

reconstruire a sensurilor de bază. Specific gândirii tradiționale este faptul că realitatea imediată este sursa imaginarului; credem că între real și imaginar nu se poate stabili o linie de demarcație. La fel de bine realul poate fi considerat prototip pentru imaginar, precum și invers. Ni se pare important să menționăm faptul că imaginarul i s-a dezvăluit omului ca imagine. Faptul că individul i-a găsit un corespondent în realitatea imediată nu a însemnat o anulare a imaginarului, ci, credem că este vorba mai degrabă de o identificare cu acesta printr-o “recuperare” a sensurilor superioare într-un plan al “banalului”. Astfel, realitatea imediată devine o formă de repetare a imaginarului, și nu invers, lucru foarte bine demonstrat de Mircea Eliade în studiile sale asupra relației dintre sacru și profan. Acest lucru este făcut posibil de faptul că realitatea imediată este și trebuie privită în primul rând ca o formă totală de reactualizare a ceea ce a fost la *origine*.

Humans have always felt to be a part of Reality. Integration has not only implied the contemplation of what was real nor was it a mere perception of reality, but rather a vivid participation to it. Harmony was the first thing that humans have discovered in their connection with the Universe, and it has become really important to them. “Being one with the world” means to be in equilibrium with both the macro and the micro Universe.

Respecting the pre-established rules should not be seen as the acceptance of a set of laws, but as man’s way to communicate with the Universe as a whole. This type of communication contradicts the irrational. In the attempt to discover the internal laws within its harmony, the Universe has become entirely rationalised. Convention has always required special attention, for without it, understanding cannot be reached.

The social systems are generators of meaning, and with time they expand specialised means of communication, characterised by an increasing level of symbolic generalisation. Furthermore, this is why the universe is represented as the comprehensive horizon of action and experience, and this is also why the environment has always appeared as a reality. Religious thinking involves the feeling of embracing the universe as a whole. This way of existence engages a permanent process of attribution and reattribution significant to an existence. Life does not stand under the sign of experience but under the sign of an incessant initiation. It is initiation that leads one to knowledge. There is no aspiration towards absolute knowledge, for we’ve already seen that the traditionalist mentality rejects the pure rationalisation, and that, the assimilation in the Absolute (seen as the Great Whole) through a significant rationalisation, is preferred.

Tempted by what is real, the individual has tried to discover the Universe’s logic by turning it into their own logic. And so we have identified the myth, the rite, the magic as the individual’s ways to communicate with this type of reality, and there by defining them as parts of a religious type of thinking. We go back to the idea that reality is revealed through an assembly of symbolic systems that builds up the world in a way specific to a certain age and to a certain social structure.