varied body of literature preserved in the Hebrew Bible, Susan Niditch examines ways in which followers of Yahweh, participating in long-standing traditions, are shown to privatize and personalize religion. Their experiences remain relevant to many of the questions we still ask today: Why do bad things happen to good people? Does God hear me when I call out in trouble? How do I define myself? Do I have a personal relationship with a divine being? How do I cope with chaos and make sense of my experience? What roles do material objects and private practices play within my religious life? These questions deeply engaged the ancient writers of the Bible, and they continue to intrigue contemporary people who try to find meaning in life and to make sense of the world. The Responsive Self studies a variety of phenomena, including the use of first-person speech, seemingly autobiographic forms, and orientations, the emphasis on individual responsibility for sin, interest in the emotional dimensions of biblical characters, and descriptions of self-imposed ritual. This set of interests lends itself to exciting approaches in the contemporary study of religion, including the concept of lived religion and involves understanding and describing what people actually do and believe in cultures of religion. Self and Self-Transformation in the History of Religions, David Shulman, Director of the Institute for Advanced Studies, Guy S. Stroumsa, Martin Buber Professor of Comparative Religion, both at Hebrew University of Jerusalem, 2002-03-18. This book brings together scholars of a variety of the world's major civilizations to focus on the universal theme of inner transformation. The idea of the self is a cultural formation like any other, and models and conceptions of the inner world of the person vary widely from one civilization to another. Nonetheless, all the world's great religions insist on the need to transform this inner world. Such transformations often ritually enacted, reveal the primary intuitions, drives, and conflicts active within the culture. The individual essays study dramatic examples of these processes in a wide range of cultures, including China, India, Tibet, Greece, and Rome, Late Antiquity, Islam, Judaism, and medieval and early modern Christian

Europe Pilgrimage in Graeco-Roman and Early Christian Antiquity Jas' Elsner, Ian Rutherford, 2007-12-20 This book presents a range of case studies of pilgrimage in Graeco Roman antiquity drawing on a wide variety of evidence It rejects the usual reluctance to accept the category of pilgrimage in pagan polytheism and affirms the significance of sacred mobility not only as an important factor in understanding ancient religion and its topographies but also as vitally ancestral to later Christian practice

The Roman Self in Late Antiquity Marc Mastrangelo, 2008-01-21 The Roman Self in Late Antiquity for the first time situates Prudentius within a broad intellectual political and literary context of fourth century Rome As Marc Mastrangelo convincingly demonstrates the late fourth century poet drew on both pagan and Christian intellectual traditions especially Platonism Vergilian epic poetics and biblical exegesis to define a new vision of the self for the newly Christian Roman Empire Mastrangelo proposes an original theory of Prudentius s allegorical poetry and establishes Prudentius as a successor to Vergil Employing recent approaches to typology and biblical exegesis as well as the most current theories of allusion and intertextuality in Latin poetry he interprets the meaning and influence of Prudentius s work and positions the poet as a vital author for the transmission of the classical tradition to the early modern period This provocative study challenges the view that poetry in the fourth century played a subordinate role to patristic prose in forging Christian Roman identity It seeks to restore poetry to its rightful place as a crucial source for interpreting the rich cultural and intellectual life of the era

Sites of the Ascetic Self Niki Kasumi Clements, 2020-05-31 Sites of the Ascetic Self reconsiders contemporary debates about ethics and subjectivity in an extended engagement with the works of John Cassian ca 360 ca 435 whose stories of extreme asceticism and transformative religious experience by desert elders helped to establish Christian monastic forms of life Cassian s late ancient texts written in the context of social cultural political doctrinal and environmental change contribute to an ethics for fractured selves in uncertain times In response to this environment Cassian s practical asceticism provides a uniquely frank picture of human struggle in a world of contingency while also affirming human agency in ways that signaled a challenge to followers of his contemporary Augustine of Hippo Niki Kasumi Clements brings these historical and textual analyses of Cassian s monastic works into conversation with contemporary debates at the intersection of the philosophy of religion and queer and feminist theories Rather than focusing on interiority and renunciation of self as scholars such as Michel Foucault read Cassian Clements analyzes Cassian s texts by foregrounding practices of the body the emotions and the community By focusing on lived experience in the practical ethics of Cassian Clements demonstrates the importance of analyzing constructions of ethics in terms of cultivation alongside critical constructions of power By challenging modern assumptions about Cassian s asceticism Sites of the Ascetic Self contributes to questions of ethics subjectivity and agency in the study of religion today

The Making of the Abrahamic Religions in Late Antiquity Guy G. Stroumsa, 2015-07-30 This book presents how ancient Christianity must be understood from the viewpoint of the history of religions in late antiquity The continuation of biblical prophecy runs like a thread from Jesus

through Mani to Muhammad And yet this thread arguably the single most important characteristic of the Abrahamic movement often remains outside the mainstream hidden as it were since it generates heresy The figures of the Gnostic the Holy man and the mystic are all sequels of the Israelite prophet They reflect a mode of religiosity that is characterized by high intensity It is centripetal and activist by nature and emphasizes sectarianism and polemics esoteric knowledge or gnosis and charisma The other mode of religiosity obviously much more common than the first one is centrifugal and irenic It favours an ecumenical attitude contents itself with a widely shared faith or pistis and reflects in Weberian parlance the routinisation of the new religious movement This is the mode of priests and bishops rather than that of martyrs and holy men These two main modes of religion high versus low intensity exist simultaneously and cross the boundaries of religious communities They offer a tool permitting us to follow the transformations of religion in late antiquity in general and in ancient Christianity in particular without becoming prisoners of the traditional categories of Patristic literature Through the dialectical relationship between these two modes of religiosity one can follow the complex transformations of ancient Christianity in its broad religious context

Hegel's Antiquity Will D. Desmond, 2020-07-30 Hegel's Antiquity aims to summarize contextualize and criticize Hegel's understanding and treatment of major aspects of the classical world approaching each of the major areas of his historical thinking in turn politics art religion philosophy and history itself The discussion excerpts relevant details from a range of Hegel's works with an eye both to the ancient sources with which he worked and the contemporary theories German aesthetic theory Romanticism Kantianism Idealism including Hegel's own and emerging historicism which coloured his readings What emerges is that Hegel's interest in both Greek and Roman antiquity was profound and is essential for his philosophy arguably providing the most important components of his vision of world history Hegel is generally understood as a thinker of modernity in various senses but his modernity can only be understood in essential relation to its predecessors and others notably the Greek world and Roman world whose essential spirit he assimilates to his own notion of Geist

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Table of Contents Religion And The Self In Antiquity

1. Understanding the eBook Religion And The Self In Antiquity
 - The Rise of Digital Reading Religion And The Self In Antiquity
 - Advantages of eBooks Over Traditional Books
2. Identifying Religion And The Self In Antiquity
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Religion And The Self In Antiquity
 - User-Friendly Interface
4. Exploring eBook Recommendations from Religion And The Self In Antiquity
 - Personalized Recommendations
 - Religion And The Self In Antiquity User Reviews and Ratings
 - Religion And The Self In Antiquity and Bestseller Lists
5. Accessing Religion And The Self In Antiquity Free and Paid eBooks
 - Religion And The Self In Antiquity Public Domain eBooks
 - Religion And The Self In Antiquity eBook Subscription Services

- Religion And The Self In Antiquity Budget-Friendly Options
- 6. Navigating Religion And The Self In Antiquity eBook Formats
 - ePub, PDF, MOBI, and More
 - Religion And The Self In Antiquity Compatibility with Devices
 - Religion And The Self In Antiquity Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Religion And The Self In Antiquity
 - Highlighting and Note-Taking Religion And The Self In Antiquity
 - Interactive Elements Religion And The Self In Antiquity
- 8. Staying Engaged with Religion And The Self In Antiquity
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Religion And The Self In Antiquity
- 9. Balancing eBooks and Physical Books Religion And The Self In Antiquity
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Religion And The Self In Antiquity
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Religion And The Self In Antiquity
 - Setting Reading Goals Religion And The Self In Antiquity
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Religion And The Self In Antiquity
 - Fact-Checking eBook Content of Religion And The Self In Antiquity
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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