

SUMMARIES IN ENGLISH

Torsten Ingemann Nielsen: The Sacred in Archaic and Modern Cultures

Primarily with R. Otto and M. Eliade as a starting point, man's relationship to the sacred is approached from a phenomenological way of understanding in order to give a *psychological* outline of this existentially important theme without *reducing* it to psychological categories.

To demonstrate that man's relationship to the sacred cannot be reduced to historical categories concerning stages and epochs, either, it is argued that the sacred manifests itself in basically the same way under archaic and modern conditions of life: When the sacred appears in a life world situation which up to the present moment has been quite ordinary, split, and transient, this is tantamount to experiencing a reality which is now wholly different and wholly genuine; furthermore this means that the life world is now imbued with meaning, worth, and intensity.

When human beings take part in activities of understanding typical of archaic cultures (cultic and mythical understand) and of modern cultures (for example scientific and artistic understanding) the same human endeavours – with some important modifications – are traceable: To grasp and to elaborate *that* the wholly different and the wholly genuine reality is there (i.e. to experience the sacred in its *existential* mode of appearance), and to point out and to name *what* the wholly otherwise and the wholly genuine is all about (i.e. to experience the sacred in its *essential* mode of appearance).

Shyam Cawashee: Stone, Man and the Sun: A Non-Representable Totality

George Lakoff (1987) provided the original source of inspiration with the notion that the very different and strange ways in which people categorise their universe must reflect something about the nature of the human mind. It occurred to me that this notion, given a certain degree of imagination, could be extended to a conceptualisation of man in terms of relationships, meaning and embodiment.

Having invented this framework the paper tries to develop the concepts of relationship and meaning exploring certain perspectives from the history of ideas and art. In this context a number of different discourses have been introduced such as the question of singularity and boundaries, the theme of multiplicity and unity, the truth of impermanence, the problem of subjectivity and the philosophy of dualism, the language of art and architecture as exponents of ambiguity and timelessness, the notions of beauty and finality, the neoplatonic notion of the absolute, etc.

What emerged finally as the ultimate conceptualisation of man's relationship to the world was the notion of a non-representable totality. It is suggested that this notion has an ontological existence relating to its non-instrumental status. As a meta-regulative principle it would imply the dissolution of the transcendental cogito and the emergence of what I would like to describe as freedom. Hence one might attribute the concept of the sacred to this notion of a non-representable totality.

Erik Schultz: The Sacred – in the Light of Psychogenesis

In this article the sacred is defined as man's tie to the world. A major argument for this is the fact, that man has lost his ties on lower lifeactivity levels. The flower is tied to the world by a root, the fish by the senses, the mammal by emotions. Man has transcended all this and is tied to the world by holy devotions.

A main chapter in the cultural history of man describes how holy devotions are cultivated by culture. In recent times the secularized culture has transformed cultivation into a »supply and demand«-situation. In this context holy devotions becomes a matter of ethical-philosophical cultivation, and this new situation contains troubles as well as possibilities for mankind.

Niels Engelsted: Attempt on a profane approach to sacredness

Searching for possible profane answers to the strange experience and lore of sacredness, it is assumed that the phenomena of sacredness are rooted in the general problem of the simultaneous unity and disunity of subject and object. This problem fundamentally manifests itself as the defining core of life, psyche and human society, all being different realisations of simultaneous unity and disunity. The article therefore tries to relate the phenomena of sacredness to these realms.

Two tentative ideas are put forth as to the nature of sacredness. Firstly sacredness is viewed as a subspecies of spirituality, and spirituality is seen as a special human manifestation with the express purpose of mediating the non-natural societal relation. Basically this spiritual mediation takes the form of a social relation of reciprocal identity, which draws upon the symbolic and ontogenetic early workings of the mind. While religion could probably be accounted for with this type of answer, sacredness as such, however, could not. It is more than a mere socio-psychological function, no matter how complex.

This brings forth a second tentative idea. Here the unique experience of sacredness is seen as a phenomenological reversal. Following the lead of Leibniz, who claims mind to be prior to Locke's sensual experience, the psychic act is held to be creating a unifying intentional field, or setting a scene whereupon the senseborne objects of the world presents themselves. It is then suggested that the experience of sacredness could be the experience of this unifying ground itself. That is, the non-experienceable ground could under certain conditions become an experienceable figure. The strangeness of the phenomenon could be accounted for by such a figure-ground reversal.

In this case, however, sacredness is much more than a freak of experience. As the psychic relation is a true relation of living unity and fully describable in scientific terms, this true relation is directly revealed in the sacred experience. As claimed by the mystics, the sacred experience therefore does touch fundamental layers of being. The truth of the mystic, however, needs not itself be mysterious. It can be reached for by ordinary understanding and thus by profane science.

Tim Jensen og Mikael Rothstein: On the Track of the Sacred

This paper: *On The Track of the Sacred – On Mircea Eliade’s Hierology*, presents the basic theories about *the Holy* or *the Sacred*, as developed by the phenomenologist of religion *Mircea Eliade* (1907-1986). Further the authors briefly discuss (among other things) whether the Holy, in Eliades understanding, has an actual existence or whether it is a product of human, religious creativity, i.e. a psychological phenomenon of some kind.

One theme in particular is taken into consideration, namely Eliades notion that states that the Holy manifests itself through the *profane*. According to Eliade, the *phenomenon* through which the Holy manifests itself is not Holy. It remains in its essence profane. The incarnation of God in Jesus Christ, as an example, is regarded as a supreme expression of the manifestation of the Holy (God) through the otherwise profane (Jesus/Man). Through an example derived from the *vaisnava*-tradition of Hinduism, it is shown however, that things or phenomena in themselves *can* be Holy. The example here indicates the holyness of Nature in *vaisnava* theology, through references to *Bhagavad-gita* and *Bhagavad Purana* (Srimad Bhagavatam) (including commentaries by followers of this religion). In these texts it is stated, that God (Krishna) manifests himself in every atom of Creation, that Nature is His body, and that the forces of Nature (the *gunas*) are within him. *Krishna* does not merely manifest Himself through the natural objects: He is so deeply identified with Nature, that any separate identification of Nature as a category, apart from *Krishna* is meaningless. Thus the paper indicates a problem in Eliades universally applied hierology, as the Holy in *vaisnava* tradition is identical with the objects in which it manifests.

The authors wish to emphasize that the paper is an introduction or a sketch with no full-scale argumentation.

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Michael Argyle: The psychological explanation of religious experience

The article presents a number of empirical studies in the psychology of religion. How often is religious experiences found in surveys? To what extent can religious experience be influenced by drugs? What is the psychological content of religious experience, and what effects does it have on the personal life of the individual involved?

Jørgen Hviid: Searching the Sacred

Man has always been in search of the holy or the sacred, something which is beyond, transcends the categories, experiences which cannot be grasped by ordinary means. Man has searched for these experiences in the mountains and in the deserts. Vivid descriptions of this are found in the Tora' where Yahwe reveals himself to Moses in the desert and in the mountains. Yahwe is holy and the origin of everything that exists. Man learns about holiness by acquiring a knowledge of creation and the creator. The Hebrew concept *jada'* is extremely rich because it implies the whole person with intellect, emotions, will, heart, and cognition. To the Hebrew Yahwe is both immanent and transcendent: thus the Holy One from whom all holiness derives, is both distant, awe-inspiring and very near.

Martin Buber is a remarkable exponent of holiness although he treats it indirectly. Inspired by chassidism and deeply rooted in Jewish tradition he stresses the dialogue, the I-you relationship. This same deep respect for creation is found in the writings of Niels Steensen, the famous Danish scientist. Creation is a language of holiness.

Erik Petersen: »The Ways of God«

I picked the title from the novel »Jerusalem« by the Swedish author Selma Lagerlöf. To go by »the ways of God« means that the main character according to my interpretation by committing himself in an act of conscience is going through a rite of passage as we know this concept from the history of religion. The actual act of conscience was concerned with a general value, namely justice. However it's my point of view that there exists another sort of conscience, namely the »dark« or »mysterious« conscience, also known as the Socratic Daimon, which is concerned with the person's peculiarity or personal project. It's a special human drama when these two consciences, representing two sets of values, collide in an insoluble conflict, which we according to my interpretation find described in the works of Kierkegaard and Jung. As to the question of dreams I see these as synchronistic (Jung) phenomena. Synchronicity is a concept that gives myths and archetypes their own ontological status meaning that a dream symbol, by way of example a symbol of rebirth or creation appears simultaneously with an act of conscience, so that in that act of conscience an actual rebirth is taking place. According to my Jung interpretation then the myth of Job (Jung's Answer to Job) is actually reactualized when the two different sorts of conscience collide.

Bjarne Sode Funch: Eternity

Great mountains such as Fujiyama and Kilimanjaro are recognized as being sacred places. In myths they are often inhabited by gods, living in eternity far above the secular life of human beings. In this article the psychological background of the images of eternity is traced, defining a transcendental experience of the mountain landscape as a creative source. A phenomenological description of a personal experience of the mountain range in the Grand Teton National Park is analyzed with the background of four different definitions of the transcendent experience. It is put forward that visual and emotional qualities, relating specifically to the experience of mountains, are origins of the images of eternity in myths and pictures of art and these images, as well as the mountain landscape itself, provoke personal integrity within an existential theme of eternity.

Søren Willert:God is in the Mind is in God is in the Mind is in... –Phenomenological variations on a religious theme..

Parts of a manuscript, on which the author is presently working, are presented and discussed. The manuscript as a whole is an elaboration on the concept of Guiding Images, i.e. 'packages' of phenomenal material, that client-systems may internalize and make practical use of in the context of psycho-social professional helping relationships (therapy, consultation etc.). The writing process, that brought the manuscript into being, was itself energized through the emergence of a wealth of concrete guiding images in the form of night dreams or complex verbal 'messages' with which the author supplied himself in a kind of quasi-professional, but non-conscious self-help relationship. Amongst these guiding images, many had a marked religious colouring, and they are the ones presented in the article. The text is structured through seven consecutive headlines, each of which is a tentative programmatic statement concerning the nature of God or holiness within the article's personal-phenomenological perspective.

Raben Rosenberg: The nineties, the Decade of the Brain

»The Decade of the Brain«, which started January 1, 1990, consolidates a naturalistic approach to psychiatry. Research trends from the »Neo-Kraepelinian Revolution« are presented. Empirical methodology and a medical disease conception has had high priority in psychiatry research. Hence, the future importance of neuropsychiatry has been underlined.

Nicole K. Rosenberg: Anxiety disorders – multicausality and the many levels of therapy.

Research and clinical experience in relation to anxiety disorders, as developed during the 1980ies, provide a multicausal theory about these disorders and treatment of anxiety patients at many levels: a biological, a behavioural, and a personality-/psychodynamic level. A case is presented to illustrate this and recent danish critiques of the multicausal and -therapeutic opinion are discussed.