

M. Eliade's religious project on ontology and the problem of the synthesis of the paradigms*

El proyecto de la ontología religiosa de M. Eliade y el problema de la síntesis de los paradigmas

O projeto da ontologia religiosa M. Eliade e o problema do resumo dos paradigmas

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Abstract

This article aims to analyze a religious studies project by M. Eliade as a new paradigm in the study of the essence of religion in the context of phenomenology and ontology. The Cultural-existential dimension of M. Eliade's religious ontology is explicated. The article offers the inter-disciplinary synthesis of ideas by M. Eliade, C.G. Jung & S. Grof, which helps to synthesize the achievements of transpersonal, mythological and analytical-psychological approaches. This expands the problem field of philosophy of religion and the theory of myth and reveals its transpersonal base. M. Eliade's approach can be viewed as a methodology of religious studies knowledge, which can be used as a new conceptual model of mythological-religious experience: meta-level – the conceptual base of a theory, the level of conceptual generalizations; the sublevels – the epistemology, the ontology and the phenomenology of the mythological and religious experience. The comparative, cross-cultural and other types of methodology were used in the work.

Key words: M. Eliade's religious ontology, Interdisciplinary synthesis methodology of religious experience, Ontology and phenomenology of religious subject, Transpersonal, Mythological and analytical psychology paradigm, Development of interdisciplinary strategies.

Resumen

En el artículo se analiza el proyecto de la ontología religiosa de M. Eliade, como el nuevo paradigma en el estudio de la esencia de la religión en el contexto de la fenomenología y la ontología. Se explica la dimensión cultural y existencial de la ontología religiosa de M. Eliade. En este artículo se propone la síntesis interdisciplinaria de las ideas de M. Eliade, C. G. Jung y S. Grof, que ofrecen la posibilidad de síntesis de las consecuciones de los enfoques mitológicos, analítico-psicológicos y transpersonales. El enfoque de M. Eliade es posible de examinarse como metodología de los estudios religiosos, que puede servir de base para un nuevo modelo conceptual de la experiencia mito-religiosa: metanivel – los fundamentos conceptuales de la teoría, las generalizaciones conceptuales; los sub-niveles – la epistemología, la ontología y la fenomenología de la experiencia mitológica y religiosa. En el artículo se aplica la metodología comparativa, cross-cultural, etc.

Palabras clave: Ontología religiosa de M. Eliade, Síntesis interdisciplinaria, Metodología de la experiencia religiosa, Ontología y fenomenología del sujeto religioso, Paradigma transpersonal, Mitológico y de la psicología analítica, Desarrollo de las estrategias interdisciplinarias.

Resumo

Neste artigo se analisa o projeto da ontologia religiosa de M. Eliade, como o novo paradigma do estudo da essência da religião no contexto da fenomenologia e da ontologia. Nele, é explicada a dimensão cultural e existencial da ontologia religiosa de M. Eliade. O artigo propõe uma síntese interdisciplinar das ideias de M. Eliade, C. G. Jung e S. Grof, que oferecem a possibilidade de sínteses dos enfoques mitológicos, analítico-psicológicos e transpessoais. O enfoque dado por M. Eliade é possível de ser examinado como uma metodologia dos estudos religiosos, que pode servir de base para um novo modelo conceitual da experiência mito-religiosa: metanível – os fundamentos conceituais da teoria, as generalizações conceituais; os sub-níveis – a epistemologia, a ontologia e a fenomenologia da experiência mitológica e religiosa. No artigo se aplica a metodologia comparativa, a variante cross-cultural, entre outras.

Palavras-chave: Ontologia religiosa de M. Eliade, Metodologia de síntese interdisciplinaria da experiência religiosa, Ontologia e fenomenologia de tema religioso, Transpessoal, Mitológica e analítico paradigma psicologia, Desenvolvimento de estratégias interdisciplinares.

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Introduction

The polyvariability of the forms of religious and mythological consciousness conditions the possibility of multifactorial analysis of its operation in the cultural environment. In order to examine transformational shifts in modern society and in culture, multidimensional analysis of sociocultural dynamics, it is necessary to explain the essential archetypal foundation of culture. Mircea Eliade (1907-1986), a prominent Romanian modern anthropologist, ethnologist, historian of culture and religion, developed a model of myth itself, which, with other conceptions, has solidly entered modern knowledge of philosophy and cultural studies. The problems, raised, are important for the formation of new conceptions in the philosophy of culture and religion.

M. Eliade's scientific elaborations refer to such problem areas as the phenomenology and the ontology of religion, the philosophy and the ontology of myth. The Romanian scientist's views are important for the ontology study of the myth-religious experience because they open the ontological basis of myth and religion. Adapting to the study of myth-religious' phenomena there are different strategies of interpretation. M. Eliade's theory of myth and culture postulated a new approach to myth and phenomena interpretation, in conjunction with him. Lévi-Strauss' structuralism is based on the logical procedures of the explanation of the particularities of mythological thought, which distinguishes the approach presented from M.

Eliade's approach because the structuralism objective is not the research of the essence, but of the structures of mythological thought. This is explained by the paradigmatic renunciation by all structuralist currents of the substantive explanation of the existence problems.

M. Eliade's cultural and existential dimension of religious ontology

After research by P.D. de la Saussaye, R. Otto, G. Van der Leeuw, M. Eliade's research, which can be defined as the new paradigm in the study of the essence of religion, occupy a considerable place in the phenomenology of religion. In general, it is possible to note, what a distinctive uniqueness of such a current, such as the phenomenology and the ontology of religion, that the prominent representative was M. Eliade, and was the study, not the historical context and conditions of the emergence of religion, but its essence and characteristic features, religious experience and its structure. "Subsequently such a dismemberment of religion and the revelation of the invariable elements began to be considered one of the most important problems of phenomenological investigations", believes the Russian specialist in religions A.N. Krasnikov (2002, .96). In addition to A.N. Krasnikov, it is possible to note that the modern philosophy of religion is faced with the need of the ways of synthesis (philosophical and methodological) the achievements of anthropology cultural schools, of the conception of religious studies and the phenomenological strategy.

The present article contains the M. Eliade's interpretation of the mythological paradigm as ontological because the thinker operates in his analysis of the examined phenomena of prehistoric cultures and religions of ancient civilizations by the categories of existence and existential. This definition is proposed by N. Nikonovich (2011) and fixes the ontological elements of his myth theory. Due to the domination of the ontological elements in M. Eliade's system, his approach to the analysis of the myth is designated as myth-ontological, which allows analyzing more deeply the ontological dimension of his system. Beyond these semantic aspects, it is difficult to properly understand the references to his system. It should be noted that interpretation, opening the different foreshortening of theoretical knowledge, must be coherent with the language and the contextual model proposed by the thinker himself. The myth-ontological definition of M. Eliade's project has certain methodological consequences, which consist in the reinterpretation of the strategy of culture investigation, which discovers the possibilities of methodological innovations in the problematic sphere of the philosophy of the religion and culture. On "the ontological horizon" adapting to the phenomenology of M. Eliade's religion, P. Ricoeur (2002) writes. Eliade's approach can be considered as a new paradigm in the myth nature study, in which myth is a reality not reduced to cultural, social and other bases, and by the pertinence to which it is determined the ontological status of all phenomena of human existence.

The M. Eliade's analysis approach to the problem of the correlation of mythological and historical existence, the cyclical rhythms gives the possibility of revealing the specific character of current social-cultural dynamic (the unification and multiculturalism processes), and "the myth-history" study of the problem in the context of the ontologization project of the M. Eliade's myth opened the perspectives from cross-cultural research of these concepts to different cultures. For the analysis of the modern global processes in humanitarian science, the conceptual idea of the sacred elements of culture is introduced in the quality of its archetypal structure base.

The explanation of the existential dimension of M. Eliade's ontology allows talking about that the authenticity of the existence of the human subject is determined by the capacity of coherence with its transpersonal principle, represented by myths and archetypes. The degree of the potency of this personal "ego" interaction and the archetypal principle is determined by the ontological depth of the person's existence. It is shown that the search for the authentic existence of the person in M. Eliade's approach is alike to the positions of existential philosophy. M. Eliade's religious and anthropological categories of *homo religious* and *homo historic* exist, not only as the theoretical structure, but they determine and modify society and culture. The predominance of one of the categories (eg *homo historical*) is expressed in the tendency to absolutization of secularized

images of vital activity as the counterweight of the sacred and religious ones. In addition to this, the myth-ontological unity, analytic-psychological and transpersonal paradigms uncover the new possibilities for the investigation of culture ontology and the consciousness ontology in its unification.

The detailed analysis of philosophy conception of M. Eliade history allows concluding that the present conception represents the non-linear conception in the philosophy history. It demonstrates the mythological and historical correlation of reality concepts in the M. Eliade system: first is based on the presumption of resumption and cycling, second, irreversibility. From these conceptual facilities come the methodological consequences:

- a) The culture's intention to operate in the invariable rhythms (non-fluctuations).
- b) The internal mobility of culture, transparency to changes, linked to the development of historical consciousness. These two types correspond to mythologist and historicism. Through the comparative analysis of K. Jaspers, P. Tillich, O. Spengler and M. Eliade doctrines in a cultural context of the 20th century, the existential parameters of history philosophy are explained. The theoretical analysis of the substantive, semantic, and structural components of M. Eliade's mythological paradigm has led to the conclusion that the opposition "myth-history" that he stands for, is analogous to the "culture-civilization" opposition of O. Spengler.

The article proposes the interpretation of M. Eliade's conception of philosophy of history as the non-classical model, opposed to the classical models of the philosophy of the history.

The philosophical-cultural discourse of M. Eliade and the interdisciplinary synthesis problem

The M. Eliade works contain the premises for the complex analysis of nature visions of M. Eliade, C.G. Jung, and S. Grof religious principle. They offer the possibility of synthesizing the achievements of mythological, analytic-psychological and transpersonal approaches. This extends the problematic space of the philosophy of the religion and the myth theory and discovers its transpersonal foundations. The M. Eliade's ideas can be supplemented by the C.G. Jung's conception, for which the archetype and symbol notion is also central. In general, Eliade's approach is based on the representation of the permanent presence of archetypes in consciousness and culture. In C.G. Jung's theory also presents the similar idea, but the functioning of the archetypes is transposed into the unconscious sphere. C.G. Jung (1995) gives the following definition of the archetype: "The archetype" means types (the imprint), fixed formation of the archaic character, which contains, as by form, as well as sense the mythological motifs. In a pure form, they are present in stories, myths, legends, folklore "(.37). They are impersonal and universal, belonging to that part of the person's mentality,

that C.G. Jung has designated the term “collective unconscious.” The vector’s mental development of the person is closely linked with these transpersonal formations. Almost in all his works C.G. Jung applies a thought about the contempt of the archaic traces’ manifestations - the archetypes - leads to the person’s dissociation of the structures, the psychoses and the decomposition of the conscience to the autonomous parts. C.G. Jung writes: “The archetypes have always been and to this day are the living mental forces that demand that we perceive them in earnest and affirm their strength in a strange way” (Jung, 1997, .92). The archetypes’ content is not determined by the exact parameters, which appears in different variations in the unconscious layer of mentality and is not determined by culture and society. From this position follows the important methodological consequence: the archetypes have the intersubjective and universal character. C.G. Jung carries the numerous confirmations of the transpersonal and transcultural character of the archetypes, that more exemplary are the plots of dreams with motives and symbols unfit for representatives of the given culture.

Strictly bound to the notion of the archetype in C.G. Jung’s work, are the individuation and sameness notions, without understanding them, it is impossible to penetrate in the sense of Jung’s psychology. Sameness appears as the endpoint of the development of the human person, it is the maximum realization of all the possibilities of the person, the center of his be-

ing, which is necessary to reach in his personal development. In the religious-cultural context, the image of the same corresponds to the symbol of a mandala, represented in different cultures (India, particularly). The present correlation evidenced on the coincidence of the unconscious principle in the person and in the culture. The term “unconscious” of C.G. Jung is quite complex - he includes the lower, unreflective forms of the mentality’s remains, such as its higher layers, which are, in fact, the superconscious. Mandala’s symbol is the integrity model at all levels - as religious (the symbol of the unity of the person with God), and anthropological - as the symbolic image of the combination of consciousness of the unconscious.

M. Eliade brings a new, ontological and phenomenological meaning in the term “archetype”, diffused in the culture philosophy, employing it in the meaning of the prototype of everything that exists. The semantic meaning of this notion in the work of M. Eliade differs considerably from the meaning imposed in C.G. Jung, which links him completely with the unconscious conception. This is the archetypal imprint, types, also the meta symbol, which determines the culture prehistoric mentality. The special on Eliade’s thought is what he thinks possible of the archetypes existence in three levels of consciousness-subconscious, conscious and superconscious, with each level of archetypes’ functioning working according to their own logical laws. If C.G. Jung presents the psychological approach to the arche-

types study, the approach of M. Eliade can be classified as ontological. The archetypes fulfill the methodological function in the ontology structure of prehistoric culture, being the condition of the existence of the reiteration, indeterminate by time. It can be observed that in C.G. Jung and M. Eliade conceptions of the archetypes nature there are many diversities, however, they have something in common: and C.G. Jung and M. Eliade link this notion to the collective principle, which dissolves the person, or in the collective unconscious (C.G. Jung), or in the archetypes rotation (M. Eliade). From the point of view of M. Eliade, in primitive consciousness, the existence of the world loses its value if it does not participate in the archetypes. In this sense, archetypes are not only constituted but also produce reality in the given type of culture. M. Eliade (1987) discovers the ontological basis of primitive consciousness: "This conscious repetition of paradigmatic fixed actions indicates an original ontology" (p.33). This means that in the cultures of antiquity in the implicit dichotomy the being, in the process of formation the priority is given to existence. The value of the archetypes for the traditional mentality consists in the incorporation of them into the ontological substance. According to what has been proposed, in M. Eliade's myth-ontological paradigm, what does not have the analog in the form of the archetypal model, is not true and non-entity.

The archetype concept to M. Eliade is concretized in the Image "Center of the World",

which is one of the basic archetypes and most widespread in culture. It shows that the discovery of the center is equivalent to the encounter of the divine nature, "selfhood", speaking in terms of the analytical psychology of C.G. Jung. Here Eliade's thought approaches the ideas of the Swiss psychologist, and on this is manifested in the correlation between the archetype of the Center in M. Eliade's conception and the archetype of C.G. Jung's identity.

The particularities of M. Eliade's approach to the study of archetypes must be the universalist mode of interpretation: archetypes exist in all cultural areas regardless of regional diversities. With all this, archetypes are not considered as the relics of primitive culture, which have been made history, but as proto-forms, which exist latent in its consciousness and its updates, linked to a potential possibility, also to essential changes in human nature. In general, M. Eliade's approach is based on the representation of the permanent presence of archetypes in consciousness and culture. The methodological result of the ideas of M. Eliade is the postulate on the presence of the religious principle in all cultures.

The M. Eliade and C.G. Jung's synthesis ideas contributes to the new resolution of the classic problem of being and consciousness: one does not follow another, but it coincides with the deep level of the functioning of culture and consciousness, as note A.A. Druzhinenko (2003), "... one can say about the identity of the

mythical Arche, symbolized by cosmogony, and the archetype in the understanding of C.G. Jung “(p. 92).

For the understanding of the essence of the concept “the archetype” and the functioning of the myth-religious consciousness, the great significance has the transpersonal paradigm, which presents S. Grof, the scientist, and the Czech physician. He owns the elaborations in the domain of the religious experience of the individual. The numerous investigations, made by Grof, allow seeing the operation of the archetypes at the unconscious level in a new foreshortening. The theoretical approaches of this paradigm are based on the multidimensional investigation of non-ordinary states of consciousness, which are full of content and have cultural importance. The transpersonal approach is important in philosophical and psychological science and is rationalized by its use in the article for the realization of an interdisciplinary deep analysis of archetypes as phenomena of religious consciousness. S. Grof’s research shows that in such states of consciousness the universal nature of archetypes and mythological forms is discovered, confirming the ideas of C.G. Jung on the universal validity of archetypes.

One of Grof’s achievements consists of detailed research of the new sphere of the perinatal mentality (which precedes birth), which contains all kinds of emotions of the person (Grof & Halifax, 1996). The formation of the

human personality depends on the character of the perinatal emotions. “The experiences of this level form a complex system (with its own psychodynamics) baptized with the name of the perinatal unconscious (...). According to Grof, the concrete form of biological birth marks a psychic pattern that will be etched, as an imprint, in the very consciousness structure, guiding the later development of adult life. In this way, the specific incidences of childbirth will irremediably puncture the rest of the subject’s existence “(Millán, 2009). The perinatal sphere is structured, according to S. Grof, by the “basic perinatal matrices.” Its content is different, but generally, includes the motives of death-birth. This is also the level of manifestation of archetypes of different cultures, Mexican, Indian, ancient, Christian and so on. Perinatal emotions are characterized because precisely in them the dilemma “death-the rebirth” is presented in its plentitude, also the mythological and cultural images, linked with it (Grof, 2001). One of the most considerable and profound emotions is the body of transpersonal emotions. Under the transpersonal emotions in the proper sense of the word in the transpersonal approach are understood the emotions, which surpass the person’s “Ego”, which can be called “meta-anthropological”. Its characteristic feature, indeterminacy by the properties of the person. Exactly they, according to Grof, transcend the person’s “Ego”. For the transpersonal states of consciousness that are characterized by the relevant correlation between external and internal reality, which

appears capable of interpenetration. In fact, transpersonal research confirms the basic idea of ancient and medieval philosophy about the identity of the microcosm and the macrocosm. Taking place in non-ordinary states of consciousness, regression to the unconscious also leads to the discovery of archetypal protoforms, which exist outside consciousness. In addition to this, in similar emotions, there is a reinterpretation of the category "death", which ceases to be perceived as the end (Grof & Halifax, 1996). The contents of the transpersonal experience received and analyzed by Grof and his followers, intersect with the spiritual experience of primitive cultures and the ancient world, in which, as it is known, death is considered not as the termination, but the stage, behind which rebirth follows. It may be said that the investigations gave implicitly lead to the idea of immortality. Consider opinions related to the nature of consciousness and the world. It is also important to note that in the experiences realized with consciousness, the "*temporal continuum*" is transformed and in general the person's representations about existence and non-existence, form and emptiness are changed (Grof, 2001).

The transpersonal theory is the productive approach in the study of the phenomenon of archetypes and mythological forms in consciousness and culture. In the initial stage of theory creation (Grof) of the conceptualization ideas of this paradigm, it went to the course of the recognition of the basic non-dualistic constant

of culture and consciousness in the form of the unique basis, that bounds transpersonal symbols, signs, and archetypes. The classical transpersonal theory, linked to the works of Grof, Mindell, and others, was based on the theoretical assumption about consciousness unity, which was based on the key images of sense, that exist in different states of consciousness.

Further development of transpersonal psychology had an extension of its conceptual and problematic sphere, which in the disciplinary relation meant the assimilation of the body of the humanitarian sciences (cultural studies, philosophy, etc.) according to the problems designated by transpersonal psychology. This extension of the problematic sphere of transpersonal psychology meant its transformation into transpersonal interdisciplinary theory. If in the classical variant of transpersonal theory (Grof and Wilber) the idea of the conceptual unity of transpersonal emotions prevails, in a more advanced variant, this representation is replaced by the idea of the incontestability of the states of transpersonal experience (Nikonovich, 2011).

Professor of the East-West Psychology Chair of the Institute of Integral Studies of California Jorje Ferrer in the paper "The New View of Transpersonal Theory" (Ferrer, 2004) proposes the further conceptualization of transpersonal idea in the form of the location of spiritual introspective experience. The fundamental idea here is the representation not of

the unity of spiritual experience, but its thematic specification, depending on the type of religious or spiritual system.

The application domain of transpersonal theory is vast - from the culture ontology to the consciousness and unconsciousness ontology. Possible further examination of transpersonal theory by the following sections (by analogy with the typology of the religious experience of the specialist in religions Kimelev):

1. The epistemology of transpersonal experience.
2. Cultural aspects of a transpersonal experience.
3. The ontological status of the transpersonal experience (Nikonovich, 2007).

By virtue of the unification of M. Eliade's ideas and transpersonal theory, it is possible to construct the new myth-religious experience model. The integration of different research strategies gives the panoramic view of the functioning of the myth-religious experience at different levels.

In the transpersonal and mythological theory (S. Grof and M. Eliade) in the wide gradation of their modifications, it is possible to distinguish certain levels of interpretation of myth-religious experience. On one hand, it is the methodological level of construction of conceptual foundations of theory, the meta-level, the level of conceptual generalizations, which results in the conceptual model of

myth-religious knowledge. This level of meta-theory allows generalizing in the theoretical relationship the myth-religious experience, to construct properly the philosophical model of the experience of the given type. Analyzing the myth-religious experience at the conceptual level, it is possible to distinguish such sub-levels, such as the epistemology of mythological and religious experience, ontology, and phenomenology. Underneath the epistemology, the cognitive procedures of the investigation, directed to the investigated object, are comprised. The phenomenology of the myth-religious experience incorporates the explanation of the substantive constants of this experience in the consciousness of the individual. It is the level of the manifestation of myth-religious content, even in the dimension of culture (at the level of cultural matrices). The ontology includes the universally significant forms of this experience.

In the article the dual term "the myth-religious experience" is applied, because a series of the last time investigations in the limits of non-classical philosophy (M. Eliade, CG Jung, J. Campbell, S. Grof) grants the causes for the use of unified instruments, which is based on the methodological principle of equivalence of these (mythological and religious) phenomena. Firstly, it is not historical, but the onto-philosophical paradigmatic analysis, because from the point of view of cultural and historical anthropology these phenomena belong to different historical periods.

By synthesizing the above-mentioned approaches (transpersonal and mythological paradigms, research in the sphere of religion philosophy), it is possible to verify the possibility of the new typology of the levels of religious and mythological consciousness. The basis of this typology is interdisciplinary synthesis. Each one of the presented paradigms bases the own model of the interpretation. The existential and transpersonal foundations are presented in the model of the known scientist J. Campbell; the existential personal level is completed by the transpersonal in the presented paradigm. In fact, it is subjective emotion levels of religious or mythological reality. The subject's emotions of religious experience may also be transpersonal by the level of his perception by the recipient of religious experience. It is possible to say about universal validity applicable to the ontology of surviving experience, the subject's ontology.

The universal, cultural and philosophical meaning has the ontological level, which is divided into two sub-levels: the level of the subject's ontology (the recipient of the religious experience) and the ontological projection of the object, which is the non-verifiable presentation on God and deity in the religious and mythological conception of the world. In relation to this block of questions arises the problem of verifiability / non-verifiability of the object of the given experience. Undoubtedly, such categories of the science of religions and the religion philosophy as the God, the Divin-

ity in the different historical modifications, the images, and the sacred myth-religious representations goes beyond the limits of verifiability by the logical procedures of logic and philosophy. However, talking about the ontology of religious consciousness, it can be seen that religious affections are real for the individual subject. Postulating the idea of subject's reality within the limits of the consciousness ontology, we can talk about the ontological relevance of the content of religious consciousness. In this sense, there is no contradiction between theological and philosophical interpretations.

The problem of the philosophical and ontological status of religious experience was examined within the limits of the transcendental paradigm. "A *priori* religious" by E. Troeltsch extends the conceptual domain of transcendentalism. He tested the later development of I. Kant's epistemology in the course of the religion philosophy. The well-known theologian P. Tillich, following the ideas of E. Troeltsch, shows that "Religion is the general importance of the function of the unconditional experience of reality, necessary for the world constitution phenomena and consciousness" (Ukolov, 2008). Here the religious notion is inserted into a general series of conceptual forms. Another strategy is ontological, whose essence is the postulation of the idea of divine, sacred reality. M. Eliade elaborates two strategies in his works: phenomenological and ontological, which means the reality of religious feelings for the subject of knowledge. The ap-

proaches examined raise the important problem: how sacred and religious forms are real, for themselves or for the individual subject. In this relation, M. Thompson (2001) notes: "Being is not the additional quality, it's simply the way of saying that the thing itself with all its qualities, which are already given, exist" (.98). Examining the possibility of reality proof of the religious experience, M. Thompson presents "the argument of religious experience", delimiting in this the circle of problems, linked to the possibility of this test. Although similar knowledge does not achieve it by the empirical way, it can be affirmed, that the religious feeling is real for the subject of knowledge. Any experience, even religious, can be understood through the self-evidence of its existence for the subject of knowledge.

Despite the development of the epistemology of the nineteenth-twentieth centuries, the epistemology question of religious experience was not solved in the limits of pre-existing paradigms. The transcendentalism of I. Kant, founded by the renunciation of ontologism, was limited by the limits of transcendentalism. In post-Kantian epistemology and, more broadly, throughout the epistemology of religion, the ontological question status of religious experience was not solved. The new answers are given by the integrate focus on the limits of the transpersonal paradigm, to the ontology of M. Eliade's myth and religion. This approach is distinguished from the transcendental paradigm and is based on other

methodological premises. The transition from transcendentalism to ontologism initiates another understanding of the subject, which in the present cognitive scheme is based on the ontology of religious consciousness. A series of investigations allows deducing that the content of the religious conscience is coherent with its representation in culture, and the religious consciousness owns the ontological status. The idea of God is real for the subject as well as any other idea, under this concept, it is possible to say about the relevance of this idea to the ontology of consciousness. As J. Campbell (2008) research shows, one can link religious experience to the concept of personal identity. The process of personal self-identification for religious consciousness is centered on the idea of God. This is the center of consciousness of the religious individual.

Conclusion

The M. Eliade's ideas can be examined in the quality of metatheory, also the methodology of the humanities and religious studies. In M. Eliade's works, the phenomenological and ontological foreshortening of the problems of religious studies is presented. The possibility of the synthesis of the mythological, transpersonal, analytical psychology approaches can be verified. The correlative character of the content of the elements of myth, culture, and unconscious allows one to deduce that archetypes are discovered in the space of culture as well as in the (unconscious) consciousness. From this follows the possibility of constructing a new

approach to the problem of mythological and religious consciousness: it has the psychological nature, as well as the ontological nature. The religious ontology of M. Eliade has considerable cultural and philosophical potential in devising the strategy of defining the determinants of the formation of different forms of identity. The substantive foundation of personal identity and the paradigm of integrity may be the religiosity phenomenon. On the basis of M. Eliade's myth theory it can be built a myth and religion ontology. The use of the dichotomy of M. Eliade "sacred-profane" contributes to the clarification of the dynamics of the mutual transition of sacred and profane elements in culture. The examination of the traits of prehistoric cultures, which fixes its originality, it also has its place and role in the modern world, may in many aspects be the best methodological position for analyzing the specific character of the development of modern cultures and those that existed before.

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