

Diosa De Las Serpientes

Marta Blanco Fernández

El mito de la diosa Anne Baring,Jules Cashford,2003 Éste es un libro único.;Cuenta, por primera vez, la historia completa de lo femenino a través de las distintas ideas religiosas donde ha ido evolucionando la imagen mítica de este principio: desde las diosas paleolíticas, o Istar en Mesopotamia, Isis en Egipto o las diosas del mundo clásico, hasta Israel, donde lo femenino se oculta, para finalizar con la vuelta de la diosa madre en las figuras de María en el cristianismo y de Sofía en los gnósticos. Este libro, y sus más de 400 ilustraciones, explica cómo el mito originario de la diosa se perdió y cómo la divinidad masculina fue desplazando su papel por la necesidad de situarlo en el nuevo contexto de la evolución de la conciencia humana. Ahora, cuando los modelos de lo masculino y lo femenino están más confusos, cuando hemos desacralizado la naturaleza y somos incapaces de contemplar la vida como una unidad viviente, quizá se haga necesario conocer a fondo cuál es la naturaleza de la antigua diosa madre, para comprender mejor las implicaciones psicológicas que ha supuesto su pérdida para el ser humano.

DIANA EN LA RELIGIOSIDAD HISPANORROMANA. I (LAS FUENTES. LAS DIFERENTES DIOSAS) Ana María Vázquez Hoys,2019-04-04 Primera parte del estudio dedicado a la diosa romana Diana en Hispania, como primera divinidad femenina del Panteón Hispano-romano. Analiza pormenorizadamente las fuentes sobre el culto a Diana en Hispania, tanto epigráficas como arqueológicas y numismáticas, estudiando su posible significado, y termina con la presentación y estudio de las diferentes diosas con las cuales Diana tiene relación, con la certeza de que este culto parece resumir y sincretizar el de otras muchas divinidades femeninas del mundo antiguo.

Prehistoria de Mexico abp. Francisco Hilarion Plancarte y Navarrete,Francisco Plancarte y Navarrete,1923

Pequeña Diosa de Las Serpientes de Creta Sue Littleton,2013

Los dioses increíbles Luis Pancorbo,2011-01-01 Éste es un libro dirigido al lector que tenga curiosidad o interés por el fenómeno religioso, y en especial por los dioses, antiguos y modernos. Éstos, entendidos como símbolos, son el reflejo de los sueños y temores de la humanidad; y son dioses increíbl

La esfera ,1929

Eleusis Karl Kerényi,2004

De la Gran Madre a la Teología. Espiritualidades feministas. Marta Blanco Fernández,2021-12-16 Esta investigación nace

a partir de la reflexión sobre la forma de vivir la espiritualidad que tenemos las mujeres occidentales del siglo XXI, partiendo de la base de que, en una cultura como la nuestra, de tradición europea y católica, la divinidad suele ser presentada y vivida en masculino. Podemos referirnos a ella como a un padre, como a un esposo o como a un hijo, sin embargo, no es frecuente conceptualizarla en femenino. Antes, al contrario, la imagen con la que hemos tenido que identificarnos las mujeres a lo largo de los siglos, ha soportado una carga terrible de maldad, pecado, lascivia y lujuria...

Boletín Universidad de Buenos Aires. Instituto de Investigaciones Históricas, 1926

Tamoanchán Francisco Plancarte y Navarrete, 1911

Historia del mundo José Pijoán, 1926

Enciclopedia de los símbolos esotéricos Jorge Blaschke, 2001

Apasionadas, mujeres y devociones, 2022-12-29 En el libro, se recopilan algunos de los trabajos presentados a los dos seminarios de Modernas de Época desarrollados durante los años 2020 y 2021. El primero de ellos, bajo el título La historia que rezan las mujeres, se planteó profundizar en cómo expresaban su religiosidad mujeres de diversos ámbitos, de distintas creencias y en épocas diferentes. E segundo, titulado Emociones que dieron vida a las mujeres se pretendió dar continuidad al anterior encuentro, ahondando en lo que entendemos por alma, en la espiritualidad, en los sentimientos y en la manera en la que aquellas mujeres amaban, temían y se conmovían. Hemos realizado ese acercamiento desde ramas científicas tan diversas como la historia, la literatura, el género, la psicología, la filología o la arqueología y en varios momentos históricos.

La civilización egea Gustave Glotz, 1926

El museo secreto Ernesto Frers, 2006 El autor analiza una selección de obras pictóricas, escultóricas, arquitectónicas y musicales para mostrar la vinculación de sus mensajes crípticos con los arcanos de la tradición esotérica.

El Gráfico, 1929

La otra mitad de Dios Ginevra Bompiani, 2021-05-12 La otra mitad de Dios es un ensayo filosófico que comienza con un comentario al Génesis, en particular el episodio de la destrucción de Sodoma por dos ángeles exterminadores. El libro se estructura según tres marcas de lo contemporáneo: la destrucción, la punición y la mistificación. Por un lado, se analizan los relatos fundantes de la tradición judeo-cristiana y la griega; por otro, los mitos de la tradición mesopotámica, poco conocidos pero muy influyentes, porque preceden y alimentan a las tradiciones judeo-cristiana y griega. Hay un paradigma que poco a poco sobrevuela el ensayo: el hecho de que en todos estos relatos la culpable por excelencia es la mujer. La otra mitad de Dios señala la desaparición, en nuestra memoria, de la Diosa Madre, que precedió al Dios Padre, y sigue presente de diversas formas en ambas tradiciones que conforman nuestro imaginario: la Biblia y la mitología griega. La diosa, que aún domina la mitología mesopotámica, y cuyo culto, derrotado por el patriarcado, previó un mundo compartido por el hombre y la mujer, sin pecado ni castigo. El libro es la experiencia de una forma crítica y reflexiva de sentarse a escuchar la voz y los silencios

de la mujer en Occidente. Con una escritura que lleva el impulso oral y femenino de contar historias en presencia de otros. A través de una prosa sobria e inteligente, la autora va analizando detalles que resignifican cada una de las historias primordiales que cuenta para proponer una lectura que revela lo que esconden. ¿Podemos contar nuestra historia de manera diferente? Según Ginevra Bompiani tenemos que interrogar nuestro imaginario, por qué queremos pensarnos como castigados y culpables; qué significa para nosotros la culpa, el castigo, la relación entre estas dos constantes de la historia humana [...] esto es lo que trato de hacer en este libro: cuestionarme el imaginario humano, qué cosa lo alimenta y lo retiene, entender si podemos elegir otra historia que nos deje ser libres.

Los grandes enigmas del cristianismo Jorge Blaschke,2000 La historia del cristianismo, que se remonta hasta los propios orígenes de la vida en cuanto Creación divina, se encuentra plagada de hechos enigmáticos y leyendas todavía polémicas que han tenido variadas interpretaciones y traducciones. La Biblia es prolífica en pasajes llenos de misterio y de hechos insólitos. Sin embargo, las investigaciones de la ciencia actual están contribuyendo a aclarar muchos hechos del Antiguo y Nuevo Testamento. Descubrimientos geológicos, astronómicos, arqueológicos e históricos están contribuyendo a una mayor comprensión de todos los misterios que engloba esta religión. El descubrimiento de las tablillas sumerias y acadias han ayudado a encontrar los orígenes en que se basan muchos pasajes bíblicos; los manuscritos de Nag Hammadi aportan una documentación directa de uno de los momentos estelares más importantes del cristianismo; y los manuscritos del Mar Muerto revelan otro fragmento inédito de los orígenes del cristianismo. ¿Cuántos apóstoles hubo? ¿Hubo mujeres apóstoles? ¿Fue la fortaleza cárta de Monsegur obra de los masones? ¿Hubo otro Noé que construyó un arca como sugiere el poema de Gilgamesh? ¿Por qué hablamos de un Dios si los manuscritos de Nag Hammadi hablan de la existencia de un Dios y de una Diosa? ¿Existió la estrella de Belén? ¿Por qué en la tumba de los Reyes Magos sólo se hallaron esqueletos de niños? ¿Qué hay de cierto en el descubrimiento de que 200 años antes de Cristo un hombre, también nacido de virgen y en un 25 de diciembre, murió ajusticiado en la cruz? ¿Murió Jesús en la cruz? ¿Fue drogado para recuperar su cuerpo con vida?

Caras y caretas ,1914

Diccionario Akal de mitología universal Giuseppina Sechi Mestica,1998-05-08 El más completo vocabulario referido al pensamiento mítico, organizado en tres secciones: la primera, referida al área grecorromana, céltica germano-escandinava y eslava. la segunda, a los mitos afroasiáticas, que se proyectan hasta el Extremo Oriente. y la tercera, al mundo americano, recogiendo, entre otros, ciclos míticos y rituales de los aztecas, incas, mayas, olmecas y tribus de Norteamérica, para concluir con los de los pueblos aborígenes australianos.

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