



Pantheist spirituality and christian spirituality

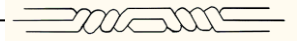
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Abstract: *The pantheist unity and harmony are illusory and false, because the true unity of beings and of the Being is not a mechanical or objectal one, but a conscious or personal one. As the supreme value that man remarks is the spirit, then the supreme unity is the spiritual one. Experience shows us that actually the eternal battle of persons is preferable to the harmony of objects, because the latter is only the peace in the cemetery and the harmony of nothingness. It is not the object that unifies and harmonises the persons, but it is the person that unifies and harmonises everything, because the person does it with responsibility towards the whole universe, in the sense of Dostoevsky's formula: "Everyone is responsible for all men's sins!" Unconsciousness cannot be superior to consciousness, the mechanicity to responsibility or non-being to being. Therefore, the genuine unity can be achieved only by the spirit, as enhancement of identity, of specificity and of responsibility of persons to the maximum.*

Keywords: *pantheist, spirituality, harmony, philosophy*

Pantheism is a religious philosophy which claims to be a religion, as it refers to God and it admits the existence of God. But the God of the pantheists is not a person, but a substance, energy or quality. In pantheism, existence is a unique substance

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in which, either the world is absorbed in God or God in the world, God is not a person, but the ultimate reality as energy or essence, fused with the world. According to pantheists, God is the dominant reality of existence, but, not being a person, it clearly results that the ultimate reality or existence itself is not personal, that the substance dominates, overwhelms and engulfs persons. The denomination was attributed by the English philosopher John Toland in 1705, but pantheist thinking has existed during the whole history, up to the present day. If its beginning in the established history is considered to be in the ancient Indian thinking, in Brahmanism and Hinduism, it is present, however in the entire history: in Greek and Roman philosophy, in certain medieval German mystics, in Enlightenment scholars, in modern philosophy (Baruch Spinoza being exemplary) and in contemporary philosophy, in which we consider Einstein to be representative¹. However, here we are not interested in the history and representatives of pantheism, but in the ideas and its relation to the person of Jesus Christ.

Pantheism is important because it is the closest conception to atheism and it still affirms Divinity, sacredness and religiosity, as well as because it is the most attractive and deceitful conception presenting itself as a religion, being actually a complete impostor.

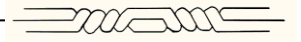
¹ See especially Ananda Coomaraswami, *Nimicirea de sine sau eliberarea Divinului din noi (Annihilating oneself or liberating the divine in ourselves)*, Herald Publishing House, București, 2005, Plotin, *Enneade (The Enneads)*, IRI Publishing House, București, 2003, Meister Eckhart, *Benedictus Deus*, Herald Publishing House, București, 2004, Angelus Silesius, *Călătorul heruvimic (The cherubic traveller)*, Humanitas Publishing House, București, 1999, Baruch Spinoza, *Etica*, Științifică Publishing House, București, 1981, Albert Einstein, *Cum văd eu lumea (The world as I see it)*, Humanitas Publishing House, București, 1992 and G. Remete, *Ființa și Crediința (The being and the faith)*, vol. 3., Paideia Publishing House, București, 2016, pp. 530-554.



Pantheism is perhaps the most widely spread form of religiosity in the world. It is very likely that most intellectuals have a pantheist thinking. Contrary to appearances, it is not the religions, but pantheism that cultivates *religiosity* or *devoutness* the most. Actually, there is a great difference between religious devoutness and pantheist devoutness. In religion, the basis or the root is the faith, the idea, the doctrine, the understanding or the confession, whereas devoutness is only the flower that embellishes or sublimates faith, as its natural result. In pantheism, the relation between faith and devoutness is reverse: the faith, the idea or the doctrine is minimal and unessential. It is important to be devout, to have the sense of the sacred or of religiosity towards Divinity, even though Divinity is not a person, but only the energy, the engine, the substance or the entelechy of the world, even though it identifies with the world.

Although pantheism attempts to present itself as a religion, one must notice that the distinction between pantheism and religious thinking is fundamental: in any religion, God and man are persons and the religion is a personal, conscious and free relation between them. An impersonal God is in fact a contradiction in terms and schizophrenia. Being devoutness with a doctrinary basis, without faith, pantheism is like a bonsai, a greenhouse plant or a rootless tree.

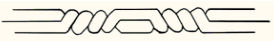
Even though it is a mere forgery, an imitation and a religious imposture, it certainly is very attractive. Just as some prefer greenhouse and indoor trees instead of garden ones, they prefer pantheism instead of the true religion. Because, unlike religion, pantheism has a strong point of attraction: it *relieves* man of responsibility. Above all, man instinctively searches convenience. Or, all religions exercise pressure and terrify man with the idea that he is responsible towards God, towards his fellow beings, towards himself and towards everyone and everything. Pantheism, instead, offers him the miraculous *escape*:



as there is no personal God and man's person dissolves into the impersonal substance of the world, then in our existence everything runs its course impersonally, substantially and mechanically, therefore there is no responsibility. One must understand that responsibility equals freedom, willpower and conscience; when these are absent, one can no longer refer to responsibility. Pantheism mentions, of course, man's need and effort of purification and completion, but these are imposture and deceit, since man is only a mechanical movement in the fatal gear of the substance of the world. But man does everything, accepts any explanation and swallows any lie, if it can ensure him a convenient *faith*. Nothing is harder than responsibility and nothing is more pleasant than convenience.

It is not fortuitous that pantheists are in general intellectuals, and simple people do not adhere to it; that is because intellectuals quickly find refuge in convenience, whereas simple people know that where there is no responsibility, conscience and willpower, there is no being, there is nothing. Abstract theories, sophisticated arguments and games of reason which manipulate man in any direction are for intellectuals, not for the people of experience. Or, experience shows man that only freedom, willpower and conscience can represent certainty and can ensure the man and the being.

Pantheism first disqualifies itself through its intrinsic, essential **inconsistency, ambiguity and contradiction**. It relies on duplicity and on the blatant inobservance of reason, for nothing can be identically simultaneous to itself and to the radical difference: the world cannot be identical to oneself and to God as well. Or, pantheism claims, more vehemently than any religion, the faith in God, but affirms at the same time, equally strongly, that there is no personal God. It simply loses the property of words and does not care about this. To believe and to say that there can be an impersonal God is the same as to say that there is

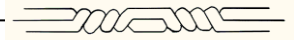


an impersonal Absolute, or that the object can be above the person. However, the entire thinking and experience of the world has understood and trenchantly concluded that existence means the person, the person is everything, the object exists only through the person, the person is the superlative of existence and an *impersonal Absolute* is a contradiction in terms. If the word *person* exists, first and foremost it refers to God and then to man. To say that God is a person means to say that He exists, that He is real and He can be affirmed; likewise for man.

Pantheism expresses itself as a very religious and devout spirituality, which deceives many, although honesty and rigour should reveal its essential contradictions. They do not notice that this attractive and delightful spirituality lacks spirit. For it declares explicitly that “*there is no soul as separate, autonomous and eternally permanent*”².

The duplicity and inconsistency appear obvious and shattering – blatant, although swallowed with tranquillity by an entire world of elite intellectuals and masters of reason – when pantheism teaches that for faith and religion, impersonal religiosity or *the cosmic religion* is essential. In this sense, for the people of the third millennium the pantheist scholar Albert Einstein is paradigmatic. An entire world – scholars, artists, philosophers and theologians – stand in awe of the devoutness of A. Einstein, who is attributed “*the salvation of humanity*” (Thomas Mann) and “*the inauguration of a new era in the dialogue between the science of nature and the world of spiritual values*” (Mircea Flonta). They do not see or pretend not to see Einstein’s declarations that “*there are decisive weaknesses attached to the idea of the existence of a personal almighty God ... (that, AN)... the main source of conflicts ... lies in this concept*

² *Le Dalai-Lama parle de Jésus*, Editions Brépols, Paris, 2013, p. 114.



of a personal God”³ and “I believe in Spinoza’s God (impersonal, AN)... not in a God who concerns itself with the fates and actions of human beings”⁴. If some pantheists allow the possibility of a connection between science and religion, Einstein is in fact the author of the most deceitful, untrue, distorted and treacherous perspective on this relation. The reason of this scholar is inconsistent and unboundedly stupid, to the extent to which he wants to hybridise divinity (personal par excellence) with the impersonal substance or nature, that is, atheism with faith. The case of Einstein is perfect for the imposture and abomination of pantheism. It proves that, just as there are brilliant illiterate people, there are also idiot scholars. For nothing is more illogical, more duplicitous, more cowardly, more conventional and deceptive than an “impersonal God”. He can only be the result of a duplicitous thinking in itself, ultimately atheist, but without the courage of explicit assumption.

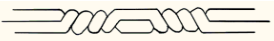
Pantheists are very pious, but the object of their devoutness is not God, but “a unique elevation of faith or trust in an object of refuge”⁵. Their devoutness, called by them “cosmic religion”, is in fact a divinisation of the universal substance or of the cosmos, as it comprises all the beings and it swallows all the persons, because they are perishable and the substance is eternal. Thus, in pantheism, substance is above the person and consequently, it is the substance and not the person, which deserves the supreme appreciation.

As it divinises the substance of the world, pantheism appears to offer the absolute compassion for all beings. However, on the other hand, in a completely contradictory way, Buddhist

³ Albert Einstein, *Cum văd eu lumea (The world as I see it)*, Humanitas Publishing house, București, 1992, p. 274.

⁴ *Ibidem*, p. 245.

⁵ *Le Dalai-Lama parle de Jésus*, ed.cit., p. 126.

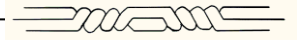


pantheism (another inexistent bird) asserts that “*the true and sincere compassion is one which lacks attachment, without the limits of personal partiality ... the true compassion must be free from the restraining of attachment*”⁶. Thus, we enter a contradiction in terms: we have compassion, but we do not have attachment! Or, we know that there is no compassion without attachment, because they are identical, compassion including attachment essentially. Non-attachment means the inauthenticity, the superficialism or the deceit of this *compassion*. The pantheist affirmation is explained through the fact that in the case of Buddhists, any action of the being is illusory, even the person is, as it is perishable. But pantheism is to contradictions like a duck to water, so that there is no wonder that it places the substance above the person, that is, nature above man. Pantheist compassion considers itself superior because it “*is a stronger compassion than the mere empathy*”⁷ which it attributes to personalist religions. This superiority would come from “*the profound and ultimate understanding of the ephemeral nature of life*”⁸. In other words, if we love or feel for beings that we consider capable of immortality (such as persons, people) then compassion would be lesser, whereas if we love ephemeral beings (such as animals, insects etc.), then compassion would be greater, as we know that we will no longer see them, that they enter the non-being! We consider that the greatness of compassion depends on the greatness of reciprocity: the stronger the compassion of the addressee, the stronger the response of the addressee! As the person responds consciously and freely, the compassion among persons is incomparable to that between a person and a non-personal being.

⁶ *Ibidem*, p. 115-116.

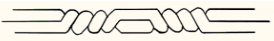
⁷ *Ibidem*, p. 109.

⁸ *Ibidem*.



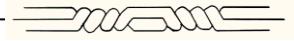
However, inconsistency, ambiguity and duplicity appear to us greater in European pantheism than in the Asian one. In the case of Asian pantheists, the absolute domination of substance and the annihilation of the person are clear, whereas the European pantheists indulge themselves in ambiguity and duplicity, thus meaning to affirm both the substance and the person, confusing and deluding many. In this sense, the pantheist philosopher Spinoza, the classic representative of modern pantheism (even though it is followed by many other illustrious pantheists) is paradigmatic. After having unequivocally identified God with the substance of the world, through the famous formula “*Deus sive natura (God or Nature)*”, he serenely declares that “*God’s wisdom, i.e. a wisdom surpassing human wisdom, took on a human nature in Christ, and that Christ was the way to salvation*”⁹. A delirious declaration, coming from the exemplary pantheist! What *God*, what *incarnation*, what *nature*, what *Jesus Christ*, what *salvation*?! The incarnation affirmed here by pantheism has no connection with the religious idea of the incarnation of God; it is a contradiction in terms, an absurdity and a diversion. What *wisdom of God* to take on a human nature, if God is not a person, according to pantheism? Is there impersonal wisdom? And if a Divine Wisdom took on a human nature in Jesus Christ, is He God or not? And how can He be a Saviour, since (according to pantheists) there is no personal salvation? According to religion, Jesus Christ saves human persons as a person, as the human person (as he Himself said) is more precious than the whole world or than all the substance of the universe.

⁹ Baruch Spinoza, *Traité théologico-politique*, apud Frédéric Lenoir, „Comment Jésus est devenu Dieu”, Fayard, Le livre de poche, Paris, 2012, p. 7.



Nothing is more conflicting or alien to pantheism than Jesus Christ. Attempting to make a connection between Jesus Christ and pantheism is not only a blasphemy and a lie, but also an impossibility, an insanity and a contradiction which defies logic and the minimum common sense of the thinker. There is no need to be a specialist, a philosopher or a theologian, but it is enough to be of sound mind and to have common sense in order to admit that Jesus Christ affirmed the person as maximum, as absolute of the being and unassailable superiority compared to the substance of the world. No one has highlighted as uncompromisingly as Him, the superiority of man as person or spirit, to the world: “*For what is a man profited, if he shall gain the whole world, and lose his own soul?*” (Matthew 16, 26). No thinking, no philosophy and no theology have made a more shattering difference between nature and person than Jesus Christ. Trying to approach Him to pantheism is a defiance of common sense, in flagrant contradiction of logic and a mockery of man. Not only for their unfaithfulness, but also for holding Jesus Christ the Absolute Man up to derision and for the degradation of man – from the quality of spirit, conscience and freedom, “salt of the earth” and “light of the world” – pantheism is to blame. As it degrades and contradicts the very essence of man, i.e. his personhood, conscience or freedom, pantheism is probably the most inconsistent, duplicitous, treacherous and degrading thinking for man.

We have already pointed out that pantheism is an impersonal thinking and *spirituality*. Now we should show that **its impersonalism is tested through the explicit acknowledgment, emanationism, reincarnation and the mechanics** it relies on. Mention must be made of the fact that impersonalism is not an accusation or denunciation made by the adversaries of pantheism, but even an explicit acknowledgment and a profession of faith of pantheists, whom they display with



pride and fanaticism, asserting that “*the scholar led by the impersonal method and its impersonal character can speak better than Jesus*”¹⁰. Pantheism indulges itself in the impersonal because it does not understand the person and underestimates it, but it is especially guilty because it mimes religiosity, although religion is specific through the very supremacy of the person. For pantheism, the being (or substance) is more than the person, whereas for religion the person is more than the substance. For religion, the ultimate reality, the mystery and the superlative of existence is the person, while for pantheism it is the substance. For pantheism, the ultimate reality and the superlative are beyond the person; for religion, beyond the person there is only non-being or nothingness.

Impersonalism emerges from the presentation of the world as emanation of Divinity. Buddhist pantheism formulates it overtly: “*Buddhism considers that a special relation unites emanation and the emanating force and that emanation ends when it has fulfilled its destiny...Thus, in the case of the historical Buddha Shakyamuni, after nirvana his physical body was present clearly; this body was incinerated and everyone could see it*”¹¹. The body, the matter, the world and the history are mere illusory frames from which the impersonal divine essence – of man and of the world - must free itself. However, while for pantheism these are chains which deny and immobilise, for religion these are realities created by the supreme Person, through which human persons communicate, partake and are eternally fulfilled. If fulfilment is infinity, then it is personal infinity or infinity of the person, because it is not the object or the substance, but the person that is the infinite opening of the being or of existence: “*it is not infinity that is deeper than the personal character, but the*

¹⁰ Gabriel Jules Delarue (Jules Strada), *Jésus, son histoire définitive*, p. 251.

¹¹ *Le Dalai-Lama parle de Jésus*, quoted edition, p. 185.

personal character is deeper than infinity"¹². As can be seen, the relation between substance and person defines essentially any thinking and traces the clear line between religion and pantheism.

Pantheist impersonalism is emphasised and completed – if it was still necessary – by the idea of reincarnation. Buddhism expresses this in an exemplary way, through his supreme representative, Dalai-Lama: *"Buddha's complete illumination is the result of the accumulation of merits and of a wisdom brought to perfection on the line of an infinity of cosmic periods"*¹³. Besides, we must notice that the Buddhist idea of incarnation finds many followers even among Christians, since some believe that *"in the early times of the Christian Church reincarnation was an accepted belief, which is no longer present today in Christian thinking"*¹⁴. In this respect, it is extremely significant to reveal that Dalai-Lama himself admits that the rejection of reincarnation by Christianity has a logical explanation, in that *"if we accept that this life, that our individual existence was created directly by the Creator, that is His direct gift, this promptly creates a special connection between us, individual creatures and the Creator. This personal direct relation gives a feeling of proximity and intimacy with the Creator. Believing in rebirth (reincarnation, AN) would remove this special connection with the Creator"*¹⁵. Dalai-Lama honestly admits its consistency and validity: *"I find this explanation utterly convincing"*¹⁶.

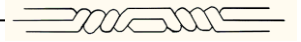
¹² Ewald Burger, *Der lebendige Christus*, Stuttgart, 1933, p. 215, apud D. Stăniloae, "Iisus Hristos sau restaurarea omului" (Jesus Christ or the restoration of man), Sibiu, 1943, p. 55.

¹³ *Le Dalai-Lama parle de Jésus*, ed.cit., p. 184.

¹⁴ Isabelle Glover, Benedictine Catholic, according to „Le Dalai-Lama parle de Jésus”, p. 104.

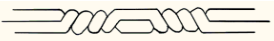
¹⁵ *Le Dalai-Lama parle de Jésus*, p. 105.

¹⁶ *Ibidem*.



In the pantheist conception, the idea of reincarnation is, undoubtedly, accountable and natural. But how can one explain that Christians are interested and attracted? The natural and satisfying answer is that reincarnation offers another chance (or more) to the man who, irrespective of reasons, did not accomplish his mission in this life, but ended it in unaccomplished way, sinful, dissatisfied and unhappy. It is understandable that a great number of people (maybe the overwhelming majority) end their life this way. Likewise, it is understandable that man craves not only for *eternal* or *endless life*, but also for justice, forgiveness, purification and reconciliation. But one thing must be made clear: all these - justice, forgiveness, purification or reconciliation and happiness are not attributes of the substance, but of the person. The substance brings no justice, no forgiveness, no purification and no reconciliation; only the person has and can do these. Reincarnation appears to be the justice and the justification of the second chance. But its partisans do not or will not understand one thing: the chance of human life is not that of the number, of variants or attempts, but that of plenitude, wholeness and authenticity. Human life is whole, just and authentic, not if it is fragmented in rates and chances, but if it offers man the chance of plenitude. Or, one must observe that reincarnation - as a second life or chance - does not offer another chance, but the same, maybe worse than the first.

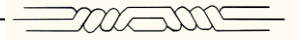
The idea that one life would not be enough and just is similar to the idea that after the original sin it would have been just and natural for Adam to ask God for *a second chance*, like the bandit in western films who, (after having massacred the hero's entire family and is beaten by the latter) eventually asks for a new gun and a new duel, justifying: "*Give me a chance!*" One must understand that the human person and life contain the plenitude of chances and wasting them means defying and losing all chances. Neither God, nor man needs two lives in order to



dispose of all chances. And another extremely important thing should be understood: the authenticity and plenitude of human life lie in its very uniqueness. Atheists have understood this well when they criticised believers for not fighting for the earthly life, postponing the resolution for a future life. It must be known that genuine faith does not allow any postponement, but demands man to engage totally in this life, as a unique, just and complete chance.

The justice, the authenticity and the plenitude of human life do not lie in its length or numbering, but in the seriousness and completeness of its assumption. A man that lived a short life, but engaged himself in a responsible and sacrificial way for God and his fellow beings lived infinitely longer and more plenarily than another one, who passed through all sorts of reincarnations, as expressions of superficialism, non-engagement and complete non-responsibility. Man must understand: only the object repeats itself, the person is non-recurring. And the plenary value, the completeness and authenticity of existence lie only in the person as uniqueness and total responsibility, in the sense “*Now or never!*” Only the being capable of the decision “*Now or never!*” shows responsibility and the power of total commitment. For man, there exists purification and fulfilment only as free commitment. Reincarnation wants to be a sort of dry cleaning which man benefits from in a mechanical way and which turns man into an object. But if man is not a person, but an object, then what is the point of his interest and his so-called desire and struggle for *purification* and *fulfilment*? The *chance* of reincarnation is unjustified, illogical and illusory, since it transgresses the very essence, force, value and authenticity of man: the freedom or the capacity to decide once and for all as concerns his own life.

Reincarnation makes mincemeat of man. The rigorous researcher must understand that man exists and can be named as

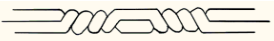


such only if he is identity or uniqueness. Even animals, as individuals have an identity. Reincarnation or the *passage* of the spirit (although we have seen that the autonomy is not acknowledged!) through successive bodies despises and denies not only the body, the matter or the world, but man himself as identity. If man lives several lives through several beings or identities, it means that he is everything and nothing! He no longer recognises himself. If reincarnation existed, it would mean that man becomes his own nightmare, as his avatars quarrel and deny each other and he segregates and fights himself. He can be called anything but a man.

Emanationism and reincarnation turn man into an object. They eliminate the illusion of freedom through which man would become purified and fulfilled, as pantheism claims. This deludes subtly and delightfully, through the affirmation that “*only through trials, application, personal engagement and firm attachment to principles can one make spiritual progress and reach freedom*”¹⁷. Or if the researcher is careful and rigorous, he must see that freedom cannot be attained through “*trials, application and personal engagement*”, but through asceticism, devotion, love and sacrifice. Pleasant pantheist formulations mask the lack of content, i.e. the essence of freedom. Pantheist freedom is an unfounded phrase and a contradiction in terms, because if life is a course of impersonal energies, the conclusion can only be an inexorable or fatalistic regularity. The difference between the pantheist freedom and the religious one is that “*for the oriental fatalist, the existence is a science or a plan that must end in a certain way. But for Christians, existence is a story that might end in any kind of way*”¹⁸, in other words, pantheist freedom is a fatalistic determinism or a necessity that excludes

¹⁷ *Ibidem*, p. 104.

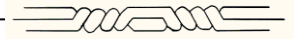
¹⁸ G.K. Chesterton, *Orthodoxia*, p. 112.



initiative, spontaneity or novelty, whereas the authentic religious freedom lies in these.

Freedom consists in the possibility of choice and decision, in spontaneity and novelty. No matter how brilliant the thinker is, if he indulges in the pantheism of the eternal return (*éternel retour*), he is caught in its whirl, is confused and deluded. Such is the case of the great philosopher Nietzsche, who did not understand the brilliant novelty and the genius of the Christian apothegm which claims that “*the last will be the first*” and exploded in revolt: “*Why should not the first be primordial? Don’t they deserve it? What have the last done so as to go before the first? Leave the losers behind, where they belong!*”¹⁹ The case of Nietzsche is exemplary in order to impose the total difference between freedom and necessity (or fatalism), between pantheism and religion. As can be seen, the pantheist justice means determinism, obligation and necessity. No matter how correct this order appears to be, we must notice that it is nothing but a mechanical and objectal order, which excludes initiative, spontaneity or chance: in it, illness is illness, weakness is weakness, death is death, destiny is destiny, everything is inexorable and nothing can change anything in them. Or, it is here that the novelty and the infinite difference of Christian faith appear: the being is real, good exists and man is free just because power can come out of weakness, health can come out of illness and life out of death. Freedom is possible only if novelty and the essential change are possible. Or, Christianity has shown this, through Jesus Christ. Justice is not just if it is not free, and freedom is not free if it does not mean essential chance. Pantheist freedom is illusory and false, as it offers only a mechanical *justice*, i.e. not free and there is no room for decisive novelty, i.e. for a destiny which is proper and real for man.

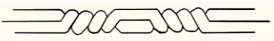
¹⁹ Cf. Jack Miles, *Jesus*, Carl Hanser Verlag, München-Wien, 2001, p. 17.



The so-called pantheist ascension in the Divine, through which man would practise *freedom* and would contribute to his own fulfilment is actually only a psychological introspection of the ego and an illusory, phantasmagorical and dangerous confusion of the ego with God. An introspection of the ego is possible, but man (although “*image of God*”), being limited and relative, cannot be identical to the Divine, so that it is deceitful and false “*to follow God in deeper and deeper circles of our own ego*”²⁰. The spiritual progress of the person is not obtained through narcissism, introspections and individual actions, but through communion and communication with other persons. The food and the life of the person is the person; the person learns, assimilates, receives, eats and betters only from a person. This is the meaning of the memorable saying of the Austrian writer Hugo von Hoffmanstahl: “*Everything is vanity except the encounter of the spirit with the spirit!*”

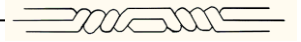
Pantheism actually avoids freedom and that is why many prefer it. There is no greater burden than freedom, i.e. responsibility; therefore, man instinctively wants to get rid of it, renouncing the quality of person and preferring the condition of object. Besides, it is easy to notice that man often treats his fellows like objects, not like persons. However, he cannot escape his freedom or his personhood, as it is the very essence of his DNA; it is as if he wished to escape himself, to get out of himself. No matter how hard he wants to escape freedom and become an object, man still does not succeed. There is no successful suicide. Irrespective of where he comes from or where he goes, irrespective of how inconsistent and mortal he is, on earth man exists only as a person, i.e. willpower, conscience and responsibility.

²⁰ La G.K. Chesterton, *Orthodoxia*, quoted edition, p.110.



Pantheism is not only a poor, inconsistent and contradictory thinking, but it is **an impostor *religiosity and spirituality***. Probably there is not a more devout and attractive spirituality on earth than pantheism. It asks man for nothing and it offers him everything. Although it refers to man's endeavour of purification and fulfilment, actually these are obligatory or necessary, because anyway, the world evolves towards good from itself, so that even man's endeavour (which is sought and praised) is actually comprised and controlled by the positive, inexorable, divine energy of the universe.

Falsehood and imposture start with the basic idea of any spirituality, with God. The pantheist God is not only illusory, phantasmagorical and absurd, as an "impersonal God", but also deceitful and impostor, because as impersonal energy he is inferior to man. For, no matter how limited, relative and mortal, the thinking reed called man is capable of novelty, willpower and conscience. This reed is superior to the whole universe, because if the universe buries it, yet the reed judges and qualifies the universe and not vice versa. Even if it were infinite and eternal, the universe is inferior to man as person, as it is not the universe that knows and judges man, but it is man who judges it. If he is a thinker, the researcher must understand: the person is everything, outside it there is no Divinity or being, only nothingness. The imposture and falsehood of pantheism consist in the fact that any religion is essentially and necessarily *theocentric*, whereas pantheism - just like any *religious* impersonal system - is *anthropocentric*, claiming that man can become god through his own powers and is based on what man can do and what man does by himself and in himself. However, in the authentic religion, plenitude or salvation is not primarily man's achievement, but the supreme will of God as a loving response to man's love and endeavours. Therefore, in the authentic religion, man's participation in salvation means repentance and submission to



God, whereas impersonal religious systems exclude humbleness and repentance and are only the achievement and self-salvation of man.

The pantheist fulfillment and salvation are false and deceitful, as they are presented as a mechanical evolution and an instinctive becoming towards good, through oneself. Or, it must be understood that the good cannot be mechanical or impersonal, since then it can no longer be qualified as good. If salvation or fulfilment is the good, and the “*absolute Good, the absolute truth cannot consist of additions, through evolution*”²¹ – for health cannot come from the evolution of illness in itself – then the pantheist salvation is illusory and deceitful.

Pantheism is **the delusion of the being and the degradation of man**. It attracts many through the idea that personhood or the ego means selfishness, division, tearing and war of the being, and the dissolution of personhood would lead to harmony and universal happiness. The pantheist idea is that “*there is only one religion in the world ... this universal church is merely the universal self ... we are all one person ... there are no real walls of individualities between one man and another*”²². The idea of this harmony is tempting, but the observer can discover, if he is insightful and accurate, that actually, in this harmony, *one cannot distinguish the man from the person* because “*it asks us not to love our neighbours, but to be our neighbours*”²³, as it empties us of our being and takes us out of ourselves. For understanding, communion and love can only exist between persons or consciences. However bad two persons might be, as long as they exist, the quality of person itself is a chance of

²¹ D. Stăniloae, note 349 at St. Athanasius the Great, *Cuvântul I împotriva arienilor (Word I against arians)*, in the collection P.S.B., nr. 15, EIBMBOR Publishing House, București, 1987, p. 177.

²² La G.K. Chesterton, *Orthodoxia*, quoted edition, p. 108.

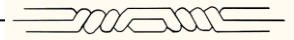
²³ *Ibidem*.

communion, whereas two de-personalised beings, however good they might be, through their non-personality, they do not have the chance of an authentic and plenary communion.

Pantheism degrades man because it places him lower than nature and the world. And subordinating him to nature, man becomes an object and loses his being. Because turning the person into an object means turning the person into nothingness, denying the reality of the world, replacing meaning with absurd and the being with nothingness. Besides, this is what Buddhist pantheism shows: *“An old Indian school of thinking – mainly vaibhasika – affirms that Buddha’s nirvana constitutes the accomplishment of Buddha’s existence ... the final nirvana is seen as the last moment of a flame. When you put out the flame it is its end; it is nothingness itself. Even the continuity of Buddha’s conscience ends”*²⁴. If the *fulfilment* and *happiness* of Buddha represent nothingness itself, then what happens to the others, what can we say of their *fulfilment*? If Buddha’s person himself goes into nothingness, then the world, the history and man are an illusion of the being, not the being. Although he is a figure as historical as possible, Buddhists say that his historicity is only *“a compassionate action of Buddha, who manifests starting from the intemporal and perfect state of dharmakaya or the Body of Truth”*²⁵. The idea of the world, of history and of time as illusion (*maya*) and avoiding them constitutes an essential difference between the pantheist conception and religion. The careful researcher can notice that acknowledging the world and the history as authentic, as a real being actually means acknowledging the being of the moment: *“the great syntheses of delusion speak of ages, evolution and ultimate developments. The true philosophy deals with the moment. Will man follow this way*

²⁴ *Le Dalai-Lama parle de Jésus*, ed.cit., p. 183.

²⁵ *Ibidem*, p. 107.



or the other? ... It is easy to think of eternity, anyone can think of it. The moment is frightening..."²⁶ One must understand that avoiding the moment means avoiding the decision, i.e. avoiding the man and the being. For man, his participation at the being can lie only in his capacity to decide, i.e. to assume the moment, to fill it with his desire to do good, "*to redeem time*". Without assuming and valorising the moment, i.e. without permanently activating the decision to do good, the idea of eternity is a mere convention and pure nothingness. Therefore, the idea of obtaining eternity by avoiding the world, time and history is like obtaining one's own existence without touching parents and the world itself, the only one that can give you birth. The being, the fulfilment and existence itself cannot be avoidance and passivity, but assumption and activity: "*My Father is still working and I am also working*" (John 5, 17). The content of thinking inevitably comes out of its image and the researcher finds the meaning of the difference between the pantheist and the Christian images of existence. The pantheist one is the avoidance of the world and the Christian one is the amazement in front of the existing miracle: "*This is the meaning of the sealed eyes in the superb Buddhist image. The Christian saint is happy because ... he is separated from things and watches them in amazement. But why would the Buddhist saint be amazed of things? – since there is only one thing which truly exists and being impersonal, he could hardly be amazed of himself ... the pantheist cannot marvel, because he cannot cherish God, or anything else, as distinct from himself*"²⁷. There is no joy, harmony, happiness for oneself or for something, only for somebody, just as one cannot fall in love with something, only with somebody; thus, the much-praised

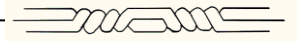
²⁶ G.K. Chesterton, *Orthodoxia*, ed.cit., p. 112.

²⁷ *Ibidem*, p. 109.

Buddhist or pantheist reconciliation, harmony and happiness is the happiness of apathy, of insensibility or of non-being.

The imposture and degradation produced by pantheism also come out of the fact that **it denies the reality of sin**. As concerns this topic, the researcher must understand one fundamental issue: the sin itself represents an essential difference between *religious* systems and the authentic religion. If the researcher is honest and accurate, he cannot miss a shattering thing: whereas in religion sin constitutes a fundamental and indubitable reality, in *religious* systems it is avoided, omitted or denied. Or, this cannot be an aleatory or a minor difference. We do not make here an argumentation on the reality of sin – both as general state of mankind and of every man, as *condicio humana* – because we have done this elsewhere²⁸. In this context, it suffices to understand that referring to religion and faith on earth is the same as affirming that God is a person, that man as a person in history lives a flawed life, full of suffering because he is in a state of sin, because he has erred – through his free and responsible deed - in his relation to God. Anyone can see that, since it affirms God and man as persons, religion makes them both responsible, in the mutual relation and in connection with the world and with the whole existence. And in the same way, since God is impersonal and people are de-personalised, in pantheism and in impersonal *religious* systems, it is natural to have no notion of responsibility and consequently, of sin. But this natural acknowledgment only explains; it does not justify pantheism and the other impersonal conceptions. On the contrary, they are profoundly guilty and

²⁸ See our works, *Ființa și Credința (Being and Faith)* vol. 1, Academiei Publishing House, București, 2012, pp. 561-586, vol. 2, Paideia Publishing House, București, 2015, pp. 617-646, vol. 3, Paideia Publishing House, București, 2016, pp. 12-20, 33-44, as well as *Suferința omului și iubirea lui Dumnezeu (Man's suffering and God's love)*, Reîntregirea Publishing House, Alba Iulia, 2017, pp. 5-21, 58-89 și 118-142.

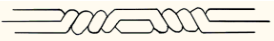


totally condemnable, as they hold God up to derision, mystify man and lie, despite of the obvious reality.

Sin is obvious and acknowledging it is the first understanding and the first sign of a religious faith. The simplest proof of sin as a general-human and particular reality is that of evil and suffering, which mark and dominate man, history and the world. It must be understood that evil can only be personal, as act of decision and responsibility; because, if it were impersonal, natural or objectal, it would no longer have to be called evil and suffering should no longer be called suffering. Just like the impersonal God and man, the impersonal evil is a contradiction in terms. Understanding and acknowledging the reality of sin as a profound mark of human condition on earth is not only the sign of faith and of the awareness of God, but also the sign of the awareness of man: one understands about man to the extent in which one understands man's limit, imperfection, suffering and sinful state on earth. It is true that, at the same time, as a reverse, this also means his capacity to do good, or his quality of God's creature, as *imago Dei*; because if man did not have decision and responsibility, he would not be responsible for evil. But to say that evil did not enter human nature, but it is an exterior agent, like an accident, is an enormous deceit, a falsification and a defiance of evidence: man is ill with cancer, he is dying and you tell him that his illness is an exterior accident!

The major difference between pantheism and the religious faith can be seen when we are flabbergasted on hearing Dalai-Lama, the master of Buddhism, saying that "*the basic human nature is sweet, not aggressive and violent*"²⁹. The whole mankind, the whole history and the whole world bear witness to the falsehood of this enormous and monstrous lie. The Christian faith knows and affirms much more thoroughly – on eternal and

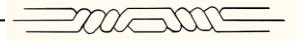
²⁹ *Le Dalai-Lama parle de Jésus*, quoted edition, p. 94.



absolute personal bases, God the archetype and the man-image – that man is and remains eternally an “*image of God*” (“*imago Dei*”), permanently imprinted in man’s nature, but this does not imply that man cannot do evil, even definitively. If the evil in the world has no connection with sin, i.e. with man’s willpower and deeds, then man becomes an object, a simple part of the world manipulated by blind forces and then there is no point in thinking of faith, devoutness and Divinity, because anyway everything is done without his interference and he cannot make any essential changes. Besides, this incapacity and non-responsibility is acknowledged by the pantheist Buddhist: “*If the problem is whether there is a way out (of suffering, AN), it is useless to worry. If, on the contrary, there is no way out of it, what is the use of worrying?*”³⁰ The formulation looks like a sophism, but it is not amusing at all, as it avoids a fundamental reality of man and of the world. The problem of man on earth is that he lives in an imperfect state full of suffering and as a person he cannot be responsible for this. Besides, one must notice here the fact that man identifies with the moral conscience, i.e. the conscience of sin: you are a man inasmuch as you have a moral conscience, inasmuch as you have understood that you are responsible for your sins and even for the sins of the whole mankind. This essential conscience is exemplarily expressed in the Christian-Orthodox formula that “*everyone is responsible for the sins of all*”. Here is the beginning of understanding man on earth and the chance of escaping sin.

If sin exists, if sin is the expression of some deeds of man as person – as a will and free decision – then its solution can be only the work of a most-healthy and almighty Person: the dying man cannot heal the dying man, but only God the Almighty, i.e. God as a healthy, absolute Person can.

³⁰ *Ibidem*, p. 98.



But **the climax of the difference or of the estrangement** of pantheism from religion in general and from Christianity in particular can be seen **when there is an attempt of finding similitudes between the essential ideas of the two conceptions** or spiritualities. The fundamental idea differentiating Christianity from other faiths is that of the Holy Trinity, i.e. the Christian affirmation that there is only one God but in Three distinct Persons and yet in a perfect unity. This idea, doctrine or dogma is a novelty and an absolute uniqueness in the history of faiths. Nevertheless, Dalai-Lama himself dares to affirm a similitude between the Christian idea and the Buddhist pantheist one: *“For example, if we want to find a point of comparison in Buddhism to the notion of Trinity, the first notion that comes in the soul would be that of the three kayas, the doctrine of the three bodies of Buddha: dharmakaya, sambhogakaya and nirmanakaya”*³¹. The accurate researcher must notice immediately the enormity and imposture of this comparison. It is completely far-fetched and improper. First of all, the Christian Trinity means *God Himself*, whereas Buddha (with his three bodies) is only the Enlightened One; Buddha can have a relation with the absolute, but he is not himself the absolute. Then, the Christian Trinity means three real, distinct persons, even if they are in an absolute unity. The Persons of the Trinity are not mere incorporations or different ways of existence of the Unique divine Being; there is absolutely nothing common, it is not possible to have a comparison made between the Trinity as Persons and the bodies, ways of existence, incorporations or becoming of a person, whether enlightened or not, accomplished or not. The Christian Trinity is not becoming, avatars, different incorporations, game of numbers, mysticism of numbers (like the Pythagoreic mysticism), but a personal mystery

³¹ *Ibidem*, p. 124.

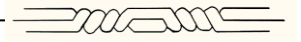
or fantastic relation of the absolute Personhood as love or communion with simplicity or absolute unity.

We find the same situation when we consider the second fundamental Christian dogma, i.e. that Jesus Christ of Nazareth is the second person of the Holy Trinity, or God Himself embodied as a man. Unable to deny the uniqueness and the exceptional spiritual quality of Jesus Christ, the pantheists of all times (in the past centuries or today) have formulated an acknowledgment of *Incarnation*, as an attempt of approaching the Christian faith. Nevertheless, if the attributes of terms are respected, the researcher discovers the same impropriety, enormity and impossibility. Almost half a millennium ago, Baruch Spinoza, the father of modern pantheism, affirmed that “*God’s wisdom, i.e. a wisdom surpassing human wisdom, took on a human nature in Christ, and that Christ was the way to salvation*”³². In a similar way, without significant differences, nowadays, Dalai-Lama acknowledges the divine incarnation in Jesus Christ: “*For me as a Buddhist, Jesus Christ was either a perfectly enlightened being or a bodhisattva with a very high spiritual achievement*”³³. Undoubtedly, the idea of propinquity or compatibility of pantheism with Christianity might appear attractive and useful to some. However, honesty and accuracy show the researcher insurmountable incompatibilities.

For Christians, incarnation does not mean a transformation of God, an avatar of the Divine being or nature, but a work of the person, of God as person who can and wants to be united with people as persons, as His creatures. It is first a relation between persons and only after that a relation between natures, as a natural and inevitable content of the person. The incarnation means that a

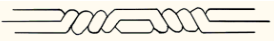
³² Baruch Spinoza, *Traité théologico-politique*, apud Fr. Lenoir, „Comment Jésus est devenu Dieu”, Fayard, Paris, 2012, p. 7.

³³ *Le Dalai-Lama parle de Jésus*, ed.cit., p. 139.



Divine person wanted and could assume the nature of the person He created. It is not about becoming, an avatar or a mechanical, natural assumption or from oneself, but of an absolute act of will and personal power. In the pantheist understanding, the incarnation was possible because the entire existence would have a single substance or nature, the divine one, the incarnation being a mere work of the substance or of nature in itself, one of the manifestations or possibilities of existence of the substance or of nature. However, in Christianity, the Divine nature and the human one are completely different and therefore, the incarnation was possible not due to the identity of nature, but due to the Personal Absolute of God, as power and will, as free decision. As everything is impersonal, in pantheism any act – however grand or spectacular – is actually mechanical or natural and not spontaneous or new, whereas in Christianity the personal character makes the act mean always initiative and spontaneity, i.e. freedom and novelty. In the pantheist understanding, incarnation is a spectacular, beautiful and fulfilling, but natural manifestation of the unique substance of existence and it has nothing to do with absolute novelty, with endeavour or the accomplishment of the *impossible* in the Christian incarnation. Identifying or approaching the pantheist *incarnation* to the Christian one proves to be – due to the fundamentally different ideas – illusory, improper, impossible and false.

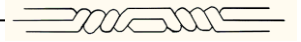
The imposture, the falsehood, the enormity and monstrosity of the *resemblance* between pantheism and Christianity can be sensed, perhaps even better, when we compare not the *ideas*, but the devoutness of the two conceptions or spiritualities. There is no doubt that pantheist devoutness is very pleasant and attractive and it seems more harmonious, more inviting and more ample, through its complete tolerance, compared to the conditions, the rigour, the asceticism and the severity of the Christian one. But devoutness, as blind and formless sentimentalism does not build



man, but destroys him. On the chance of establishing a connection between Buddhism and Christianity, through the common idea of sacred or of divine energy, Dalai-Lama confesses that, going on a pilgrimage to Lourdes, the famous Catholic pilgrimage place of the Virgin Mary in France, “*I felt a spiritual vibration, a kind of spiritual presence, and immediately I prayed in front of the statue (of the Virgin Mary, AN). I have already said what admiration I have for this holy place, which has been for a long time a source of inspiration and power ... I prayed that this should continue for a long time. Thus, my prayer was not directed towards something pointedly defined, Buddha, Jesus Christ or a bodhisattva, but it simply addressed all the sensitive beings*”³⁴. Nothing is more clear, powerful and convincing as concerns the striking difference between pantheism and Christianity, the impropriety and falsehood of any attempt to reconcile or approach them. As concerns Christianity, here Dalai-Lama is raving and his words are improper and deceitful. For the prayer is not a mere benevolence, a desire to do good in general, an affinity or sensitisation. Man’s attitude, reasoning, benevolence or sensitivity towards nature or even towards *humanity* as a whole is not a prayer, but a nice and praiseworthy benevolence, admirable, but completely absent. This cannot be called *prayer*, which refers only to the act in which a person addresses a precise person, through which he offers himself to another person with all his being. It goes without saying that this relation, offering, love, calling or invocation comprises all the good will, all the love, compassion and sensitivity of the person praying; these are not in the foreground, but are natural consequences of the total personal commitment.

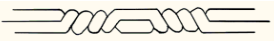
One might have sensitivity, affinity, compassion and even will to do good to one being, to one person and yet this might

³⁴ *Ibidem.*



have nothing to do with prayer. It is not sentimentality that is essential for prayer, but beingness. One must remark that in fact, man's faith and behaviour towards the being are complacent in sentimentalism when the being is felt and treated impersonally, as a whole, *gregariously*. Instead, when we envisage a certain person, we first relate ontologically and then sentimentally. The difference between the sentimental and the ontological approach actually makes the difference between personal and impersonal. The followers of impersonal *spiritualities* do not find it difficult to receive energies, adherence and affinities from any other faith, because they do it formlessly, impersonally, gregariously; it is not important who the addressee is, what he wants, what he does, what matters is that he is nice, I feel him sweet and I like to receive him because he has spiritual energy. For these followers, the Christian energy in Lourdes, the Muslim one in Mecca and the Buddhist one at Buddha's statues are equally real, positive and constructive. However, this melting pot does not make it a personalist religion. No Hebrew believes in something sacred for Muslims or for Christians, just as no Christian believes in the sacredness of Mecca or of a Buddhist temple.

In monotheist religions, the sacred is always personal. Being real and alive, the person always communicates a concrete and very efficient energy, but prayer and faith do not consider accessing energy in oneself, but the communication or the union with the whole person, because the person is more than the energy it transmits; it is not the energy that comprises the person, but the person comprises the energy. The sacred place of a religion is holy, authentic and spiritually vibrating, not as an impersonal energy, but only as the energy of a precise holy person, only if it is based on a precise personal faith or idea. The place in Lourdes is holy and authentic only if its essential person, the Virgin Mary, is holy and authentic, only if her claim to be the Mother of God is true. If the faith which lies at the foundation of

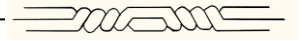


the sacredness in Lourdes – that Virgin Mary, venerated there, is the Mother of God – is false, then all the *spiritual energy* there is imposture and lie. If the basis of faith is false, then all the products there – the energy, the vibration, the holiness – can only be false. For impersonal *believers* it does not matter where the energy comes from, who emanates it, what he believes or what he wants: let there be energy! However, just as you do not go to your mother *in order to recharge yourself with positive energy*, but because you miss her and you want to hug her, in the same way, the Christian does not look to God to *recharge with positive energy*, but because he loves Him and wants to embrace Him.

It is true that among all forms of religiosity and devoutness in the world there are similitudes. But it is necessary to notice that the similitudes are minor and the differences are essential. Thus, for example, comparing some formal similitudes between Buddhism and Christianity, specialists have concluded that “*there may be parallels between them, but only parallels: lines which do not cross and do not touch each other*”³⁵. There is no need to be a specialist in order to understand this conclusion; it is enough to be an honest and accurate researcher.

Nevertheless, anyone must admit that pantheism has not only tempting ideas, but also very generous ones. Undoubtedly, the basic pantheist idea, that of the unity and harmony of existence is not only attractive, but even inevitable. Actually, any thinking, philosophy or theology is obliged to get to this idea and to support it. Thinking existence means thinking its unity. Observing the irreducible diversity the person brings into existence, pantheism considers its obligation to annihilate the person in order to ensure the unity and harmony of existence. Experience shows us that, indeed, identity or personhood always means a distinction or an

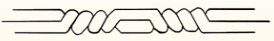
³⁵ Ulrich Luz, Axel Michaels, *Jesus oder Buddha*, Verlag C.H. Beck, München, 2002, p. 11.



irreducible difference. Thus, pantheism draws the conclusion that personal differences constitute a permanent conflict in existence. But pantheism did not understand that, although the unity of existence is irrefutable, not every *unity* is unity. The unity of nature, of substance or object is static and dead like an uninhabited house. Pantheism mistakes unity for uniformity. It does not know that unity is not uniform and does not exclude diversity, as uniformity is poverty, whereas diversity is richness. Since the supreme force and value in existence is the spirit, then the plenary unity is the spiritual or personal one, not the substantial or mechanic one. The idea of twinning man with the whole nature, world and existence is a permanence of the human soul, exceptionally expressed, for example, in the Romanian folklore. But this twining and harmony does not lower man to the level of the unconscious substance, but, on the contrary, a humanisation and a personification of the natural world. The unity of man as person with the world as nature cannot mean placing man below nature, but, on the contrary, an enhancement of conscience and personification, just as man's friendship with an animal must not lead to man's animalisation, but to the animal's humanisation, as much as it is possible³⁶.

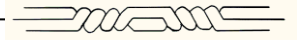
Pantheism is deceitful and guileful, first of all because it speaks about God, religion and devoutness, although it does have the property of the terms, i.e. the personicity of God and religion as a conscious, free and personal connection between man and God. But it did not reach falsifying God because it first falsified man, thus depossessing him of the essential, i.e. the attribute of person. It is to blame not only for **falsifying God**,

³⁶ See for this our considerations in „Ființa și Credința” (Being and Faith), vol. 3, Paideia publishing House, București, 2016, pp. 551-553, as well as in *Dogmatica Ortodoxă (Orthodox Dogmatics)*, Reîntregirea Publishing House, Alba Iulia, 2016, p.75.



but also because **it degrades and holds man up to derision**. We might say that pantheism is more to blame when it holds man up to derision, making him substance or object than when it falsifies God, of whom it is estranged anyway. In this way we can understand why pantheism is a traitor and is guilty to Jesus Christ. For, ever since the moment God became a man through Jesus, God has been more intimate and closer to man than the man was to himself. The greatest, the most convincing and the most responsible defender of man is not man, but the Man Christ, because man's cause became His own cause. There is no attempt on man that does not regard Jesus Christ, just as there is no genuine appreciation of man that does not affect, touch and that is not rewarded by Him.

The person is not only uniqueness, but also something irreducible. Any person means freedom, decision and spontaneity, i.e. difference from any person and from any other being. Where the person enters existence, it seems that there also entered not only the difference, but also the conflict, in the sense of the idea of Fr. Mitterrand that "*nationalism means war*". Compared with the differentiation that the person produces everywhere, pantheism seems to be the perfect solution: affirming that, beyond incorporations, personifications and forms, all the beings are actually only one Being – because they have the same nature, substance or being – pantheism seems to manage the unification and even the universal and definitive harmony. Over all the initiatives, conflicts, passions and endless wars of the person, pantheism spreads a cloak or a golden sun which reconciles all: it no longer matters who somebody was, what somebody wanted or did. However, one must remark that the price of this harmonisation is incommensurable: it denies and annihilates the essential or the superlative of existence, the person.



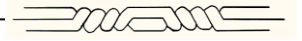
The pantheist unity and harmony are illusory and false, because the true unity of beings and of the Being is not a mechanical or objectal one, but a conscious or personal one. As the supreme value that man remarks is the spirit, then the supreme unity is the spiritual one. Experience shows us that actually the eternal *battle* of persons is preferable to the *harmony* of objects, because the latter is only the *peace* in the cemetery and the *harmony* of nothingness. It is not the object that unifies and harmonises the persons, but it is the person that unifies and harmonises everything, because the person does it with responsibility towards the whole universe, in the sense of Dostoevsky's formula: "*Everyone is responsible for all men's sins!*" Unconsciousness cannot be superior to consciousness, the mechanicity to responsibility or non-being to being. Therefore, the genuine unity can be achieved only by the spirit, as enhancement of identity, of specificity and of responsibility of persons to the maximum.

Pantheism betrays God directly and indirectly. It betrays Him directly because it denies His essence, i.e. personhood, making Him conventional and in fact unreal. Actually, pantheists are inconsistent and coward atheists who, on the one hand do not truly believe in God, but on the other hand they do not have the courage to say it openly, completely and explicitly. They also betray God indirectly, by betraying Jesus Christ and man, because they despise sacrifice, i.e. love as foundation and essence of existence. Through everything, treating man as an object, they degrade him completely. For no matter how much happiness they might promise, it is still a degrading one, because the *happiness* of a substance is not preferable even to an unhappy, but real human life.



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