

The Value of Sacredness in Mythical Attitude

LAIMA MONGINAITĖ

Department of Philosophy and Communication, Vilnius Gediminas Technical University, Trakų St. 1, LT-03227 Vilnius

E-mail laimute.monginaite@vgtu.lt

By applying the concept of sensation by J. Mureika and R. Ingarden's insights about substantial features of values, one aims at revealing the composition of the value of sacredness. The discussed features of the mythical attitude are related with the experiences of sacredness, one emphasizes the relation of the archaic human with nature and the sacredness of the whole true-life environment. With reference to the studies by V. Vyčinas, mythical thinking and understanding is revealed. The conceptions of sacredness are analysed, one looks for the structures determining the identification of this value. The values of sacredness in the states of substantial dimension and their expression in the states of varied consciousness are emphasized. Five dimensions are distinguished in the multi-edged substantial matrix of the value of sacredness: epotic and emodic determined as potential, two intentional as individual and group sensations, and the plane of specific material forms. The conclusion is made that the sensation of the value of sacredness is inferred as a special, miraculous experience of the relation with gods in which one can find the being of the Great Absolute.

Keywords: value of sacredness, concept of sensation, mythical attitude, multi-edged matrix of sacral value, epotic dimension, emodic dimension

INTRODUCTION

The phenomena of sacredness are in their essence attributed to the being of values which is the most subjective and mysterious, having its carriers in very different levels: ritual things, all natural phenomena and objects, miracles, human's special experiences and powers, as well as his/her created sacral works – temples, paintings, sculptures, rituals, signs-symbols, etc. The study of the value of sacredness was inspired by the idea of Roman Ingarden that the conception of value defines the creation of new ontology of values. All values are based on the human relation with the world and express the aspect angle of sensation (intentional modus of consciousness). The cultures of nations are determined by their valuable guides. In the values of sacredness, there lie the underlying world and life laws the neglect of which is penal. Human sacral activity – prayer, meditation, mysteries and rituals – are the bridges between the visible and invisible worlds, higher dimensions. At all times, religious beliefs, looking for God and Gods, determined human attitudes, lifestyle and behavioural rules.

The peculiarities of sacredness are perfectly well revealed in a large heritage of myths of all nations. Joseph Campbell has observed straight that it would not be too strong to say that myth is a secret hole through which there flows undraining cosmos energy to the manifestations of human culture. Primitive responses of the myth, having magic power, provide life to religions, philosophical trends, and arts, inspire the societies of primitive and historic times, human behaviour norms, the most significant scientific and technological discoveries and even dreams, which annoy even during the sleep (Campbell 1968). We agree with the author that mythical symbols are not invented, discovered or ordered, but they are rather spontaneous works of soul arising from the initial source, from the power of eternal vision. It can be easily noticed that the creative power of the Authors of Universe (yin and yang) is the most sacral and its vital flows flow in the kingdoms of nature – minerals, plants, animals, elements, and a new power in even more various forms manifests in the human.

There are plenty of comprehensive studies on the topics of sacredness and its close phenomena. In 1917, the first, who paid attention to religious irrationality of experiences, was Rudolph Otto in the book *Das Heilige* (The Idea of the Holy). Mircea Eliade has analysed the opposites of sacredness and worldliness, Joseph Campbell has revealed the essence of myth and its structure, Luigi Giussani (1966) has explained the origin of religious feelings. The Baltic pagan belief and pantheon of gods were analysed by M. Gimbutienė (2002) and P. Dundulienė (1989, 2008). Significant are the researches of the Lithuanian mythology of N. Vėlius (2013), V. Vyčinas (1994, 2009) has described the effect of mythical attitude on the lifestyle of an archaic individual. The sacredness of the world was studied by A. Uždavinys (2006). The religion researcher G. Beresnevičius, by applying phenomenological principles and referring to the logical sequence type-structure-phenomena-system, revealed the systematic image of the Lithuanian religion and mythology, and restored the pantheon and hierarchy of pagan gods. V. Pruskus (2014), T. Kačerauskas (2013), and S. Frunza (2015) write about the religions values.

The aims of the study are the following: to find out what determines the attribution of certain experiences to sacredness; to reveal an ontic setup of the value of sacredness and its manifestation in the mythical attitude.

METHODOLOGICAL APPROACHES

In our opinion, the value of sacredness is the most mystical, directly depending on human ability to meeting resonance with the frequencies of higher dimensions and independent from the understanding of rational mind. The cognition of sacral experiences is aggravated by the fact that their greater part is very individual, open in an immanent plane (in the states of varied consciousness), rarely expressed in material forms, not available for observation externally. Modern science of axiology has not studied united and clear methodological principles for knowing the values. It is known that the values – the phenomena of human consciousness – are determined by individual values and meanings rising from sensations. During the study of the phenomenon of the value of sacredness, we will refer to the phenomenological insights of Roman Ingarden about the ontic of values and aesthetology of Juozas Mureika.

J. Mureika declared *the concept of sensation* to be equivalent to the concept of thinking and approaches it as the tool of cognition. The philosopher describes *sensation* as a spiritual and existential state of human powers together with thinking, belief, imagination, language, understanding, meaning and memory, relating this with Greek *aisthesis*. With its help, the author explains intuitive understanding, meaning and values arriving in sensations. With the help of aesthetology, the philosopher draws new methodological possibilities for

the science of axiology and allows knowing different values, open dimensional spheres of their being. In the monograph called *Aethetological Insights*, J. Mureika states that the human spiritual existence is determined by a valuable attitude which results from various components of sensation. "The conception of aesthetology, based on philosophical anthropology, declares that the sense is provided not on the basis of conceptuality. The values of truth, goodness, beauty, love, sacredness, etc. are made internal, sensed and personalized in the way of sensation" (Mureika 2016: 42). More detailed information about the concept of sensation of J. Mureika and abstracted direct levels of sensation is provided in the article of Laima Monginaitė (2015) called *Dimensions of Sensation of Light-Colours*. The emphasis of the phenomenon of sensation allows newly knowing and interpreting pre-rational human experiences with the help of which sacrality and the continuity of its experiences are expressed.

R. Ingarden studied the questions of value ontics, structure, kinds and form, as well as particularly revealed the origin of aesthetical values. The third intentional ontics, created by the phenomenologist, perfectly well revealed the essence and peculiarities of aesthetical phenomena originating in an aesthetical situation. We agree with the phenomenologist's conclusion that the intentional being is not sufficient in the cognition of the world of values, and the theory of values is at the beginning of the studies. "The being of values is more a strong being, the values stay alive for a longer time than their material correlate" (Ingarden 1966: 106). His conception can be attributed to the axiological objectivism of any kind, as he emphasizes the "qualitative" peculiarity of the value. The qualitative nature of any value determines the fact that its cognition is possible through direct experiences. Any their transitional cognition is false. For Ingarden, the phenomenon of the value in its essence and quality is obvious givenness, as otherwise, it is not possible to see or envisage any value. The Polish researcher was certain that the constructive cognition of different kinds of values is possible through their ontics. For the phenomenologist, the values are a special being, not similar to other ontic forms. The structure of values is a very complex being: it does not have any material form, but is attached to the thing or phenomenon; exists behind the limits of time, but is not ideal. Ingarden thinks that the value, as if "put" on the object's qualitative features, is the object's superstructure, as "it is not enforced to him externally, but reveals itself from the essence of the given object itself" (Ingarden 1966: 100). R. Ingarden gives importance to sensual observation, considers it primary cognition. The author distinguishes the following structural parts of sensual observation: sensation of primary data impression, empathy to the rising images, intention directed towards the thing, experience of an intentional act itself. Significant observations of the author are about the differences between the value, response towards the value and decision related to the value. Speaking about the response towards the value, quality and its state is of great importance. For the philosopher, the capture of the value and response towards it are the unity of experience. According to J. Mureika, the values can be recognized intuitively through sensations. The unity of experience of R. Ingarden's unity and the sensation of J. Mureika are identical phenomena.

The Polish philosopher distinguished the values into general "pure" values-ideas; ideal qualities-values and the values "in concreto". "Pure" values-ideas, as an ideal being, exist objectively, that is independently from the human consciousness. Values-ideas must be understood as transcendental storage of everything valuable. Aesthetic and artistic values "in concreto", implied in the works of art, allow anticipating the presence of "pure" values-ideas, which are never fully realized. Eternal values exist longer than religions, works of art or useful things, honest acts, theories or scientific truths. Phenomenologically, ideal qualities-values are

found in a contemplative state, they become the condition of the value crystallization, determine the statement of a certain value. In our opinion, in the intentional level, the values, as the phenomena of individual consciousness (certain valuable modus: of beauty, sacredness, truth, etc.), gain their specific manifestations in the variety of sensations. The provided Ingarden's distinction of values indicates that the value exists in different forms or has different levels of expression. We will further call different ontic levels of sacral value *dimensions*, and their setup – *matrix*. Experiencing and knowing various values, the human as if contacts with their source – Absolute being or “pure” values-ideas. The values, representing the system of subject's ideals, peculiarly determine the moduses of valuable sensations. The sensation of sacrality – the peculiar modus of consciousness – expresses basic relations with the world and is characterized as exceptional, strong energies transforming the human. Sacredness attracts the values of beauty, goodness, truth and other special feelings of miracle, mystery, felicity, enthusiasm, love, ecstasy, plenty, and majesty into its sphere of action and even integrates negative emotions.

ARCHAIC MYTHICAL ATTITUDE

For complexity of mythical consciousness, we do not seek to analyse it properly. We pay attention to those features which, in our attitude, are the closest to the experiences of sacredness. Being – life, person's “I am in the world”, “I am” in the miracle of consciousness, in united sensation opens as if a miracle. In human sensations, there opens the world, the soul is breathing and looking for the way, closer relations with invisible levels. It is unknown how and it cannot be explained with rational mind how the idea and image of God-Creator rises in the human's knowing consciousness. The attention of all religions is given to the Eternal spring of the whole Being. It is as if imprinted, coded in the matrix of human essence near other primordial by-images. This immanent reality of by-images and symbols or basic values (existentially) are found and reveal themselves in the myths and cult rituals of all nations as well as in artistic creation. The belief determines and establishes the significance and value of the nations, their created culture. The measures of value lie in human depths (internal dimensions), creative powers and relations with the Creator. Transcendental being of gods is hidden, it never fully appears, but rather opens in the plane of symbolic and mystical experiences, fancy experiences. Sacral functions, recorded in the myths of nations, function in modern cultures as well. Sacral beginning of consciousness is related to the oldest shaman-like (totemic) and pagan (polytheistic) cultures. The models of their attitude are analogous, based on the same images and achievements of the heroes. One can even speak about the modus of mythical consciousness which is typical of the syncretic unity of images-actions (cult rituals), bright sensation of sacredness and san-creation with God-gods. The mythical attitude is in its essence related to the sacredness of celestial bodies, land, fire, light and life in general. A human early noticed the fight happening in the environment, this determined the worship of two springs – yang (power of fire) and yin (power of water). Life itself is possible only in a harmonious correlation and union of these springs. Connecting everything, matching power is love which is attributed plenty of myths. The mythical experience of the surrounding world, in which there act and manifest the divine powers, for the archaic person is the most realistic reality. The archaic attitude is specified with especially strong merging of the individual with nature. Dependence of the primitive man on the powers of biological environment stimulates the impressions surpassing the imagination, determines a special relation with the world coloured with strong emotions. This is reflected in animistic thinking when the nature is accommodated with deities, demons and spirits (good and bad). One of the features of the mystical attitude is especially rich imagination and precise fixation and restoration of reality. The man of archaic-mythical

consciousness had the sensation of the whole, relations with the whole world and the creatures present in it. Naturally, everything was sacred. Sacredness got stronger and even more manifested during the festivals when shamans and priests prayed with the society in the special, peculiar way, with the rituals and ceremonies of god worshipping and adoration, entrenched subtle energies in material things or evoked them in sensations with sound-prayer-song, dance-music, images and symbols. Thus, created sacred spaces, places and buildings.

Vincas Vyčinas described the old way of life based on the mythical attitude of an archaic man. The author notices that “Today, we are beginning to understand that mythical thinking and understanding of reality, although being not conceptual, is ordered and systematic” (Vyčinas 2009: 44). The ancient man perceives reality and interprets it not with conceptions, but with symbols and images. “Modern philosophy begins to notice that a man, experiencing the surrounding things, at the same time experiences transcendental principles, which are neither things nor entities. <....> Such principles correspond to the gods of the mythical world. In the man’s world, every god reveals the whole of Being (Nature) in a certain light or in a certain aspect” (Vyčinas 2009: 58–59). While analysing the Lithuanian mythology, the philosopher notices that Mother Land (Žemyna) is the source of transcendental principals of gods (Perkūnas is her son), managing and determining reality. It is the power of fertility, the Nature creating itself. The wise man is the one who knows the Land as the source of everything what is sacred, divine, powerful and wise. All former and present totemic religions worship the Great Goddess ancestress Mother Land and its wombs – caves, natural objects, flora and elements. People believed in belonging to divine pioneers of animals, plants and things – an ancestress and an ancestor. Vyčinas believes that “These spiritual values of the Europeans of primordial cultures – their love, respectful subordination and great empathy into the Great Goddess (Nature) and animal souls (or souls of beings in general) as their goddesses – stayed characteristic for the Europeans of later epochs as well, that is the ancestors of the Balts, our great-grandfathers” (Vyčinas 1994: 76). The author notices that the Nature is revealed for the man in its majestic deity, as higher reality, predominant over everything – over the people and things. The mythical attitude, in which the predominant object is nature, gods and spirits, is contrary to the technocratic world orientation in the centre of which there stands the man.

The archaic man lived surrounded by gods, deities protected every step. He/she aimed at living in the centre of the world, where gods act and take care. Researching visual expressions of the sacral centre in Eastern and Western cultures, Jolanta Zabulytė notices that “...the conception of saint centre is related to geometric figures – circles and point in the centre and the wheel. It is related to mythical consciousness, where the most important place is taken by cyclicity, and the cycle without the resort as well as the wheel without the axis, is nothing, therefore the centre is a conceptual point” (Zabulytė 2005: 290). In the myths of all nations, one can find the narrations about the axis of the world (navel of land, mountain, stone, tree), which connects different worlds: of the underground, land and sky – the residence of god and gods. Often, the centre of the universe (axis) is the symbol of a tree which like a bridge connects all levels-dimensions of being. The symbol – a snake, biting its tail – becomes the circle of life which expresses the idea of energy circulation and indicates the unitedness of being. Syncretic mythical consciousness of the archaic man guarantees the internal harmony, vitality-correlation, safe and comfortable life. Relation with divine powers (nature, sky) is necessary for the spirits of ancestors and is constantly maintained. Then human life is safe, meaningful and significant, and the man can create together with the Supreme creator and other gods as well as goddesses.

CONCEPTION OF SACRALITY

We can find the equivalents of the concept *sacrum* in all cultures. The Latin *sacer* is sacral – hallowed to god, holly, related to the religious cult and ritual, ceremonial. *Sacrum* is a sacred thing in Latin, holly action, festival, shrine – in the most general meaning, what is related to deity, what is contrary to *profanum* – unhallowed, dark. Vladimiras Toporovas originates the conception of sacredness from the Indo-European root *kuen-to*, which means “gets wider”, “grows”, “maturates”, “strengthens”. The author indicates that only in Baltic and Slavonic languages, *švent-/swent-* retained the reference to sacred objects, when other old German, Irannian and Indian mother-tongues did not retain it (Toporov 1988: 3–43). For the researcher, *k'uento – švent-* is related to the unusual experience of sacredness present in holly words, actions, things or the trinity of idea–word–action.

The German religion researcher, Rudolph Otto, in his book *Das Heilige*, used the concept *sacredness* as the category of explanation, thought it to be different from *sacred*. Gintaras Beresnevičius notices that it is still not clear what sacredness is as Otto considers it unexplainable. The author understands sacredness as perfection, absolute goodness, etc., and sacredness lies “behind” holiness. It can determine this one, but cannot be identified with sacredness. R. Otto emphasizes the element of secret present in religion, which is marked with an undefinable term *numinosum*. It can be said about *numinosum* that it is the power suggestible to a man, raising fear, but at the same time attractive and enchanting. This *numinosum* is *sanctus* nuclear, evokes the feeling that something demands unique respect and it is obligatory to experience the highest objective reality (Ališanka 1998: 21). *Sacrum* and *profanum* spaces are separated by ontological abyss.

M. Eliade went deeper into the peculiarities of the phenomenon of sacredness and described them in the works *The Sacred and the Profane: The Nature of Religion and Cosmos and History: The Myth of the Eternal Return* through the prism of dualistic thinking, compared it with worldliness. Eliade analysed not only irrational aspects of sacredness, he was also interested in the wholeness of this phenomenon. The author states that a religious man, observing the world, discovers various manifestations of sacredness, and the rhythms of cosmos testify the order, harmony, stability and fertilization. Cosmos, as the whole, is at the same time a *real, life and holly organism*; at the same time, it shows the variety of being and holiness. Ontophany and hierophany merge into one (Eliade 1959). The religion researcher thought that a human experiences holiness because it *manifests*, reveals itself as something totally different from worldliness. For the manifestation of holiness in human consciousness, he used the term of *hierophany*. The manifestations of hierophany – holiness can be both in natural objects (stone, tree, fountain) and in Christian God's incarnation in Jesus Christ. Hierophanies can be interpreted as the mediators of sacrality, they are really various: signs, symbols, holy letters, natural objects, miraculous images, visions, etc. in all cases, we meet the secret act, something “else”, some reality, not belonging to our world, holiness – power and, finally, the most certain *reality*. Holiness is concentrated with being. Holy power means reality, eternity and effectiveness (Eliade 1959). The author considers the myths to be the example models telling holly stories about the works, accomplished by gods in the beginning of times. The told myth becomes an undeniable, absolute truth in which there reveals the holiness, as every myth shows how reality began existing as the whole, cosmos or only part of it: an island, kind of plants, social overlap. “Why” always lies in clear “yes”. And this is because of a simple reason that by telling *how* the thing emerged, one raises the invasion of holiness into the world (Eliade 1959).

The researches of the authors, discussed and not discussed, but read, in this article, indicate a wide range of sacredness phenomena, but do not reveal how the identification of sacredness existential becomes possible. Summarizing the ideas of read authors, going deeper into the phenomena of sacredness and its manifestations in shaman-like and pagan religions, there showed its ontic matrix dimensions. On purpose to indicate substantial features of this special value, we believe that it is purposeful to speak about its perfect standards of transcendental (Absolute Being) levels and their codes (information matrixes) lying in human's spirit-soul. For naming these dimensions, we introduce the terms *epotic dimension* and *emodic dimension*. We will name the transcendental being of values in the Absolute level (Great being or invisible source of all goods) the *epotic dimension*. The term *epotic* was formed from the word *potency*, having in mind the being of values as the plane of unexpressed, not exhaustive Absolute possibilities or perfect standards of values present in the Creator's spirit-consciousness, among which there exists holiness as well. Absolute, willing to know itself, radiates, resolves into many human spirits-souls, also, potentially put (coded) valuable standards – sought ideals. In the monad – the luminous matrix of human spirit-soul (metaphorically, human's star in the sky) – there are certain true-life programmes, true to say, objectives-tasks or valuable ideas-ideals. We will name the level of human valuable standards *emodic dimension*, from the word *monad*. In our opinion, the standard of holiness, existing in the *emodic* level, allows identifying the experiences of sacredness.

Individual, mono-subjective sacral sensations are attributed to the ingardenic intentional dimension (existentials, moduses of sacrality), which is born when the personality correlates in a specific religious system, performing spiritual practices. In an intentional immanent plane, the sacral value is independent and absolute, partly named. Great being (transcendence), hidden in all religions, open with mystical states of varied consciousness, is understood as special, bewitching sacredness. In the third intentional dimension, there actively manifests the sensation of sacredness as totality in its essence, the dynamics of meanings and implications. Group sacral experiences should be attributed to the fourth dimension as they are the result of collective consciousness san-creation and transfers into an artistic-cultural event, involving the participants in a collective act with divine powers. In this level, sacral sensations are strengthened by aesthetical qualities of religious mysteries (dance rhythmic, colours, music sounds, smells), as the creator and his/her works are marked with beauty. The fifth dimension would be earthly-material, according to Eliade, mediators of sacredness in hierophany, possessed religious artefacts, facts of miraculous manifestations, sacred natural objects, available with human sensations. Multi-edged being of the value of sacredness manifests in various dimensions, available with the states of varied consciousness and sensations, found and understood with the help of intuition. In the mythical attitude, sacredness is the nucleus of belief, multi-dimensional power-being, the source of spiritual goods: love, completeness, power, life, miracle, secret, perfection, etc.

CONCLUSIONS

Cognition and description of the value of sacredness is possible by invoking the scientific concept of sensation of J. Mureika as well as direct and amble intuitions of phenomenology.

Sacrality is the oldest, basic value, managing the life of the archaic man, determining the significance of actions. Sacral sensation (existential) integrates various experiences (love, felicity, enthusiasm, miracle, brightening, ecstasy, etc.) and basic values of goodness and truth. This substantial totality manifests as a special, miraculous experience of the relation with gods or Great Absolute being.

The mythical attitude (consciousness modus) is the experience of wholeness, based on flexible human relations with nature, animals, spirits (good and angry) and gods. For the archaic man, his/her life and the world open as the arena of power activity of gods – the most realistic reality filled with sacredness.

In the ontic matrix of the values of sacredness, five dimensions can be distinguished: two potential (epotic and emodic); two intermediate intentional sensations (individual and group consciousness moduses); and dispersion of material forms in specific religions.

The presence of sacral value standards in the emodic dimension as well allow explaining the identification of sacral values in individual sensations.

Received 21 November 2016

Accepted 12 December 2016

References

1. Ališanka, E. 1998. *Vaidijantis žmogus. Sacrum sklaida kultūroje*. Vilnius: Lietuvos rašytojų sąjungos leidykla.
2. Beresnevičius, G. 2008. *Lietuvių religija ir mitologija: sisteminė studija*. Vilnius: Tyto alba.
3. Campbell, J. 1968. *The Hero with a Thousand Faces*. Princeton and Oxford: Princeton University Press.
4. Dundulienė, P. 2008. *Medžiai senovės lietuvių tikėjimuose*. Vilnius: Mokslo ir enciklopedijų leidybos institutas.
5. Dundulienė, P. 1989. *Pagonybė Lietuvoje*. Vilnius: Mintis.
6. Eliade, M. 1954. *Cosmos and History: The Myth of the Eternal Return*. Trans. W. Trask. Princeton: Princeton University Press.
7. Eliade, M. 1959. *The Sacred and the Profane: The Nature of Religion*. Trans. W. Trask. London: Harcourt Brace Jovanovich.
8. Frunza, S. 2015. "A Mythic-symbolic Perspective on Politics", *Journal for the Study of Religions and Ideologies* 14(40): 238–258.
9. Gimbutienė, M. 2002. *Baltų mitologija. Senovės lietuvių Dievės ir Dievai*. Vilnius: Lietuvos rašytojų sąjungos leidykla.
10. Giussani, L. 1997. *The Religious Sense*. McGill-Queen's University Press.
11. Ingarden, R. 1966. *Przeżycie. Dzieło. Wartosc*. Krakow: Państwowe Wydawnictwo Naukowe.
12. Kačerauskas, T. 2013. „Medija, religija ir filosofiniai klausimai“ [Media, Religion and Philosophical Questions], *Logos* 74: 86–94.
13. Monginaitė, L. 2015. „Šviesos-spalvų pajautos matmenys“ [Light–Colour Sense Dimensions], *Filosofija. Sociologija* 26(3): 184–192.
14. Mureika, J. 2016. *Estetologijos įžvalgos*. Vilnius: Lietuvos edukologijos universiteto leidykla.
15. Otto, R. 1970. *The Idea of the Holy*. Trans. I. W. Harvey. New York: OUP.
16. Pruskus, V. 2014. "Consumption as a Value in the Context of Social Sustainability", *Creativity Studies* 7(1): 1–10.
17. Toporov, V. 1988. „Jazyk i kultura: ob odnom slove-simvole“, in *Balto-slovianskiye issledovaniya*. Moskva: Nauka, 3–43.
18. Uždavinys, A. 2006. *Simbolių ir atvaizdų interpretacijos problema senovės civilizacijose*. Vilnius: Sophia. Kultūros, filosofijos ir meno institutas.
19. Vėlius, N. 2013. *Lietuvių mitologija*. Vilnius: Mintis.
20. Vyčinas, V. 1994. *Didžiosios deivės epocha*. Vilnius: Mintis.
21. Vyčinas, V. 2009. *Raštai*. T. 3. Vilnius: Mintis.
22. Zabulytė, J. 2005. „Vizualinės sakralinio centro išraiškos Rytų ir Vakarų kultūrose“ [Visual Expressions of Sacral Centre in Eastern and Western Cultures], in *Rytai-Vakarai. Komparatyvistinės studijos IV*. Vilnius: Kultūros, filosofijos ir meno institutas, 182–201.

LAIMA MONGINAITĖ

Šventumo vertybė mitinėje pasaulėjautoje

Santrauka

Taikant J. Mureikos pajautos konceptą ir R. Ingardeno išvalgas apie vertybių ontines ypatybes siekiama atskleisti šventumo vertybės sąrangą. Aptariamos mitinės pasaulėjautos savybės, sietinos su šventumos patirtimis, akcentuojamas archainio žmogaus ryšys su gamta ir visos gyvenimiškos aplinkos sakralumas. Remiantis V. Vyčino tyrinėjimais, atskleidžiamas mitinis mąstymas ir supratimas. Analizuojamos šventumo sampratos, ieškoma struktūrų, lemiančių šios vertybės identifikavimą. Išryškkinamos sakralumo vertybės ontinės dimensijos ir jų raiška pakitusios sąmonės būsenose. Išskiriamos penkios šventumo vertybės daugiabriaunėje ontinėje matricioje dimensijos: epotinė ir emodinė, nusakomos kaip potencialios, dvi intencionalios – individualios ir grupinės pajautos, bei konkrečių materialių formų plotmė. Daroma išvada, kad šventumo vertybės pajauta reiškiasi kaip ypatinga, stebuklinga, ryšio su dievais patirtis, kurioje aptinkama Didžioji Absoliuto būtis.

Raktažodžiai: šventumo vertybė, pajautos konceptas, mitinė pasaulėjauta, sakralios vertybės daugiabriaunė matrica, epotinė dimensija, emodinė dimensija