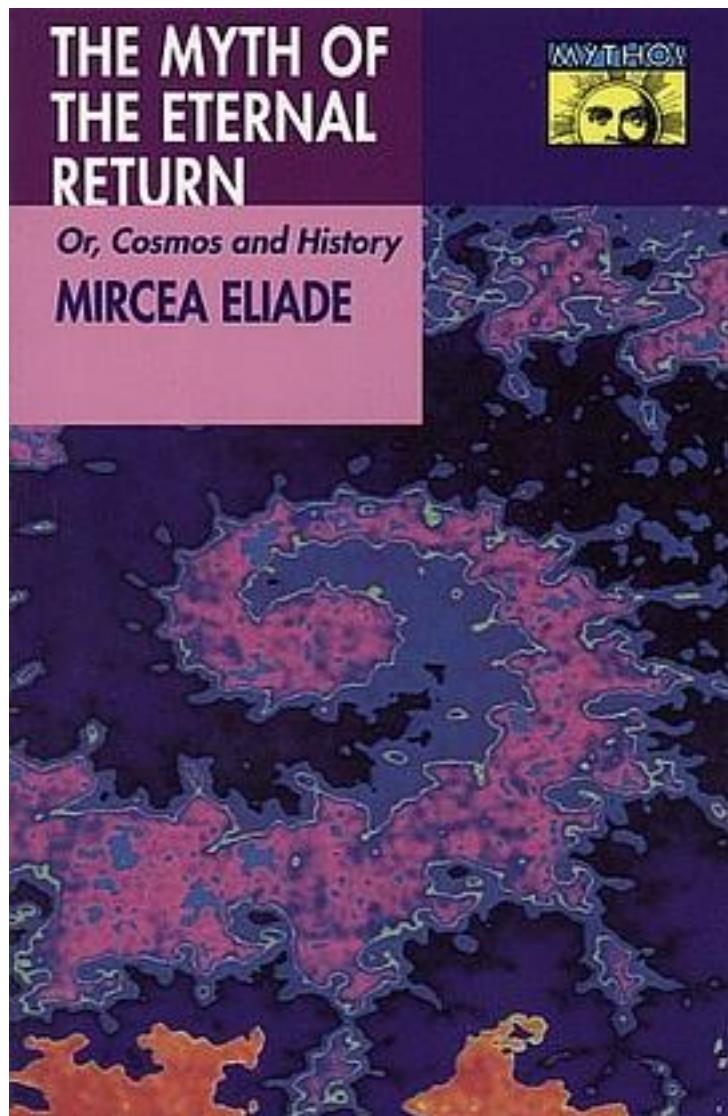


The Myth of the Eternal Return



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著者:Mircea Eliade

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This founding work of the history of religions, first published in English in 1954, secured the North American reputation of the Romanian émigré-scholar Mircea Eliade (1907-1986). Making reference to an astonishing number of cultures and drawing on scholarship published in no less than half a dozen European languages, Eliade's *The Myth of the Eternal Return* makes both intelligible and compelling the religious expressions and activities of a wide variety of archaic and "primitive" religious cultures. While acknowledging that a return to the "archaic" is no longer possible, Eliade passionately insists on the value of understanding this view in order to enrich our contemporary imagination of what it is to be human. Jonathan Z. Smith's new introduction provides the contextual background to the book and presents a critical outline of Eliade's argument in a way that encourages readers to engage in an informed conversation with this classic text.

作者介绍:

Mircea Eliade (1907-1986) was a Romanian-born historian of religions and a novelist whose works were known in translation the world over.

Mircea Eliade began his life in Bucharest March 9, 1907. While still studying in the lycée he wrote numerous articles in a popular vein on entomology, the history of alchemy, Orientalism, the history of religions, impressions of his travels, stories, and literary criticism. In 1925 he entered the University of Bucharest, where he pursued the study of Renaissance philosophy. Thus began a life-long preoccupation with the great creative epochs in Western history and with the puzzle of human, especially literary, creativity itself. Eliade had seen, for example, how the Rumanian poets, writers, and historians he admired had drawn material and inspiration from folk sources, and he was fascinated to see an analogous process at work in the Italian Renaissance.

For Eliade, the rediscovery of Greek philosophy, exemplified in Marsilio Ficino's Latin translations of the *Corpus hermeticum* and the founding by Ficino of the Platonic Academies in Florence, meant "a breakthrough toward the East, toward Europe and Persia." But as he later understood, it was not a simple reacquaintance with the classical heritage that made the Renaissance such a creative period; instead, the strange "new" occult elements which Renaissance thinkers encountered in their discoveries actually represented "the fund of Neolithic culture that is the matrix of all the urban cultures of the ancient Near East and the Mediterranean world."

In 1928, while in Rome to research his degree thesis on "Italian Philosophy, from Marsilio Ficino to Giordano Bruno," Eliade wrote to Professor Surendranath Dasgupta expressing a desire to study under his direction at the University of Calcutta--which he did, thanks to a scholarship offered him by the Maharajah Manindra Chandra Mandy of Kassimbazar. Eliade's stay in India lasted three years. In 1933 he received his doctorate with a dissertation on yoga, later published in French under the title *Yoga: Essai sur les origines de la mystique indienne* (1936), and began teaching at the University of Bucharest that same year.

Shortly after his return from India, in the midst of a busy schedule that included university teaching and many commitments to write and lecture, Eliade's novel, *Maitreyi*, was released to great critical and popular acclaim. Born into a tradition which saw no incompatibility between scientific and literary occupations, Eliade, the historian of religions, continued to produce novels, stories, essays, and a travel book.

Today, especially in Rumania and Germany, he is known primarily as a writer of fiction; and his popularity continues to grow as more and more of his works appear in translation.

During World War II Eliade served as cultural attaché to the Rumanian legations in London and Lisbon. After the war he elected to remain in exile in Paris where he could complete work on a number of manuscripts which had taken shape during the war years, notably *Patterns in Comparative Religion* and *The Myth of the Eternal Return*, both of which came to print in 1949. The years 1951 to 1955 saw the publication of several more volumes for which Eliade is well known: *Shamanism, Images and Symbols*, *Yoga*, *The Forge and the Crucible*, and *The Forbidden Forest*. Many regard the last title as his most important work of fiction.

Eliade travelled to the United States to deliver the 1956 Haskell Lectures at the University of Chicago, and a year later he was offered the post of professor and chairman of the History of Religions Department and professor in the Committee on Social Thought at the university. Almost 30 years later, he was professor emeritus at this same institution with the title Sewell Avery Distinguished Service Professor.

Eliade's scholarly output continued unabated. Volume I of *A History of Religious Ideas* appeared in 1974, and three of its four projected volumes had been published by 1985. *A History of Religious Ideas* marked something of a departure from his previous theoretical work. As in his sourcebook, *From Primitives to Zen*, Eliade presented the "creative moments" of the world's religious traditions in more or less chronological order, treating them in a way one might call more historical and less thematic. In addition to his scholarly writing, Eliade served as editor-in-chief of a massive encyclopedia of religion until his death in 1986.

While the differences between homo religiosus and nonreligious people of the modern West are clear, Eliade argued that non-religion can be likened to the biblical "fall" of man. That is, just as the original "fall" produced forgetfulness of God and a "divided" consciousness, the second "fall" of modern times marked the further descent of religion into the depths of the unconscious--an explanation for, among other things, the importance modern people attach to dreams, the role of the unconscious in artistic creativity, and the persistence of initiatory and other religious patterns in literature. Eliade's theoretical work in the history of religions can thus be said to embrace even his own literary creations, so that the two together form a single oeuvre consistent with his visions of a "new humanism" in modern times.

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评论

最终还是一个赋予意义的问题。不知道用五行志/左传写个中国版会是什么样的…。

史学史第一周阅读书目

写的不好，他的书基本全这样。我觉得他自己都不知道自己想说什么，虽然他找到了那个突破口的痕迹或者预感，但他不知道突破口本身是什么。许多现象学联系都非常牵强，没完没了地找例子往上面套。可能不了解海德格尔甚至更进一步没有研究过亚里士多德《论灵魂》那边到底在说什么，以及形而上学到底在研究什么，永远都读不懂他到底想说什么，只觉得像疯子在一个劲为宗教价值辩护。

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书评

宇宙与历史的对话正如古代人与现代人的对话，古代人往往认为其与宇宙及其规律相关联，而现代人则认为自己只与历史相关。前者并非没有历史，而是拥有一种“神圣性的历史”。通过探讨古代社会中范式的忠实地再造和神话的仪式性重复的思想路径——“永恒轮回”，伊利亚德在《宇宙...

《宇宙与历史》旨在探索人类的脱除“历史”的欲动力，藉由不断地反复“回归（神话及宗教的）初民原型”，来重新汲取存在需要的能源，更新此生此世。耶律亚德认为人类原初社会中的神话及宗教不是愚昧初民的无知产物，它们其实折射出太初刹那的重要象征；它们是原型，是根源性的...

奶奶小的时候跟我讲，我们村里开玻璃厂的二大伯，每次厂子里业绩不好，都在半夜两三点爬到他们厂子房顶上拉二胡。他人有多悲伤，曲就有多惆怅。那二胡拉得，每次都让街坊邻居半夜听着睡不着觉，也跟着他一起闹心。

我长大了，每次心情失落都憋在家里自己弹吉他。仿佛只有弹琴才...

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