

VIEWABLE ANGEL AND ARCHETYPE COGITATION

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„Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.”

Rezumat. *Articolul abordează două concepte complementare ale gândirii implicate în procesul cunoașterii: conceptul cartezian utilizat curent, care operează prin diferențe și asigură informație despre lumea fizică, materială și sensibilă; și conceptul cunoașterii arhetipale, care operează prin similitudini și indică lumea ideilor, a modelelor arhetipale și a spiritului. Ambele căi relaționează gândirea cu nivelul spiritual, pornind de la cunoașterea obiectivă.*

Abstract. *The paper approaches two complementary concepts of thought involved in the process of knowledge. First, the Cartesian concept used currently, works through differences and provides information on the physical, material and sensitive world. Second, there is concept of archetypal knowledge that is using mostly the similarities and opening our consciousness to the world of ideas, of archetypal models and spirit. Both paths relate the thought to the spiritual level starting from the objective knowledge.*

Keywords: Cartesian knowledge, archetypal knowledge, objective knowledge

In other words, “human intelligence can perceive God through His creation, so that man cannot affirm that he has no possibility on knowing and recognizing Him” (interpretation by HH Bartolomeus – the Holly Bible, ed. 2001).

What’s the meaning?

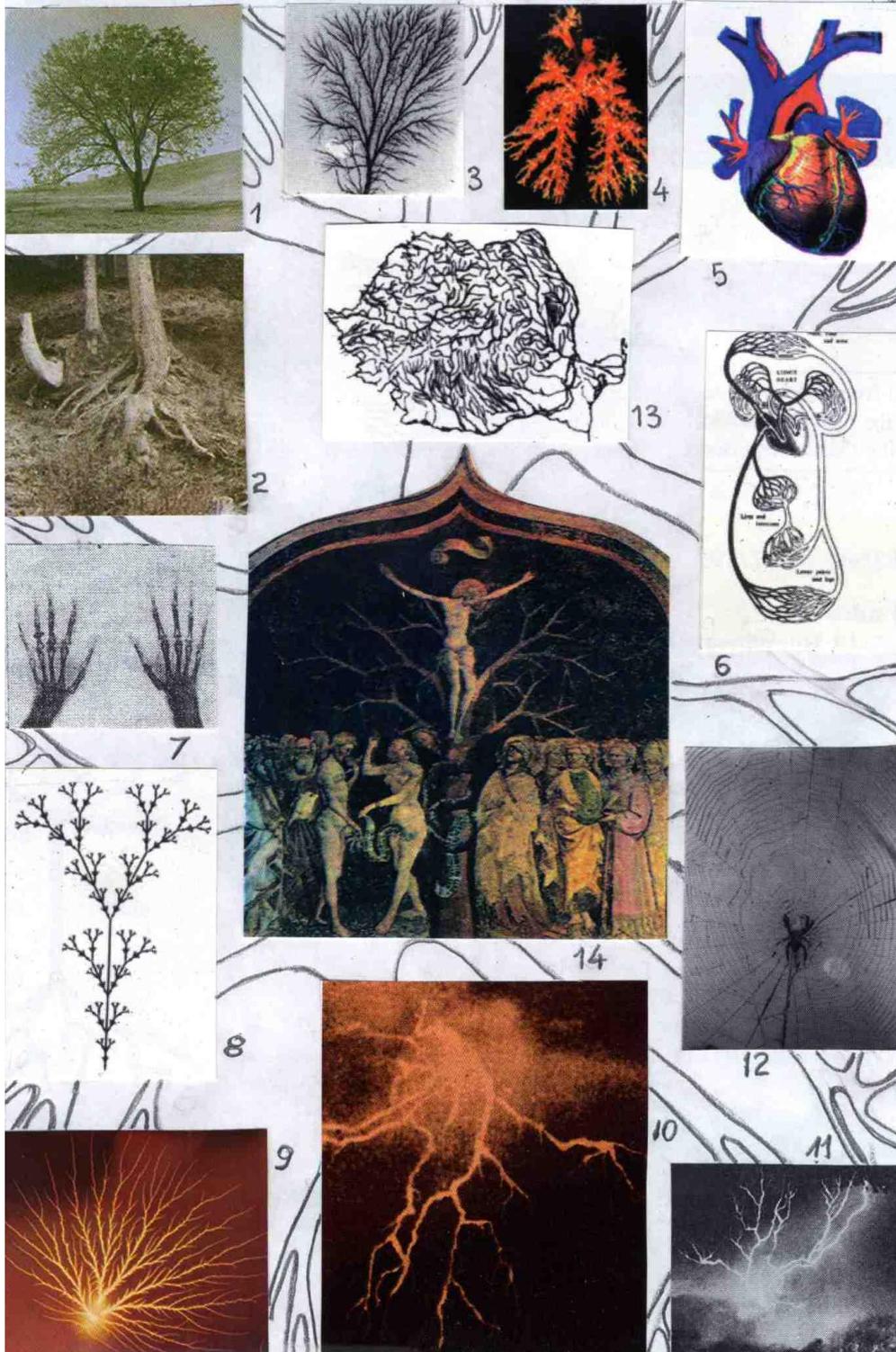
The concept of thinking, which whom we operate in the process of knowledge, is the Cartesian one, which presume that only what we can see and measure is real. This concept, beyond all achievements that it has brought to us, has two major deficiencies: it’s limiting knowledge with the boundaries of physical world and brings no answers to the essential questions regarding the Existence. Cartesian thinking is operation especially by splitting, by differentiating. But we have another capacity in watching the things around us: by comparison (analogy). The methods which we can use for this and which have been defined by exercising Cartesian thinking are: analogical comparison, the connections between disciplines, functional similarity and synthesis. So, we can watch the objects around us by trying to observe their common characteristics,

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shapes, attitudes, functions which relates them each other. So, let's try such an exercise beginning with the vegetal world. Trees have twiggy roots, branched heads and twiggy vascular bundles till the leaves. So have all the plants. What are their functions? The roots absorb substances from ground, vascular bundles transport the sap and the nutriments, the leaves realize the exchange of oxygen and carbon dioxide with the atmosphere. So we go on: Human being, the most complex leaving being, is formed by multiple twiggy systems: inspiratory system, blood apparatus, neurotic system, bones apparatus. But even the most little part of these systems presents a twiggy shape. In our body there can be observed many trees: heart tree, respiratory tree, brain tree. The same things can be observed in animal kingdom (beast world). When we study the functions of these twiggy systems, we observe that they are involved in different information, energy and substances exchange and communication operations.

Taking into account this information we can discover that all the objects and phenomena with communication function have twiggy shapes: electric disruption (in nature or in laboratory), hydrographical systems, family tree, a.s.o (and so on). When the man has designed anthropical communication systems, it has used also the twiggy shape. So were created ways web, railways, water and electrical energy supplying systems, phone web, **drainage** systems, and information webs. Even the **schemata** are in twiggy shape. The tree, as a universal symbol, is considered „axa mundi”, and as in the „motto”, it has been shown to us in the Book of Genesis, as God planted in the middle of the Heaven the Tree of Life and the Tree of Knowledge the Good and Bad. After this observation and comparison of the shapes in the environment in which we exist, and as we agree that twiggy shape is a universal form of existence, we can conclude that the twiggy form is an archetype, especially the archetype of communication.

We shall have another example: the egg, which from the beginning we shall name the archetype of genesis (creation) and continuity. In our daily life the egg, seeds of all kind, are a permanent presence. The eggs and seeds of different species do not look the same each other as external shape, but they have a common property which makes them the same. We know that they contain nutritive substances: minerals, vitamins, enzymes, oils. They also contain the specific information regarding the growing and development of the organism which will be born. Eggs and seeds have the same multileveled structure consisting in: *nucleus*, containing the genetic information, *corpus* (body), containing the necessary substance for the embryo, *tegument*, protecting and maintaining the shape and *aura*, playing the role of interconnecting with the environment and selecting the information. We can find this model not only at the egg/seed, but also at the entities with similar functions: atom, cell, Earth, solar system, cosmos.



The fact that the egg / seed contains the entire information of the program for developing of the organism is demonstrated by the maintaining the characters of the specie without any modifications; for example, from an acorn will always grow an oak, from a corn poppy seed will always grow and give flower a corn poppy, a.s.o.

On the scale of complexity, also by using the explanation of maintaining the entire information of the organism, can be explain the fact that from an insignificant cell, (resulted from the fusion of the spermatozoon with the ovum), the genome from which such complex being as the human can evolve.

In the culture of all nations the egg is the archetype of the beginning, of regeneration and of continuity, one of the richest symbols in meanings.

In conclusion, the egg is the archetype of genesis, of permanency and continuity.

As informal data there can be reminded the following archetypes form: the line – the archetype of acting, the circle – the archetype of receptivity, cross – the archetype of polarity, flower – the archetype of maturity and regeneration, spiral – the archetype of cyclic evolution.

We have called this concept of thinking by comparing, as it has brought us to the awareness of the existence of archetypes, *archetypal thinking*. This knowledge method, associated to the Cartesian thinking, offers to the acting of thinking more coherence, a more deeply and truly understanding of all that is around us and a considerable growing of the capacity of coexistence with the natural, social, cosmic environment.

The proliferation around us, stability (maintaining without alteration of the characteristics in time), the relation which has been proved between shape and function, the spontaneous action after and appointed plan, all this things are concluding in that the archetypal forms preexist the manifestation. They are written in the genetic information.

The general presence of the twiggy shape in nature

1. Tree – the head
2. Tree – the root
3. The nervous head – dendrites
4. Inspiring system
5. Heart apparatus
6. Blood system

7. Bone apparatus
8. Fractals
9. Electrical discharge in aura
10. Thunder
11. Electrical discharge in atmosphere
12. Spider web
13. Hydrographical system
14. Italian fresco from middle age: Christ crucified on the Tree of Knowing the Good and Bad in the middle of heaven.

The concept of archetypal thought which points out the relationship between the functional similarity and the archetypal similarity helps us understand that the affirmations concerning the pre-existence of plan, unity of creation and archetypal paradigms can be proved even by concrete facts occurring just before our eyes. We daily meet the genetic information and the archetype of the Bearer, the same as any and all other archetypal forms.

We show here how we can transcend the borders of the material world. Let's take the example of the egg – which Brancusi called – “the Beginning of the World” – and see it by content and information and we shall see how by “thoughts” we can get, by the method of functional and archetypal similarity, two messages, as two answers to our major questions.

First message is related to the origin and the second to the finality.

Here they are:

“If we associate the mythology of the primordial egg (the cosmic egg or the golden embryo) from which the world has been born, with the idea of center with the related symbolism of Principle, Absolute Reality, God, with sacral and axiological dimension, we can understand and admit that, the same as an egg/the normal seed/ includes the whole information of the body whom it shall give birth to, the same the God holds the information of the universe that He shall built up.

“Also, based on the concept of the exhaustive information in the embryo and being aware (admitting) that the destiny of the human being is to get resemblance with God it means such information exists in each of us. It has only to be discovered.

Maybe we should add to the collocation of “primary instincts” the one of the “archetypal instincts”. But, this is a psychologist's work. It could probably be helpful to give an example from the behavior of eth human being. We could call

this “the transfer of culpability” which indicates that in any and all conflict, from the viewpoint of each person, the other persons are culpable. This is one of the barriers on the road to self-knowledge and perfection.

It was shown to us, the same as the archetype of the tree, from the very beginning when, by disobedience, Adam answered when God asked if he ate from the tree which was ordered not to eat: “The woman whom You gave to be with me, she gave me from the tree and I ate.” Eve, in her turn, said “The snake deceived me and I ate.”

The existence of behavioral archetypes and the pressure that they exercise on human psychics could throw us in the zone of infallible destiny, of the fatality but we don’t have to forget that, being created in the resemblance of God, we are free to make our choice between good and evil. The configuration of our destiny depends on the way we use our freedom.

This is essentially and suggestively presented in the 2008 Easter Pastoral by His Beatitude Patriarch Daniel, once more underlining the freedom of human being before Creator as well as its consequences. “Who does not open the door of his heart before Christ, locks himself outside the Empire of God.”

Christ’s word is on the side of the hope: “Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.

This communication is accompanied by more icons with angels, named “the Seen Angel”. The painting of such icons was inspired to me by many texts from Old and New Testament on how people and angels met.

This undertaking made possible to reveal such aspects just looking at icons dealing with the same subject.

This is the description of the icons, as an expression of the events, in the chronological order:

1. An angel announces Abraham that God saw his faith. (Fc. 22, 1-2; 9-12);
2. Angel announces Jacob, his name Israel (Fc. 31, 24-30);
3. Angels appeared to Jacob in dream, as intermediaries to God (Fc. 28, 12);
4. An Angel guides Tobie (Tobit 5, 6, 120);
5. An angel announces Moses the mission to take Israel people from Egyptian slavery (Is. 3, 1-6; 10);
6. Angel announces Zachary the birth, name and mission of John the Baptizer (Lc. 1, 11-12);

7. Angel announces Virgin Mary the birth, name and mission of Jesus Christ (Lc. 1, 26-380);
8. Angel announces Joseph the divine birth of Jesus, His name and mission (Mt. 1, 18-24);
9. Angel announces the shepherds the birth of Jesus (Lc. 2, 8-15);
10. Angels tell Joseph to take the baby and His mother and run away to Egypt (Mt. 2, 13-15);
11. Angels announce Jesus Resurrection (Lc. 24, 108);
12. Angels announce upon Ascension, the second coming (F.A. 1, 8-11);
13. Angel releases Peter from prison (F.A. 5, 18-23);
14. Angel announces Christianization of Cornelius (F.A. 10, 3-40);
15. Angel announces Dormition of Virgin Mary (John the Theologue);
16. Jesus describes the condition of the Guardian Angel (Mt. 18, 10-11).

Looking at the said icons we could outline the archetype of the Message.

The same as for the archetypal forms which lead us to the concepts of plan, archetype and unity, as arguments for the creationist thesis of the universe, the archetype of the Messenger Angel, acknowledges by revelation the existence, coherence and continuity of the divine plan of people's salvation.

The archetype of the angel is recognized as divine messenger in the "Poems with angels" by the poet-doctor Vasile Voiculescu. The angel brings to the world and discovers for the chosen ones the plan of God, the meaningful revelations and motivations. In line with the poet's sensibility the destiny of the angels is a sad one: they come in the world bearing the sacred truth which could improve much our existence if we receive it but we let them go without even feel their presence.

Essentially, Plato used to say that the sensitive world is made according to archetypal models, from another, outside, world which is not subject to movement.

But, we did not believe him, either.

One of the many paradoxes of the human beings is this as well: we strongly believe in the existence of certain particles which nobody ever saw but we only suppose they exist but we refuse to believe in the existence of the angels whom many, many people met.

What kind of reasoning is this?

