

00Epilogue

The Religion Humans Might Have Lost But Seek

A Sacred in the Profane

Mercia Eliade's book, *The Sacred and the Profane* sets the stage for understanding *homo religiosus*, literally, *most religious human being*. This description of human being underscores Eliade's and the latest archeological findings, namely, that of all beings on planet earth, the humanoid universally is the only being who has left religious traces, either symbols or signs of religious practices.

But before commenting upon the publication of his 1957, *The Sacred and the Profane* comments about his 1969 publication of *The Quest, The History and Meaning of Religion* is necessary. Eliade's first set of statements requires commentary:

It is unfortunate we do not have at our disposal a more precise word than 'religion' to denote the experience of the sacred. This term carries with it a long, although culturally rather limited history. One wonders how it can be indiscriminately applied to the ancient Near East, to Judaism, Christianity and Islam or to Hinduism, Buddhism and Confucianism as well as to the so-called primitive peoples. But perhaps it is too late to search for another word and 'religion' may still be a useful term provided we keep in mind it does not necessarily imply belief in God, gods, or ghosts, but refers to the experience of the sacred and, consequently, is related to the ideas of being, meaning and truth.ⁱ

Now, given the fact that Eliade uses both Greek and Latin terms some twenty-six times in the *Introduction* to his *The Sacred and the Profane*, one would think he knows the original meaning of the English word "religion." "Religion" is first defined by Cicero in his *De Natura Deorum* (*Concerning the Nature of the Gods*), then by Thomas Aquinas in *The Summa Theologia, Pars IIa IIae, within Quaestio LXXX, De Partibus Potentialibus Iustitiae, specifically Quaestio LXXXI, De Religione, in octo articulos divisa. (The Theological Summation, Part 2 of 2, Question 80, Concerning the potential parts of Justice, Question 81, Concerning Religion*

divided into eight articles). Cicero and Aquinas observe that the English word “religion,” an English noun actually has one prefix and three Latin verb origins: the prefix, “re,” means *again* in the sense of *repeat*; and the three verbs are *legere*, *to read*, *legere*, *to choose* and *ligare*, *to bind*; so the noun word we use actually finds its origin in a prefix and three Latin verbs: *to reread*, *to re-choose* and *to rebind*. So, the denotative or root meaning of the word reflects three human action relationships consequent upon human reflection, namely, to reread, re-choose and rebind. An example would be a word like barbarian: its connotative meaning is currently “savage” or “uncivilized”; but if one looks in a Greek dictionary, one finds that the root meaning of the word in Greek is “foreigner.” Now, when one then compares the connotative meaning we find in an English dictionary with the actual Greek word in a Greek dictionary, it causes us to reread our understanding of the word, to re-choose its English connotative noun use and to rebind our understanding to its root relational meanings and realize how our usage is so different from the word’s Greek meaning and historical use.

These three verbal relationships Aquinas notes shows the human being’s threefold relationship to God, quoting Augustine’s famous statement, “our hearts will not rest until they rest in you, God.” Actually an example from a specific human relationship will provide us with a practical understanding of its meaning. The Chinese recognize the number 3 as perfect because the natural sexual relationship between husband and wife is the sexual relationship and that normally results in a child, thus, testifying to their biological maturity; thus, they create a new relationship, that of father and mother, unique and irrevocable. Such a relationship is theirs for the rest of their natural lives. So, this the kind of relationship Aquinas sees between God and human and human and God, as Christ exemplified it in the “Our Father.”

Let us take two other words, “God” and “dog.” These words are mere reverse reflections one of other, yet, humans have endowed them with very different meanings, perhaps attaching sacred to the word “God” and profane to the word “dog.” Yet, both are merely human language creations to represent different REAL beings “God,” incorporates a faith and thus, is invested with a sacred attribute whereas “dog” bespeaks animal which might be one’s own pet to which one gives a name. Yet, both are composed of the same one vowel, “o” and the same two consonants, “d” and “g!”

Now, Eliade's book is simple in its complexity. The central theme and finding of his extensive research into first human cultures is that all so-called primitive or first peoples on planet earth have one thing in common. All first people recognized that within the profane world surrounding them a sacred shows through and gives meaning to being alive. So, this horizontal world of continuous change and mortality is penetrated by a vertical presence who is the source of life. This means that although life is immanent within living beings, at the same time, the source of life transcends the historical, temporal and therefore, mortal world as an eternal source of whatever is alive within the temporal realm.

If we enter the Orthodox Jewish world of the Old Testament, the Book of Genesis proposes a **Yhwh** who breathes into the dusk and draws out human being, male and female as **Yhwh's zelem**, literally, image and likeness:

Yhwh, God fashioned man of dust from the soil. Then he breathed into his nostrils a breath of life and man became a living being...**Yhwh** God said, 'It is not good he man should be alone. I will make him a helpmate...So, **Yhwh** God made the man fall into a deep sleep. While he slept, he took one of his ribs and enclosed it in flesh. **Yhwh** God built the rib he had taken from man into a woman...(Genesis: 2: 7 and 18-23)

If we enter the Greek world of the so-called Presocrates, that is, those thinkers who predated the teacher of Plato, namely, Socrates, even they reflected on self-moving beings, specifically themselves as breathing animals, and, by extension all other beings who self-moved in a similar manner; they recognized all such self-moving beings had present within them a principle different from mere **hule**, or matter, that is, **psyche** – the very pronunciation proclaimed their self-reflective experience, namely, breath. So, they concluded that all self-moving and thus, breathing beings (yes, the ancient Greeks realized that plants breathed) possessed two principles of their being, matter and **psyche**, or as we translate it, soul.

Even the Latin peoples and here I shall concentrate on Aurelius Augustine, who became Bishop of Hippo in North Africa recognized that self-movement signaled two principles of being, **anima** and **corpus**, **anima** being feminine and from the Latin verb, **animo**, **animare**, to animate, or to give life to and thus, to breath, whereas **corpus** means body – of course, the

Latin counterpart for the Greek *hule* is *materia*, or *matter* but the Latins used *corpus* for the body of a human. Augustine wrote a Dialogue titled *De Soliloquia, Concerning Talking to Oneself* in which *ratio*, or his *reason* talks to himself and discusses his *anima*, or as translated *soul* and his *animus*, or, as translated as *mind* and their interrelationship. Two things are fascinating about this dialogue: first, the *animus*, masculine in Latin is rooted in the *anima*, feminine, so the *animus*, masculine, or *mind* receives its life from the feminine soul breathing into it; secondly, here is the Latin language culture paralleling the Oriental Tao's *yin*, or *feminine* and *yang*, or *male* relationship.

An analogy to help understand this fact is any act of breathing and, thus, any action of such a self-moving living being. As noted, the ancient Greeks perceived that any breathing being necessarily had a principle of life other than its material being because not all *material* (*hule*) beings breathed.. Well, scientifically we know that breathing is controlled, as are all autonomic nervous system activities by mother nature, not by human willing them so - the fact is that autonomic literally means *automatic*, or *without conscious or volitional human activity*. Another fact is that this *psyche* (usually translated as *soul*) is not the source of being alive by the very fact that people breath their last breaths in this horizontal temporal world of change and mortality; indeed dying is the end result of being alive in planet earth's changing world. So these Greeks concluded that a source of life vertically exists as Life-Itself - Aristotle described this source of life in his *Metaphysics* as "thought--Thinking-on-thought," Plato in his *Republic* as "Pure Light" symbolized by the sun.

Of course, the *Tao* also includes the importance of *chi* in its reference to Mother nature and the "Spirit of the valley" as the proximate source of life:

#6

The Spirit of the Valley never dies.
 It is called the Mystic Female (the principle of *yin*).
 The Door of the Mystic Female
 Is the root of Heaven and Earth.
 Continuously, continuously,
 It seems to remain.
 Draw upon it
 And it serves you with ease.

#10

Can you keep the spirit and embrace the One without departing from them?

Can you concentrate your vital force and achieve the highest degree of
weakness like an infant?

Can you clean and purify your profound insight so it will be spotless?

Can you love the people and govern the state without knowledge?

Can you play the role of the female in the opening and closing of the gates
of Heaven?

Can you understand all and penetrate all without taking any action?

To produce things and to rear them

To produce, but not to take possession of them.

To act, but not to rely on one's own ability,

To lead them, but not to master them -

This is called profound and secret virtue.

As tone poem #34 states, “The great *Tao* flows everywhere...All things depend on it for life and it does not turn away from them...It clothes and feeds all things, but does not claim to be master over them”. Furthermore, the relationship of *Tao* to Mother nature as the biological source of life and the preference for and attention to Mother nature as the proximate source of life finds expression in several tone poems: 28, 41, 51 and 52.

Now, even in the New Testament we find the “spirit” to be the source of life, but this time, this “Spirit” is sent by the New Testament Christ as the source of the new life promised by the gospel, or “good news” after the death of Christ:

If you love me, you will keep my commandments. I shall ask the Father and he will give you another Advocate (the Greek word is *parakletos*, a the calling of one who comforts) in whom the world can never receive since it neither sees nor knows him; but you know him because he is with you; he is in you. (John: 14: 15-17)

This “Advocate”, Christ then describes as:

Those who do not love me do not keep my words and my word is not my own; it is the word of the one who sent me. I have said these things to you while still with you; but the Advocate, the Holy Spirit, whom the Father will send in my name will teach you

everything and remind you of all I have said to you. (14: 25-27; 16:5-15)

Thus, we have three language cultures, Hebrew, Greek and Latin specifying that the life source is within the breathing being and is the source of the breathing being's spiritual life, as well as the fact that this internal life source is characterized as a feminine life source. In addition, we have both biblical sources, Old and New Testament and the *Tao* providing parallel texts addressing the same spiritual realities so, given the cultural differences, one would be hard pressed to ascribe such echoes to anything but the nature of the human, or, as Eliade describes him to *homo religiosus*, or, human being most religious.

Eliade begins his chapter 2, Sacred Time and Myths with the statement:

For religious man time too, like space is neither homogenous nor continuous.

However, I disagree with this statement because common to all the sacred texts studied, Gilgamesh, *Tao*, Gita, Dammapada, Ten Darmarealms, Heraclitus' *Fragmenta*, both the Old and New Testaments is Nature's four yearly seasons. As a matter of fact, nature's yearly seasons' circle and cycle are the common element. Nature's seasons emphasize two things: first, that a repetitive yearly cycle exists; secondly, the purpose of the death of winter is the rebirth of spring. Therefore, the purpose of death is new life. Thus, although I would agree that time is not homogeneous, I do see time as continuous, a continuous circle, repetitive year to year four season cycle.

At the same time, the yearly seasonal cycle also provides the common thread throughout these same multiple diverse cultural texts, namely, that winter's purpose is the birth of new life within Spring. Indeed, the New Testament is a specific example celebrated every liturgical year through Lent climaxing through Holy Week into Easter Sunday morning, the first Sunday after the equinox at the first full moon.

Festivals of the Lunar Calendar

The, eight major festivals, or sabots, mark the year. This is a lunar year rather than a solar one. The reason for this is that the lunar cycle closely

mirrors the human female cycle and, most certainly, reflects the sacredness of fertility in the natural order:

Candlemas: falls between January 31 and February 2, also known as Imbolc, *Brigids's Day* and *February Eve*. It marks the first indication of spring and may also have been an early basis for Groundhog Day (Actually, the original, European German animal was a hedgehog but the Germans who came to American found no hedgehogs, only groundhogs, so they changed the animal's designation!)

Spring Equinox or Ostara, on or about March 21st, is the beginning of spring.

Beltane: May 1st, also known as May Eve, denotes the union of God and Goddess and the time when the seeds that have been planted now begin to sprout and grow.

Summer Solstice: on or about June 22nd, also called Midsummer (of Shakespearean fame, as Midsummer Night's Dream!) is the longest day of the year.

Lammas or Lughnasadh: August 1st is the first harvest festival and the time when the seeds that have been tended with care show the fruit soon to be reaped.

Autumnal Equinox: on or about September 21st is the first day of fall.

Samhain: October 31st, also called All Hallows Eve or Halloween is often viewed as the New Years' Eve for those who follow the *Olde Way*. It marks a time of reflection not only of the past year, but of all that has gone before. The barriers between worlds are flexible this night and those who have died can walk among us. The harvest is done and now God and Goddess rest until spring again returns.

Winter Solstice: on or around December 22nd is the first day of winter.

Although celebrations of the solstice and equinox come to us from a far more simplistic time, they are, nevertheless, the foundations for our modern way of life and, in a deeper sense, for the rhythms of our existence. Truly,

these celebrations, changed as they may be, are as timeless and eternal as the Great Wheel whose spokes they are about which the **Tao** says:

#11

Thirty spokes are united around the hub to make a wheel,
 But, it is on its non-being that the utility of the carriage depends.
 Clay is molded to form a utensil,
 But, it is on its non-being that the utility of the utensil depends.
 Doors and windows are cut out to make a room,
 But, it is on its non-being that the utility of the room depends.
 Therefore, turn being into advantage, and turn non-being into utility.

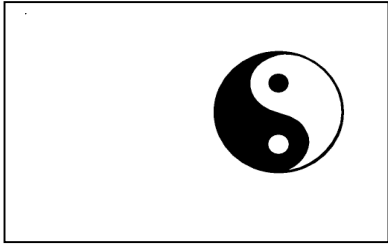
Likewise, a human experiential and universal example of consistent and repetitive change requiring a vertical source of life, such as the **Tao** is the yearly cycle of seasons which repeats itself year after year. This continuous change of seasons, from winter to spring, to summer to fall, then back to winter again has one stable, unchanging purpose, namely, to produce, nourish and support life in the temporal realm through a transcendent source which is life itself. Again, primitive peoples and indigenous Americans reasoned from this constant repetitive cycle to what they called the Great Spirit, as the source of all living beings. Heraclitus called it **Logos**. Therefore, the death of winter itself only finds meaning in the life of spring, the fruit of summer, then the seeds of fall into the death of winter only to repeat the cycle year after year. So, the temporal and horizontal seasonal cycle of coming to birth and dying manifests the existence of a transcendent source, Life Itself precisely because of nature's repetitive consistency.

The **Tao** of Lao-tzu provides a specific example of this insight in tone poem:

1

The **Tao** which can be told of is not the eternal **Tao**.
 The name which can be named is not the eternal name:
 The Nameless is the origin of Heaven and Earth;
 The Named is the mother of all things.

Therefore, let there always be non-being, so we may see their subtlety.
 And let there always be being, so we may see their outcome.
 The two are the same.
 But after they are produced, they have different names.



They both may be called deep and profound.
Deeper and More profound.
The door of all subtleties!

The ***Tao*** which humans give a name to is by definition a human creation so that name is also temporal; therefore, not only ***Tao*** has no name but no human word called “God” has any eternal meaning. This ***Tao***, however which has no name is the transcendent source of life whereas the “mother of all things” is the first named source of all life in the temporal world. Thus, whereas the “mother of all things” exists within the temporal, as the immanent source and nourisher of life, the ***Tao*** is the eternal transcendent “origin of Heaven and Earth”. Now, the ***yin\yang*** circle provides a picture of the seasonal cycle of continuous, yet consistent change and the presence of the unchanging ***Tao*** as the center point origin of the external circumference of the circle itself; so the stability and unchanging ***Tao*** and the continuous and changing world both are exemplified by the ***yin\yang*** circle:

Eliade reflects upon the contemporary phenomenon of what he calls “modern man.” This “modern man,” as reflected in many nineteenth and twentieth century so-called “philosophers,” such as Friedrich Nietzsche, David Hume, Bertrand Russell, Jean-Paul Sartre, Arthur Schopenhauer, Thomas Hobbes, Jean Meslier, Voltaire, Jean d’Alembert, Baron d’Holbach, Ludwig Feuerbach, Samuel Butler, Sigmund Freud, H.G. Wells; these and many others maintain that no God exists. Although any such claim is questionable because a disproof of “what is not” is more difficult than a proof of “what is,” these people deny the existence and presence of any absolute, or transcendent reality – of course, such an absolute statement is self-contradictory, however, the contradiction has never stopped anyone from making the statement!. A Paul C. Vitz, Professor of Psychology at New York University wrote an article in the New Oxford Review, titled “Why Are People Atheists?” which synopsized his book, *Faith of the Fatherless: The Psychology of Atheism*. He observes:

In the academic world, serious reference to God in scholarly writing - not to mention the use of concepts like ‘providence’ – is altogether taboo. To refer to God in any serious way would bring the legitimacy of one’s scholarship into question. But even in intellectual and academic circles, atheism did not become

respectable until about 1870 and it continued to be restricted to small numbers of intellectuals into the 20th century. Not until the past half-century has it become a predominant assumption in public life. (p 15: *New Oxford Review*; January, 2000)

Vitz's basic research finds that all the above self-proclaimed atheists either had abusive, absent or weak fathers. He zeros in on Freud's father:

...that Jacob, was a disappointment or worse to his son is generally agreed upon by biographers. Jacob Freud was a weak man, unable to provide for his family. Instead, the money ...came from his wife's family and others. Furthermore, Freud's father was passive in response to anti-Semitism. Freud recounts an episode told him by his father, in which Jacob allowed an anti-Semite to call him a 'dirty Jew' and knock his hat off. Young Sigmund, on hearing the story was mortified at his father's failure to respond...Jacob's defectiveness as a father, however, probably went deeper...Specifically in two of his letters as an adult, Freud writes his father was a sexual pervert and that Jacob's own children, suffered as a result...Jacob was involved in a kind of reform Judaism when Freud was a child...It is not surprising then we owe to Freud the autobiographical insight, 'Psychoanalysis...daily demonstrates to us how youthful persons lose their religious belief as soon as the authority of the father breaks down.' (*Ibid.*, p. 20)

Such people, therefore, claim only the relativity of what is called "reality" and, as Eliade observes, even come to deny that existence itself has any meaning within the temporal dimension - except, that is, the meaning which they give to human existence and the existence of all beings within their perception and the context of human history. Of course, if the meaning of being and of human being comes exclusively from within temporal history, then any meaning becomes arbitrary and capricious, depending upon a given time, place and person; equally disturbing, however, any meaning can be enforced at any given time by any given person, as Hitler, Pol Pot and others have clearly demonstrated within the seven to ten thousand human history!

e. e. Cummings, on the contrary, reflects upon the sun rising and the trees "greening" and writes this poem #95 in his *100 Selected Poems*:

i thank You God for most this amazing
 day:for the leaping greenly spirits of trees
 and a blue true dream of sky; and for everything
 which is natural which is infinite which is yes
 (i who have died am alive again today.
 And this is the sun's birthday; this is the birth
 day of life and of love and wings; and of the gay
 great happening illimitably earth)
 how should tasting touching hearing seeing
 breathing any-lifted from the no
 of all nothing-human merely being
 doubt unimaginable You?

(Now the ears of my ears awake and
 now the eyes of my eyes are opened)

The five to seven thousand year old Sumerian Myth of Gilgamesh addresses the meaning of being human in the person of Gilgamesh, two-thirds God and one-third human and Enkidu, one-half animal and one-half human. The Myth presents Gilgamesh, King of Urak and Enkidu, a primitive natural human being, each “doing each one's own thing” and tells the “story of both (Gilgamesh and Enkidu) becoming human together.”(p.15)

When Gilgamesh stood still, exhausted, he turned to Enkidu who leaned against his shoulder and looked into his eyes and saw himself in the other, just as Enkidu saw himself in Gilgamesh.
 (p.24)

This mutual self-awareness of a King seeing himself in a primitive natural man and a primitive natural man seeing himself in a King is the source of their human meaning and the cause of “...their becoming human together”. So, human being is both royal and natural and they discover this duality inherent within human being through friendship.

If we apply this royal and primitive natural duality to the human being, then we reflect that the royal aspect would correspond to the human soul/mind, or rational while the primitive natural aspect would correspond to the body, or sensual. Only if and when a given human being were to become friends as mind with body and vice versa would that human being become human, that is an accepted duality within a united person. Then the human

being, as body and soul would unite in friendship and be happy. So, were we to interpret the *Myth of Gilgamesh* as a symbolic story to deliver this message, this *Myth* has a universal and global application.

If the human search is to discover the meaning of being alive, of the human being an immortal soul being in a mortal body, as the Gita reflects, then the Gilgamesh myth is the first story of this human search as well as of the found meaning. The “found meaning” is that becoming human occurs when the human loves himself, as he is, immortal soul in a mortal body. Such is the origin and purpose of friendship!

Returning to Gilgamesh and Enkidu, they now share the love of friendship and, as new friends, stronger through friendship, they decide to set out and kill the evil Humbaba, the guardian of the Goddess Enlil’s sacred forest and the Bull of Heaven placed in the forest by the Goddess Ishtar. They succeed, but, Enkidu is wounded unto death and a mourning Gilgamesh roams the known world in search of the wise Utnapishtim “...my father who was allowed to go beyond.” (p. 57) Gilgamesh adds:

I want to ask him about life and death, to end my loss. My friend has died. I want to bring him back to life.

After many travails, Gilgamesh reaches Utnapishtim and Utnapishtim “...raised his hand and touched the shoulder of the younger man to put him at ease,” saying:

Two things encourage me to hope...that one can come this far to bring life to a friend and that you understand how we must borrow light from the blind. (p.73)

Utnapishtim, the wise father scolds Gilgamesh for looking outside in the world for his dead friend, rather than inside to the friendship of his friend alive within his heart, observing that:

Friendship is a vow toward immortality and does not know the passing away of beauty...because it aims for the spirit. Many years ago through loss I learned that love is wrung from our inmost heart until only the loved one is and we are not...love’s kiss kills our heart of flesh. It is the only way to eternal life which should be

unbearable if lived among the dying flowers and the shrieking farewells of the overstretched arms of our spoiled hopes.(p.74)

Then Utnapishtim identifies this immanent love of friendship with the transcendent love of God, stating:

...compassion is our God's pure act which burns forever...(as) His presence to the lonely heart who is longing amidst perishing phantoms and does not care to find any immortality if not in the pure loneliness of the holy One, this loneliness which he enjoys forever inside and outside of His creation. It is not enough for one who loves to find his Only Love singled in Himself and this is the cup of Immortality. (Pp. 74-75)

So, this five to seven thousand year old pagan *Myth of Gilgamesh* teaches that the human love of friendship immanent within two human beings is *ipso facto* the presence of and leads to a transcendent God of pure compassion. This sacred love permeates the profane human relationship. As if such a pagan and ancient insight were not enough, Utnapishtim makes a remarkable prediction:

You have known, O Gilgamesh what interests me, to drink from the Well of Immortality which means: to make the dead rise from their graves, the prisoners free from their cells and the sinners free from their sins. (p.74)

The remarkable insight here is that the immanent love of friendship, as the presence of the transcendent love of the compassionate God effects practical results, namely, that love of friendship brings the dead to life, frees prisoners from prison and sinners from sin. Utnapishtim herein echoes the words of Isaiah when Isaiah describes the effect of the coming of *Yahweh's* promised Messiah in the *Old Testament* (an oriental text!) written about 800 B.C., more than five thousand years after the *Myth of Gilgamesh*:

The spirit of the Lord, *Yahweh* has been given to me for *Yahweh* has anointed me. He has sent me to bring good news: to the poor, to bind up broken hearts; to proclaim liberty to captives, freedom to those in prison; to proclaim a year of favor from Yahweh; to comfort those who mourn and to give them a garland for ashes, the oil of gladness for a mourning robe, praise for

despondency...For I, *Yahweh* love justice; I hate robbing and all wrong. I reward them faithfully and make an everlasting covenant with them. (*Isaiah*: 61:1-10)

What is very interesting about this almost seven thousand year old Iraqi Myth, is an echo which we find in the New Testament:

He came to Nazara where he had been brought up and went into the synagogue on the Sabbath day as he usually did. He stood up to read and they handed him the scroll of the prophet Isaiah. Unrolling the scroll, he found the place where it is written: The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free and to proclaim the Lord's year of favor. (*Luke*: 4: 16-19)

Seemingly forgotten are two clear facts to most so-called “denominational” religious believers: first, a pagan text such as the *Myth of Gilgamesh*, even the pagan Cicero of the *old* wisdom find an echo in the new *Old* and *New Testaments*; both Cicero and Aquinas describe this echo as the natural virtue of religion. This natural virtue of religion triggered Catholic Christianity's “universal” appeal to first century Roman society. David's *Psalms* 31, for instance, specifies that the law of God is written within the hearts of all human beings and that the mouths of virtuous men “murmur” Wisdom:

The mouth of the virtuous man murmurs Wisdom, and his tongue speaks what is right; with the Law of God in his heart, his steps can never falter. (30-31)

In addition, as we see, Jeremiah specifies that *Yhwh* has written *Yhwh's* presence within the hearts of men:

Yhwh has appeared to Israel from afar: I have loved you with an everlasting love, so I am constant in my affection for you...See the days are coming – it is *Yhwh* who speaks – when I will make a new covenant with the House of Israel (and the house of Judah) but not a covenant like the one I made with their ancestors on the day I took them by the hand to bring them out of the land of

Egypt. They broke that covenant of mine, so the covenant I will make with the House of Israel when those days arrive – it is **Yhwh** who speak. Deep within them I will plant my Law, writing it on their hearts. Then I will be their God and they shall be my people. (Jeremiah, 31:3-4;31-35.)

This reiterates what the Pentateuch's *Deuteronomy* already specified:

...**Yhwh** our God is the one **Yhwh**. You shall love **Yhwh** your God with all your heart, with all your soul, with all your strength. Let these words I urge on you today be written on your heart...(Dt. 6:4-7)

It is **Yhwh** who speaks. No, this is the covenant I will make with the House of Israel when those days arrive - it is **Yhwh** who speaks. Deep within them I will plant my Law, writing it on their hearts. Then I will be their God and they shall be my people. There will be no further need for neighbor to try to teach neighbor, or brother to say to brother, 'Learn to know **Yhwh**!' No, they will all know me, the least no less than the greatest - it is **Yhwh** who speaks ... (Jer.31:31-34)

Now an obvious difficulty occurs when we attempt any comparison between what Cicero and Thomas Aquinas call the natural virtue of religion and denominational religion of whatever kind. The natural virtue results from a human being's internal relationship to God, as the life source (called Chi, or breath within Lao-tzu's **Tao**) whereas denominational religion results from a human being's external practice of that internal relationship. A parallel example might clarify this relationship.

Human beings think about any given word-meaning internally to themselves before they speak that meaning externally to others. Yet, each is aware that what a person speaks does not represent adequately what the person means; words are weak instruments in conveying human meanings. Furthermore, we discover that even what we meant in what we spoke is sometimes not accurately, and usually not adequately understood by people to whom we communicate our statements, whether spoken or written. Using the word man, for instance, as a translation of the Latin word **homo**, many think this means male, when, in fact, the Latin word is all inclusive and means human being, thus, including, both male and female - **vir** and **femina**

are the Latin words for *man* and *woman* respectively. Analogously, therefore, whatever form denominational religion takes will not express adequately our internal relationship to God as the life source.

However, an equally interesting phenomenon results from the relationship between our interior thoughts and their external expression. We frequently discover our verbal or written external expression of internal thoughts clarifies the meaning of our original thoughts to us. This phenomenon occurs in art and has an interesting effect upon the relationship between the natural virtue of religion and denominational religion.

A painter or sculptor, for instance, feels and sees a specific beautiful form internally which s/he strives to externalize in some medium, whether with oil paints upon a canvas, or through sculpting marble or by throwing clay, or in a variety of other media. The artist finds that the medium, although material, helps specify the beautiful form and, in the process, becomes enhanced, as the medium takes on the organization which the internal, spiritual idea guides the hands and eyes in applying. This same phenomenon occurs between the natural virtue of religion and denominational religion. The human being's worship of God, as the life source, shapes external religion and, in the process, gives specificity and definition to the person's internal relationship to the source of life.

Of course, no artist would be satisfied that the internal conception of the beautiful form is adequately, perhaps not even accurately represented by the external, material artifact, some of them, like Picasso even in different media. Each artifact is somewhat similar to and yet different from the beautiful idea conceived by the artist. Yet, the artist's thirst for beauty is never satisfied because the artist seeks beauty herself and the artifacts merely share, but never equal the beauty sought. The same thing is true about religious human beings. Any and every external form of denominational religion shares in that worshipful relationship which the human being finds and feels from the human heart within; yet, each denominational expression of religion remains an inadequate expression because it is external and, thus partial.

As, a matter of fact, both ancient philosophers and the Orthodox Jew sought for the source of life as discovered within the self-moving phenomenon of breathing. If we consider the Greek word usually translated as soul, we note that the pronunciation of the Greek word, *psyche* sounds

like a breathing through the mouth. The reason that the ancient Greeks used this word is they realized the self-moving phenomenon discovered within breathing required an originating principle other than *hule*, translated as *matter*. So, the ancient Greeks reasoned each living being existed as a result of two principles, one *psyche*, translated as *soul* as its internal source of breathing as well as the configuration matter took and the *hule* itself, translated as *matter* which was informed and organized by this internal source of life.

Plato offers us a fifth century BC (or, BCE) explanation of his teacher, Socrates' reason to continue the practice of philosophy in his trial for treason within the city state of Athens, a city wherein Socrates was born and lived for over seventy years. Essential in understanding Socrates' explanation is the fact that the Philosophy about which Socrates speaks comes from two Greek words, *phile* (the masculine – *yang* - Greek word for the *love of friendship*) and one of the four Greek words for what we translate as *love*) and *sophia* (the feminine – *yin* - Greek word we translate as *wisdom*). So, philosophy like religion is an internal action as a search for wisdom, not identifiable with any specific “philosopher” or “name” such as Lutheran Christian or Catholic Christian.

Equally important in this explanation is the fact that *phile* is a masculine and *sophia* is a feminine word in Greek, so this Philosophy which Socrates lives is a *male love of a female* and recalls Plato's myth of *Penia* and *Poros* within his dialogue entitled *The Symposium*. Again, the *os* ending is masculine and the *a* ending is feminine, *Poros* being the Greek word for *fullness*, or *plenty* and *Penia* being the Greek word for *emptiness* and *lack*. So, as Plato tells the myth, *Poros* went to a party, drank too much, stumbled outside and fell asleep in the alley. *Penia* was going home from work late at night, passed by *Poros* and decided to lie with him to warm him since he was shivering in the cold night. She became pregnant and gave birth to *Aprodite*, the Goddess of Love and Beauty. Both Socrates' love for wisdom and *Penia's* love of *Poros* are Greek parallels to Lao-tzu's *Tao* and Tao's *yin* and *yang* as distinct but inseparable parts of a whole. This becomes the Taoist circle (page 2 above) wherein both fullness and emptiness constitute a unified whole.

Socrates states *love of wisdom* is born from and nurtured by the statement of the Delphic Oracle, namely, that “Socrates is the wisest of men.” So, Socrates' belief in the existence the God(s) and the truth-speaking

of the Delphic Oracle is the source of his life *loving of wisdom*. This belief, or faith is the source and basis of his rational search for *Truth*. In other words, Socrates' love of wisdom is born from the God(s') fullness of existence and *Truth* and the human's emptiness or lack of knowledge and the inability to know *Truth*. So, a human is wise when that human *knows that he does not know*. Thus, even this pagan Socrates roots his *love of wisdom*, or philosophy in theology, or belief in an ultimate and absolute life source. Thus, the inadequacy of humans results in the practice of philosophy and roots in his belief in the *Truth* the God(s) speak.

We find that the Orthodox Jews used this same reasoning within the *Old Testament*, Book of *Genesis*:

Yhwh, God fashioned man of dust from the soil. He breathed into his nostrils a breath of life and thus, man became a living being. [*Genesis*, 2,5-7, p. 16; biblical texts come from: *The Jerusalem Bible* (Doubleday, Garden City, New York, 1966)].

The English word *man* renders the Hebrew word, a collective noun, *adamah*, literally, *from the soil* and becomes the first human being, *Adam* from whose side comes *Eve*, the Hebrew word for *earth*. However, this *adamah* is originally *androgynous* and *humanly alive*, thereby inclusive both of male and female, thanks to the breath of *Yhwh*, the *I am who am*, (*ehyeh asher ehyeh*) or living God who talked to Moses. (*Exodus* 3:13-15) The English words *woman*, *Eve* and *man*, *Adam* who this *adamah* becomes are themselves a play on the Hebrew word *Ish* for *man* and, its extension into *Ishshah* for *woman* and so, these two different kinds of *humanly alive* derive from the first human being into whom *Yhwh* breathed life.

What is interesting about the "name" *Yhwh* is that it is an archaic form of the Hebrew verb *to be*, so *Yhwh* is "is who is" (*Exodus*, 3:13-15), the *ehyeh asher ehyeh* cited in the *Old Testament*, *Exodus* and stands in opposition to the *nothingness* of all other gods (*Is.* 42:8-16). Therefore, *Yhwh* tells Moses to tell Israel that "*Yhwh*, the God of your fathers, has appeared to me - the God of Abraham, of Isaac and of Jacob...", that is, the "living God," the *life source* and the source of all living beings through that creative act described in *Genesis*. Indeed, *Genesis*, meaning *the beginning* or *origin*, itself begins with the first day of *creation* records *Yhwh* sending "light" into the "earth...a formless void...darkness over the deep and God's spirit hovered over the water." The oriental presence of the *yin* receptive to

the *yang*, or *darkness* receiving *light* is clear from the very beginning of *Genesis*. (*Genesis*, 1:1-5)

If we move to the New Testament Gospel of St. John, we find the same analogy, as John describes the Incarnation, that is, the “Word was made flesh” in his preamble to his “good news:”

In the beginning was the Word; the Word was with God and the Word was God. He was with God in the beginning. Through him all things came to be, not one thing had its being but through him. All that came to be had life in him and that life was the light of men, a light that shines in the dark, a light that darkness could not overpower.

A man came, sent by God. His name was John. He came as a witness to speak for the light, so that everyone might believe through him. He was not the light, only a witness to speak for the light.

The Word was the true light which enlightens all men and he was coming into the world. He was in the world that had its being through him and the world did not know him. (*John*, 1:1-11)

Again, notice two noteworthy items: first, a clear parallel of *light* and *darkness* to the *yang* and *yin* with the difference that this “light” is further characterized as “The Word” of God, within the New Testament as the Second Person of the Triune God, Father, Son and Holy Spirit. Secondly, this “darkness” obviously is different from the *yin*, *shadow* or *emptiness* of the *Tao* because this “darkness” is “unknowing,” in New Testament terms *fallen*, or *sinful* but in Socratic terms *not knowing its not-knowing*, that is, in denial of its need for its *source of life* and thus vicious. This not knowing a person's not knowing would seem to be the pagan Greek's awareness that something is wrong with human nature, perhaps an awareness of what became called “original sin.”

Even Heraclitus, sixth century BC exhibited this same awareness of a “fallen” human nature several places but especially in his *Fragment 1*:

Although this *Logos* is eternally valid, yet men are unable to understand it - not only before hearing it, but even after they have heard it for the first time. That is to say, although all things come to pass in accordance with this *Logos* men seem to be quite

without any experience of it - at least if they are judged in the light of such words and deeds as I am here setting forth.

In addition he describes humans as both asleep and awake, the awake live in "...one world in common..." whereas "...each sleeper turns away to a private world of his own." (*Frag. 15*) Finally, Heraclitus ascribes the sleeper's lack of perception of the sacred to a lack of faith, or incredulity. Of course, this preference for light emphasizes the Greek emphasis upon eyes and light rising as the sun in the East thereby illuminating the world so we might see and parallels the Buddhist view of enlightenment and its emphasis upon light wherein all color diversity is contained but none is manifest. So, the asleep live in their own world of darkness and remain without any perception of the sacred light of Logos permeating the world around and within them.

What is divine escapes men's notice because of their incredulity."
(*Frag. 63*)

We even find the same Old Testament emphasis upon breathing as the passage through which a living person can attain union with his or her source of life. This emphasis upon breathing is most dominant in the various Oriental so-called Martial Arts as well as the Buddhist's, the Hindus', the Korean's, the Japanese's and the Chinese's emphasis upon entering oneself to contact *Chi*, or *Ke*, a way or path to *Tao*. This path to empty-mindedness, the *yin* or non-being through *yoga* (a breathing discipline) and/or the belly button is the way to become an apt vessel for the *yang*, or being. Such is the oriental relationship between the *yin*, emptiness and the *yang*, fullness as exemplified by the classical *yin-yang* circle. Indeed, through breathing in and emptying out the breath the Oriental person contacts the emptiness of *yin* and thus attains the sacred presence of *Tao's breath of life* as a parallel to Genesis' Yhwh's breathing in of life. Here again, the Old Testament emphasizes the fact of the natural virtue of religion, since *Deuteronomy* describes the fact that *Yhwh* wrote on the heart of each human being:

Listen, Israel: *Yhwh* our God is the one *Yhwh*. You shall love *Yhwh* your God with all your heart, with all your soul, with all your strength. Let these words I urge on you today be written on your heart. (*Deuteronomy 6:9*)

The Egyptian Creator God in Ptah (Pteh, Peteh) was the predynastic Mennefer (Hikuptah, Memphis) god of craftsmen, pottery and creation; Ptah

symbolized the primordial fire which, like the sun brought forth life and nourished life on earth. The Egyptians believed that he was a god who created everything from artifacts to the world egg to the other deities themselves. The Opening of the Mouth ceremony was believed to have been devised by him. The origin of Ptah's name is unclear, though some believe it to mean “opener” or “sculptor.” What is fascinating in relation to the Old Testament's Deuteronomy and even the following Leviticus text is that Ptah's mouth symbolically is depicted in the form of a heart out of which Ptah creates the world and human beings. Now, the same Deuteronomy command is also found in Leviticus, the prior Old Testament book as applied to one's neighbor (Leviticus: 19:18-19) The orthodox lawyer who questioned Christ refers to and repeats this command in the New Testament:

But when the Pharisees heard that he had silenced the Sadducees, they got together and, to disconcert him, one of them, a lawyer put a question, ‘Master, which is the greatest commandment of the ***Torah, The Law***?’ Jesus said, ‘You must love the Lord your God with all your heart, with all your soul and with all your mind. This is the greatest and the first commandment. The second resembles it: You must love your neighbor as yourself. On these two commandments the whole Law and the Prophets also rest.’ (Matt. 22:34-40; Luke 10:25-28)

The interesting aspect about this Old and New Testament identification of the “heart” with one's relationship to God is that the heart pumps the blood which not only insures the continuance of life but purifies the “used” blood with oxygen returned through the veins to the lungs, then pumped back into the body through the arteries. So, biologically, the heart of a living human animal as well as all other mammals is literally the source of physical life of the mammal. This Old and New Testament identification of God's fundamental law as written in the human heart is another restatement of what Cicero and Aquinas call the natural virtue of religion.

We find this same emphasis upon the heart in the epic, Gilgamesh. The way or path through which Gilgamesh finds himself and the meaning in his life is through the friendship which he and Enkidu develop - thanks to which they “become human”. Gilgamesh then discovers that this friendship itself is sacred, transcendent and eternal, notwithstanding the death of Enkidu, thanks to the advice and wisdom of a blind man. We find this same emphasis upon the heart, but this time coupled with the mouth in Egyptian

mythology, specifically the Theology of Memphis an inscription on a monolith erected at the direction of King Shabaka about 700 BC. Its purpose is threefold: first, to trace the lineage of **Horus**, secondly, to show that Memphis has been the seat of the king since mythical times and thirdly, to prove that **Ptah** is the creator of all. **Ptah**, breathes life into **Nefertem** as a lotus flower out of which arises the Sun God, **Re**. As such, **Ptah** is the “heart and tongue which belong to the **Ennead**”, or nine Egyptian Gods, so **Ptah’s** hieroglyph is inscribed as a mouth in the form of a heart and, thus, shows the creative breath of life coming from the heart as an act of love. So, the Egyptians view **Ptah** to be the single highest Egyptian God. This “highest” God is symbolized as a heart which is the seat of **Ptah’s** thoughts. Then **Ptah’s** tongue repeats these thoughts by means of creative words. John’s “word made flesh” of the New Testament an analogue.

Here we see, therefore, the convergence of the Old and New Testament and Egyptian Memphite theology. **Deuteronomy** and **Leviticus** seem to echo this **Ptah**, the greatest Egyptian God, yet, with an essential difference, namely, that the Old Testament “is who is” is “written” in the human heart:

Listen, Israel: **Yhwh**, or God is the one **Yhwh**. You shall love **Yhwh**, your God with all your heart, with all your soul, with all your strength. Let these words I urge on you today be written on your heart. (**Deuteronomy 6:9**)

If human religious history has any lesson, it is the lesson which both Eliade and Campbell underscore, namely, the fact that the divine, as sacred is present to human beings through nature and human beings relate to this divine source of life through nature. Thus, Eliade’s research into primitive religious reality merely provides evidence for the threefold meaning both Cicero and Aquinas found in the roots of the word “religion”! A different way to say this philosophically is that the primary cause, to Aristotle “Thought thinking on thought” (within the **Metaphysics**) works through secondary causes (called unmoved and moved movers by Aristotle within his **Physics**).

Thus, the essential characteristic of human religion is that it is **mythopoeic**. The part of the universe, that is, the world, as material and spiritual, and the human being, as mortal and immortal, both are seen as wholes, in relation to the divine, God, yet, this identification does not

dissolve the difference between the *profane* and the *sacred*, material being and spiritual being, human being and God. This *part-whole* (also referred to as the *one and the many*) relationship is as old as the Oriental *Tao* and as the Occidental Greek Heraclitus and neither of these philosophers in different cultures identified what they viewed to be the *source of life* with living things, Yet, both emphasize that the *source of life* is intrinsic to the world and is present within human beings. These facts disprove the so-called critics who claim this is pantheism. The first and second fragments of Heraclitus, among others reflect this convergence as well as the difference and are most specific:

1. Although this *Logos* is eternally valid, yet men are unable to understand it -- not only before hearing it, but even after they have heard it for the first time. That is to say, although all things come to pass in accordance with this *Logos*, men seem to be quite without any experience of it -- at least if they are judged in the light of such words and deeds as I am here setting forth. My own method is to distinguish each thing according to its nature and to specify how it behaves; other men, on the contrary, are as neglectful of what they do when awake as they are when asleep.

2. We should let ourselves be guided by what is common to all. Yet, although the *Logos* is common to all, most men live as if each of them had a private intelligence of its own.

Still, even Heraclitus, as a sixth century B.C. pagan does not identify the *Logos* with the *logoi*, or individual human beings each having a *reason* (*logos*). Lao-tzu's tone poems, numbers 21, 32 and especially 67, in effect point out the same internal, relationship to the *source of life*, the *sacred*, *Tao*, # 67:

All the world says that my *Tao* is great and does not seem to resemble the ordinary.

It is precisely because *Tao* is great that *Tao* does not resemble the ordinary.

If *Tao* did resemble it, *Tao* would have been small for a long time.

I have three treasures; guard them and keep them:

The first is the maternal heart of mercy.

The second is frugality.

And the third is not to dare to be ahead of the world.

Because of the maternal heart of mercy, one is courageous.

Because of frugality, one is generous.
 Because of not daring to be ahead of the world, one becomes the leader of
 the world.
 Now, to be courageous by forsaking the maternal heart of mercy,
 To be generous by forsaking frugality,
 And to be ahead of the world by forsaking following behind -
 This is fatal.
 For deep love helps one to win in the case of attack,
 And to be firm in the case of defense.
 When Heaven is to save a person,
 Heaven will protect him through the maternal heart of mercy.
 The marks of great Character (*te*)
 Follow alone from the *Tao*.
 The thing that is called *Tao*
 Is elusive, evasive.
 Elusive, evasive.
 Yet, latent in it are forms.
 Elusive, evasive,
 Yet, latent in it are objects.
 Dark and dim,
 Yet latent in it is the life-force.
 The life-force being very true,
 Latent in it are evidences.
 From the days of old till now
 Its Named (manifested forms) have never ceased,
 By which we may view the Father of All Things.
 How do I know the shape of Father of All Things?
 Through These! (the manifested forms). # 21

Yet, when the *sacred* "uses" the *profane*, that "use" enables it to
 partake of the *sacred* as a result of love. So through love the divine is
 present within and through the material world but not as identified with that
 material world; the parallel, of course, is the *maya* of the Hindu view
 (Chapter 10), as the expression of **Nirvana Brahman** as well as the ordered
 world of the Greek Heraclitus.

Now, if we compare Moses' statements as *Yhwh's* prophet in the Old Testament
 to the words and deeds attributed to Christ in the New Testament,
 only two "new" items appear: *emphasis* and *example*. The *emphasis* is by
 way of summation, that is, the some 600 rules of denominational Pharisaic

orthodox Judaic religious external practice are not religious worship of **Yhwh**. These external practices and the denominational rules requiring them bind or enslave religious human beings rather than free them. Indeed, Matthew records Christ's response to a Rabbinic lawyer about even the ten laws, or commandments of the denominational Mosaic orthodox Judaic Old Testament. This Christ even reduces these ten to two and states that all these ten are fulfilled by two:

'Master, which is the greatest commandment of the Law?' Jesus, said, 'You must love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second resembles it: You must love your neighbor as yourself. On these two commandments hang the whole Law, and the Prophets also. (Matthew 22: 34-40; **Leviticus** 19:18)

The New Testament Christ Himself bases the validity of external religious actions or denominational religion on one internal religious act: the act of love of God, the life source or cause and this act of love becomes in and of itself also an act of love of self and neighbor, including enemies, the living effects of this one cause. (Matt. 22: 34-40; Mark 12:28-34; Luke 6, 27-35)) Christ specifies that He came to bring humans life, a more abundant life (John, 10, 10-11). That life stems from the Life Source and, therefore, emanates from love, the only natural force which at once frees humans from limitations and opens humans to likeness with God. Ironically, an editorial found in the *Los Angeles Times* and written by a Hindu reflects this same truth. The only difference is that Veena Talwar Oldenburg calls it "tolerance" and defines true Hinduism as "tolerant Hinduism." Yet, that "tolerant Hinduism" is not a love which forgives and embraces but only a tolerance which can avoid and withdraw from others who "hassle" us.

The second item of difference between the Old and New Testaments is example. The example provided by the various Old Testament prophets, beginning with Moses (**Deut.** 5:23-31) is different from that given by the New Testament Christ. **Yhwh** speaks to Jacob (**Genesis**, 28:10-22) and, later, to Joseph (**Genesis**, 40-41) through dreams and to Moses through a burning bush (**Exodus**, 3:1-6), then on Mount Sinai through smoke and thunder (**Exodus**, 19:16-25), finally, to Samuel in his sleep, then through the quiet breeze (**1 Samuel**, 4:1-21) indirectly, through various aspects of nature. Later, reluctantly, **Yhwh** responded to the complaining Israelites by allowing

them to have kings so they would be like the “other peoples” and then spoke to them through these kings (*1 Samuel*, 8:1-22), including **Yhwh**’s favorite, David (*2 Samuel* 1-4).

The New Testament reflects concern for this second difference, in that, even King Herod questioned whether or not this Jesus was the same as or different from the celebrated Jewish prophets. (*Mark*, 6:14-16) This Jesus Christ even states that He is the “Son of the living God.” Indeed, when the disciples ask Christ how to pray, He tells them to address **Yhwh** as *abba*, *Daddy*, the Hebrew familiar form of address limited to immediate family (*Matt.* 6, 7-15), implying human beings now have the biological relationship of children to the unknowable, untouchable, invisible “am who am.” (*John*, 8:1-59) Prior to this statement, this Christ told the Samaritan woman at the well that He is the Christ, the Messiah and the source of internal living water the possession of which would relieve her of the labor of coming to the well to obtain water to drink in order to sustain her life. (*John*, 4:1-26)

Now, what, if any connection or development might we find between **Yhwh** of the Old Testament and the Messiah, **Yahshua** of the New Testament in relation to Herod’s question? Let us begin linguistically with the Hebrew names of God, **Yhwh** and the Messiah, Jesus. The four Hebrew letters **YHWH** appear no fewer than 6,800 times in the Old Testament and are found at the end of the word **Halleluyah** which literally means “praise be to **Yhwh**.” Now, when the Old Testament was translated into English, the translators changed these 6,800 Yahweh words into “Lord,” thereby, “hiding” the relationship of the Greek words one to the other. How arrogant and, indeed, to quote King Solomon’s statement in Proverbs: 30:4-6:

...what is his name and what is his son’s name, if you can tell?
Every word of **Elohim** is pure...add you not to his words, lest he
reprove you and you be found a liar.

The Japanese author of the Book of Tea comments that “translation is treason,” yet, in this case such a name change would seem to qualify as breaking the third of the ten commandments of using the name, **Yhwh** in “vain,” given the fact that the Hebrew word for “vain” is *shav*, that is, “empty, nothing, vanity and worthlessness”! If, for instance, we look at Exodus, 3, 14 we hear **Yhwh**’s recorded words to Moses:

Yhwh said moreover to Moses: ‘You shall say to the children of Israel, **YHWH** Elohem of your fathers...has sent me to you: this is my name forever, and this is my memorial to all generations.

But what does this name, **YHWH** have to do with the New Testament translated name “Jesus”? Again translators took liberty and in doing so the readers lose the relationship of *Emmanuel*, or, “God with us” to **YHWH**; losing this, however, results in literally covering up the fact that the New Testament is the fulfillment of the Old Testament. Since, as is clear from the Exodus text cited above, **YHWH** chose this name to memorialize **YHWH** for all generations, if we realize its shortened form YAH finds itself within the name **YAHshua** and this is the name which St. Paul states is the “name above all names” in his Greek texts of Ephesians (1:20-21) and Philippians (2:9). As Paul states in Hebrews (1:4), “The Son inherited a more excellent name”. But from where did Emmanuel, “God with us” inherit such an “excellent name,” why from the Father, *Yah* which we find abbreviated and stated some forty-nine times in the *Old Testament*; *Psalm 68* is but one example. St. Paul, of course, reverts to this name because Paul heard the Father speak to him in Hebrew at his celebrated being knocked off his horse:

...I heard a voice speaking to me in the Hebrew tongue...and I asked, ‘Who are you, Lord?’ He said, I am **Yahshua**...(Acts: 26:14-15)

Since, therefore, **YAH** is the “family name,” the Father, **YHWH** and the Son **YAHSHUA** are related, so *Emmanuel*, “God with us” states: “I am come in My Father’s name” (John 5:43) and in response to Thomas’ question at the Last Supper: “Lord, we do not know ether you are going, so how can we know the way?” Christ responds:

I am the Way, the Truth and the Life. No one can come to the Father except through me. If you know me, you know my Father too. From this moment, you know him and have seen him. (John: 14: 6-8)

Immediately, Philip states and asks: ‘Lord, let us see the Father and then we shall be satisfied.’ Christ responds with disappointment:

Have I been with you all this time, Philip, and you still do not know me? To have seen me is to have seen the Father, so how can

you say, ‘Let us see the Father?’ Do you not believe? (John: 14:8-10)

But, why is this name, **Yahsuha** so important; is not the name, Jesus the Son of the Father’s name? If we return to Matthew’s Gospel, we find that Joseph was told to give Mary’s child “the name that meant : (Yahweh) shall save his people.”(Matthew: 1:21). Well, the name “Jesus” is a Greek\Latin translator’s hybrid and the Webster’s dictionary (1961) lists its meaning as: “L, fr. Gk. **Iesous**, fr. Heb. **Yeshua**.” Finally, two facts are clear from Acts of the Apostles and Paul’s letter to the Romans. First, we know that the Apostles did not baptize as we do now, “In the name of the Father, the Son and the Holy Spirit,” but in only one name that of **Yahshua**. (Acts: 2:38; 22:16). Secondly, Paul states unequivocally [(and quotes Old Testament, Joel (2:32)], stating “...whosoever shall call upon the name of **Yahweh** shall be saved.” So, we observe and conclude that the Old Testament fulfillment both of prophesy and salvation as stated by **YHWH** is **Yahshua** conceived by Mary in the New Testament just from the Hebraic words themselves, indeed, in spite of English language translators.

Having reestablished the proper Hebrew translations to specify the relationship of the Old to the New Testaments, one other interesting thing remains, namely, to relate this **Yahweh** reality to Aristotle’s Greek **To Theos**, Pure Act, or Being itself which he characterized as thought thinking on thought. As I noted before, what is interesting about the “name” **Yhwh** is that it is an archaic form of the Hebrew verb to be, so **Yhwh** is the “is who is” (Exodus, 3:13-15), the **ehyeh asher ehyeh** cited in the Old Testament, **Exodus** and stands in opposition to the nothingness of all other Canaanite gods (Is. 42:8-16). Therefore, **Yhwh** tells Moses to tell Israel that “**Yhwh**, the God of your fathers, has appeared to me - the God of Abraham, of Isaac and of Jacob...”, that is, the “living God,” the life source and the source of all living beings through that creative act described in **Genesis**. God who is being self is the cause of the being each and every created being shares! But, what is also very, perhaps more interesting is the three New Testament statements of Jesus claiming identification with this same **Yhwh**.

One day, the Sadducees who did not believe in an resurrection, or anyone coming back from death asked Jesus about seven brothers who died after marrying the same wife without leaving any heir: “Whose wife will she be?” Jesus’ answer recalls **Yahweh**: As to the resurrection of the dead, have you never read

what God himself said to you: ‘I am the God of Abraham, the God of Isaac and the God of Jacob? God is God, not of the dead, but of the living. (*Mathew: 22: 30-33; Mark:12:18-27*)

The Mark gospel statement is different because Jesus adds the comment: “He is God, not of the dead, but of the living” then, Mark adds Jesus’ response to one of the Scribes’ questions: “Which is the first of all commandments?” Of course, Jesus then quotes *Yhwh*’s statement from Deuteronomy:

Listen Israel, *Yhwh* our God is one *Yhwh* and you must love *Yhwh* with all your heart, with all your soul, with all your mind and with all your strength; the second is this: You must love your neighbor as yourself. There is no commandment greater than these. (*Mark:12:28-34*)

Secondly, Jesus quotes from the scroll given to Him when he visits the temple at Nazareth, his birth place:

The spirit of *Yhwh* has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim Yahweh’s year of favor. (*Luke: 4:16-24*)

The fact that Jesus identifies Himself with *Yhwh*, underscores the fact that He is *Yahsuha*; then, John records Him as telling the “Jews”:

The Jews then said, ‘You are not yet fifty and you have seen Abraham?’ Jesus replied: ‘I tell you most solemnly, before Abraham ever was I Am’. (*John: 8:57-58*)

Again, Jesus identifies Himself with “Being Itself”, thereby transcending the temporal. John then quotes Jesus during the “...time when the feast of Dedication was being celebrated in Jerusalem during the winter “...and Jesus was in the Temple walking up and down in the Portico of Salomon.”

The Jews gathered round him and said: ‘How much longer are you going to keep us in suspense? If you are the Messiah, tell us plainly’. Jesus: I have told you, but you do not believe me. The

works I do in my Father's name are my witness, but you do not believe because you are no sheep of mine. The sheep that belong to me listen to my voice; I know them and they follow me. I give them eternal life; they will never be lost and no one will ever steal them from me. The Father who gave them to me is greater than anyone and no one can steal from the Father. The Father and I are one. (*John: 10:22-30*)

Now, given this history of textual similarities I have indicated above, we need to face a new question, namely, the question of multiple denominational Protestant religions subsequent to the celebrated action of Martin Luther affixing Ninety-five Theses on the 31st day of October, 1517, the vigil of All Saints', to the castle church door, which served as the "black-board" of the Wittenberg university: is this simply an academic challenge to a disputation and whether or not it is, how do we know which denominational religion is the right one to supplement not supplant the natural virtue of religion?

Historically, if Kant is known as the Philosopher of Protestantism, I propose Sartre as the Philosopher of Calvinism. If we read Sartre's Essay on the Hole and his play, titled *Huis Clos*, or No Exit, we find his negative view of the human body and, indeed, material reality, most particularly women. But, I am getting ahead of the issue. If we read the Introduction to Eliade's book, The Sacred and the Profane, we find him crediting a Lutheran, Rudolf Otto's *Das Heilige* with a "...new and original point of view" of religion:

For Otto had read Luther and had understood what the 'living God' meant to a believer. It was not the God of the philosophers - of Erasmus, for example; it was not an idea, an abstract notion, a mere moral allegory. It was a terrible power, manifested in the divine wrath. (The Sacred and the Profane: pp. 8-9)

The very sad thing about this comment is that not one of the texts which comprise the Oriental study of religion makes any mention of a God of "terrible power, manifested in the divine wrath." Eliade, therefore, has been misled by Rudolf Otto, the Lutheran. THAT Otto, a Lutheran conceived of God as a "terrible power, manifested in the divine wrath" is quite accurate, however, no such God can be found in any of the Oriental traditional texts! THAT such a God was the Lutheran God is clear from reading texts written

by Martin Luther. Indeed, THAT such a God is Calvinist is clear from reading Jean Paul Sartre's *Les Mots*, Existentialism and Human Emotions and *Huis Clos*, or *No Exit*. Sartre's *Les Mots*, The Words, what scholars consider his autobiography reflects:

Things would have been fine if my body and I had got on well together, but, the fact is we were an odd couple. In misery a child doesn't ask himself questions: suffering bodily resulting from needs and sickness, this unjustifiable state justifies his existence – this hunger, this danger of perpetual death is founded upon his right to live. He lives in order not to die. As for me, I was neither rich enough to think I was predestined, nor poor enough to live. He lives in order not to die.

Calvinism and its negativity toward material reality, as well as its so-called Predestination is the second Protestant denomination after Luther and his Lutheranism and it provides a clear awareness that the mortal, material world is infected by what was called “original sin,” the sin of Adam and Eve, *Genesis*' first humans. So, both in Lutheranism and Calvinism, the world of time and space is infected by the devil, a view and “reality” totally absent from the *Tao* and all the Oriental religious' texts studied.

So, the answer to this second question is as simple as it is complex. The answer is: that denominational religion is the "right" one which supplements the human condition, that is, the dual "nature" of the human being, both spiritually and materially, soul and body, as individual and social by stimulating love of God as the life source as well as love of self and other humans, even enemies as the effect of the love of that life source as Upnaptishim announced within the Myth of Gilgamesh.

The Old Testament, 2 Kings, offers a very specific example of this relationship between the primary and secondary causes, what Aquinas calls the sacramental relationship between Christ, as the Second Person of the Trinity and human beings.

Naaman, army commander to the king of Aram, was a man who enjoyed his master's respect and favor, since through him *Yhwh* had granted victory to the Aramaeans. But the man was a leper...

So Naaman came with his team and chariot and drew up at the door of Elisha's house. And Elisha sent him a messenger to say, 'Go and bathe seven times in the Jordan, and your flesh will become clean once more.' But Naaman was indignant and went off, saying, 'Here was I thinking he would be sure to come out to me, and stand there, and call on the name of *Yhwh* his God, and wave his hand over the spot and cure the leprous part. Surely Abana and Pharpar, the rivers of Damascus, are better than any water in Israel? Could I not bathe in them and become clean?' And he turned round and went off in a rage. But his servants approached him and said, 'My father, if the prophet had asked you to do something difficult, would you not have done it? All the more reason, then, when he says to you, 'Bathe, and you will become clean.' So he went down and immersed himself seven times into the Jordan, as Elisha had told him to do. And his flesh became clean once more like the flesh of a little child. (*2 Kings*, Chapter 5, verses 1-14)

Since the ill Naaman sought to be well, he went to see Elisha, an Orthodox Jewish prophet and renowned healer. Here we have a primary instance of instrumental causality: *Yhwh* did not directly heal Naaman, rather Naaman sought healing from Elisha. Yet, even Elisha stayed in his home, sending a messenger to tell Naaman to immerse himself into the river Jordan seven times. Naaman expected Elisha to come and directly heal him, so we have a second instance of instrumental causality; Elisha sends a messenger to talk to Naaman. But, even in this instance, the messenger essentially tells Naaman to heal himself by bathing seven times in the Jordan - here we find one of the sources, an *Old Testament* one, for the Catholic Christian seven (7) sacraments. So now, we have a third instance of instrumental causality, namely, the water of the Jordan. Naaman reacted with "rage". But, Naaman's servants reasoned with him about what a simple thing he was told to do. Basically, Naaman must wash himself seven times in the river Jordan. Naaman decided to follow directions and was cured. *Yhwh* worked through Elisha, Elisha through his messenger and then most directly Naaman became healed when the waters of the Jordan, symbolic of the sacrament of Baptism, a natural sign of cleaning, cleansed him. Just as the Lao-tzu uses water as the symbol for purity, nutrition and sustenance, so the *Old Testament* and the *New Testament* use water as that same symbol, as the *profane* through which the *sacred* shines its life giving presence through within nature. Indeed, within the Oriental culture and specifically the *Tao*,

water is the symbol of humility and becoming pure which becomes he symbol for the wise:

#8

The best man is like water.

Water is good; it benefits all things and does not compete with them.

Water dwells in lowly places which all disdain.

This is why it is so near to Tao.

The best man in his dwelling loves the earth.

In his heart, he loves what is profound.

In his associations, he loves humanity.

In his words, he loves faithfulness.

In his government, he loves order.

In handling affairs, he loves competence.

In his activities, he loves timeliness.

It is because he does not compete that he is without reproach.

This goodness of nature and God working through nature as a secondary cause has taken a historical twist since the time of Luther and Calvin. Even Hinduism has suffered this historical twist, as the Oldenburg *Times* article shows in a curious way. She attributes the intolerance of Hindus and Hinduism to "protestantism." Given the fact that she is a professor of History, we can assume she knows the history and origin of Protestant Christianity to be the German, Martin Luther and, later, the Frenchman, John Calvin. Now, one of Calvin's five (5) denominational religious points, or doctrines is, for instance, the depravity of the human being, hardly an expression or extension of love, whether of self, God or other humans; in this, Calvin copies Luther's conviction that original sin consisted in the devil entering into human nature resulting in, according to Luther, the corrupting of human nature. But to the extent any denominational religion rejects acceptance of the human condition and, thus love of the gift of being alive, to that extent the denominational religion is hostile to human beings. Christ condemned the orthodox Judaism of the Scribes and Pharisees for the same reason, namely, intolerance resulting from a lack of love. (Matt.23: 1-36)

But, when does the denominational religion supplement the human condition? Again, Eliade and Campbell underscore the fact that so-called primitive religions are what Aquinas called "sacramental," that is, they "make the material holy," or, rather, they recognize that the world as *profane*

has the *sacred* divine, or God present to and through it. Aquinas, for instance, demonstrates (in the Latin sense of **demonstrat**, that is, *to point out*) that the needs of a human being's spiritual life parallel the needs of that human being's material life. Aquinas' *Summa Contra Gentiles* (Summation of the Catholic Belief for the Gentiles, or Non-Believers), Book 4, Chapter 58 presents a simple summary statement of this parallel:

Spiritual remedies, or needs parallel corporeal remedies. We find, for instance, a twofold order in the corporeal life: the corporeal life propagates others and relates to others. Corporeal life does this three ways *essentially speaking* and one way *accidentally speaking*. First, a corporeal being, for instance, brings about life through generation or birth. Secondly, the corporeal being increases and strengthens life. Thirdly, the corporeal being conserves life. Without these three, human corporeal life could not be perfected. Therefore, the vegetative soul, which is the principle of life, has three natural forces (*vires*): the *generative*, the *augmentative* and the *nutritive*. But, since it happens that impediments to life occur, such as illness, a fourth remedy or need is necessary and this is the *vires* or *force of healing*.

Thus, the first need in the spiritual life is generation; the sacrament is called "baptism." The second need is that of augmenting or strengthening this new life and is called "confirmation." The third need is that of nurturing this new life and is called "eucharist" or communion. There remains the need called "healing." The soul alone calls for this healing and this is the sacrament of penance; another call for healing comes from the soul's relation to the body when physical illness endangers the person's life; this is the sacrament of "last anointing" or the "anointing for health."

Reproduction of human life occasions two needs: first, the need for natural or physical reproduction and this requires two parents; secondly, it requires a political organization through which human life might be protected peacefully and this requires political leaders. So also a corresponding set of needs occur within the spiritual life. A need exists for people to propagate and to protect human spiritual life itself and this is accomplished through the sacrament of ordination. A corresponding need exists for people to

propagate and protect human life both physically and spiritually and this occurs in the sacrament of matrimony through which a man and woman come together to have children and to educate them to worship the Divine. (*Summa Contra Gentiles*, Book 4, Chapter 58)

Two things stand out in Aquinas' discussion of the seven needs of physical life and the corresponding seven parallel needs for the spiritual life of human beings. Underlying these seven needs is the natural effort to conserve, propagate and celebrate life itself, a natural effort attributable to a fundamental love of life as a gift and manifested within the two commandments Christ announced to the Orthodox Jews; indeed, this same response is echoed by Upnaptishim.

First, this emphasis upon the propagation and protection of life as the purpose of nature parallels the mythopoeic emphasis upon these same two operations of nature within mythopoeic societies - the Trobriand Islanders are a case in point. Secondly, the need for a set of sacraments to parallel these natural operations of procreation, promotion and protection of life parallels the mythopoeic emphasis upon the divine using the material world in which to be present and through which to manifest this presence described by Campbell within the mythopoeic societies he presents in his *Masks of God*.

The interesting part of this parallel within the occidental world of religion is the contrast between the Catholic and Protestant Christian theological views of the natural world, a contrast which results directly from how each views the human condition within the natural world. Given the conclusions of Martin Luther and the decisions of John Calvin, the Protestant strain of Christianity cannot participate in this parallel for two reasons: first, any so-called corporal works of mercy, as described within the "Last Judgment" parable (*Matt.* 25:31-46), is impossible and irrelevant, impossible because human nature is corrupt, irrelevant because "faith" alone saves and such faith is a result of a selective predestination of God, independent from and unrelated to any response of free choice (if humans were capable of free choice which Calvin rejects) or of love from human beings.

This Protestant Christian view thereby parallels the Orthodox Judaic view of *Yhwh* and the Old Testament covenant. Both are totally exclusive of

so-called Gentiles which would be the equivalent of the "non-predestined." The Mormon, Church of the Latter Day Saints draws from this same Old Testament covenant of a select group as chosen. Secondly, the Protestant Christian, as a result of Luther's theological decision and analysis, cannot be sacramental because nature itself participates in the corruption of the devil; nature, therefore, cannot rejoice or celebrate life, but only groan under the burden of sin. The practical result of this is that protestant Christian church groups share but one common sacrament, baptism. However, none of the other six "life function" examples which Aquinas describes above are available as actual sacraments because a corrupt nature cannot be "holy" and God will not "be present" in and through such corruption. So, none of these other six sacraments are operative among any of the Protestant Christian denominations, although within one or other, such as the Lutheran, a given Lutheran group might have what they call "confirmation," "confession," bread and wine, but not the Body and Blood of Christ effected through a Priest's words, but another might not.

Thus, the Catholic Christian viewpoint, described by Aquinas as "grace building upon nature" is contrary to the Protestant Christian viewpoint born in the German's Luther and the French's Calvin and does support the mythopoeic viewpoint reflected within so-called primitive societies documented and portrayed by Eliade. A practical example of this within the Catholic Christian liturgy, both Roman and Byzantine, is the *lenten*, literally, *spring* practice of *sacrifice*. This is a Latin word, originating in the word *sacrum*, meaning *holy* and *facere to make*; the denotative meaning of *sacrifice* is, therefore, *to make holy*. The *lenten*, literally, meaning *spring* practice is to take the *ordinary* (*profane*) events of a person's life and *to make them holy* (*sacred*) throughout the Lenten season. So, just as the spring season of new life follows the winter of dormancy and death, the Catholic Christian use of natural needs and means parallels his or her life with Christ's during this forty days of penance culminating in the crucifixion and resurrection. So, the Catholic Christian re-orientates a person's attitude so that the person may infuse ordinary and *profane* daily actions with extraordinary and *sacred* value.

So, again we restate the second question: is there one right denominational religion which will supplement the natural virtue of religion? Any attempt to answer this question must reread Cicero's and Aquinas' treatment of the natural virtue of religion and focus on the statement that denominational religion is the product of human decision,

whether as "told" to human beings by *Yhwh*, as in the case of Moses and codified into human law, as were the ten commandments within the *Pentateuch*, or as dictated by human authority, such as a King, as was ordered by Henry the Eighth and promulgated by human law, as in Britain with Episcopalians. In addition, any such rereading must include Matthew's "Last Judgment" parable. Such a situation means that any human being must answer this question with the awareness that the decision is based on human factors and only can be guided by faith but results in the choice of how to live human life, a "how to live" which includes the promise of continued living hereafter. Whatever knowledge of human nature, history and self are involved, the decision radiates from *faith as seeking understanding* through the instrument of reason.

Thus, whatever the human decision about the specific path one chooses to worship the *first life principle and source*, called God though denominational religion is specified by human authority, whether prophetic or political, or both. We must realize, therefore, that this path, sign-posted by human rules and ritual always must be secondary and remain supplementary to the primary and natural relationship each person has to what Aquinas calls God and what Lao Tzu calls *Tao*. If this "God" decided upon a specific path through which human beings would find the *way* to God, then we can be assured that this path will relate to the *way* in the same manner as the Oriental sees the relation that streams and rivers have to the ocean.

The interesting thing about this reasoning is that it is consistent with another principle, fundamental to and pervasive throughout the philosophy and moral theology of Thomas Aquinas, namely, the pre-eminence of a person's conscience. Provided that a person's conscience is well-formed according to the individuals' honest effort to discover *Truth*, the fact is that the person is required to follow such a conscience as a condition of achieving virtue and wholeness or "salvation" - another Latin cognate, originating in the Latin word *salvus*, literally, *to be well or healthy* and therefore, to be whole and safe. In other words, to be saved means to be spiritually healthy and alive. Even Socrates attests to such an awareness of conscience and of being virtuously healthy within the *Apology* of Plato. This principle of conscience and this desire to live according to nature and therefore, to be healthy has practical results in relation to denominational religion.

If, for instance the person decides upon a way or path, or denominational religion as a result of family and/or peer group practice, then such a person might or might not have a personal relation to the life source, God. Of course, the contrary is also true. If a person has decided against such a way or path as a reaction to a family's choice and/or peer group practice, such a person might have precluded any personal relation to the life source because of a presumptive identity of denominational religious practice or malpractice with the natural virtue of religion. However, if the person does not have a personal relationship to the life source, God, then such a person does not practice the natural virtue of religion and, as a result, will not and can not feel fulfilled through any denominational religion. Yet, if the person philosophically understands the natural virtue of religion, then that person acts ethically even in relation to the life source, God, and that person can act ethically when choosing the way or path or denominational religion which leads to *Tao*, the Way, or to what Christ called Himself, "The Way, the Truth and the Life." (*John* 8:12)

Whatever the human being's choice, whether of the natural virtue of religion or the possible fulfillment of that virtue, namely, the practice of denominational religion, the popular saying echoes true: the proof of the pudding is in the tasting. In other words, the proof of our relationship to the life source, called God is our practice. The way we treat ourselves and the way we treat other human and living beings is the proof of our relationship to the life source, God. Thus, the same standard applies to denominational religious practice that Socrates applied to being virtuous: if one is virtuous in order to achieve honor, reputation or wealth, then one cannot be virtuous; likewise, if one is religious in order to attain a so-called heaven, then one cannot be religious. The purpose of virtue or religion is the same: internal, the love of virtue and/or the love of the life source. Of course, as Frankl states in Man's Search for Meaning (Washington Square Press, Inc., N.Y., N.Y., 1959), anyone who is looking for meaning from being alive is a person is misleading him or her self, since the question is not what we can "get out of life," but what life is asking us to give, namely, our unique and irreplaceable meaning to the world in which we find ourselves living.

Every human being needs to realize that neither denominational religion, nor the claim that we are religious fulfills our natural relation and responsibility to the first and continuing life source, so-called God. So, if the denominational religion strengthens and increases one's natural virtue of religion, then one has chosen the right path; if it does not, then one must

question one's choice. Yet, to parallel Frankl, just as one does not live motivated by what one can get out of life, but rather for what one can give to life, so also, one does not practice religion for what one gets out of it, but rather by contributing oneself to one's life source as a result of that threefold relationship to the life source, namely, to re-read, to re-choose and to re-bind oneself to the first life source.

Given the relationship of origin called the natural virtue of religion, we will love God only in so far as we respect and love ourselves, no more and no less. The fact is the first and only contact any human being can claim to any life source is love of self as sharing life but not as causing that life. This is the fact underlying Frankl's The Meaning of Man and the very source of the change of attitude which Frankl stated was necessary if the people within the "death camps" were to avoid unhappiness and suicide. Thus, the human being's contact with any life source, or God is at best indirect and our self-image will be the starting or the stumbling block in our relationship called the natural virtue of religion. In religion, as in all knowledge, the truth and relevance of Socrates echoes throughout these twenty-five hundred centuries: self-knowledge is basic and love of wisdom is necessary as the extent of the knowledge human beings can have of the life source, called ***Tao, Nirvana Brahman***, by whatever "name," even God.

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ⁱ The Quest: History and Meaning in Religion, (The University of Chicago Press, Chicago 60637, 1969) ***Preface***.