

THE RATIONAL
RELIGION

. Dubium sapientiae initium .

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. INTRODUCTION

It is likely to be utopia, but it is a very concrete utopia with obvious practical application: a rational religion, perhaps the only one that can call itself that status. While the three famous *religions of the book* claim the authority of a monolithic monotheism, the earliest known religion in the history of mankind compensates for this success achieved by Islam, Christianity, and Judaism with

a posture of low profile that will earn interest in the near future. Far from anthropomorphism, averse to a false idolatry and to the idea of God's embodiment, Shamanism exists for man to re- encounter with his own soul.

I - A deeply human God

Religion has to do with choices. Choices, before the divine, of man, which seeks intimate, almost direct representations of himself, in a mirror too often too opaque. There are no coincidences in this simple game. Neither the symbolic, whose interpretations are always something ambiguous to be chosen as its unique rules, save the apparent coherence of this apparent absolute truth. An

understandable, predictable, emotionally rewarding game for everyone to play on a global board.

It is in this social and human context that appear the obvious choices and rules of this divine version of the humble human being.

It was necessary to choose one god like image of man: the anthropomorphism was chosen [\[1\]](#), achieving a gradual approach to the perfect God,

stuck with basic human emotions.

In a past so present, it was necessary that the Roman Empire chose the right religion to dominate, besides the Mediterranean trade routes, the minds and souls of the people of that same Empire: and Christianity fulfilled its role - after some obvious casting mistakes.

It was necessary to divide to reign: and this trio of globally applicable religions was

invented, which appealed to the senses of these human beings which it dominates, and dominates them by the sweet illusion that they are different religions when in reality they are based on the same monotheistic concept. Judaism versus Christianity versus Islam: three profoundly equal options...

It was necessary to construct the fragmented man: and the solution appeared, by separating the nature that is in man, to make that man and his

culture, and still his posture, the very God that he should worship.

And there was also the need to choose the one God line of thinking, the same mentality that still supports the idea that the domain of patriarch culture over the female tendency in the divine is something acquired rationally.

It is not, by far. But who made these choices for us, already knew that very, very well.

And made the *right* choices to sustain a customizable God [\[2\]](#), a moral and always individual experience, a God who is pure and simple, merely a social construction.

II - The five so necessary mystifications

We dare, therefore, and given this evidence, to think differently, feel differently, and start finally and above all, to set a very different path for our mental and emotional life.

For the official religion to have the influence that it actually has, a basic data is needed: fear. Now, since man is separate from nature, in a supposedly impregnable cultural castle, he

lives obsessed with the immeasurable fear of his physical death.

Knowing this, religion then willingly offers divine forgiveness to a man in eternal break with his past/ childhood, a man seeking a God to his measure and a Paradise beyond death. Now, both Christianity and Islam present this perspective, this dream finally reached (in Judaism the concept is similar and is entitled Garden of Eden).

Recall the words of Ortega Y Gasset: "Man is man and his circumstances" [\[3\]](#).

To prepare the context of the perfect metaphorical narrative on which religions are based, one must use mystifications; that is, half truths.

There are five of them - at least... Let us talk now about them.

. 1st Myth

The first mystification is the passage from monism to monotheism religious belief [4]: from a perspective of the divine connected directly to the forces of nature (rain, sun, storm) evolves to the worship of the one God thought. Karl- Heinz Ohlig [5] recognizes that monism has in its favour the rational advantage, but the problem may be this: monotheism allows

more useful ideas to the religion of priests (and) bureaucrats...

Is it desirable to combine the two options? - Affirmative, says Ohlig; however, there never was historically such a union: or dominates one, or dominates the other. Already, monotheism brings with it the invisible trap of religion massification, since it currently represents the religion of about half of the world's population. Let us also say that all religions have their origin in individuals.

This causes a certain evolution of the divine- nature to God-punishing father, and also a replacement of the Gods by a single and selfish and jealous God (Yahweh *dixit*): from Shamanism, Buddhism and Paganism to the extraordinary and inevitable customizable interpretation of the divine: Yahweh in Judaism; Father of Jesus Christ in Christianity and Allah in Islam.

. 2nd Myth

Let us now turn to the second mystification:

anthropomorphism, that is, the God made in the image of man. Prehistoric human beings still did not worship Gods, but rather objective forces, largely associated with the Earth, thought above all as a feminine reality. This archaic mentality probably extended to the veneration of the feminine in world religions. By the middle of

the 1st millennium BC, there were profound ruptures that put the individual human being at the centre of the religious question, thus reinforcing the evolution towards the anthropomorphism of the Gods.

As in Cinema and Publicity the image is consciously and constantly accelerated to condition the emotional and sensory responses of a human on the edge of himself, it may never be known if this process of emphasis on anthropomorphism is

administratively imposed by politicians with a wide horizon view, or psychological/ sociological evolution of man naturally shows him this direction.

. 3rd Myth

The third mystification has to do with the political use of religion.

The usual and rather cynical criticism from the Western world to the Islamic countries - accusing them implicitly of political abusive use of religion - is a very curious argument, since it is known that the Roman Empire did exactly the same, using a new born Christianity to heal the wounds

and unite the Empire after a dark time of persecution and murder of Christians [6]. From the strange era of the Crusades there are also important lessons to be learned and not all of them are uplifting. Already at the present time, official secularism [7] represents a dissonant issue in that same West that continues to present the same arguments and reactions. On which side is hypocrisy, then?

The idea of the *neutral* West with a pure past will have to be

reviewed very soon, for the sake of historical truth.

Now this high risk *bet* on a single individual God has its reason to exist: monotheistic religions present a radicalization of the notion of a single, absolute and almost personal God. The failure of the religious policy of the Emperor Julian the Apostate (who wanted to transform Neoplatonism into state ideology) was inevitable; the age of Polytheism [8] had passed and the future belonged to

Christianity. We thus see yesterday's enemy rapidly becoming the best friend of tomorrow, for the sake of a more effective unification of an empire that has threatened to crumble countless times, under the astonished eyes of generations and generations, that inhabited around the Mediterranean.

The society then uses a religion historically prepared for this role and shaped to the measure of the long-winded goals of astute politicians who would

use absolutely everything to save their own power against opponents who would also do anything to take away that power from them. It is not only the spiritual power that is based on the ideas of fertility, blessing, ancestry and auxiliary spirits; political power uses these ideas to control people's actions as well.

As far as Jesus Christ himself is concerned, would not his interpretation of Father- God be

the missing piece in the religious and political puzzle of society at that time? Let us remember that some of the most striking mythical references to the prophets (rainfall, water splitting, etc.) are best contextualizable and understandable in the religions-nature as Shamanism [\[9\]](#), and their connection to religions based on a personified God [\[10\]](#) is undoubtedly indirect and difficult to accept. By making himself proclaim as the prophet who came to complete the Torah

and not to challenge it, he accepted the good will demonstrated by John the Baptist, and objectively assumed to Jewish tradition, being this one a clear attempt to take religious prophecy of the *King of the Jews*; which shows a willingness for political unification. Jesus Christ became a powerful force - but more important after death - this began a tradition soon followed by the response of society to the disruptive personality of the pioneers of

the modern art in the post Impressionism era in the late nineteenth century.

In this context, we can also separate the role of the individual who becomes the representative of the spirits in the communities where Shamanism reigns, of the more institutional tasks occupied by the so-called priests in most of the religions that exist today.

The shaman is the healer and the sorcerer, human and animal, male and female. The

shaman has a double nature, human and divine, since it incarnates the spirits in his own body.

To be a priest is totally different, because to personify Allah, Jehovah and the Holy Spirit is inconceivable and would even seem blasphemous. The priests only represent a routinization of the shamanic religious function. The gods themselves were ancient shamans, who increased in importance after their deaths.

While prophets and other mystics with direct experience from God are of crucial importance in the early stages of a world religion, however in the latter stages they constitute a dangerous challenge to the constituted hierarchical authority.

Between a too naïve shaman, too exotic and without administrative structures, will the bureaucracy implemented by priests whose authentic faith can be questioned and opposed to the crucial and mystical

visions is a better religious path? We must doubt that. There was a development over time from the personal vision of the prophet to a bureaucratic power structure, often unbelieving in the doctrine itself (the *sin* of Theology) and in the (non) practice of celibacy; of priests who beatify easily - but only after the physical death occurs...

. 4th Myth

The next mystification is a classic of all time: the strategy of dividing to reign. The United States of America, to name the most current and most obvious example, use this strategy for decades to dominate the world. A habit of yesterday, of the present day and in human societies of tomorrow will always be this way.

Karl- Heinz Ohlig says that Christianity and Islam are born of Judaism.

The assertion of the absolute relevance of the individual did not make it easy for Judaism, and later for Christianity and Islam, to tolerate other religions whose difference was always understood as contestation, so it was not so easy to perceive and recognize what these religions had in common.

Christianity arose from the Jewish religion, and assumes

this origin also in recognition of the normative character of the Jewish Bible, from the First to the Old Testament.

In Islam, the prophet's announcement appears in a large part of the Koran as a corroboration of the earlier revelation in Judaism and Christianity's "Scripture," and Islam is regarded as faith in revelation in this Scripture. It took some time for Islam to begin to understand itself as an autonomous religion. The Islam announced very clearly the only

power of Allah. Therefore, in a very simple and direct interpretation, Islam presents a parallel religious option, somehow similar to that of Judaism and Christianity [\[11\]](#).

All three options are based on monotheism; the one-God belief. When we hear that "I am Yahweh, the only God; thou shalt have no other gods because I'm jealous", we can immediately recognize the fundamental ideas of the other two *religions of the book*, but if Allah is the only God, and the

father of Christ is also the only God; or two of these three claims is wrong, or none is right and the one- God theory is an implausible concept and to which logic fails.

Not to mention the geographical paradigm apparently conveyed by a somewhat confused western educational system: the Middle East is neither the most complex region nor the oldest, on a religious level. In this crucial issue, we must recognize the validity of a new paradigm of the divine: in religious terms,

South Asia is the most complex part of the world, home of the ancient religions of Buddhism, Hinduism, Confucianism, Taoism and Shintoism, and of long established and locally adapted forms of Islam and Christianity.

. 5th Myth

The fifth (and last?)
Mystification is based on an
umbilical cut between man and
nature. In order to build a
deconstructed, simple and only
partially rational man, the
industrial revolution has been
the perfect social context to an
oppressive, cruel, soul-
massifier city environment that
isolates the human being in a
network of walls, opaque
windows, formal micro- aseptic

tiny spaces, where each one is also and only one more hostage of the concrete and the cement. Without future horizons, nor memories of the distant past, the present man lives in an eternal struggle to personalize the real and to encode the communicational ambiguity. Globalization and capitalism are legitimate heirs to this stance that exhausts natural resources and makes man a slave to schedules and money. Now, religion drinks from this context: it lacks in conscience of

the human being what is left in
future illusions: instead of
reality, it gives us all just
promises of what will come.

. CONCLUSION:

III - The solution nobody saw

At this point, after clarifying and naming the five mystifications, it is now time to understand the reasons all of them exist, one by one: the dream that religions present is always, always the same, whether in the twenty first century or five centuries before or after: it is simply announced the religious and

timeless overcoming of human death.

When the *limbo* was created in cemeteries, the bureaucratic Christianity still had the strength to keep the psychological domain over the populations. Today no one remembers that, and what remained was the dream itself: Paradise is offered, both by the Judeo- Christian tradition and by Islam, achieving a reduction on man's natural anxiety and allowing him to live the daily life without existential doubts that

are undesirable to their productivity. In other words, this social remedy works as it should, in order for the working man be able to fit into the economic structure, as this globalized society always desired. The current financial crisis has only enabled entrepreneurs to realize their own and more crazy dreams: there was never so much unemployment, and also there were never so many millionaires...

The overcoming of the initial chaos: from the beginning of the Universe; and also from the beginning of the symbolism of Language, also seem to fit in an identical logic of thought. Ohlig even says that "Man is the only animal that knows he has to die"; is this the best notion of culture that can be formulated? It may probably be.

And we end here, in this ever-changing response, near the soul of man and together with his most intimate emotions, aware that the first phase of

religion (characterized by several variants of animistic thought present in multiple tribes scattered throughout the planet) will be probably the only pillar still standing [\[12\]](#). An ancient pillar, which continues to provide shelter when human being no longer recognizes his own humanity but still uses this wisdom after all other God (s) apparently fail. The only rational religion? An idea not as implausible as it will seem at first glance.

It is now accepted knowledge - at least among anthropologists whose seriousness and authenticity no social scientist can question - that Shamanism is the origin of the whole religious concept, assuming itself as the original and primordial human religion. There are really striking similarities between the ideas and the religious practices of geographically distant tribes, and there are also many cases where the religions that arose later just copy and integrate

themselves shamanic characteristics; Buddhism is perhaps the best example of this fact.

The Palaeolithic discoveries of the twentieth century paved the way for interpretations that made the shaman the leading figure in the search for the origins of religion. From La Barre [\[13\]](#) and including Lommel and Vitebsky [\[14\]](#), the most fundamental informed opinions seem to be unanimous.

It is evident that only an original religious form such as Shamanism can unite these brothers in disagreement called Christianity and Islam; after all, only a parent (or a mother) has that power. Judaism is in this context a more distant relative [\[15\]](#), and the opinions of some popes appear partial and at least debatable.

There is an urgent need for centralization of a new imagination of God, and this

task is impossible to accomplish by a Christianity image too mired in scandals or an Islam finally autonomous, but too connoted with extremism.

The theoretical structure of shamanism is solid, and the shaman nowadays appears to us as the genuine representative of an unadulterated, deep and profoundly inspiring religious form. In the shaman figure and in his extremely complex and complete personality we will find the biggest and basilar

questions to which religion has always sought to respond.

The shaman connects areas such as religion, psychology, medicine and theology, which in Western literature are separated. Through their individual experiences, the shaman's means are psychological, but the ends are sociological, to heal and maintain the community. Jesus Christ himself can be considered as a kind of shaman,

when traveling between earth and heaven, to accomplish the moral salvation of mankind.

The psychological strength of the shaman derives from an expanded experience of mental disorder. In the latter case, it is society that distinguishes between the shaman's behaviour and the schizophrenic or psychotic: one becomes a hero and the other just a mere patient in a hospital... The trance of a shaman (intimately connected with ecstasy), unlike that of a

possessed person, is highly controlled. The opinion of Lommel [\[16\]](#) (1960) on the mental disturbance of the Palaeolithic shaman as a necessary stimulus for artistic creativity came to transform the pathological and ineffective shaman of the past into a creator full of imagination in the "New Age."

The singer of The Doors rock band Jim Morrison; the French damn poet Arthur Rimbaud; visual artists Joseph Beuys and Antoni Tàpies are just some of

the many historical cases, people who were aware of their shamanic facet and who knew how to develop it in the artistic field, so often despised, persecuted and confused with witchcraft or another more imaginative explanation, so much to the taste of the authorities of the time. And what time will this be...? It may very well be ours, too.

Therefore the question is now asked: "Who are you, Shaman?"

- And I can guarantee you that the answer, whatever it may be, will be surprising...

Remember this:

A shaman is an advisor, like it happened in several tribes of American Indians; he or she should not ever become political leaders.

[\[17\]](#)

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Concepts

. Anthropomorphism

Anthropomorphism is a form of thought that attributes human characteristics or aspects to gods, elements of nature, animals, and constituents of reality in general.

. Secularism

French Secularism

(laïcité - laissez - faire , laicism),
unlike anticlericalism, only rejects the influence of the Church in the public sphere of the State, since it considers that religious matters

should belong only to the private sphere of each individual

. Monism

Monism (from Greek μόνος monos, "alone, one") is the name given to the philosophical theories that advocate the unity of reality as a whole (in metaphysics) or the identity of mind and body (in the philosophy of mind) as opposed to dualism or pluralism, affirmation of separate realities.

. Monotheism

From the Greek: μόνος, translucent monos, "s

ingle,"

and θεός, translucent Theos, "God":.

. Only God) is the belief in the existence of only one God.

. Polytheism

From the Greek: polis, many, Théos , god: many gods) consists in the belief in more than one male, female or indefinite deity of gender, each being considered an individual and independent entity with a personality and own will , governing over various activities , areas, objects , institutions, natural elements and even human relations.

. Shamanism

Shamanism is a term generally used in reference to ethnomedical , magical, religious (animist, primitive) and philosophical (metaphysical) practices, involving healing, trance, supposed metamorphoses and direct contact between bodies and spirits of other shamans, mythic beings, animals, the dead, etc.

Notes in this book

[1]. See: Concepts

[2]. Customizable in two directions:
subject to idolatry; and to unique
interpretations, according to the will
of each man

[3]. Ortega y Gasset , J. (1946)

[4]. See: Concepts

[5]. Ohlig, K-H (2007)

[6]. The concept of the western part
of the world originates in Greco-
Roman civilization in Europe, with

the advent of Christianity. In the modern era, Western culture has been heavily influenced by traditions of movements such as the Renaissance, Protestant Reformation, and Enlightenment, and has been shaped by expansive European colonialism from the 15th to the 20th century. The I s political use was temporarily altered by an internal antagonism during the Cold War in the late twentieth century.

[\[7\]](#). See: Concepts

[\[8\]](#). See: Concepts

[9]. In a thirteenth-century narrative, Marco Pole says that shamans were able to raise storms

[10]. Monotheism tends to turn the idea *abstract God* in an almost direct image of man

[11]. A similar option with regard to structural monotheistic belief in all that this concept represents

[12]. A perfectly plausible idea, not by faith but for three rational reasons: by historical and geographical verification; fur intrinsic and profound respect that this religious form demonstrates by the

psychological structure of man; and
for asserting a solid sociological
foundation
of primitive human groups

[13]. La Barre, W. (1970)

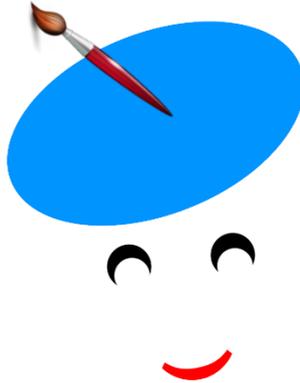
[14]. Vitebsky, P. (2001)

[15]. We speak of the heart of the
religious phenomenon and not of
the monotheistic direct *affiliation*, of
course

[16]. Lommel, A. (1970)

[17]. Some information from
Wikipedia.org (online world

encyclopaedia) was proudly used on
this book



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