



Religious aspects in art

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“There is no beginning or end,
only existence”
Heraclitus

“Religion is the opium of the people”
Karl Max

The phenomenon of religious beliefs is widely discussed in the field of anthropology, however, every man who keeps within him the constant concern of the philosophy of “ends” molds, by not having a satisfactory and logical explanation of such problems, molds some forms of evasion, others of conformism found in religious beliefs, and the last ones that question beliefs, from their emergence and causes to their imposition by interest of multiple natures. That is the history and mechanism that these beliefs have followed through cultures, and their survival with imposing, coercive means, attacks on the life and tranquility of those who do not accept or practice there through of fanatical members who want to impose only their point of view on others of fanatical members who want to impose

only their point of view on others, and reject any argument, no matter how logical, that contradicts their practices and purposes.

Many wonder, what is the purpose of writing, criticizing, and without the intention of undermining some, or trying to destroy the religious bases of any belief? If that were the purpose, it would be very difficult or impossible, given because in societies the religious phenomenon is accepted, fanatically defended by some against any contrary idea that pursues the search and explanation of its origins, its weak, false or interested bases, since the majority of people are satisfied with them and it serves them in their lives.

The counterpart to that question would be, why the foolishness of those of those who believe in something, using abusive, offensive, and disrespectful behavior from every point of view, who wants to impose his beliefs on people who live peacefully and satisfied with others types of creeds or nor ear all, using methods that violate the right that we all have believe or not believe?

The right that the individual is supposed to have not to listen to what does not serve him, to reject in it the face of attitudes that undermine the most basic forms of tranquility in organized societies, and in our environment, in the face of static people who abuse in the environment with devices at full volume at times when you want to enjoy the well-deserved rest at home after a hard day at work, problematic

or distressing for many causes and is affected by these schizophrenics who ignore the elementary rules of respect of others in city life, due to the negligence of the authorities who must ensure this order, a right that is also found within the laws of the country it is unacceptable.

This is one of the many reasons for many, and therefore the causes of the religious phenomenon are investigated and searched for, taken by many to extremes, the need for it in some people, the moment in which the proliferation of sects occurs, and the point at which desertions arise due the disappointment of not fulfilling these beliefs as expected, as well as the obsession of people or groups in imposing their beliefs on others for various reasons.

The other thought with another non-religious reasoning (logic), has always existed and endured with evidence that refutes the religions that have been arbitrarily imposed, always encountering opposition that is considered dangerous, since they undermine the foundations of credibility, causing and sowing doubt and distrust in some of those who belong to them.

This phenomenon has always existed and endured alongside the emergence of the oldest religious beliefs. As Heraclitus sublimely declares: "This world, the same for all, was not made by any of the gods or men, but has been eternally is and will be an eternally living fire, which burns according to measure and is extinguished according to measurements."¹

In human conglomerates, the positions of believing or not, take ton dimensions that exceed that of having a passive and introverted attitude, or another aggressive one, expressed in actions, words or attitudes. In one or another of these positions, having knowledge of its phenomenon must be axiomatic. Therefore, examining the existence of the practices and relationships of the scared in man and human groups is pertinent, even if in somewhat general way, but on the basis of elements to understand and question, if applicable, the behavior of the agnostic individual within the context of societies.

It is the anthropologists, as well as the student of art and religions, who knows and studied the phenomenon of prehistoric Magism, its roots and extensions in the emergence of the oldest religions, and its persistence in symbols and transmutations in the deeper manifestations of cultures. This phenomenon has been well studies; however, it raises for those who venture for other reasons into the emergence of religions and their consequences in human groups, a whole range of new lights that affect the behavior, thinking and beliefs of individuals, and which is unknown, or that it is intentionally not known about its origins by those who propose to maintain any type of belief.

¹ H. A Frankfort- "History of religions- edit. Breviaries Economic Culture Fund. Buenos Aires, Argentina.

“Homo religiosus” practices according to norms established in different religions, in rituals or religious acts only what is allowed according to norms established in every religion. However, the fact that there is a supreme leader, groups of religious higher degrees, priest, guides, apprentices, a whole scale that makes up the organizational apparatus, up to the participating members who only know one aspect of it all, governed for everything that emanates from the former, it indicates and has been proven that the knowledge of the members of any organization of this type, it is established hierarchically with its respective responsibilities, limiting according to the positions they occupy, performing only what they are allowed to know and practice according to degree they have in these.

Given what is known and referred to before priority, very little the individual knows according to the degree that is within of these, even in the highest positions about the rugged origins of his creed. One case is Christianity, their origins, what is true and false about them, its imposition and expansion in the world Western, its rejection in other cultures, and all the deviations to which they lead the current sects based on it.

Art and Religion

In artistic manifestations, a phenomenon that has always been linked from its origins to magic and religion, the knowledge of its transformations, prohibitions, symbols and strict forms of

its interpretation and realization, both in the religious symbolic relationship, as of its interpretation through form, color, position of figure, limiting free interpretation, what is achieved centuries later, by gradually detaching mind of the domain of the religious field. This phenomenon is not typical of Christianity, since in all religions appreciate these transformations.

In “religious” connotations, the use of certain terms applied in a general or specific manner, turn out to have ambiguity both in their meaning and in their application when analyzed by the science of religions.

The first years of the existence and formation of any religion is a convulsive stage of continuous struggles, oppositions, impositions by groups that diverge on the same concept either in its interpretation or in its realization. Many of the individuals who make up them expect a prompt attitude from their members to realize their ideals, while others have a somewhat more reflective, passive attitude, measuring or analyzing the consequences of the decisions they make.

In this period, these groups separate and multiply due to ideals, interests, attitudes, and although they start from the same principle, the direction and interpretation of a leader marks the gathering and formation of a community based on same direction on his part.

The ancestral taboo that governs tribal groups, their forced cohesion against individuals who do not share the same ideas and beliefs within the clan are somewhat repressive forms that are applied so as not to disturb the natural magical order of existence.

However, the formation of a symbolism that appears in all ancient cultures is only typical of the universal mind in individuals located in any region of the earth, and these symbolisms are adapted to elements of the environment, which gives meaning to existence of a primordial, generating source that elucidates under variants of the local myth the transformation in the precursor stage, with particular forms and prohibitions. This property of the mutation of symbols is linked to the oldest ideas and forms in religious complexes, which is why they appear in every religion without having their own property, according to Gaster.²

The primordial elements, transformed into hybrid characters or personifies as humans, would be the starting point in the creation of religious complexes in any religion, without having any particular property, hence ideas such as the Flood, fire, another life, paradise, and the concept of one or more gods, have not particular property but are common belief. Such a fact would have led to the false idea of considering, according to the people who imagined they were direct heirs, and that

² Theodor H. Gaster- MITO, *LEYENDA Y COSTUMBRE EN EL LIBRO DE GÉNESIS*- Biblioteca de Reforma-Barral editores, Barcelona- First edition in Spanish- 1973

similar ideas in other towns and regions had been taken from them, and not that they were common inheritance.

Such a criterion existed in those who, upon having contact with other peoples who maintained the same ideas under different environments and names of the characters, but with the same processes on topics such as creation, a flood, a hell, considered that the ideas of the latter had been taken up and transformed from theirs.

Already formed as cultures that could already document the ideas of the creation and existence of things through a writing system, a fact that is attributed to the Egyptian and Sumer cultures as the oldest, the complex field of History is given to the task of investigating the origin and formation of religious systems in other parallel and later cultures, and their common roots among all peoples.

The “Babylonian epic creation poem of Enuma Elish opens with a reference to the time when nothing but the ocean still existed, and another mythological poem from Mesopotamia says categorically that in the beginning” all the lands that they were sea,” such belief in the primordality of water is attested in several cultures, the *Quichés* of Guatemala refer in the *Popol Vuh*, their book, of an ocean swept by *Hurakán*, the powerful wind, and in the “first account” about creation, about which the face of the earth was not manifested, only the calm sea and the sky in all its extension were there.”³

Given the step of the formation of the previous elements that involve one or several makers, in the case of the elements these are personified, since the situations and desires of man reflect a maker in the image of humans, moreover, given their supernatural forces can only be associated with elements, beings or animals that possess such forces, intelligence, or cunning to an extreme degree, and they are hybridized in religious complexes.

Considering the Sumerians and Egypt as the oldest historical civilizations chronologically, they are the ones who develop a religious system according to the interest pursued in their association with the existence of common traits and elements in their primordial memories that take shape in a stage considered mythological, reworking them when a way of documentaries emerged through a writing system, with which the foundations of creation are explained.

The involvement of man in this complex means the acceptance of such an idea of creation, or the rejection, transmuting the common elements with different names, and in the process of analysis in the field of the study of cultures and religions. Demonstrate such common traits but applied to varied situations, including ethnic groups, territorial and cultural domain, sectarianism of political-religious leaders, etc.

³ Popol Vuh is a book of the Quiché Indians of Guatemala. Edit. Fondo de Cultura Económica.

Once the previous stage has arrived, the conclusions through the emergence of dominants and dominates, originate the birth of leadership among them; This fact leads to the formation of an apparent counterculture, although the transformed symbols persist.

This is evident in the topic we intend to address, regarding the persistence of such generalized elements in cultures, but supposedly owned by a religion, such as the case of the Hebrew religion and the adaptations and adoptions by pre-Christian groups, such as the Dead Sea Community, (the Essenes of the 2nd. Century BC) etc.

Survival already with symbolic transformations that is lost, as is natural with the passage of time⁴, nevertheless persists although unknown to the majority in the complexes of any religion, re-emerging the original origin with variants and modifications according to group interests. This transformation in the Israeli religion during the stage prior to monotheistic legislation is found in the elements that are associated with magical beliefs which have been purified, to the point of being prohibited in such religion.

The transcendental fact of the worship of a single god by Pharaoh Akhenaten in a historical stage of Egypt in which the dominance of religious polytheism was the opposition to its concepts, is a reference of great importance in terms of to the relationship of the emergence of monotheism.

Sigmund Freud calls it a “strange fact” in the history of Egypt religion that came to be recognized and appreciated in relatively recent times. Thanks to this, these remains, in Freud’s words, “the possibility that the religion that Moses gave to his Jewish people was, despite everything an Egyptian religion, although not the Egyptian religion.

Due to the importance of such research, I transcribe Freud’s passage:

“During the glorious 18th dynasty, under whose aegis Egypt became a world power for the first time, ascended to the throne in 1375 BC., a young pharaoh who was first named Amenhotep (IV) after his father, but later changed its time and certainly something more than his name. This king proposed to impose a new religion on his Egyptians, a religion contrary to their ancient traditions and all their familiar ways of living. It was a rigid monotheism, the first attempt of this kind undertaken in the history of humanity, as far as our knowledge reaches. With the belief in a single god, religious intolerance was inevitably born, foreign to previous times and also to long later times, but the Amenhotep’s reign only lasted seventeen years, and very shortly after his death, which occurred in 1385, the new religion has already been eliminated and the memory of the heretic king banned. In the ruins of the new residence, he built and dedicated to his god and in the inscriptions carved on his stone tombs we find the little we know about this pharaoh.”⁵

However, everything new must find antecedents and preconditions in previous events. The origins of Egyptian monotheism can also be traced to a certain extent with certainty. In the priestly school of the solar temple On (Heliopolis), certain tendencies had been stirring for some time aimed at developing the representation of a universal god and highlighting the ethical face of his essence. Maat, the goddess of truth, order and justice, she was the daughter of the solar god Re. Already during the period of Amenhotep III, father and predecessor of the worship of the solar god reached a new peak, probably in opposition to Amon, the god of Thebes who had become excessively powerful.

⁴ J. Jung, SYMBOLS OF TRANSFORMATION.

⁵ The latest archaeological findings (2011) have reevaluated both the figure of Amenhotep and his ideas, as well as the fate of his monuments deteriorated due to priestly anger both in a total destruction and in an over-exhibition of its monuments and that direct a suspicious relationship towards the so-called "Tuthankamen treasure", which according to some indications, they were part of the destiny for the "heretic pharaoh", but when he died a blind destruction of his memory and every monument that referred to him was unleashed. Due to the death of the young Tuthankamen, many of the former's treasures were used for this one. The evidence in hieroglyphic symbols and superimposition of figures on the sarcophagi, as well as a detailed study of the gold pectoral that covered his face, they have directed the study, not only historical but also technical of this so-called Tuthankamen mask to new theories, finding the superposition technically of elements in its production, foreign to the known mask.” (Latest findings in the tomb of Tutankhamen - National Geographic Documental, 2011.)

An ancient name of the solar god, Aton or Atum, was revived, and the young king found in this religion of Aton a movement that did not need to be created from nothing, to which it was enough to obey.

Egypt's political conditions had begun to exert a "powerful influence on its religion" (Feud). Egypt was thus a world power, thanks to Thotmés III and his campaigns. Their dominion had extended to Nubia in the south, Palestine, Syria and part of Mesopotamia in the north. As the dominion and limitation of the nation transcended, the divinity also had to do so, and just as the pharaoh was the only and undisputed lord of the world known to the Egyptians, the new Egyptian deity also had to assume that character. Furthermore, it was natural that Egypt became more accessible to foreign influences as the boundaries of the empire expanded; some of the royal consorts (perhaps also Nefertiti, Amenhotep's beloved wife) were Asian princesses and possibly direct influences of monotheism still arrived from Syria.

Freud's careful study has been deepened in a way that strengthens the criteria of Egyptologists regarding to the solar cult of Amenhotep. The funerary inscriptions relating to the two hymns to the sun, which are believed to have been composed by the same king, "praise the sun as the creator and preserver of life, within and without Egypt, with a fervor that is paralleled only by many centuries later, in honor of the Jewish god Yahveh, but "Amenhotep was not content with so surprisingly anticipating scientific knowledge about the effect of solar radiation, since he undoubtedly went one step further, not worshipping the sun the sun only as a

material object, but as a symbol of a divine entity whose energy is manifested in its radiation." (Freud-Idem.)



Picture. Egyptian stele that represents Amenhotep and his family worshipping the sun god.

Picture 2. Portrait sculpture of Amenhotep

During the reign of Thotmés III, this idea of monotheism had begun, since Amenhotep adhered to the cult, religions do not arise spontaneously, they are formed and organized with reasoning and a large number of issues, therefore, apparently, he could be a preserver and promoter of this cult of Aten that already existed. Given such an approach, it is given its merit at a level that was not imagined by the counterpart of the adepts of the doctrine of the priests of Amun.

The strengthening of the new cult and the concepts applied is what merits the role of Amenhotep, "we could not do justice to the king if we considered him, as a mere proselyte and promoter of an already existing Aten religion. His action was much more profound; he added something new, which converted the doctrine of the universal god into MONOTHEISM: the element of exclusivity. Is one of his hymns he says it explicitly:

"Oh, you, only God! There is not God but you!" (Idem F.)

When it comes to imposing a different and foreign religion to the environment and the cult that has become traditional, extreme measures are resorted to, trying to erase the name of the deities and the cult that has existed previously, starting there is a persecution of the faithful, even leading to executions, massacres, closing temples of the other cult, persecuting those who do not accept what they want to impose, just as happened with Judaism, and later with Constantine, the Roman emperor, who imposed Christianity, chasing those who did not adhere to such a cult, continued by the dark inquisition during the Middle

Ages, and even today under other repressive forms, in such a way that these attitudes were the ones that Ikhnaton applied in his reign..." *In all the regions of the kingdom, the temples were closed, all divine services were prohibited, the property of the temples was confiscated. Furthermore, the king's zeal reached such a point that he had all the old monuments reviewed to erase the word "god" from them, as long as it appeared in the plural" of course aroused a reaction of fanatical revenge among the subjugated priests and dissatisfied people, who were only able to vent their feelings when the pharaoh died. "The religion of Aten had not become popular; and probably did not transcend a small circle close to the pharaoh. The end of Ikhnaton has been hidden in the darkness. We have news of some ephemeral and nebulous descendants of his family. His son-in-law Tutankhaton had to return to Thebes, and replace the god Aten with Amon in his name. Then followed a time of anarchy, until in 1350 the military leader Haremhab managed to restore order. The glorious dynasty was extinguished, and with it its conquest in Nubia and Asia were lost. In that turbid interregnum the ancient religions of Egypt were reestablished; the cult of Aton was eliminated, the residence of Ikhnaton was destroyed and plundered, and his memory condemned as that of criminal" (F. idem.)*

And it would have remained hidden in the darkness, as the name of Herostratus was intended to be erased, but the investigation of history by relating events, periods, epochs and the

continuity of the historical picture, find the missing pieces to explain the development of a civilization.

In Weigall's work on the life and times of Akhnaton, ("The Life and Times of Akhnaton", 1923, pp 121) he states that Ikhnaton wanted nothing to know about a hell, against whose terrors one would have to protect oneself by innumerable magic formulas. "Akhnaton threw these magic formulas into the flames. Goblins, specters, spirits, monsters, demiurges and Osiris himself with his entire court were consumed by the fire and reduced to ashes" he did not allow them to be make any recorded images of Aton. The true God, said the king, he has not form, and he adhered to this opinion throughout his life. Another researcher, Breasted, "Dawn of conscience (p. 291), alludes to Osiris being completely ignored. He never seems mentioned in any chronicle of Ikhnaton or in any way in the tombs of *Tell-el-Amarna*.

Freud in his study on Moses and monotheism, after a historical exposition to prepare an examination of the personality of Moses, proposes his origin not as Hebrew but as Egyptian, supporting the relationship of the monotheism belief of Ikhnaton, taken by Moses centuries later.

He alludes that if Moses was Egyptian and if he transmitted his own religion to the Jews, then this was the religion Ikhnaton, the religion of Aton (Freud, p. 30.)

As for the attitude of the priests of Amon, it has its corresponding imitation in the priests of later religions, who assume the

roles of judges, courts, over the population apparently with the same thought. The episode of Ikhnaton can only be understood and felt by comparing the extreme attitude of the judges in the Hebrew religion, or the fanatical attitudes of the Christian religious during the early Middle Ages and the first centuries AC.

What cannot be ruled out regarding the presence of antagonist aspects in the Mosaic religion (magic and rejection of it) is the result of the inheritance of the two currents, both from Egypt and those borrowed from the Sumerians and the Babylonians.

Magic in the Old Testament

The topic has been the subject of extensive research in recent times, with extremely surprising results. Castiglioni points out that from the study of the presence of magic in the Pentateuch, we must admit the existence of antagonistic concepts whose origins are related to two different currents; "The *"Eloista"* (name derives from the plural *Elohim*, the gods of undoubted Sumerian origin), which states that in a distant are belief in gods that in a distant are belief in gods and demons were widespread (remnants of very primitive cultures), and so-called *"Yaveista"* (from "Yahweh", taboo name of the One God) to affirm the monotheistic position⁶.

The same researcher notes that throughout the Hebrew Bible, "*especially in the part of Sumerian origin, there are frequent allusions to magical practices. "The*

wand” plays an important role, an essential instrument for magic, which represents a power in it ⁷.”

“Take also in your hand the rod with which you struck the river, and go. There I will be before you on the rock in Horeb; you will strike the rock, and water will come out of it for the people to drink ⁸.”

Although the magical idea has almost disappeared in the most flourishing period of the ancient kingdom of Israel, it reappears again and is found in in the Talmud. The Talmud summarizes the intellectual life of the Hebrews. Between anecdotes and legends, teachings of teachers and the intellectual life of the Hebrews. Between anecdotes and legends, teaching of teachers and the speeches, discussions and teachings of the wise men of Israel, which are probably collected in the 5th century, the Talmud also revives the idea of evil demons, both male (Scedim) as feminine (Lihit) that cause diseases; Thus, according to some teachers, angina is caused by an evil spirit that attacks children in the throat, just as asthmatics are attacked by other hostile demons. The cure is achieved by pronouncing “magic formulas” or applying pieces of parchment with biblical inscriptions to the body. (Castiglioni.)

⁶ Arturo Castiglioni, “Enchantment and Magic”

⁷ Moses hits the rock with a rod to have water in the desert.

⁸ (Exodus 17-5; Bible of the golden age, Bible Society of Spain, United Bible Society, Madrid 2009.)

In later Christianity, magical ideas are also remembered in this sense, by believing in demons that cause illnesses, especially mental ones, so though magical resources it is believed, many “messiahs” that appear in the time (messianic period), “they cast demons out of people...” thus Jesus Christ is known according to references as a healer, as a person who cast demons out of people, and fundamentally for the reasons he was recognized in the stories of the Christian New Testament, acquiring among people of simple nature the figure of healer, a kind of psychologist who managed to convince people to have “faith”, but at a time when political, social and religious upheavals, specially the latest, ones, were directed towards hope on the coming of a redeemer, this “faith” was mistaken between the material nature, (healing) and the spiritual nature, (religious) so the figure of those who preached (there were several, among the best known was John the Baptist, whose beliefs were skillfully handled by later Christian religious groups, deviating towards the hope of messiah, not in him, who seems according to the Gnostic Christians to be the central messianic figure -and the manipulations of the Christian- Romans church, from which the “theses” emerge, approved or reject in the different councils)⁹

⁹ The Vatican archives contain countless documents that shed important light on the development of the Christian church, among which, obviously, there is information on the subject in question, but to which access is strictly prohibited or impossible.

They were confused between the previous Jewish Beliefs.

Figures who performed miraculous cures and brought to life many who had died) waiting for this, the coming of redeemer, among them Elijah was expected, as mentioned in the New Testament.

Among other magical references in the Old Testament pointed out by Goldberg, is the blessing transmitted through the contact of the hand or a hug, since it means the transmission of a vital force. Magical reminiscences in the Pentateuch are blood sacrifice as an essential practice or worship, which Castiglioni claims derives directly from ancient magical practices, as he explains when referring to the custom of animal sacrifice, *“which is the only one that pleases the lord”, as revealed in the description of the sacrifice of Cain and Abel (Genesis, IV, 3-7) derives directly from human sacrifice and particularly the death of the firstborn in prehistoric times. Blood is the vehicle of the soul and is of divine origin (Leviticus XVII, 11) and therefore it is forbidden for the people of Israel to nourish themselves with the blood of animals.”*

Concerning the destruction of the walls of Jericho, considered a dubious narrative by scholars, it nevertheless has the appearance of a passage of “magical effect” as referred to (Joshua IV), the priests in number of twelve (twelve tribes, twelve signs of the Zodiac) surround the walls, blowing their “horns” (ram’s horns) for three days, then comes the religious association, and for the last intended event, a battle, that if it were credible, the number of people that are mentioned in that

chapter they constituted a large crowd (analogies with the construction and destruction of the walls in the Mediterranean religion through sounds musicals.)

However, scholars of the region, history and archeology consider this version unreliable, doubting the event. The study of the remains of Jericho and their chronological relationship return to the fact of the mixture of real events with fantastic matters.

Throughout all the narratives of the Old Testament, the magical idea prevails, and the desire as a religious people governed by groups of priests, to reaffirm according to their psyche, that everything related to slavery, famine, diseases, plagues, invasions by other peoples, is due to a punishment by Yahweh for not abiding by the decisions of the priests.

This reflects the Hebrew god as cruel, vengeful, jealous, who based on very primitive formulas, demands sacrifices, and forces his desires and whims to be fulfilled; He is not a loving, just, and understandable god, and the behavior of the people is applied and demanded by the Priestly Caste.

Regarding other magical matters, other levels are taken, such as the fact of practicing the “law of substitution”, which is evident when a human sacrifice is replaced by that of an animal as presented of Isaac (pp. 119.) The forms of sacrifice referred to in Leviticus, (Leviticus chapt. 1 to 7 -Leviticus- Ritual of sacrifices- 1.5) according to scholars, they are Canaanite

influence- The Holocaust of the prophets of the god Baal is similar of Elijah. Blood is considered the seat of the vital principle, hence its expiatory value and role of order in the ritual of sacrifices and in alliances.

The prohibition of magic in Mosaic legislation is not because of its inefficiency, but because it serves foreign gods. Over the centuries, the memory of totemism and human sacrifices become darker, although traces remain in the sacrifice of Isaac, in the adoration of the golden calf and in the episode of the bronze serpent. Though a gradual process, all images considered by the legislator to stimulate magical practices are prohibited¹⁰.



In Irwin's studies it can be seen that these allusions to the existence and practice of magic among the Israelites not only manifested in fertility rites, at a popular level, but it penetrated

much of Hebrew thought, leaving its mark "on what we can call the orthodox religion." "The prophets were considered magicians; that is what, in the words of Irwin himself, clearly implies the behavior of Elijah, when he revives the widow's son (I Kings 17:19-22); and the same in the case of Elisha when he resurrects the Shunammite's son (II Kings, 4:31-35) "the procedures he resorts to are evidently magical", such a matter present throughout the Hebrew Bible shows this disposition associated with the psychological aspects of the Hebrews, furthermore, when speaking about things that were going to happen, they did so with the certainty to possessing hidden powers. However, in a religious context that dominated all the actions and events of the people's lives, the possession of such gifts was extremely powerful, so all these actions that would fit into the extensive field of mental phenomenology so common today in Hypnosis, telepathy, clairvoyance, and the countless other mental functions that are the subject of serious studies are best attributes to the power and strength of Yahweh.

At this point, reinforcing religious ideas or rejecting them by questioning the arguments that are presented in favor of them in an exaggerated manner, and that in the opinion of those who do not consider religion as something significant religion as something significant or indispensable in their existence, sees them as weak testimonies that fail to satisfy the search for answers, however, it is crucial for the rest of the people around them, the practice of it is part of their daily lives

¹⁰ Arturo Castiglioni- idem. Pp. 171-172

without entering into the questions that have caused in the man free or religious ideas not to practice it, given the dissatisfaction that arises from the concepts and attitudes that are required of practitioners of any kind of them. In this regard, we must differentiate between those who have freed themselves from religious beliefs that they assume they know or practiced, those who reject them without having any argument or having experienced them, and those who practiced them with doubts, which, since they are not explained satisfactorily, they still persist, but they have distanced him from any religious belief.

The existence in the history of humanity of individuals who question the position of beliefs considered absurd by them as occurred since the beginning of human thought, in the mind of primitive man. It could not be the exception later in the Israelite people: -“The fool said in his heart: There is no God”- (Psalms 14:1; 53:1) as can be seen, the obsession with such a problem that arises from the times referred to in the Pentateuch and which in some ways becomes one of the causes of monotheism belief, an issue that had already arisen in much earlier times during the reign of Akhnaton and which, as in the Hebrews, is transformed into an imperialism for application in all. The Egyptian sun worshiper found upon leaving his narrow valley, that the same sun did not shine only on the hills of Palestine and Syria, but also in the upper Nile valley, beyond the traditional limits of Egypt; consequently, he was led to conclude that there was not

but one sun which, therefore, was the sun-God.

Such reasoning contrasted with that of those who denied the existence of a god, this reckless position is considered a rejection of divine action in human affairs since, it is said, the Hebrews never doubted the existence of their God.

Could there be a better example of an interpretation based on prejudice? Well, in both Spanish and Hebrew, what is said very clearly is that “God does not exist.”

Irwin expresses¹¹ that, “it is very possible that these heretics have reached this conclusion by not noticing anything that would reveal divine participation in every affair, but the truth is that they establish the denial of the existence of God. It may be that they were the precursors of modern (current) atheists who do not see the need for there to be God, since the world does more or less well without him.”

In the course of events, at the time like anyone and anywhere, there was a development of natural laws; What need is there to attribute everything to Yahweh? Faced with such reasoning, Irwing says- “the prophet Jeremiah was forced to seek an answer. In the violent disagreement observed in the 8th and 7th centuries between the prophets themselves, we do not find anything similar; At the time the canonical prophets denounced their popular colleagues as false guides and

¹¹ William A. Irwin -The Hebrews- p.p. 30 Breviaries Economic Culture Fund.

these in turn insulted them back.

After the development in all forms, and the logical expansion of Israel and the surrounding towns, the continuous confrontations with peoples such as the Philistines, Amorites, Canaanites, etc. by invading each other and occupying territorial spaces, or by the imposition of a foreign government (Assyria, Rome), Israelite culture declines. The negative spirit that persists due to self-punishment as an anathema within the religious thought followed by many of the Israelites as an identification, contrasts with the violence that a large number of non-conforming groups seek both religiously and physically. It is a period that in recent decades has caused the appearance of sectarian groups, this is the result of a society in which religious tyranny is imposed, seeking in "signs", symbols and characters, a "messiah" who will change the destiny of Israel. This of course, in a religious society that persists in seeing "divine punishment" for any action that is not within the limits imposed by the "scriptures", does not want to change that kind of pessimistic destiny that has been magnified over time throughout the history of this town; For this reason, it refuses to accept the logical path of development, ascension and decline of every culture, ignoring it and persisting that the cause of all this is simply that divine punishment.

In that turbulent time, which marks the submission of Israel to foreign invaders, the emergence of groups that experience conflicts of many natures, one of them, between that of a "puritan Hebraism and a

Hedonistic Hellenism" that became more acute in 2nd century BC, through the "policy of persecution" of the Seleucid monarch Antiochus Epiphanes, for which the temple of God in Jerusalem, and converted into place of worship of Olympian Zeus¹²."

Scholars of Israelite history comment that something so painful and horrible had not been known among them, which affirms the fatalism of the Just religious (Chasidim) who said "the culmination of the times was approaching, that is the end of the Israelite world; other factors influenced the situation, such as the fact that the "corrupt high priests were in collusion with the persecutors" (Schonfield.)

The previous references that are examined as basic issued in believers, in this case regarding the Hebrew religion assimilated in part by later belief, mainly by Christianity, are found again in those who the religious aspect is not a necessity vital, just a phenomenon to be notices in the historical field and the environment in which the subsequent cultures develop as a response to the environment. The reaffirmation to the aspects of religious disbelief by individuals reluctant to say, an official faith, has to be justified in its own way by the ideological development shielded in religion for two reasons, 1. The imposition of the creed of dominators on different religious worlds and 2. the

¹² This episode of the existence of non-Hebrew creeds among the Israelites exemplifies the theme of the political, social and religious upheaval of the 2nd. Century.

historical-social development that continues for or against all types of beliefs, adapting mainly to the historical moment.

Moses, in one example, uses localism when it is convenient, and a supposed total effect in unknown regions when he has to reaffirm himself among the followers. Regarding this, Brinkfor, when examining some passages that give indications of certain knowledge that Moses possessed of natural phenomena, refers to how he skillfully narrates them as divine and real events happened to the Hebrews. It draws attention to the passage of the separation of the "sea" and others, verifying with very consistent bases the handling of symbols that when transmitted in subsequent generations are altered, magnified to justify said narratives as real events, although dates, places, and episodes are not related to each other¹³.

The facts have a logic, used by Moses for his reaffirmation as a legislator, (which was how he was known), this eruption begins as a natural phenomenon (smoke that appears as a "column", then the second step, an arm of the sea dries up from the reeds or juncus as it was known, confusing it with the "Red Sea" due to the effect of the suction at the beginning of a tsunami, followed by the flooding that causes the return of the waters. All of this used by Moses to reaffirm himself as a legislator and create religious ideology. According to scholars of the Old Testament, in study notes

(Jerusalem Bible) refers to this passage in the following way:

"The words 'the sea of Suf' in Hebrew 'Yam Suf' or 'sea of reeds!', are an addition. The early text only gave a general indication: the Israelites took the desert route, towards the east or the southwest, the meaning of this term and the location of the 'Sea of Suf' are doubtful; It is not mentioned in the story of Ex. 14, which only speaks of the 'sea'. The only ancient text which mentions the 'sea of Suf' or 'Sea of reeds' (according to the Egyptian) as the theater of the event is Ex. 15.4 which is poetic.

This story presents "the miracle" to us in two ways: 1. Moses raises his staff above the sea, which divides, forming two walls of water between which the Israelites pass on dry foot; then when the Egyptians enter after them, the waters flow back and engulf them. This story is attributed to the "Priestly or Elohist tradition." 2. Moses reassures the persecuted Israelites, assuring them that they will have nothing to do. Then Yahweh blows a wind that dries up the "sea", they enter in the Egyptians and are engulfed by the ebb. In this story, attributed to the Yahwist, only Yahweh intervenes, there is no crossing of the sea by the Israelites, but only "miraculous" destruction of the Egyptians. This story represents the tradition primitive. The ancient song of Ex. 15.21 developed in the "poem" of 15.1-18 only records the destruction of the Egyptians. It is not possible to determine the place and manner of this event, but in the eyes of the "witnesses" was presented as a brilliant

intervention by “Yahweh Warrior”, Ex. 15.3, and, it became a fundamental article of the “Yahwist” faith, De. 11.4; Josh. 24.7, and Eph.-Dt. 1-50; 6.21-22, 26.7-8.

This episode of the sea has been compared to another, the crossing of the Jordan. Josh. 2-8. An analogous relationship exists in Sura 7. Aleya 136, “then we take revenge on them (Pharaoh’s people) and drown them in the sea (just as in the Pentateuch) Yahweh, in Allah case, is pluralized (Sura 7 Aleya 138), “We made the children of Israel cross the sea...” (pp. 182) ¹⁴

As a reaffirmation in the history of Egypt, if such an episode has occurred, it could not be ignored. None of this is mentioned however, it also refers to the so-called plagues in Egypt in that period; in these regions the phenomena of sand storms that obscure the sunlight occur quite often, an episode of death of first-born children due to poisoning due to food, which is related to the contamination of food, something that suffered the storage of it by the Egyptians, and that it did not happen with the Hebrews ate, likewise the custom of

giving firstborns as preference, the disease seen in many regions of fish that turns the waters red, etc., of them would have a natural and rational explanation, however they are used for the purposes of the Mosaic writings in the part of the Pentateuch, skillfully mixed by the authors, omitting and altering events and periods in which they occur.

Research on this has been in-depth by scholars (archeologists, historians, geologists, epidemiologists, sociologists, paleontologists and specialists the study and analysis of epidemics throughout human history). Interesting evidence has come to light from this, although religious people always want to see something supernatural, as is one of the characteristics of all religious faiths, however in the scientific field historical analyzes have been carried out on latest findings, the that have corroborated the mixture of a whole series of events that occurred at a different times, part of the Egyptian tradition, to later of the Egyptian tradition, to later present them as divine events that occurred to a nation.

Dr. Mancini, a renowned epidemiologist, has presented a sequence with chemical analyzes of the epidemiological evolution of the phenomenon, and the discovery of the IPUR stele whose text is hundreds of years prior to the Hebrew books that speak of the phenomenon of plagues, it records what caused their development as the cause of a terrible epidemic, the product of a series of events in nature

¹³ the example of the eruption of a volcano in the Island of Santorini, relatively geographically close, is pointed out by scholars, producing a great Tsunami that reaches an arm of the “sea of reeds or sea” or “seam of juncus” sucking the waters before the arrival of the big wave, and leaving a space free of water. The previous reference coincides with the phenomenon of the eruption, the sight of a column of smoke day and night “guided the Israelites”

¹⁴ /The Holy Quran/ trans. From the original Arabic/ 1st. Spanish Edition/ 2004 Edit. Servicop/ La Plata, Argentina. Editorial International Islamic. Publishing House/ Riyadh/ 11534, Saudi Arabia.

that led to an event that was transmitted by collective memory.

This is disturbing proof of how certain events are mixed in cultures, which are appropriated to present them as their own experiences, being part of the collective memory of many groups.

Returning to an explanation of this phenomenon, Red Carpet Algae (Verdiguele Algae) were found in the Nile, in them, a bacterium develops that, when it thrives, turns the water red. This phenomenon is known as "Red Tide", and it is common in places where winds and stand stagnate the water and allow the proliferation of Blue Algae everywhere, an example occurred in Florida, this toxic alga lives everywhere on the planet, it quickly destroys what is in the water, and this cannot be drunk, (The plague). When the waters recede, then dry up a large stretch of the Nile, fish and insects proliferate. The population of frogs in the Nile multiplies rapidly as a phenomenon of environmental stress, which accelerates their reproduction, laboratory experiments thus addressed the phenomenon with effective results. Since there are no predators, insects multiply, (swarms of flies) (4 Pl.)

These cause diseases (5.pl.) and cause and epidemic (chain reaction) plague of livestock in the fields, and from livestock to humans (Ex. 9 1-3). If it is related to the Mosaic writing, such an evolution appears, then not only the Hebrews, but also many Egyptians survive the plagues in

the Nile delta where the city of Ramses is located. From the mixture of these events that occur many centuries before Moses wrote them, the oral traditions that he collects and that describe all these events, the education of Moses in the court of Pharaoh that he receives in a special way, and where of course he has access to these Egyptian stories, he adopts them, mixes them and makes them part of the relationship Hebrew (Exodus.)

In IPPUR's warnings that relate them to the extraordinary phenomenon in the Nile Delta, and that are versions of the Egyptian Psyche, climate change could be the answer. Analyzed by scientists, the study of climatic curves allows us to appreciate the events. Regarding history, the departure of the Hebrews, and the abandonment of the ----- city, where the pharaoh resided and which is associated with the event, occurs a century later, which is not in accordance with the periods described.

All of this is in accordance with climate change, all the oral traditions where miraculous events are mixed, according to scholars, are biological explanations.

The climatic curve of the history of Egypt according to Mancini's scientific team, records these changes that are normal in the development of the periods of the earth.

This phenomenon has been seen today, just as in other periods in history; the mentality

of those who set themselves up as “prophets, visionaries, guides of religious groups”, *they use the constant argument of, “There are those who do not believe!* Trying to handle signs of the future in the face of natural phenomena constant in the laws of the universe, earthquakes, meteorite crashes, floods, tidal waves (tsunamis) resulting from the collision of the Earth’s plates on the sea floor, the consequences of overpopulation, the depletion of natural resources in various regions of the earth, often due to geological changes, etc., the eternal cyclical changes of nature.

But in the case of groups of fanatical believers who do not accept any logic in the explanation of these phenomena, the consequences have been dramatic; a Japanese sect expected the end of the world before the year two thousand, for not reaching that moment they committed suicide, an American fanatic in Guyana, deceived hundreds of followers, poisoning them, many managed to flee and save themselves. Another of these sects immolated (*koreish*) a group of followers in the United States. Another group in Malaysia feels completely frustrated, as they prepared for the imminent end of the world, but it did not come.

Hundreds of people, just as in previous cycles of humanity, persist in the belief of fatalism, waiting for another life. As the unbelievers say, *“If the existence of another, better life after death were true, all those who believe in it would be eager to die, and if large numbers were part of*

those believers, because there would be more space for those who do not believe in it and think they will have a better time here.”

The distorted handling of religious aspects, attempting to impose them on other forms of non-religious thought, in another reason that leads to distrust of creeds and norms of this nature. The knowledge of other points of view, many of which are similar to the reasoning of those who seek in some way to justify for themselves their lack of belief in religion, is what creates a different consciousness.

From the limited perspective of a religious fanatic, simply what one can only imagine about people who do not believe in this subject is that they are lost; although it is generally noticeable that the fanatic has no knowledge of the matter that he himself intends to convey, due to the restriction that his own beliefs impose in discernment.

So a reason that justifies the questioning of beliefs that become dogmas in the sense of an affirmation is what gives meaning to searching for explanations, digging into symbols, into narratives, inquiring about the subject, which gradually expands knowledge, and the conscience, although at the same time the religious legacy that has been inherited is sacrificed, but in favor of a very human and personal tranquility that is in the end the only reason for millions of individuals that gives meaning to life.

One will always find on this path of the personal search for the explanation of the religious phenomenon the reluctant attitude of the leader and the believer towards any investigation and new discovery that in his opinion wants to alter what he has been taught by the manipulators of the faith; Therefore, he will maintain an attitude of rejection of everything that he does not know in matters of this nature, and that he believes can be dangerous in terms of shaking, weaken or undermine their convictions in matters of this nature. But the point that sharpens the so-called “*insult to intelligence*” is that it claims that any explanation outside of religion is false, and it doesn’t make sense.

In the continuation of this obsession on the part of the believer and the agnostic about historical-social explanation, it is natural that there is the appearance in very religious societies with a tendency towards the apocalyptic, in the case of Judaism, of groups that feel frustration with the that it has not been fulfilled according to their beliefs, an issue that they hope to feel, and that as a way out the religious leaders will refer it to the very near future, to the next generation. This sentence of the “next generation” or “this generation won’t see it”, is the part of the Hebrew creed imitated by Christianity. Such sentences are never palpable, so the trauma of the “end of the world” is due to the ignorance that every culture forms and develops, evolves until it reaches a maximum point and declines or dies, giving rise to another transformation, maintaining these cycles. Only in religions is there talk of the “end of the

world”; science is aware that everything in the so-called death or end is only the transformation of matter to another state, just as we have pointed out regarding culture.

Regarding historical development, it involves countless culture with the same thought in that they are chosen or protected by their gods. Returning to Israel, which had been conquered by surrounding nations in its natural sense of dominance, typifies this period of history with cultures that want to expand their domains for various reasons. Under the direction of the Maccabees brothers, Jerusalem had been reconquered (164 BC) but there were finally subdued.

Dissensions among the Hellenistic kings of Judea provoked the intervention of Rome, which established a protectorate over Palestine. The last decades of this period provoke and give rise to sectarian, fanatical, non-conformist groups, just as today; These are the product of a society where religious tyranny is imposed, looking for sings, symbols, a messiah, who can change the destiny of Israel; all of this of course in a believing society that persists in seeing “divine punishment” for any action that is not within the limits imposed by the scriptures. It seems not to want to change that kind of “fatalistic and pessimistic destiny” that has been magnified throughout the history of this people, and that, for the same reasons, resists accepting the normal path of development, ascension and decline, of every culture, ignoring it and insisting that everything that harms them is simply divine punishment.

In such a turbulent period, which marks the submission of Israel to foreign invaders, the emergence of a large number of groups that experience conflicts of multiple natures, one of them between “Puritan Hebraism and Hellenism” becomes more acute on the second century BC through the policy of persecution of the Seleucid monarch Antiochus Epiphanes, so that “the Temple of God in Jerusalem was defiled, and converted into a place of worship of Olympian Zeus¹⁵” The Israelites had not known anything so painful and horrible, so in the persistence of the fatalism of the just religious (Chasidim) he affirmed to them that the “culmination of times” was approaching, that is, the end of the Israelite world; other factors influenced in the situation, such as that the corrupt high priests were in collusion with the persecutors. (Schofield)

In the year 70 of our era, a new rebellion of the Hebrews ended with the taking of Jerusalem by the Romans; After a terrible siege by Titus, he destroyed the temple and took the sacred objects to Rome¹⁶.

Thus, since the 2nd. Century BC, with the intensification of revolts and constant invasions, the environment was favorable for the resurgence of religious groups that settled in a variety of faiths in the face of that imminent “end of times” according to the religious world of the epoch.

This situation was prophesied according to the religious, to free Israel not only from the invaders, but to reaffirm Judaism free

of strange influences. It should be remembered that corruption had reached the high priests and their relation with Rome, which caused the appearance of groups that attacked them, sparking constant rebellions in various parts, (Simon from Perea).

In this panorama, a community arises on the shores of the Dead Sea, “The Essenes”, who have a decisive role in the development of a religion from whose bases other groups are subsequently nourished.

It is important to point out in terms of art, that at this time when people from this area are being Hellenized in many ways, the same as the Roman dominion, although there is resistance due to religious beliefs regarding representation of realistic figures, according to Mosaic law¹⁷, however, representations of (realistic) figures (the molten sea) used for certain purposes are made.

In another way, it is also logical that if ideas from other cultures are used in the

¹⁵ This episode of the existence of non-Hebrew creeds among the Israelites exemplifies the theme of the political, social and religious upheaval of the 2nd. Century BC. It is referred to in the Second Book of Maccabees -6- Also to contaminate the temple of Jerusalem, dedicating it to Olympian Zeus, and that of Garizim to Zeus Hospitaller as the inhabitants of the place and requested. We also know of a cult of Bacchus.

¹⁶ Such an event is seen in a Roman column.

¹⁷ In Pentateuch, Moses reaffirms in relation to the “golden calf”, from which it follows that among the Jews the idea of representing the realistic figure exists, but it is the material (golden, silver), and in this contrary to the impositions of Moses, the which provokes the anger of the legislator of the Hebrews.

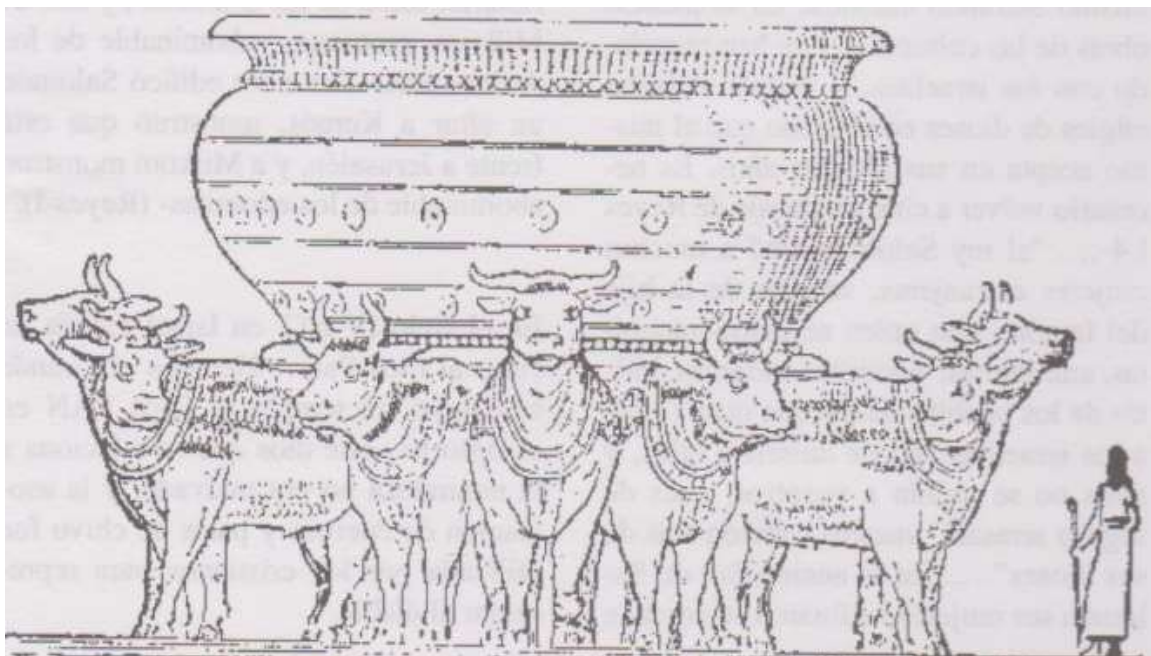
biblical texts, representations in art have some dose of it. Salomon himself keeps in his palace works from the cultures that have mixed with the Israelites. And orders the creation of effigies of gods orders the creed that he accept in his last years. It is necessary to quote again a passage from Kings I.4, “King Salomon loved many foreign women, in addition to Pharaoh’s daughter (whom he married), Moabites, Ammonites, Edomites, Sidonians, Hittites of the people of whom Yahweh said to the Israelites: you must not marry them; they’ll seduce you into infatuations with their gods” In the old age of Salomon his wives bowed their hearts

to others gods, and his heart was not whole of Yahweh. Salomon went after Astarte, goddess of the Sidonians, and after Milkom, abominable monster of the Ammonites. Then Salomon built an altar to Chemosh, monster that is in front of Jerusalem, and to Milkom, an abominable monster of the Edonites, (Kings I.)

In the 4th century BC, in Israel there was a cult of the god Pan in the 1st century. This god is related to nature was not evil, and the association of horns and goat legs was used by Christians to represent the devil.



Molten Sea



Molten Sea, various reconstructions



Hebrew Shamans



Nefertiti Bust



Sphinx-Samaria plate, 8th-10th century BC.



Akhenaten's family