

## Sacred

1. An experience... of what? Is it merely subjective, merely dependent on "the mind." (Is the idea of the mind itself so problematic that we should just reserve it for practical everyday talk (such as "what's on your mind, or "did you change your mind," or "that was a mindless thing to do," etc.) and leave it out of serious talk about the nature of things? Similarly for the notions of reality, and truth, useful in everyday talk, but do not refer to anything outside the meaningful context of our activities and worldly engagement, i.e., begs for hermeneutical awareness?
2. Is the "sacred" then just a super naturalistic interpretation of a merely subjective experience? Is there anything revealed in such an experience? What is missing if a person is incapable of such experience? Nothing? Bertrand Russell, famous mathematician and philosopher and a well known atheist says there are profoundly transformative experiences in life that cannot be explained but are essential to a good and rich life.
3. What is a sacred moment? Is this just a metaphor? Means that something is especially important, strongly felt, revered? Something is merely subjectively sad or joyous that can be explained (reduced) by common sense or social science? Merely a subjective state that tells us nothing about reality? Or is it disclosive, revelatory, (aletheia) non reducible, opens up an awareness of time and being that is not caught in the ordinary, the myth of the given?
4. From Eliade: The sacred is an experience of the *ganz andere* (wholly other) that we are *unable to express*, but which can show itself in anything and in everything at once, the cosmos in its entirety, an experience of power and reality that can rupture the ordinary mundane or profane world. Such hierophanies are "saturated with being" and humans have a deep desire to participate in this, are taken by it, do not choose it. The sacred is MORE real than the mundane profane world, and evokes our sense of mystery, awe, and humility.
5. The sacred is not the literal thing, but an experience of power, being, transformation.
6. In what way is a hierophany a rupture and much of religion an attempt to control this?
7. Chipiona Exercises: Something revelatory about all emotion: always discloses deep vulnerability. When we "remember" these feelings/emotions, are they just memories of former brain states. Is human feeling and value a sense of importance and that things matter, reducible to brain talk or social scientific accounts or is brain talk something important for humans to pursue and this basic feature of meaningful consciousness awareness disclosive and the condition of the possibility for pursuing any explanation? Is the capacity for human understanding, and the possibility of understanding understanding the revelatory condition of any explanations or does all understanding reduce to explanation in various forms, scientific, common sense, religious?
8. **SEE ONLINE: Truth**
9. Capacity for reason versus capacity for the sacred? Why do we value the former over the latter instead of treating them with equal importance?
10. **Logic of propositions** (truth/falsity of statements: truth as propositions corresponding to states of affairs in the real world and correspondence of statements to reality) versus **aletheia** (unconcealment, disclosive)
11. How do we use the logic of propositions without metaphysicalizing it, reifying it, getting trapped in it? How do we open up a space where we might overcome the reductive blindness of our "Truths" so that something disclosive can take place?
12. It appears that there is this tension in religions, especially those that are particularly dogmatic and insist on a definite and literal meaning for their commitments that they label "true" and thereby close off aletheia? These are the so-called mystical traditions in the Abrahamic religions: Sufism, Xtian and Jewish mysticism (Kabbalah). This emphasis on experience more than on metaphysical beliefs and truth are more at the core of Hinduism, Buddhism, and Taoism.