

Am discutat dialectica și morfologia sacrului în lucrările mele anterioare și nu mi se pare necesar să mai reiau discuția. Mă mărginesc să spun doar că „sacrul” este un element în structura conștiinței, nu un stadiu în istoria conștiinței. O lume semnificativă – iar omul nu poate trăi în „haos” – este rezultatul unui proces dialectic care poate fi denumit drept manifestare a sacrului. Viața umană capătă sens prin imitarea unor modele paradigmatiche revelate de ființe supranaturale. Imitarea unor modele transumane constituie una din primele caracteristici ale vieții „religioase”, o caracteristică esențială structurală, independentă de cultura și epoca în care apare. De la cele mai arhaice documente religioase care ne sunt accesibile până la creștinism și islam, *imitatio dei* ca normă și linie directoare a existenței umane nu s-a întrerupt niciodată, și, de fapt, nici n-ar fi putut fi altfel. La nivelurile cele mai arhaice de cultură, *a trăi ca ființă umană* este de la sine un *act religios*, căci hrana, viața sexuală și munca au valoare sacramentală. Altfel spus, a fi – sau, mai degrabă, a deveni – om înseamnă a fi „religios”.

Astfel, reflecția filozofică a fost confruntată de la bun început cu o lume a sensului care era, structural și genetic, „religioasă” – și acest lucru este adevărat la modul general, și nu doar în legătură cu „primitivii”, orientalii și pre-socraticii. Dialectica sacrului a precedat și a servit drept model pentru toate mișcările dialectice descoperite după aceea de spiritul uman. Revelând ființa, sensul și adevărul într-o lume necunoscută, haotică și amenințătoare, experiența sacrului a netezit calea gândirii sistematice.

Accasta ar putea fi de ajuns ca să trezească interesul filozofilor pentru munca istoricilor și fenomenologilor religiilor; există însă și alte aspecte ale experienței religioase

Nostalgia Originilor

Michael Hoelscher



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