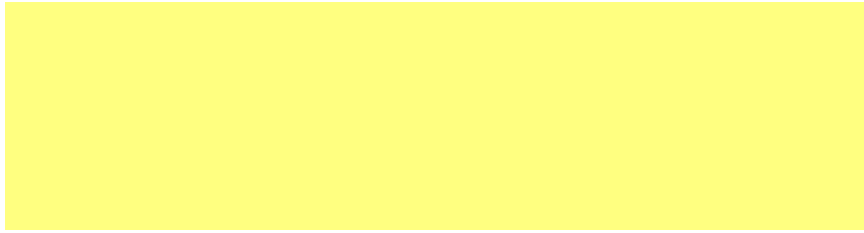


WHAT DEFINES RELATION BETWEEN CHRISTIANITY, WAR AND STOIC PHILOSOPHY



1. Introduction

Nonapprehending phenomena brought about uncertainty and even fear in people whereas the very spectacles would be ascribed to the influence of unaccountable or unnatural powers. The introductory part of the dissertation embodies explication of the notion of religion, how Marcus Tullius Cicero and Aurelius Augustine understood the concept and its fundamental division. The attention focuses on the primary features of Christianity framing the circumstances in which this monotheistic religion came into being and further developed. Having been asked by Pontius Pilate what He had done and made the Jews heavily accuse Him, Son of God, responding, revealed the core in only several words. He pointed out He had been born and had come into the world to speak the truth. Bearing in mind the interconnection between Christianity and nonviolent opposing taking life and destruction worth noting would be to more closely analyze what essentially makes up intertwining of Christianity and Pacifism that the literature defines as theological and ethical view portraying violence as what Christian faith and teaching cannot defend. It has found its origin within the Scriptural writings that, in the Sermon on the Mount Sinai, Son of God points to in 39th and 40th verse of 5th Chapter of the Gospel according to St. Matthew. This part of the dissertation looks at the writing of Saint Thomas Aquinas and his double aftermath or double effect. Probability or, perhaps more appropriately, practicability of non-religious view derived from virtue pacifism is not infrequently seen in theoretical discussions. In the ancient cultures some Greek philosophical attitudes (Stoicism and Epicureanism) have to an extent approached this feasibility.

Working hypothesis and the objective:

Spirituality represents the fundament of being and survival influencing its deepest inner² to transform into the precious value preventing influences that strive to reformulate the core of spirituality, bring about fading away of the being and ultimately its mortification. That

¹ Sancti Irenaei (1857) "Secundum quid notus Deus, et quod ipse Pater conditor omnium per suas manus formavit hominem: et quemadmodum per actus prophetabant prophetae futura," *Adversus Haereses*, Tom II, Typis Academicis, Cantabrigiae, pp. 219 – "For the glory of God is the man fully alive, and the life of man is the vision of God."

² The deepest inner of spirituality

explicates, in philosophical terms, the natural structure of the associated with feelings and mind and its relation to the innermost part of a human soul essentially enabling its life.³ The hypothesis rests on the necessity of integrating or even re-questioning of already known on Christianity and how it intertwines with Stoic philosophy, war and pacifism that is, the adherents claim, the only acceptable means of the continuum of ruling human intercourse. Particular attention is drawn to the purpose of the work referring to the parallel analysis of the archival and other records which certainly would contribute to more of the equilibrium within the approach.

Significance and scientific contribution:

Contemporaries have always found the signpost in what has happened in the past. History is certainly able to help in understanding the current time to apprehend the future more. The dissertation looks primarily at the comparative examining of data thereby generating new knowledge on essentially different view of the interconnection between Christianity and pacifism on the one side and Divinity and Stoic theory on the other. The research purpose rests in the wider context these innate constituents of the work have found themselves in, enduring all the complexity of time and the being of the dissertation visualizes those circumstances. Practical contribution finds its place in both the theoretical and analytical insight into the authentic interior of the observed setting. It [practical contribution] further proceeds from the new conceptual form of critical re-scrutinizing applicability of the set analysis. It is also remarkable that this, essentially empirical, research unambiguously reaffirms the earlier mentioned hypothesis or claim on the continuum of the Christian-pacifist whole and what separates or links Stoic philosophy and religiosity.

Methodology:

“...even for practical purposes theory generally turns out the most important thing in the end.”⁴ Having in mind reciprocal permeating of living Christianity, nonviolent opposing war and Stoic philosophy it appears to be of paramount significance to point out that the essence is not coming into being without the thorough research, original and unpublished records and library stuff. Hence, the work grew from the archival funds of numerous institutions. The

³ Life of that soul

⁴ Holmes, O. W. (1899) “The Theory of Legal Interpretation,” *Harvard Law Review*, Vol. 12, No 6, pp. 420

research material and data, collected, represent the prior condition of the dissertation and thus determine the basis of the approach in the form of Grounded theory. It originated in the late 60s of the last century when Glaser and Strauss abandoned the previous praxis of explaining and interpreting social phenomena by the philosophical postulates others developed. The core of the view was the transformed elasticity in the incipency of new knowledge through the new direction of development in which the overall strategy of studious and logical integration of various components shapes the research problem. In other words, Grounded theory as a distinct part of qualitative research design, through the inductive mode,^{5, 6} generates a new state of knowing out of data unlike the compilation of fundamentals originating after constituting the theory. It provides a framework unfolding the phenomenon or phenomena being investigated. Theoretical sensitivity transforms from the descriptive into the analytical level, generating the interaction of data and researchers who examine and bring them, in a modified form, into a new state. In philosophical literature, the sensitivity is seen as the ability to find and interpret the essence of information, and Borgatti defines it as the power of perceiving variables and their relationships – theoretical sensitivity.⁷ Contrary to the general unification of the compilation and analysis process in most of the research methods, one of the elementary characteristics of Grounded theory is a somewhat more complex structure of interaction in which the researcher constantly moves from compilation to analytical interpretation to *ground* this analysis in data. Such the methodological frame of mind does not provide for stages that, if properly implemented, direct inquiry from the formulation of the research question, and the compilation, to the review, and ultimately to the report on the conducted study. Instead of that, Grounded theory creates favorable circumstances for continuous retrospective consideration, a critical evaluation of earlier phases of the scrutinizing process of inquiry and, possibly, re-particularizing its further direction and all of it creates a new value. The methodology of Grounded Theory, in its nature, is the lesson of generating a new thought-intensified concept, or, in other words, a multitude of thought relationships. They,⁸ when put forward in the form of a suggestion are, as in practically any other qualitative research, presented in a somewhat more discursive form, although these communications are grounded in the unique content of the

⁵ Borgatti, S. (2006) *Introduction to Grounded Theory*, <http://www.analytictech.com/mb870/introtoGT.htm>, Accessed on 23.06.2017

⁶ Charmaz, K. (2005) "Grounded theory in 21st century", in Denzin, N.K., Lincoln, Y. (ed.), *Strategies of Qualitative Inquiry*, Sage Publications, London, pp. 203-241

Unlike deductive research, this methodological approach is created by observation in the last stages of the research process and extends to the beginning in order to reach a hypothesis.

⁷ Borgatti, S. (2006) *op. cit.*

⁸ Relationships

narrative, and, what is very important, in the analytical form of the conceptual essence.⁹ Referring to the original records makes the applicability of the methodology in this study more solidly tangible confirming so its contextual capacity to explain, predict and interpret events, minimizing subjectivity to the least possible extent, although a subjective judgment cannot be completely excluded in any scientific work. Hermeneutic philosophy developed a focus on the interaction between the researcher and research; bearing such the reciprocal influence in mind Gadamer emphasizes that being aware of the significance and particularly the nature of a phenomenon requires researchers to recognize their prejudice and realize that being within tradition does not limit freedom of knowing, but makes it possible. Consciousness effects the third, highest, degree of hermeneutic experience: openness to a tradition characteristic in the historical sensibility. Belief in resistance to prejudice, relying on the ‘absolute objectivity’ of the proceedings and denying the conditioning of historical circumstances makes for their power [the power of prejudice] that inconspicuously master.¹⁰ Inherently, a recognition exists that rational logic must examine the source and value of meaning in the foreground of the researcher's inner self and must adapt these beliefs to a phenomenon being critically examined if the ultimate goal is truth.¹¹ The theory in that way surmounts the ability to make the elementary unknown, comprehensible in the research process as an essential category.

2. Religion

Common sense enabled humans to create an idea and vision of the world and provide answers to some questions surrounding. However, much remained unresolved as people could not comprehend *the mise en scène*. They only became aware that the term, worthy of respect and indisputable to the sight, happens as irreversibly distinguishable from how they were able to understand the nature. In some philosophical discourses hierophany or manifestation of the holy emerges to more closely determine the act of the unknown materializing out of the unknown. In the circumstances, the notion, without a subdued implication, faithfully portrays reality while indicating that sacredness shows from the above.

⁹ Glaser, B. G. and Strauss, A. L. (1967) “Generating Theory”, *The Discovery of Grounded Theory: Strategies for Qualitative Research*, Aldine Transaction, New Brunswick and London, pp. 31-32

¹⁰ Gadamer, H. G. (1975) “The Concept of Experience (Erfahrung) and the Essence of the Hermeneutic Experience”, *Truth and Method*, Translation revised by Marshal, D. G. and Weinsheimer, J., Continuum, London and New York, pp. 354-355

¹¹ Gadamer, H. G. (1975), *op. cit.*, pp. 270-272

Having all this in mind, what imposes itself is that from the most primitive forms of human organization to those [forms] of more developed features hierophany has come into existence many times. Eliade denies being of continuity from the most fundamental form of hierophany in an ordinary and more solidly tangible notion to the paramount manifestation that human mind is able to both receive and perceive as recognizable and which Christians understand as incarnation of Father in Son of God. Regardless of circumstances, human being stands against the same act creating of it the hierophany of order that cannot be compared with order of the world in which man has come into being, the world of his understanding. In other words, “In each case we are confronted by the same mysterious act – the manifestation of something of a wholly different order, a reality that does not belong to our world, in objects that are an integral part of our natural ‘profane’ world.”¹² Being not able to explain the phenomena essentially the ancestors believed that only unnatural forces, an individual depends upon and to whom they feel apprehension and respect, were what prevents them from knowing more. Hence, the need to provide propitiousness of what a man cannot influence while striving “...to secure a proper relationship between himself and the Powers upon which he feels himself in the last instance dependent ...”¹³ All lead to non-ability to unfold the core of what was happening irrespective of the real nature of how he saw the unnatural forces Jastrow writes about. Indeed, these powers certainly were not always unexplainable, but the man created the theory justifying his vision, living, and attitude towards the *correct* apprehending of how to avoid the anger of the unnatural as its might, he admits, overwhelmingly exceeds his power. These circumstances, to an extent, determine the current lexeme¹⁴ [religion] derived from the Latin term *religio*. Some philosophical attitudes, to more profoundly comprehend the complex concept of religion, resort to the attempt theoretically defining the mental image of the notion notably stressing that different frames of the elementary character or characters of religion do exist. Among those who have opened the new area of thought was certainly Edward Brunett Tylor who suggested the so-called minimal definition of believing in spiritual beings.

¹² Eliade, M. (1957) “Introduction: When the Sacred Manifests Itself,” *The Sacred and the Profane: The Nature of Religion*, Translated from the French by Trask, W. R., A Harvest Book – Harcourt, Inc., New York, pp. 11

¹³ Jastrow, M. (1902) “The Origin of Religion”, *The Study of Religion*, The Walter Scott Publishing, New York, pp. 197

¹⁴ (Lexicology) Minimal unit in a language.

It bears a close resemblance to Tylor's elucidation of religion that came into being within the contemplative structure of cogitation it identifies as animism or, in other words, belief that all things, both organic and inorganic, have a soul or spirit making up their innermost nature and denominated features. The closer determining the frame of meaning¹⁵ is by no means an easy task. Frequently, boundaries of the definition are lost in the fog of uncertainty potentially creating unwanted circumstances of ascribing certain religious phenomena to the distinctiveness of religion. If that happens or if plausibility of giving both the reliable and persuasive meaning disappears, criteria for distinguishing religious from non-religious ideas, beliefs, and behaviors will pass out of sight as well. The definition is necessary since it appears as a line of demarcation, as a boundary between religion and other symbolic systems thereby determining the composing parts making up the whole and what will be excluded from it. In the very act of framing the definition, a necessary first step would be not departing from, but beginning with, reality and crossing over all prejudices freeing so a human spirit. Famous French sociologist Emil Durkheim believes the basic objective of religion is to explore social determinants conditioning the religious nature of a human being. The basic understanding of the essence and function of religion permeate his famous work *The Elementary Forms of Religious Life*. Durkheim embarked on resolving the equation in that he systematically compared both all religions and all known general forms of religiosity, thereby separating the functioning postulates that govern them and are deemed inseparable. He further writes "Pour celui qui ne voit dans la religion qu'une manifestation naturelle de l'activité humaine, toutes les religions sont instructives sans exception d'aucune sorte; car toutes expérimentent l'homme à leur manière et peuvent ainsi nous aider à mieux comprendre cet aspect de notre nature."¹⁶ In Durkheim's definition, distinction between the sacred and the secular world was of key importance and "Une religion est un système solidaire de croyances et de pratiques relatives à des choses sacrées, c'est-à-dire séparées, interdites, croyances et pratiques qui unissent en une même communauté morale, appelée Église, tous ceux qui y adhèrent."¹⁷

¹⁵of the notion of religion

¹⁶ Durkheim, E. (1990) "Définition du Phénomène Religieux et de la Religion," *Les Formes Élémentaires de la Vie Religieuse: le Système Totémique en Australie*, Presses Universitaires de France, Paris, pp. 33

To anyone who understands that religion is nothing more than a natural materialization of human activity, all religions are, unconditionally, instructive as all of them express man, and therefore each can help more fuller understanding of that feature of human nature.

¹⁷Durkheim, E. (1990), *op. cit.*, pp. 65

Religion, he pointed out, is a unified system of beliefs and religious customs that relate to holy things being singled out and interdicted or in other words to conviction and spiritual and scriptural observances that unite all those who adhere to them within a unique moral union known as Church.

It is this extremely social character of religion that, according to Dirckheim, makes it [religion] different from magic which has no church. The wizard has only clientele they deal with individually. Religion is a matter of a community and requires gathering of the faithful or Church. Supernatural is an idea or conception frequently taken as a feature of everything religious. Power beyond natural forces is what refers to being out of the explicit world, all going beyond the limits of reason and to all that does not rule within the domain of the rational. However, following this flow of association and attempting to form the meaning of religion through it [the flow] would generate the attitude of religion bound irrevocably with fundamental assumptions of the unfathomable, irrational, mystical or miraculous. Nevertheless, framing the thought of comprehending the notion in this way imposes the caution. If defining religion is unconditionally linked with only the supernatural what might emerge as an obstacle is certainly how to defend the understanding of religious teaching that Divine Being could not be seen as separate from or beyond nature but only a part of its essence. It is the point of apprehending God manifesting¹⁸ through natural laws as the innermost postulate of external nature being the impersonal premise of the universe. On the other hand, this reflection is certainly imperfect or more appropriately incorrect due to guiding thought in wrong direction. Having that in mind, the concept of the notion¹⁹ as only belief in the supernatural would impose reflection that any religion which has no elements of the mysterious is not a religion. However, philosophy, history, theology or any other study of humanity disagrees with this understanding as frequently ancient religions, then Buddhism and Taoism have no any predetermination of what frames the transcendental or even the ulterior. In Chinese Taosim [both religion and philosophy], for instance, Tao is not understood as Divine being but impersonal cosmic power, primeval origin of all things, the infinite and unnamed enabling all things. In Cicero's writings "...religione jurisjurandi..."²⁰ in general meaning can be interpreted as *reverence for an oath*. Today, theorists agree and accept the etymological elucidation of religion that in the form of *religio* can be found in the works of pre-Christian and Christian philosophers. Some of them define religion as belief in life of the spirit and in one or more divinities that created and control the world.

¹⁸ Manifesting of apprehension

¹⁹ Of religion

²⁰ Cicero, M. T., Olivet, P. J. and Ernesti J. A. (1820) "Oratio XI: Pro Fonteio", *M. Tullii Ciceronis Orationes*, Tomus II, Sumtibus Rodwell et Martin (*et. al.*), Londini, pp. 84

Cicero derives *religio* from the Latin verb *re-legere* explaining that the term indicates worshipping god and gods. He, referring to the supreme being in his work *De Legibus*²¹, uses both singular and plural form while stressing understanding that this was how sages reflect: human intelligence did not consider law rationally as it is not human resolution, but the undetermined and unspecified that, through common sense of directing and prohibiting, rules the entire universe. So, wise men said the primary and terminal law is the mind of God by reason forcing or precluding all things. As a consequence, the law that the gods bestowed on humans was properly praised.^{22, 23} Contrary to Cicero, Aurelius Augustine believes that *religio* comes from the Latin verb *religare* closely linking with one God. The origin of religion, the meaning of which is derived from the Latin verb *religare* whose essence would refer to restoring a lost relationship, or, in a wider sense, materializing a coherence between a man and what transcends him, can be found in the distant past of mankind. The two philosophers, in fact, represent the primary division of the religious world into polytheism and monotheism – respecting gods and respecting one Divinity. The complexity of religion rests in psychological, historical, philosophical, sociological and other persuasions defining the notion. Viewing the circumstances from the cosmological perspective, for instance, makes a conviction that for the faithful human being the material world, involving its phenomena, is not and has never been apprehended as what only natural forces rule over. Nature is perpetually emotionally permeated with and bristling with a religious worth rendering it desirable. It does not seem difficult to apprehend the thought since the universe and harmonious whole has come into being as the immortal and angelic *pièce de résistance*²⁴ of God's creation. It is this divine feature of origination that enables materialization of earthly sphere sacredness. It is not merely a holy veneration the Divine Being conveys as, for instance, sacrality of a place or an object that can be consecrated by the very presence of a deity nature. Such the divine nucleus of the above conveyed its might, to a much larger extent, through manifesting the distinct and separate modes of the holy in the very interrelation of composing parts of the universe and of extraterrestrial phenomena.

²¹ On the Laws

²² Boethii (1823) *De Consolatione Philosophiae*, Curante et Imprimente A. J. Valpy, A. M., Londini, pp. 462

Hanc igitur uideosapientissimorum fuisse sententiam, legem neque homin umingeniis excogitatam, nec scitum aliquod esse populorum, sed aeternum quiddam, quod uniuersum mundum regeret imperandi prohibendique sapientia. Itapincipem legem illam et ultimam mentem esse dicebant omnia ratione autcogentis aut uetantis *dei*. Ex quo illa lex quam *di* humano generi dederunt, recte estlaudata...

Emphasis added: Italics *dei* and *di*.

²³ Tufts University, *M. Tullius Cicero: De Legibus*, Available at:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2007.01.0030%3Abook%3D2%3Asection%3D8>,

Accessed on 11th December 2016.

²⁴ The most important, paramount or notable characteristic

The universe and harmonious whole stands before the religious man so that they, looking thoughtfully at the world before their eyes, reveal the unknown, a multitude of forms of the holy and, following from it, of being. Apart from all the foregoing, the harmonious whole of the universe breathes with the innermost orderly interrelation of elements giving so cosmos, rightly, the creation of the Divine Might. This *pièce de résistance* keeps from peril its translucency shining through from behind that miraculously opens the holy. The heaven with its undisturbed continuity opens distance without boundaries revealing both the pre-eminence and paramountcy of the Divine being. Similar to the deity transcendence, the earthly sphere assumes the form of opening its interior following the cosmic periodicity in perfect order, conformity and perpetuity. The universal and harmonious whole is a living form of being at every fraction of a moment revealing modes of existence and of holiness. It is where appearance of Being or ontophany and manifestation of the sacred [hierophany] come together. Classical theology sees the concept as the spiritual relationship between human and Deity, in which the faithful, fulfills His will to reach happiness on earth and eternal salvation after the cessation of earthly being. Feeling, as the life force of religion, is composed of the depending on God, admiration before the magnificence of nature as His creation and awe and fearful reverence derived from God's majesty. A man in different periods of history lived in various circumstances that influenced his spirituality and understanding the divine forces evolving over time. The sensitive setting, to an extent, justifies existence of not a religion but religions materializing through the fundamental elements: cult, community and moral. The former²⁵ traditionally defines the public reverence of a deity, unnatural, natural or social phenomena. It is an expression but also an incentive of a religious feeling and an aspiration of being closer to God. The term originates from the Latin word cultus [care] as a believer obligation to Deity referring primarily to oblations and rituals. The faith community, being the second fundamental component of religion, is understood as the most intimate possible union involving even the more basic internal organization and division of roles. Moral is certainly an expression in what social surrounding and daily living mean.

²⁵ Cult

It defines the core of behavior in accordance with the will of religion that materializes through these integral elements, permeates all the human being and imposes “...à sa raison des croyances, à sa volonté des lois et des sanctions, à son coeur des affections, à son corps des attitudes et des gestes.”²⁶ Apart from the cult and community, moral religion encompasses the rationality in the form of religious conscientiousness that the faith permeates as its assumption. Therefore, what imposes itself is faith as a concept much narrower than religion. Faith in God critically determines the substance of religion preventing so its essential characteristics transformation gradually into their negative counterparts - atheism. Around 61 C.E. Paul the Apostle writes that “...Now faith is the substance of things hoped for, the evidence of things not seen...” and “...through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear...”²⁷ Religious conscientiousness stems from creed reflecting the firm belief that, apart from the material, the spiritual world also exists and both the worlds are inferior to the Divinity.

2.1 The Origin of Religion in Theory: The Wizard and Ruler Foundation

Scholars have attempted to offer reliable interpretation of how people have come to believe in the existence of one or more powers beyond natural forces and determine religion coming into being. Of many hypotheses permeating philosophical circles the following three stand out. The assumption suggesting that sorcerers and rulers have invented the notion in order to give a more notable, divine meaning to the laws which would have helped them rule easier over the subjects exploiting them more and more. The Greek Sophists²⁸ followed the hypothesis and according to Critias junior, for instance, religion was created to suppress secret crimes the positive laws were not able to regulate. It [religion] is a creation of, Critias²⁹ further points out, a shrewd man who taught the veil of deceit hiding the truth forces people to believe that the

²⁶ Huby, J. (1913) “La Religion : Le mot et la chose”, *Christus: Manuel D’histoire des Religions*, Gabriel Beauchesne, Paris, pp. 7

...faiths on human reason, canons and sanctions on human will, affections on his heart and gestures and attitudes on his body.

²⁷ Hebrews, 11:1, 3

²⁸ Educated individuals or lecturers who, while travelling about the areas where the Greek language was spoken, would have given instructions in return for financial compensation.

²⁹ Born in a wealthy and influential aristocratic family in Athens Critias was Callaeschrus’ son and closely related to Plato. His teachers were Gorgias and Socrates. Critias (in Greek Κριτίας) lived from 455 to 403 BCE and was a Hellenic politician, poet, philosopher and distinguished author of prose works, tragedies and elegies. According to Sextus Empiricus it was Critias who wrote the Sisyphus Fragment – Fragment on Religion while others believe that the works belongs to Euripides.

immortal spirit lives in heaven, seeing everything, hearing everything and wisely managing all.^{30, 31} In fragment on religion [Fragment of Sisypus] Matthiae writes:

Ἦν χρόνος ὅτ' ἦν ἄτακτος ἀνθρώπων βίος καὶ θηριώδης ἰσχύος θ' ὑπέρτης, ὅτ' οὐδὲν ἄθλον οὔτε τοῖς ἐσθλοῖσιν ἦν, οὔτ' αὖ κόλασμα τοῖς κακοῖς ἐγίγνετο. 5 κἄπειτά μοι δοκοῦσιν ἄνθρωποι νόμνυς θέσθαι κολαστάς, ἵνα δίκη τύραννος ἢ [γένους βροτείου,] τήν θ' ἴβριν δούλην ἔχη' ἐζημιούτο δ', εἴ τις ἐξαμαρτάνοι. ἔπειτ', ἐπειδὴ τὰ μφανῆ μὲν οἱ νόμοι 10 ἀπήγον αὐτοὺς ἔργα μὴ πράσσειν βία, λάθρα δ' ἐπρασσον, τηνικαῦτά μοι δοκεῖ πυκνός τις [ἄλλος] καὶ σοφὸς γνώμην ἀνηρ γνῶναι ** θνητοῖσιν ἐξευρών ὅπως εἴη τι δεῖμα τοῖς κακοῖσι, κὰν λάθρα 15 πράσσωσιν ἢ λέγωνσιν ἢ φρονῶσί τι. ἐντεῦθεν οὖν τὸ θεῖον εἰσηγήσατο, ὥς ἔστι δαίμων, ἀφθίτῳ θάλλων βίῳ, νόφ τ' ἀκούων καὶ βλέπων φρονῶν τε καὶ προσέχων τε ταῦτα καὶ φύσιν θεῖαν φορῶν 20 πᾶν μὲν τὸ λεχθὲν ἐν βροτοῖς ἀκούσεται, ἐς δρώμενον δὲ πᾶν ἰδεῖν δυνήσεται. ἐὰν δὲ σὺν σιγῇ τι βουλευῆς κακὸν, τοῦτ', οὐχὶ λήσει τοὺς θεοὺς· τὸ γὰρ φρονοῦν ἔνεστι· # # τοῦσδε τοὺς λόγους λέγων 25 διδαγμάτων ἡδιστον εἰσηγήσατο, ψευδεῖ καλύψας τὴν ἀλήθειαν λόγῳ· ναῖειν δ' ἔφασκε τοὺς θεοὺς ἐνταῦθ', ἵνα μάλιστ' ἂν ἐξέπληξεν ἀνθρώπους ἄγων, ὅθεν περ ἔγνω τοὺς φόβους εἶναι βροτοῖς 30 καὶ τὰς ὀνήσεις τῷ ταλαιπώρῳ βίῳ, ἐκ τῆς ἵπερθε περιφορᾶς, ἵν' ἀστραπῆς κατεῖδ' ἐναύσεις, δεινὰ δὲ κευπήματα βροντῆς τό τ' ἀστερωπὸν οὐρανοῦ δέμας, χρόνου καλὸν ποικίλμα, τέκτονος σοφοῦ, 35 ὅθεν τε λαμπρὸς ἀστέρος στεῖχει μῖδρος, ὃ θ' ὕγρὸς εἰς γῆν ὄμβρος ἐκπορεύεται. τοιοῦσδε περιέστησεν ἀνθρώποις φόβους, δι' οὓς καλῶς τε τῷ λόγῳ κατόκισεν τὸν δαίμον' ** κὰν πρέποντι χωρίῳ, τὴν ἀνομίαν τε τοῖς νόμοις κατέσβεσε. καὶ ὀλίγα δὲ προσδιελθὼν ἐπιφέρει· Οὕτω δὲ πρῶτον οἶομαι πείσαι τινὰ θνητοὺς νομίζειν δαιμόνων εἶναι γένος.^{32, 33, 34}

Critias teaching followers were, in 18th century, representatives of the simplistic, materialistic and atheistic rationalism who perceived religion as nothing more than the consequence of deliberate deceptiveness of priests and rulers on the one side and simplicity and credulity of people on the other. This hypothesis has been perceived as ungrounded and unjustifiable. It is logically impossible as the very notion of the wizard necessarily assumes belief in the being of who the sacrifices are offered to or belief in existence of a Deity. In other words, to satisfy religious needs of the faithful the sorcerers offer oblations for someone to someone. They [sorcerers] emerged as the consequence of feeling the need to have them, as the

³⁰ Boullaye, S. J. (1922) "l'Antiquité Jusqu'à l'Ère Chrétienne," *l'Étude Comparée des Religions*, Gabriel Beauchesne, Paris, pp. 17-18

³¹ Diels, H. (1879) *Doxographi Graeci*, Typis et Impensis G. Reimeri, Berolini, pp. 298

³² Matthiae, A. (1829) "Sisypus," *Tragoediae et Fragmenta*, Apud IOA Aug. Gottlob Weigel, Lipsiae, pp. 323-324

Critias refers to disordered and in confusion circumstances featuring human living in the past when people and their lives were subject to the whims of the powerful, when moral excellence did not know for the reward and the wicked for *poena forensis*. In his opinion the contemporaries have given a legal form to laws to enable equal treating all, justice above arrogance and punishment for sinning. Apart from that, when rules wise men have already established prevent sinners to perpetrate downright crimes but they [sinners] irrespective of it commit them covertly wise contemporaries resorted to introducing fear of the divine beings for mortals inventing so a mode of both discouraging of and arousing fear in the immoral regardless of whether they do, only say or think of committing a crime secretly. Therefore a wise man invented religion reaffirming being and immortality of the Divinity up there in the vastness of the heaven. The Being was able to hear and, through His almighty mind, seek and reflect on the entirety of human mind functioning and to know what they [humans] believe, reflect on, say or do. Knowing it all, nothing bad, immoral or wicked prearranged deviously will escape the Sacred Beings superior mind that apprehends what mortals are not able to even conceive of. Critias, continuing, explains that the wise man established what they thought was the most gratifying doctrine avoiding to unfold the core of the background – the false principles of reasoning. To persuade people of justifiability and power of his teaching he pointed out the Divine Being was right at the places where they [the faithful] were most vulnerable with fears, doubts and desires as to the eternal salvation for suffering on the earth. According to Critias those places were the starry expanse of sky over their heads giving birth to lightning and thunder they listen to with fear, wonderful ornamentation of time, the brightness of sun and rain descending on the earth. Instilling fear in human race the wise man could manipulate with their feeling how, where and when he saw fit suppressing anarchy among them. Critias, ending his reflection, points out that nobody before the wise man did try to convince humankind to believe in what he attempted to persuade them.

³³ Diels, H. (1903) "ΣΙΣΥΦΟΣ ΣΑΤΥΡΙΚΟΣ," *Die Fragmente der Vorsokratiker*, Weidmannsche Buchhandlung, Berlin, pp. 571-572

³⁴ Τάσος Γκολέμης (2014) "Σίσυφος," *Φιλονόη καὶ φίλοι...*, Available at: <https://filonoi.gr/2014/05/06/f-sisyfos/>, Accessed on 23rd May 2018

upshot of the cause and not vice versa. That logically explains why the hypothesis on religion as the fabrication of wizards is, respecting the postulates of reasoning, impossible. The question imposing itself is whether the sorcerers were the cause of origination of religion and what explains how and why they have emerged? What explains are reasons of the materialistic and atheistic nature as well as the overall...

“Le rationalisme du XVIII^e siècle est une doctrine chétive, faite d'impertinences et de négations brutales, qui prétendit supprimer la religion sans en connaître l'essence, sans avoir aucune idée nette de sa genèse et de son développement”³⁵

...since...

“Les religions ne sont pas, comme le croyaient Voltaire et, plus près de nous, des hommes comme Carl Vogt et Mortillet, des chancres greffés par l'avidité et la fraude sur l'organisme social, mais la vie des sociétés elles-mêmes à leur début. Avec le temps, la religion a donné naissance à des branches spéciales des connaissances humaines, aux sciences exactes, à la morale, au droit, qui se sont naturellement développés à ses dépens.”³⁶

Emil Dirkem explains the emergence of a religion through the human love toward God since man, in the beginning, saw the Divinity as his friend and natural protector. Religion is a collective conception, a collective act existing necessarily in society, and religious norms are mandatory for all its members.³⁷ The essence of religion is not formation of the notion of the physical universe. Dirkheim writes that religion is primarily a system of apprehending through which individuals reach reasoning, judgment and awareness of a society and of foggy, obscure and societal interconnections. Religious concepts are mental states *sui generis*. Human being is not free when deciding whether to believe or not as the society is who impose understanding on them. Therefore, Dirkheim resorts to framing the thought of the notion explicating that religious phenomena are known as compulsory beliefs as well as practical activities of people originated in these beliefs. Function of religion as a collective act indeed maintains and consolidates the cohesion of the social group while religious feelings formed from within the group possess a supraindividual character. Hence, a feeling in man that alien forces mastered, the forces unknown to man as an individual. According to Emile Dirkheim people adore society

³⁵ Reinach, S. (1906) “Introduction,” *Cultes, Mythes et Religions*, Tome Deuxieme, Ernest Leroux. Editeur, Paris, pp. XVIII
Rationalism of 18th century attempting to justify the doctrine were in Reinach's opinion only a corrupt teaching, of arrogant and extremely ruthless denials striving to abolish religion, not apprehending the fundamental nature and having no any clear conception on origin of religion and its progression.

³⁶ Reinach, S. (1921) “L'Origine des Religions: Définitions et Phénomènes Généraux,” *Orpheus: Histoire Générale des Religions*, Publications Alcide Picard, Paris, pp. 34

Religions were not, as Voltaire and even some contemporaries like Carl Vogt and Mortillet believed, live wounds grafted on to the social organism but lives of the very coming into being of societies. Over time, religion has bestowed life on the special branches of human knowing: exact sciences, moral and law that further developed themselves.

³⁷ Members of society

in the saint form and are simultaneously not aware of the feeling. Therefore, societal groups, in the state of exaltation and enthusiasm form understanding of Divinity, they need, that brings them essential transformation. An apprehension of religion, similar to Reinach's is what the French sociological school of thought and its founder Emile Durkheim define the notion: "On s'entend aujourd'hui pour reconnaître que le droit, la morale, la pensée scientifique elle-même sont nés dans la religion, se sont, pendant longtemps, confondus avec elle et sont restés pénétrés de son esprit."³⁸ Jevons, for instance, framed the assumption reaffirming mythology as a work of the priest being nothing more than illusion as, according to him this illusion is only "...a form of the wider and coarser fallacy that religion is the invention of priestcraft..." since "...it was not the priest that made religion, but religion that made the priest..."³⁹ Jevons further writes "...who says priest says religion, *i. e.* of the fact that to assume without explanation the existence of the priest is to leave the origin of religion unexplained..."⁴⁰ Apart from being logically unjustifiable the hypothesis is historically ungrounded as etiology⁴¹ has no knowledge of human communities having no wizards and rulers. Although it is indisputable that occasionally they⁴² have misused religion it is in no circumstances correct that they have created it.

2.2 Religion as the legacy of human fear

As noted earlier the primordial understanding of human race, being not able to explain the true causes of natural phenomena - the sources that systematic use of knowledge has revealed over time - believed the occurrences their senses perceive appear to be the work of the terrible invisible and hostile might man might depend upon. Driven by the feeling of qualm of the unknown, man tries, in different ways, to endear themselves to it.⁴³ According to this theory religion is nothing but the result or the fruit of that attempt. Publius Papinius Statius, a Roman poet, studied in his native city and was proud of the early youth ability of epic improvisation. Apart from the unfinished epics *Achilleis* on his⁴⁴ upbringing and hiding place on the Island of

³⁸ Durkheim, É. (1912) *Les Formes Élémentaires de La Vie Religieuse: Le Système Totémique en Australie*, Librairie Félix Alcan, Paris, pp. 98

This school of thought sees religion not as the fabrication of individuals, deprived of every more solidly tangible foundation but the mother of morality, entitlement and the very scientific thought.

³⁹ Jevons, F. B. (1896) "Mythology," *An Introduction to the History of Religion*, Methuen & Co., London, pp. 269

⁴⁰ Jevons, F. B. (1896), *op. cit.*, pp. 38

⁴¹ Study of causes or origins

⁴² wizards and rulers

⁴³ The unknown might

⁴⁴ *Achilleis*

Skyros where Odysseus found him and led to the foot of Troy and apart from *De bello Germanico* [On the German War] his poetic abilities are clearly distinguishable in the collection *Silvae* made up of 32 poems on a variety of occurrences such as birthdays, weddings, art objects or descriptions of nature for instance. With the poetic talent and vivid fantasy Statius shows tendency towards poetry patterns featuring poets of collapse of the Roman society. The contemporaries downrightly appreciated Statius whereas the distinguishable ease of composing verses enabled him to move, in Rome, about rich and courtier circles emperor Domitian was bearing witness to. He dedicated his main work to him – the mythological epic of *Thebais* in 12 volumes, about the battle of the sons of Edith of Ethiopia and Polynesia for power in Thebais. In the third book Statius confirms this hypothesis on religion as the legacy of human fear of natural phenomena when writing “...primus in orbe Deos fecit timor.”^{45, 46, 47, 48} According to this philosophical direction, emerging in some discourses as perhaps the oldest and most widespread theoretical understanding of the notion, religion is ultimately the consequence of human unawareness as man believes what only explains natural phenomena are supernatural and hostile invisible forces he is afraid of not knowing natural causes of these phenomena. Explication of the circumstances rests in that the longest-living and perhaps the generally acknowledged conviction that a state of consternation brought about religion as Hume finds out “that in all nations which have embraced polytheism, the first ideas of religion arose, not from a contemplation of the works of nature, but from a concern with regard to the events of life, and from the incessant hopes and fears which actuate the human mind.”⁴⁹ Scholarly literature pretty widely accepts the way of Hume’s reflection and Ribot referring to it indisputably confirms “...se compose le sentiment religieux...Avant tout, l’émotion de la peur à ses divers degrés, depuis la terreur profonde jusqu’à l’inquiétude vague, due à la foie en une puissance inconnue, mustérieuse, insaisissable...”⁵⁰ More detailed unfolding the hypothesis reveals the circumstances reaffirming its [hypothesis] opposition to psychological facts in that

⁴⁵ Petronius, A. (1629) “Fragmenta,” *T. Petronij Arbitri equitis Romani Satyricon*, Iohannes Mercerus, pp. 11
It was fear that first made gods in the world.

⁴⁶ Lemaire, N. E. () “In Superstitionem,” *Poetae latini minores: Lucilii Junioris, Saleii Bassi, et aliorum Carmina Heroica Epithalamia, et Homeristarum Latinorum Opera*, Colligebat Nicolaus Eligius Lemaire, Parisiis, pp. 312

⁴⁷ Petronius, A. (1621) “Satyricon,” *T. Petroni Arbitri Satyricon cum Petroniorum Fragmentis: Nunc Iterum Limatum & Auctum*, In officina Wecheliana, apud D. & D. Aubrios & Clementem Schleichium, Francofurti, pp. 207

⁴⁸ Petronii, A. T. (1669) “Satyricon,” *Satyricon, Cum Fragmento Nuper Tragurii Reperto*, Ioannis Blaeu., Amstelodami, pp. 518

⁴⁹ Hume, D. (n.d.) “Introduction: Origin of Polytheism,” *The Natural History of Religion*, A. and H. Bradlaugh Bonner, London, pp. 8-9

⁵⁰ Ribot, Th (1896) “Le Sentiment Religieux,” *La Psychologie des Sentiments*, Félix Alcan, Paris, pp. 301

The religious feeling is made up of...primarily the sentiment of fear in a variety of its depths, from the intense terror to undetermined apprehension, due to conviction in unidentified, mystifying, unobservable might...

the innermost interpretation of the theory unjustifiably puts the religious sense in a simpler systematic form of feeling fear. On the contrary, the equation between these two senses cannot be defended as they to a great extent differ from one another. Disturbing feeling of danger in human being withdraws them from the fear's focus of attention or object of fear. Religious perception through either intellect or senses not only does not erect a barrier moving man away from supernatural might or mights existence man believes in but undermines being of what makes them alien one to another. Pieces of evidence could be pointed to even in religions of the most primitive indigenous tribes that are at the lowest level of cultural development. It is difficult to prove, but also to assume, that there used to be a human community which did not support a pre-form of man's relation to the transcendental. Religion, as a very complex human phenomenon, exists from the very beginning of human origination. At the earliest days of human life, there was no atheism, but faith in God. Consciousness about Him has always been deeply embedded in the hearts of men, so that through all the history of humanity no one has ever found a generation having no a concept of the supernatural, of the divine. A famous Roman philosopher Lucius Mestrius Plutarchus wrote that traversing the world would perhaps help find cities with no walls around, with no kings, schools, letters, wealth or theatres. However, he further wrote, no one has ever seen a city without a place of worship or a temple prayers or worships are not practiced in. At those worships the primitive man looked for a sincere and true relationship with the above power as only through Its divinity they hoped they would reach the genuine friendship with the world. In his understanding only Deity could apprehend, heal and accept the prayers making him feel pleasure for overpowering the cosmic distance and being in close vicinity of Who he prays for and to. These people do not see, in their deities, the beings who are necessarily evil they have to conciliate with for the fear hanging suspended in mid-air. They do see in Them more protectors and natural allies. For primitive man deity is the power always near giving needed ability they do not receive from nature.⁵¹ The fact that these people served God out of love and not out of fear does not mean that they have disregarded God's law saying it was invalid; on the contrary they pointed to love towards Deity and contemporaries as the only way of reverencing God's canon. Primordial ancestors realized that Deity does not propose respecting His commandments as a means of gaining eternal life. They reverence the commandments primarily for their⁵² justness and reasonableness. Therefore, the logical conclusion imposing itself is that religion rightly deserves definition of a positive relationship between the absolute subject (God) Who is simultaneously provider of the

⁵¹ Durkheim, É. (1912), *op. cit.*, pp. 320

⁵² Commandments'

Revelation and the relative subject (human being) or recipient. In such the state religion is principally grounded in God-given Revelation, since human being alone could never do it,⁵³ as well as in man's personal relationship with the transcendental formed through human experience. Man is not an object of religion as it⁵⁴ has no living union with God. However, those who are the subject⁵⁵ create, or perhaps more appropriately, constitute their religion in communion with Him. The closer framing the definition in this form indeed refers to cognitive, emotional, willing and practical essence of the substance and significance of religion that, consequently, should not be determined as merely an expression of consciousness about deity or the expression of sensing God (although being of religion is not possible without consciousness and sense). What would complete the fuller image of the notion, including consciousness and sense of course, is the need of willing, acceptance and giving oneself. It is essential to believe in God. Only intellectual consent that He exists is not sufficient. A man who serves divinity out of fear does not see themselves as a relative subject in their relationship with God, but rather as an object of religion visualizing God ready to punish those who do not meet the norms, laws, various ecclesiastical or other religious regulations and customs. They do not know God Who is love, but see Him as a being they, in some way, have to propitiate. From even the ancient past, religion notably distinguishable from charms or wizardry, finds the interlocutors in kinsmen (not antagonistic beings) who occasionally may disagree with one another but who are generally calmed and tolerant, preserving however the worships from any negative influence. It is not fear of the unknown might but the profound respect or perhaps more appropriately reverence of the kindred towards gods that created the innermost of where and how religion originated. A deeper both emotional and intellectual analysis of what is written in the Scriptures undisputably reveals that God loves this world and takes care of it. The Prophet Jeremiah in his Book writes "The Lord hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."⁵⁶ Jesus continuing the thought further says that His followers serve God and those who are closest to Him only out of love. Responding to the teacher of the Jewish law who asked what the great commandment of the law was, Son of God pointed out "...Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbor as thyself. On these

⁵³ Frame the grounded circumstances of religion

⁵⁴ The object of religion

⁵⁵ Of religion

⁵⁶ Jeremiah, 31: 3

two commandments hang all the law and the prophets.”⁵⁷ Paul the Apostle writes to the church in Rome that God's law can be respected only if love is a motive.⁵⁸ The same apostle wrote such an anthem of love whose value, to this day, has not been surpassed.⁵⁹ Another Christ's disciple, John the Apostle in his epistles and the gospel devoted much attention and space to God's love. He goes so far in his affirmation when saying that love to and fear of God are mutually opposing; one who serves God out of love free their soul from painful sense of fear. John the Apostle's message is that God cannot be served both out of love and out of fear simultaneously. He further says “There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us.”⁶⁰ The impression imposing itself after reading through these two verses is that one having a feeling of love to God from the deep interior of their soul and heart will never be in a temptation of dreading Him as Who judges. Being a part of the Divine spirit and having power of a perception, either acquired or intuitive, of the Sacred recognition generates nothingness of what brings about torment. John the Apostle stresses the faultless and genuine love in its entire fullness man receives from the above, ‘casteth out fear’ which would be in other words safe and painless freeing from all the jaws of terror relative to the current time and this is what the Saint Apostle particularly refers to. The 19th verse is made up of the paramount message in form of the ground of man's love towards Jesus Christ as Saint John says ‘We love him, because he first loved us.’ Having the said in mind, beginning of religion should not be, contrary to this theory, looked for within the complex circumstances framing fear of man as the ground of their relationship with Divinity but in love, respect and reverence they have one towards another.

⁵⁷ Matthew, 22: 37-40

⁵⁸ Romans, 13: 10

Love worketh no ill to his neighbor: therefore love *is* the fulfilling of the law.

⁵⁹ 1 Corinthians, 13: 1-13

Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, *and* is kind; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth : but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child : but when I became a man, I put away childish things. For now we see through a glass, darkly, but then face to face: now I know in part ; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

⁶⁰ 1 John, 4: 18-19

2.3 Animism assumption

Animism is a widely spread belief of primitive peoples on functioning of what in humans is understood as immortal, immaterial and separable from the body at the end of living and on spiritual forces in nature. It is also understood as the metaphysical beginning of formation of perception framing soul as the living postulate every body agency [and perhaps equally important non-living substances as well] depends upon. The belief interpretation of conduct featured man's first efforts to constitute sense of the surrounding they live in, the surrounding involving others, animal species, water or fire, for instance. At some point of organisms development the sense, how the predecessors understood it, influenced progression of cognisance of their⁶¹ being and expectations, mystifying might of human living and of other beings which⁶² leaves the body at the end of its physical existence. Therefore the ancestors acquired conviction of the force, they could not fully define, making their bodies alive, giving reliable explication of the sense of both personal and collective identity, cogitation and manner of conduct. The experience of a state of abstraction or vision in sleep that by rule brings about physical separation between the body and circumstances in which the vision 'materializes' indeed indicates cognition that the metaphysical, being able in some state and particularly in some circumstances to live in the body, can leave it. Placing confidence in metaphysical core of one's emotional nature, breathing in soul, indeed adheres to the postulates of faith in an immaterial existence after separation of body once the material structure⁶³ ceases physically to exist and turns into relics; these are circumstances permeating many religions. According to the creator of this hypothesis, English ethnologist Edward Taylor, the elementary feature of Animism might be interpreted as the teaching "...of souls and other spiritual beings in general,"⁶⁴ whereas the belief in them⁶⁵ makes up "...a minimum definition of religion."⁶⁶ The primitive people reached the conviction while at the lowest level of cultural development as they had to tell the difference between a living and sound body on the one side and an incapacitated, or body in an ecstatic state, asleep or dead on the other. Similarly, the ancestor had to face the setting that frames their life in the awake state of the body and how it all relates

⁶¹ Predecessors'

⁶² Mystifying might

⁶³ Material structure of the body

⁶⁴ Tylor, E. B. (1889) "Animism," *Primitive Culture: Researches Into the Development of Mythology, Philosophy, Religion, Language, Art and Custom*, Henry Holt and Company, Volume I, New York, pp. 23

⁶⁵ Belief in Spiritual Beings

⁶⁶ Tylor, E. B. (1889), *op. cit.*, pp. 424

to what happens with and to the body while asleep. In the latter condition, in the immobile being they were able to attend places and talk to those who are far away in both space and time when ‘conversation’ occurs. Finding themselves in the alien and attempting to reach explication of the unknown was what rests behind the background of the living and dead body and what causes falling asleep, awakening, illness, death and who are the characters appearing in dreams or emerging in visions. Thanks to the level of cultural development the primitive man was at, the conviction at the time suggested that phenomena, although unlike in form and nature, were real. What gradually and at least partially was the acceptable simplification was the state of human immaterial part. The soul is able to leave the body, simultaneously be at different places and appear to people in the awake state or when asleep. Nonetheless, the human soul is not absolutely free while confined and framed within the body. Its boundless freedom comes into being when the body ceases physically to live. Ergo, it is death that enables soul living independent on the forces human being, while alive, depends upon. The moment of separation is when it [soul] turns into completely independent spiritual existence being able to become visible to people in its own unique form and, more importantly, to enter bodies of other humans, animals, live substances and those that are not, acting from within. Primordial concepts of the human immaterial⁶⁷ and simultaneously how it came into being are lively exemplified through unfolding what makes them up. In works of Dante Alighieri a theory emerges suggesting that shadow of the passed away is non-existent notion. It was not his mental finding but what erudition over time invented. Historical records first time mention Sotho speaking people around 15th century who were made up of clans: Batlokwa, Bakoena and Bataung. Around four hundred years later these clans found their national state (modern-day Lesotho) thanks to Moshoeshe (1786-1870) who under his auspices brought together all Sotho clans that were scattered across South Africa. Most of Sotho speaking people (Basotho) nowadays live in that country as their ancestors worked in its mines of gold. Basothos believe, even in these times, that one walking by a river might endanger their life should the shadow falls into the water as a reptile could grasp it and draw them in. On some isolated islands off Australia’s southern coast, the Americas and perhaps classical Europe a similar conception of soul [umbra] to an extent identical with shadow still exists. However, more easily recognized or customary, within descendants of people who inhabited England in 5th century was mutual intertwining of soul and breath – the concept that came into being within ancient Indo-European and Semitic languages. The notion appears in Greek as *pneuma*, *ruach* in Hebrew or *spiritus* in Latin. The

⁶⁷ Soul

Roman traditional praxis of breath reception from the passing away does not materialize only as the religious devotion but the sacred provision of soul for the new body in which it will further live. Apart from that, understanding of other mental abstractions equate soul with heart or with the image the eye pupil displays for instance. Complexity of different philosophical processes of reasoning impose the attitude that the Animist hypothesis deprives religion of every real ground reducing it to a system of delusions. However, it is impermissible that a set of interrelated principles such as religions, which in the past occupied the place so important to people of all the ages who drew the power from it being essential for their living, be an erroneous perception of what reality is made up of. Many agree today that law, moral and scientific thought were born in religion and were for long uniting with it into a single entity permeated with its spirit. How could a hollow sequence of the imaginary images or illusion so firmly and permanently form human consciousness, and how could the extraordinary deception maintain throughout the past?⁶⁸ As already noted, in animistic theory, soul apart from humans lives in animals and non-living substances as its natural spatial frames but ethnological facts oppose cult of nature being animistically derived from the cult of predecessors or the dead. Understanding anthropomorphism refers to explaining conduct of animals by psychological terms reached through examining humans. It [anthropomorphism] is also grounded in interpretation of divine, natural and socially-driven forces by analogy with individual human characters in philosophy, art or religion for instance. Ethnology primarily reaffirms that anthropomorphism or, in other words, man's attributing their characters to substances, beings and divinities is not a phenomenon found in the most primitive and indigenous tribes. In them, in those tribes, the sacred beings are apprehended not as beings in humanlike form, but beings in form of animals or plants. Humans only resemble them and even in the least developed tribes human characters or human body shape are not ascribed to divinity. Man only absorbs Their (divine) features and shape. Having the said in mind, Animistic hypothesis is not persuasive in offering explication grounded in available knowledge of the origin of religion. If human being did not recognize the notion⁶⁹ until the belief that both living beings and 'non-live' substances possess distinguishable spiritual core emerged in their consciousness, animism in its own right would not have led to religion origination. Corroborating exactitude of the view Jastrow writes "...that animism may be the earliest system of religious philosophy devised by man, but that he does not devise this system until well advanced on the road of culture. Religious manifestations,

⁶⁸ Durkheim, E. (1990), *op. cit.*, pp. 98-99

⁶⁹ ...of religion

however, precede even the appearance of animism as an explanation of the universe, and hence, as a theory for the origin of religion, the latter would be defective.”⁷⁰ However, man has never been alone, without faith and divinity in some form as it is an indispensable necessity of theirs and need that springs from their innermost nature. If a man adores visible objects, from the stone to themselves, the strong feeling and intense interior affection to them⁷¹ have been framed within the purest of their, human nature worthy of God’s mercy and naturally striving to where and when it came into existence. Only such the invincible and mighty need or perhaps necessity of a human for God forces the primitive man to seek the Divinity in outer nature thereby inhabiting the world with invisible beings. Having no knowledge of God and not being able to live without Him, primitive men adore and worship what they know or what they see a particular divinity in and all that according to the level of their erudition. Religion is a universal phenomenon, and there is no one in the world, not even the most hardened atheists, without any trace of religion in the soul. Psychologically this can be proved by the sense of dependency upon Deity which is the most powerful religious perception that remains after all other faculties vanish. The psychological essence of atheism is the desire for the denial of any dependence. But this only proves that such a relationship exists even in those who do not believe. Different understandings and interpretations determine the origin of religion and its historical development. The majority of theorists classify the term into two groups: the natural and revealed. The former, further, include animism, the cult of nature and totemism while theism as the revealed religion divides into polytheism and monotheism that originated from the old Greek word *monos* which refers to one, *sole* or *single*⁷² and *theism* as a belief in the existence of God.⁷³ In biblical literature monotheistic faith reflects the breakthrough or perhaps the most notable stage of intellectual and spiritual advancing in a long time of human existence and encompasses Islam, Judaism, Buddhism, and Christianity.

3. The Largest Religion in the World

Indeed, interpreting the essence of Christianity would be deficient without pointing to the judge of Jesus's trial (Pontius Pilate) who asked what He had done and what made the Jews so heavily accuse Him. According to the Holy Book, Jesus rose three days after the crucifixion,

⁷⁰ Jastrow, M. (1902), *op. cit.*, pp. 182

⁷¹ Objects

⁷² Strong, J. (n.d.) A Concise Dictionary of the Words in the Greek Testament, Abingdon Press, Nashville, pp. 49

⁷³ Longman Dictionary of English Language and Culture (1992) 1st ed., Longman Group UK Limited, Harlow-Essex, pp. 1370