

ELIADE ON SACRED AND CENTER

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Motto: „Man becomes himself when he acknowledges his history.”

Abstract. The subject of Eliade’s research is constituted by the *experience* of space as it is lived by the religious man, as well as by the man rejecting the sacredness of the world, the center, assuming a profane existence that seems purified of any religious presupposition. An *entirely* profane World, the totally de-sacred Cosmos, seemed possible in the newer visions brought about by the industrial society. Yet, reality proves that the profane *existence* does not manifest itself in a pure state, although the degree of de-sacredness of the World has increased. Eliade used to believe that the sacred is hidden within the profane, as well as for Freud or Marx profane was hidden within the sacred. He sustains that the upmost de-sacred existence keeps yet the traces of a religious valorization of the World, especially privileged places, qualitatively different from all the others such as the natal land, the ambient of the first love, etc., favoring the instances of „crypto-religious” behavior of the profane man.

Key words: Eliade, center, religious existence, profane existence, de-sacredness, „crypto-religious” behavior

Mircea Eliade has given six decades of his life to the science and philosophy of religion. The articles from the Romanian press and the correspondence with the great Italian scientists dedicated to spirituality, but especially the courses at Bucharest University of his brilliant Professor and mentor Nae Ionescu, prove him as early as the age of 19-20 years old preoccupied by the specific character of the religious experience, especially of the mystical one. The fundamental book entitled *The Sacred (Das Heilige, 1917)* of the German Rudolf Otto strongly influenced his own research from the perspective of „religion as an attitude of the spirit” and of the *numinos* – the irrational element of the religious experience. These sources provide the foundation for Eliade’s audacity to affirm as early as the age of 20 that „religious feeling can pretend to represent next to reason the other center of human consciousness”. Eliade entertained relations of collaboration, friendship and mutual appreciation of their scholar work with the reputed Professor from Marburg University (where he had as a colleague Heidegger, nevertheless, as famous). However, among the nouns for *sacred* in different

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