

Religion And Reality Henry Myers Lecture For 1950

This is a study of the sociopolitical role of the belief in chen prophecy in early medieval China. The chen prophecies discussed in this work are not confined to the traditional prophetic-apocryphal texts. Many contemporary prophecies emerged and circulated in association with current events; personal names, reign titles, poems, folk and children's rhymes, even rumor-rhymes were recognized as heavenly revelations. Although prophetic utterances were used as psychological weapons in politics, it would be wrong to regard chen prophecy as simply political propaganda. Chen prophecies were believed to be genuine prophetic messages at the time. Chen prophecy was an indispensable part of a symbolic ritual of legitimation of mandate-transfer. It was recognized as a coded revelation that derived its prophetic power from the primitive belief in the magic power of words. The emphasis on winning public acceptance may have been another source of its prophetic power. Social integration, legitimation of dynastic change, and the hopes for a better future in an age of tumult thus depended on the belief in the interaction between Heaven's mandate and man's destiny.

Louis Dumont was a prominent anthropologist and sociologist whose work - notably on Indian society - influenced the study of religion. 'Dumont on Religion' introduces Dumont's work on kinship studies, structural theory, and his views on idealism. Subjects of particular interest to students of religion are highlighted, including Dumont's concepts of the sacred and profane, pure and impure, transcendence, values and hierarchy. The book also presents the ethical implications of Dumont's ideas and his comparison between the world views of modern and traditional societies.

This influential 1903 book, by the man who coined the word 'telepathy', attempted to explain psychic phenomena in scientific terms.

This fascinating work provides a complete overview of paranormal phenomena, including the beliefs, attitudes, and notable figures who have attempted to explain, defend, or debunk the mysteries behind the unknown. • Contains more than 120 factual entries as well as extensive excerpts from several primary documents in the area of the paranormal • Features contributions from noted experts in its field from across viewpoints—including believers and skeptics • Profiles a number of important individuals who have contributed to the history and study of the field • Includes such topics as near-death experiences, paranormal dreams, the supernatural, magic, and the occult

This volume examines an often taken for granted concept—that of the concept itself. How do we picture what concepts are, what they do, how they arise in the course of everyday life? Challenging conventional approaches that treat concepts as mere tools at our disposal for analysis, or as straightforwardly equivalent to signs to be deciphered, the anthropologists and philosophers in this volume turn instead to the ways concepts are already intrinsically embedded in our forms of life and how they constitute the very substrate of our existence as humans who lead lives in language. Attending to our ordinary lives with concepts requires not an ascent from the rough ground of reality into the skies of theory, but rather acceptance of the fact that thinking is congenital to living with and through concepts. The volume offers a critical and timely intervention into both contemporary philosophy and anthropological theory by unsettling the distinction between thought and reality that continues to be too often assumed and showing how the supposed need to grasp reality may be replaced by an acknowledgement that we are in its grip. Contributors: Jocelyn Benoist, Andrew Brandel, Michael Cordey, Veena Das, Rasmus Dyring and Thomas Schwarz Wentzer, Michael D. Jackson, Michael Lambek, Sandra Laugier, Marco Motta, Michael J. Puett, and Lotte Buch Segal

Filming the Gods examines the role and depiction of religion in Indian cinema, showing that the relationship between the modern and the traditional in contemporary India is not exotic, but part of everyday life. Concentrating mainly on the Hindi cinema of Mumbai, Bollywood, it also discusses India's other cinemas. Rachel Dwyer's lively discussion encompasses the mythological genre which continues India's long tradition of retelling Hindu myths and legends, drawing on sources such as the national epics of the Mahabharata and the Ramayana; the devotional genre, which flourished at the height of the nationalist movement in the 1930s and 40s; and the films made in Bombay that depict India's Islamicate culture, including the historical, the courtesan film and the 'Muslim social' genre. Filming the Gods also examines the presence of the religious across other genres and how cinema represents religious communities and their beliefs and practices. It draws on interviews with film stars, directors and producers as well as popular fiction, fan magazines and the films themselves. As a result, Filming the Gods is a both a guide to the study of film in religious culture as well as a historical overview of Indian religious film.

References to 1836 journal articles, dissertations, and books published since 1970. Also contains foreign-language titles. Focuses on literature dealing with the theoretical and practical relationships between religion and mental health. Classified arrangement. Each entry gives bibliographical information and abstract. Author, subject indexes.

Lionel Trilling and the Critics provides a comprehensive portrait of Lionel Trilling, perhaps the most influential American cultural critic of the twentieth century. The contributors are a who's who of Anglo-American intellectuals from the 1930s through the 1970s. They include Edmund Wilson, Robert Penn Warren, F. R. Leavis, Leslie Fiedler, R. W. B. Lewis, R. P. Blackmur, Irving Howe, Irving Kristol, Raymond Williams, Norman Podhoretz, Gertrude Himmelfarb, William Barrett, Bruno Bettelheim, Gerald Graff, and Cornel West.

When Robert G. Jahn and Brenda J. Dunne first embarked on their exotic scholarly journey more than three decades ago, their aspirations were little higher than to attempt replication of some previously asserted anomalous results that might conceivably impact future engineering practice, either negatively or positively, and to pursue those ramifications to some appropriate extent. But as they followed that tortuous research path deeper into its metaphysical forest, it became clear that far more fundamental epistemological issues were at stake, and far stranger phenomenological creatures were on the prowl, than they had originally envisaged, and that a substantially broader range of intellectual and cultural perspectives would be required to pursue that trek productively. This text is their attempt to record some of the tactics developed, experiences encountered, and understanding acquired on this mist-shrouded exploration, in the hope

that their preservation in this format will encourage and enable deeper future scholarly penetrations into the ultimate Source of Reality.

"A large part of the material used in this book was sent to the authors as representatives of the Society for Psychical Research; and the book is published with the sanction of the council of that Society ... Mr. Myers is solely responsible for the Introduction, and for the Note on a suggested mode of psychical interaction ... Mr. Gurney is solely responsible for the remainder of the book ... the collection, examination, and appraisal of the evidence--has been a joint labour, of which Mr. Podmore has borne ... a share ..."--Preface.

How might we speak of human life amid violence, deprivation, or disease so intrusive as to put the idea of the human into question? How can scholarship and advocacy address new forms of war or the slow, corrosive violence that belie democracy's promise to mitigate human suffering? To Veena Das, the answers to these questions lie not in foundational ideas about human nature but in a close attention to the diverse ways in which the natural and the social mutually absorb each other on a daily basis. *Textures of the Ordinary* shows how anthropology finds a companionship with philosophy in the exploration of everyday life. Based on two decades of ethnographic work among low-income urban families in India, Das shows how the notion of texture aligns ethnography with the anthropological tone in Wittgenstein and Cavell, as well as in literary texts. Das shows that doing anthropology after Wittgenstein does not consist in taking over a new set of terms such as forms of life, language games, or private language from Wittgenstein's philosophy. Instead, we must learn to see what eludes us in the everyday precisely because it is before our eyes. The book shows different routes of return to the everyday as it is corroded not only by catastrophic events but also by repetitive and routine violence within everyday life itself. As an alternative to normative ethics, this book develops ordinary ethics as attentiveness to the other and as the ability of small acts of care to stand up to horrific violence. *Textures of the Ordinary* offers a model of thinking in which concepts and experience are shown to be mutually vulnerable. With questions returned to repeatedly throughout the text and over a lifetime, this book is an intellectually intimate invitation into the ordinary, that which is most simple yet most difficult to perceive in our lives.

"Exhaustive array of the phenomena of genius, sleep, hypnotism, sensory automatism, phantasms of the dead, motor automatism, trance, possession and ecstasy, with elaborate argument to prove that personality survives death." -University of the State of New York Bulletin "Probably the most complete and authoritative interpretation published of the conclusions reached by the special students of psychic phenomena." -The Outlook "Brilliant, almost dazzling conception of the 'subliminal self'....Surveying the whole wide range of mental phenomena, the singular alterations and disintegrations of personality in disease, its evident limitations of faculty, counter-balanced at times by seemingly supernatural extension of faculty, Myers saw valid reason for asserting that the self of which we are normally aware - the self which one has in mind when he speaks of 'my self' - in its reality only a split-off from a larger self, just as the 'secondary personalities' of hypnotism and hysteria are split-offs from the self of everyday life. And to this larger self, the subliminal self, he referred, on the one hand, the intellectual uprushes and outpourings of genius and the achievements of humanity in time of stress, when, as the phrase is, a man seems to be 'lifted out of himself,' inspired with new energy, and capable of accomplishing deeds he had never dreamed possible to him; and, on the other hand, Myers likewise attributed to the subliminal self, as a faculty peculiarly its own, the power of telepathically transmitting messages from mind to mind and receiving and retaining them until some favoring condition permitted their presentation to the ordinary consciousness." -New Outlook "It is the impression that the unseen and eternal is beyond the reach of physical science, and it is the special object of faith. No one (we venture to say) will be persuaded by this book that does not end all, if not persuaded already. For faith is not belief in the existence of a religion beyond the reach of the senses. It is present intercourse with a living personality who is in the unseen, who has passed through bodily death. It is neither merely intellectual, nor merely emotional, it is the response of the whole personality to the personality now in the Beyond. That is the assurance of survival. There is no other; nor can be....And yet, how fascinating the book is. How unanswerable its many cases." The Expository Times "A full discussion of strange psychic phenomena of all sorts, including evidence of communication from departed spirits." -The Literary Digest CONTENTS EDITOR'S NOTE PREFACE GLOSSARY I. INTRODUCTION II. DISINTEGRATIONS OF PERSONALITY III. GENIUS IV. SLEEP V. HYPNOTISM VI. SENSORY AUTOMATISM VII. PHANTASMS OF THE DEAD VIII. MOTOR AUTOMATISM IX. TRANCE, POSSESSION, AND ECSTASY X. EPILOGUE APPENDICES TO CHAPTER II APPENDICES TO CHAPTER IV APPENDICES TO CHAPTER V APPENDICES TO CHAPTER VI APPENDICES TO CHAPTER VII APPENDICES TO CHAPTER VIII APPENDICES TO CHAPTER IX

In this volume Professor Firth has brought together and commented upon a number of his papers on anthropological subjects published over the last thirty years. All these essays relate in different ways to his continuing interest in the study of social process, especially in the significance within a social context of individual choice and decision. Although some specialist studies are included, e.g. the group of papers dealing with the Polynesian island of Tikopia, the main themes of the book are broad ones and there are important general essays on such topics as social change; social structure and organization; modern society in relation to scientific and technological progress; and the study of values, mysticism, and religion by anthropologists. There is also a hitherto unpublished chapter on anthropology as a developing science.

An illuminating introduction to the methods and problems of social anthropology, this book draws on a wide range of illustrations, including Raymond Firth's own experiences in New Zealand, Malaya and the Solomon Islands. The concept of social organisation is discussed with special reference to the role of individual choice and decision in social affairs and the nature of social change. Social organisation in relation to economic, aesthetic, moral and religious values is also examined. First published in 1951. This re-issue is of the third, 1961 edition.

"An intelligent synthesis of observations from a wide range of anthropological, historical, and other literature...[Russell's] ultimate mapping of the Germanizing shifts in early medieval Christian belief and praxis is done with a subtle eye to this particularization, its consequences, and the attempted undoing of it since the Second Vatican Council."--Catholic Historical Review

Emmanuel Levinas (1905-1995) was one of the foremost thinkers of the twentieth century. His work influencing a wide range of intellectuals such as Maurice Blanchot, Jacques Derrida, Luce Irigaray and Jean-Luc Marion.

This introduction, in the author's words, describes 'the story of attempts to understand, interpret and explain the reality of religious plurality' and uncovers the assumptions which have shaped these attempts. It also assesses a number of approaches to religions, such as the historical, phenomenological and the social, and concludes with a discussion of such basic issues as authority and mysticism.

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