

Spirituel et Rationnel : les alliances paradoxales

Foi et Raison : dans les débats autour de la laïcité, de la place du religieux ou du sacré dans les sociétés contemporaines, ces catégories sont convoquées de façon si tranchée qu'elles semblent vouées à entretenir une guerre de position interminable. À la raison universelle qui ne s'occupe que de savoir, d'explicitier et de contrôler les raisons de ce savoir, on oppose la foi aveugle, incommunicable, de ceux qui croient sans voir. Comment sortir de ce jeu à somme nulle ? Les auteurs de ce volume formulent un pari : mieux qu'un régime de coexistence pacifique, mieux qu'un redécoupage des frontières, ils proposent d'aborder spirituel et rationnel à travers les alliances qui, depuis l'aube de l'humanité, n'ont cessé de se nouer entre eux. Alliances paradoxales, sans doute, puisque chacun des termes s'y trouve poussé jusqu'à ses limites, au risque de se perdre. Ainsi la raison inspirée peut devenir déraisonnable, sans basculer pour autant dans l'irrationnel : c'est ce que les Grecs ont vu, au-delà du partage proclamé entre *logos* et *mythos*. Le fait mystique invite à dépasser l'alternative entre foi et raison en dénouant le lien qui assimile couramment foi et croyance. Il conduit à envisager l'objet du spirituel et les œuvres de la foi du point de vue d'une rationalité élargie, capable de faire communiquer par un effort d'intuition et de création les plans disparates de l'expérience : le moi et le monde, la nature et la surnature. La philosophie elle-même, et jusqu'à un certain point la psychanalyse, peuvent se définir dans un rapport à des « exercices spirituels » où le sujet est directement engagé, affecté, altéré par le travail de la pensée. Au cœur des formes de sagesse ou d'éthique qui ont fait de la connaissance et de la transformation de soi leur enjeu principal, on trouve l'idée que la raison peut s'approfondir par degrés et atteindre par elle-même, en elle-même, des vérités d'ordre spirituel.

Au terme de cette enquête qui traverse les pensées de Platon, saint Augustin, saint Jean de la Croix, Corneille Agrippa, Spinoza, Emerson, Thoreau, Freud, Lacan, Bergson, Ostad Elahi, se dessine une perspective nouvelle : celle d'une spiritualité rationnelle, solidaire d'une raison ouverte au spirituel.

Avec des contributions de Marie Balmary, Bernard Bourgeois, Dominique de Courcelles, Alain Cugno, Monique Dixsaut, Élie During, Patrice Maniglier, Jean Mesnard, Ghislain Waterlot.

« Journées de la solidarité humaine » est une collection de la Fondation Ostad Elahi – éthique et solidarité humaine.

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Spirituel Et Rationnel Les Alliances Paradoxaes

Hélène Lemaître



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Spirituel et rationnel Fondation Ostad Elahi - éthique et solidarité humaine. Journée de la solidarité humaine, 2011 Foi et Raison sont convoqués de façon si tranchée qu'elles semblent vouloir entretenir une guerre de position interminable la raison universelle qui ne s'occupe que de savoir de contrôler les raisons de ce savoir on oppose la foi aveugle incommunicable de ceux qui croient sans voir travers cette enquête qui traverse les pensées de Platon Saint Augustin Saint Jean de la Croix Corneille Agrippa Spinoza Emerson Thoreau Freud Lacan Ostad Elahi se dessine une perspective de spiritualité rationnelle solidaire d'une raison ouverte au spirituel *Spirituel et rationnel* Fondation Ostad Elahi--éthique et solidarité humaine, 2011

Médecine du corps, médecine de l'âme Fondation Ostad Elahi, 2017-08-15 De Galien de Pergame hippocratien d'Hippocrate Victor Frankl père de la logothérapie en passant par Freud ou Ostad Elahi une question court travers les genres celle d'une santé et donc d'une médecine et d'une thérapie qui prendraient en vue l'homme tout entier corps et âme Ainsi quels sont les facteurs psychologiques et spirituels du bien-être et de la longévité Qu'est-ce qu'une maladie de l'âme Telles sont quelques-unes des questions sur lesquelles se penchent ensemble les intervenants de cette journée **Musiques de l'âme** Fondation Ostad Elahi, During Jean, Brigitte François Sappey, Marianne Massin, Raphaël Imbert, 2022-04-06 Si l'âme est l'autre nom du souffle la musique est certainement de tous les arts celui qui est le plus naturellement associé aux mouvements de l'intériorité Cela s'explique par la place privilégiée qu'y tiennent la voix et le chant mais plus généralement par la capacité des sons de donner des motions humaines les plus subtiles ou les plus profondes une expression vive qui mobilise la fois l'esprit et les sens les passions de l'âme et l'énergie du corps En projetant la vie affective dans une forme rythmée et l'enrichissant de toutes les harmoniques du sentiment la musique lui confère en même temps une structure Celle-ci peut consonner avec les grandes orientations d'une vie spirituelle et parfois d'une éthique De nombreuses traditions en ont exploré les vertus thérapeutiques

Du sens de la mort au sens de la vie Fondation Ostad Elahi, 2021-10-06 Comment la compréhension de notre condition mortelle influence-t-elle en retour sur la manière dont nous menons nos vies sur la vie que nous nous faisons d'une vie digne d'être vécue C'est ces questions que se consacrent les contributeurs de ce volume Ils sont philosophes psychologues psychanalystes et observateurs des croyances Ils envisagent d'un œil critique la philosophie de Bergson la logothérapie de Viktor Frankl et la psychologie transpersonnelle ils s'interrogent sur les frontières du moi sur la pertinence d'une référence à l'âme enfin ils discutent des différentes voies par lesquelles ce faisceau d'expériences de théories et d'hypothèses peuvent contribuer à préciser pour chacun l'ensemble des valeurs éthiques et spirituelles qui constituent une vie pleinement humaine **Se connaître soi-même pourquoi, comment ?** Fondation Ostad Elahi, 2015-10-01 Dans un monde en changement constant où l'esprit humain est sans cesse sollicité par ce qui se passe à l'extérieur où la connaissance tend à être supplantée par la communication quelle signification peut prendre la connaissance de soi Comment concilier le vivre au monde avec cette quête intérieure C'est cette question que l'édition 2012 de la Journée de la solidarité humaine se proposait de clarifier en se plaçant au carrefour

des savoirs et des disciplines **Habitar maravillosamente el mundo** Dominique de Courcelles, 2020-11-25 En la España de los siglos XV a XVII con los grandes viajes y la exploración de mundos desconocidos aparece una nueva conciencia de la tierra y del tiempo expresada mediante nuevas representaciones literarias y artísticas El mundo hasta entonces cerrado se transforma en un universo infinito El arte de construir jardines o palacios de narrar un viaje experimental o una búsqueda poética y mística de pintar paisajes y glorias celestes da fe de una renovación de la mirada filosófica alquímica política Cada objeto a su escala palacio jardín relato cuadro sostiene una manera de ser de quien lo recorre con su cuerpo o con sus ojos El arte de los príncipes y sus arquitectos adquiere una intención mística habitar maravillosamente el mundo en armonía con la tierra el agua el aire y el fuego luminoso es habitarlo tal cual es es decir experimentar en la presencia divina ver el mundo en Dios Habitar maravillosamente el mundo se inscribe en una perspectiva geométrica y mística del infinito y de la eternidad De este modo se elabora un arte hispánico de habitar maravillosamente el mundo que desde la península ibérica no deja de repetirse artística teológica y espiritualmente en los nuevos mundos y en la Nueva España La obra se articula en cuatro partes dedicadas a los palacios jardines y moradas espirituales desde Andalucía y la Casa de Campo de Madrid hasta Las Moradas de Teresa de Jesús a las maravillas del universo desde Sevilla hasta México a la mística de los paisajes y la magia natural y a la representación del infinito y el deseo de eternidad en el palacio de El Escorial y El entierro del conde de Orgaz del Greco Revue d'histoire littéraire de la France Maurice Tourneux, 1994 Fortunio, Les Cahiers du Sud, 1954

Shelley, poète des éléments Hélène Lemaître, 1962-01-01T00:00:00+01:00 Cet ouvrage est une réédition numérotée d'un livre paru au XXe siècle désormais indisponible dans son format d'origine Commentaire, 1993 Pour le centenaire du romantisme Ernest Seillière, 1927 **Le réel et la joie** Pierre Statius, 1997 *L'eau et le feu dans les religions antiques* Gérard Capdeville, 2004 Les éléments de la nature ont tenu une grande place dans toutes les religions antiques et ils ont continué d'être présents même lorsque sont apparues des divinités de plus en plus anthropomorphes Parmi eux l'eau et le feu ont toujours eu une importance particulière par le caractère spectaculaire de leurs manifestations et leur antagonisme Mais chaque peuple a développé autour d'eux ses propres variations c'est une confrontation de leur rôle dans les diverses aires culturelles de l'Europe et de l'Asie anciennes que visaient les vingt-cinq communications présentées au colloque dont nous publions aujourd'hui les actes **Les Etudes philosophiques**, 1998 **Revue thomiste**, 2001 **L'homme moderne, bourreau de lui-même** René Gillouin, 1951 *Présence nue* Claude Mailloux, 2017-10-06T00:00:00-04:00 En interpellant le lecteur avec ce titre provocateur Claude Mailloux révèle ce que plusieurs années d'accompagnement auprès de centaines de patients lui ont permis de comprendre lorsque l'expérience extrême de la souffrance détruit tous nos repères une simple présence bienveillante et dénuée de jugement peut être la boussole qui nous permet de réapprendre faire confiance la vie travers un exposé incluant une lecture anthropologique du récit de la Genèse et cinq cas cliniques types l'auteur livre les secrets de cette présence nue Son regard neuf sur une profession qui est maintenant bien ancrée dans le milieu hospitalier est un jalon

important pour l'établissement d'une pratique claire et éclairante des soins spirituels
Europe, l'utopie blessée, 1994

Chaleur et industrie, 1938

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