

## EXERPT #1

### ❖The Gatekeepers

Archetypally, gillul/idol gods are the embodiment of power—the controllers of our destiny and the gatekeepers to our fears and desires. They are the owners or lords of creation, nature, and emotive principles. They respond well to the piety of submission and sacrifice, and destructively to slander and insolence suffered against their legitimate domain. They are typically immortal until sometimes they are not due to infighting with other gods. Although, even when crushed to dust, as agents of the mythscape they will often mystically recover and reappear in later stories (such as Mot in the Ugaritic Baal Cycle). They are driven by ego and shadow impulse and are usually indifferent to human affairs unless a human offers something that gets their attention (hint: fire, food, and shiny objects are particularly effective).

The primary gods of the Levant were El, Yahweh, Baal, and Asherah—amongst a smattering of other Mesopotamian idol gods. As Plato indicates, there is a separation between the names and identities of the gods. The Torah is fundamentally a theodicy to differentiate the idol gods Yahweh and El of the Phoenicians and Edomites from the Parent Elohim, Yahweh/El of the Edenic Torah myth. In the Ugaritic myths of ancient Phoenicia, El is a title meaning “great power/strength” given to the creator and ruler of the pantheon of all other gods, while Yahweh is the title given to a war god. The Torah mythographers argue that the Edenic Yahweh/El originates at the beginning of creation and therefore has a distinct identity. The declaration that Yahweh Elohim is One is a direct attack on and prohibition towards those that diverge from this Torah narrative.

The Hebrew tribes are fundamentally influenced by their Canaanite residency. The historiological myth of Israel chastises their propensity to worship the idol gods of the Canaan-Levant up against the priestly idealism of the Torah to call them into a parent-child relationship to Yahweh El. The invocation of the name *Yahweh* by the ancients and, for that matter, contemporary religious authorities, is clouded by Plato’s prescription that the name of the god is not necessarily the identity of the god. From the outset, there is an identified path to the gillul/idol gods, as well as the Parent Elohim,

which can only be resolved through the attribution and intent of the caller.

### ❖The Ideal Parent

In the Genesis Creation myth, the Guardian-Caretaker role of the Parent Elohim evolves out of the Imago Elohim who creates the Adamite Elohim in their image:

*And Elohim said: "Let Us make humanity in Our image and according to Our likeness." ...So Elohim created humanity in His image; in the image of Elohim He created it: male and female He created them. Elohim blessed them... And Elohim said: "Since I have given you all seed-yielding herbage... and every tree on which there is the fruit of a seed-yielding tree, it shall be yours for food." ...And Elohim saw all that He had made; and behold, it was very good.<sup>1</sup>*

This is the familial foundation of the mythology. Yahweh is not a foreign entity, but rather the ideal parent-creator of the family, who provides for and blesses his children. The Parent Elohim from the very beginning values, believes in, and identifies his children as "very good." Humanity is not created to labor for the gods but rather to enjoy the sufficiency and goodness of the Garden.

The ideal qualities of Yahweh's parental character are defined in the Exodus myth episode wherein Moses ascends Mount Sinai to receive the Decalogue on two stone tablets. Yahweh introduces his own character to Moses as compassionate and gracious, slow to anger, and abundant with kindness and truth.<sup>2</sup> This declaration of character becomes a common epithet that is repeated numerous times throughout the Hebrew canon. One such invocation is the 103<sup>rd</sup> Psalm in which David invokes the paternal character of the Elohim:

*Compassionate and gracious is Yahweh, Slow to anger and with much [kindness]. He shall not contend permanently, And He shall not hold resentment for the eon. He has neither done to us according to our [failures]... For as the heavens are lofty over the earth, So is His [kindness] masterful over those [reverencing] Him. As far as the east is from the west, So He removes our [faults] far from us. As a father shows compassion over his sons, So Yahweh shows compassion over those [who reverence] Him. For He knows our formation, Remembering that we are soil... Yet the [kindness] of Yahweh is from eon unto eon over those [who reverence] Him, And His [justice] continues for the sons of sons.<sup>3</sup>*

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<sup>1</sup> CLV Genesis 1:26-2:2

<sup>2</sup> CLV Exodus 34:6

<sup>3</sup> CLV Psalms 103:8-17

Similarly, in the 91st Psalm, David invokes the maternal character of the Elohim as El Shaddai,<sup>4</sup> meaning the “many-breasted one.”

However, the translators often choose a neutered form of El Shaddai, such as “him who suffices.” Despite the oft-neutered translation, the image that the Psalm invokes is a mother bird protecting her children under her wings:

*He who is dwelling in the concealment of the Supreme Shall lodge in the shadow of [Her] Who Suffices [Shaddai/many breasted one]. I shall say of Yahweh: My Refuge and my Fastness, My Elohim, in Whom I trust. For [she] shall rescue you from the snare of the trapper, From the plague of woes. With [her] pinions shall [she] overshadow you, And under [her] wings shall you take refuge; A large shield and encircling-guard is [her] faithfulness... For You, O Yahweh, are my Refuge!<sup>5</sup>*

The central image of Yahweh’s character throughout the Unified Basar and Torah myth is the Good Parent, or ideal Parent image, who loves his/her children and cares for them. As such, it is intended to be an essential part of the children’s identity and character as well. In the Basar of Matthew, the maturity of the Good Father, whose love is not constrained by the behavior—good or bad—of his children, is invoked as a calling to all, to be thusly *mature* in character as the Good Father:

*Yet I am saying to you, Love your enemies, and pray for those who are persecuting you, so that you may become sons of your Father Who is in the heavens, for He causes His sun to rise on the wicked and the good, and makes it rain on the just and the unjust... You, then, shall be [mature]<sup>6</sup> as your heavenly Father is [mature].<sup>7</sup>*

The path to maturity is the central theme of the Unified Basar and Torah myth, which will thusly be our focus in the following exposition.

Archetypally, the ideal parent image exists in opposition to its distorted negative image that is developed through our lived experience of the family. In her book, *The Parental Image*, Jungian psychologist, Mary Esther Harding, introduces the archetypes of both the ideal parental image and its dissolution into its negative aspects:

*The image of the archetypal parents and of the home is inherent in every individual, having been laid down in the unconscious part of the psyche through the experience of generation after generation. But in addition, as we know full well, these images are modified by the personal experience each one has had of his personal home*

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<sup>4</sup> Strong's H7706

<sup>5</sup> CLV Psalms 91:1-9

<sup>6</sup> Strong's G5046

<sup>7</sup> CLV Matthew 5:44-48

*and parents. The normal archetypal image gives the picture of parental love and care, and of the home as a place of safety and a refuge in time of danger. That is, it may be called normal for an individual to have an experience of the positive aspect of the parental image. But there is also a negative aspect of this same image, that may at times predominate. The nurturing mother may be replaced by her devouring aspect; the kindly and just father may appear as tyrannical and vengeful. But the positive image is the normal and prevailing one.*<sup>8</sup>

The good and bad parental images are the groundwork from which our personal narrative develops.

### ❖ **Transcendent Relationship**

In the Torah myth, the identity and character of the Parent Elohim are also embedded in his revealed name as *Yahweh*. While the name is used throughout the myth, the story of the name being revealed is in the narrative of Moses' commission to go and deliver the Israelites from slavery in Egypt.<sup>9</sup> Moses is on the Mount of Elohim in Midian, which is in the Arabian Desert east of the Sea of Reeds, later known as the Gulf of Aqaba at the eastern tip of the Red Sea. This is the seat of Yahweh in the Exodus story, and the Israelites will return here to receive the Torah Guidance/Law. The Midianites are an Arab tribe, and thus speak Arabic, which is one of the major variations of the Semitic languages in addition to Hebrew. While theologians debate the meaning of the name of *Yahweh* in Hebrew, it is within the native language of the region of the Mount of Elohim in Midian that we find consistency with the fullness of the Unified Basar and Torah mythology. In the Arabic dialect, *yhwh* translates as one who loves, blows, or falls<sup>10</sup>—all of which evoke his character as the loving parent, the spermatocytic breath of life, and the caretaker from whom blessings fall. The Hebrew dialect captures a narrow aspect of that as one who is self-existent, sometimes translated, as “I am that I am.” In context to the Arabic, it becomes more of “I breath as I breath”—implying one who does not owe his breath or existence to another.

In the archetypal construct of the mythology, the three defining characteristics of love, breath, and provision are progressively revealed in the narrative as the *transcendent* relational roles of Yahweh as the ideal Parent Image, in correspondence with the *developmental* roles of the Adamites. Thusly, in the Genesis-Creation

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<sup>8</sup> Harding (1993) p.16-17

<sup>9</sup> CLV Exodus 3:15

<sup>10</sup> Toorn (1999), “Yahweh”, p.915

myth, we are first introduced to Yahweh in the role of the Parent Elohim—a manifestation of the existential and generative dependency of the one who *blows* or breathes life into the juvenile Adamites. Then, in the Exodus narrative, we are introduced to Yahweh in the role of the Savior Elohim—a manifestation of the Guide-Aide as one from whom blessings *fall* in support of the independency of the adolescent Adamites. And finally, in the Reified Basar myth, we are introduced to Yahweh in the role of the *Beloved Elohim*—a manifestation of the interdependency of the adult Adamites in relationship to Yahweh as the one who *loves*. Each of these transcendent roles builds on the previous as they develop toward a mature interdependent relationship.

### ❖ Relational Power

The underlying archetypal skeleton of the Unified Basar and Torah mythology is the dynamic of relational power, which can be either *symmetric* or *asymmetric*. The *symmetric* relational power dynamic is founded on the relational archetype of the family as it develops from the juvenile *Child-Parent* relationship to the adolescent *Servant-Savior* relationship and then finally, if all goes well, to the adult *Lover-Beloved* relationship. These archetypes are rooted in a balance or symmetry of power resulting in a *liberal* psychological state based on sufficiency, love, empathy, cooperation, inclusion, and empowerment. They are systemically constructed based on equality and operate based on reciprocity and community. Leadership is familial, founded on altruism, service, and need. The archetypes operate as a relational artifact through altruistic inclusivism forming a Universal Family based on the intrinsic value of all Adamites with shared identity and responsibility as family members. Psychological development moves towards maturity and responsibility; behavior is reciprocal, open, and thoughtful. Morality is based on act-love, compassion, empathy, and trust.

The symmetric relational power dynamic of the *transcendent* roles discussed previously are represented as *Parent*, *Savior*, and *Beloved*. They operate in the psyche as objective archetypes of an idealized quality or state. An actual enrolled relationship may or may not realize its full potential but is treated as embodying its full value and importance. One's relationships may not meet the potential of the ideal *Parent*, *Savior*, or *Beloved* but the permeable boundaries of the symmetric dynamic induce one to let go of perceived faults and failures—to generously embrace the enrolled potential. The

mythological narrative actuates the potential of the ideal image that obligates honor and respect. The comparable symmetric dynamic instantiated as *developmental* roles are represented by the *Child*, *Servant*, and *Lover*. Each of these subjective constructs respectively correlates to a stage of juvenile, adolescent, and adult moral development; progressively moving us towards the full representation of the Mature Elohim.

The *asymmetric* relational power dynamic is represented in the politically charged archetypes of the *Victim-Villain-Victor*, the *Slave-Master*, and the *Rival-Adversary*. These archetypes are founded on an imbalance or asymmetry of power resulting in a *conservative* psychological state based on scarcity, fear, conflict, exclusion, greed, and control. They are systemically constructed based on inequality and operate based on hierarchies and transactions. Leadership is political, founded on force, obedience, and domination. The archetype operates as a cultural artifact through totemic exclusivism forming sectarian cults based on conformity to norms, dogma, and alliances. Psychological development is underdeveloped, juvenile, and proscriptive; behavior is reactionary and uncritical. Morality is highly egocentric and/or projectively focused on a totemic authoritarian construct—the self, the cult leader, the system.

The asymmetric dynamic of the dominant roles is represented by the *Villain-Victor*, *Master*, and *Adversary*. Their societal construction—defined as one who dominates, exploits, or abuses power—may be socially sanctioned, or else a corruption of some political advantage. Functionally, the archetype is expressed as some form of authoritarian role, such as Chief, King, Tyrant, Ruler, Judge, Autocrat, Despot, Lord, Master, Oligarch, Patriarch, Conqueror, Abuser, Accuser, Aggressor, Slanderer, Bigot, Bandit, Criminal, Predator, or Warrior. Historically, the control of resources or wealth enables a feedback loop that commonly gives access to the economic and political institutions that then protect the ability of the rich and powerful to dominate the poor and powerless.

The asymmetric dynamic of the submissive roles is represented by the *Victim*, *Slave*, and *Rival*. Their societal construction—defined as one who is dominated, exploited, or abused—is a counterpart to the social sanction or corruption of political advantage awarded to the dominant class. Functionally, the archetype is expressed as some form of a disadvantaged role such as Servant, Slave, Underling, Follower,

Poor, Weak, Vulnerable, Powerless, Dependent, Defenseless, Disenfranchised, Immature, Exposed, or Neglected. Historically, women, children, foreigners, the poor, and the racial or ethnic outcasts, have been most often marginalized and exploited by the powerful elite.

### ❖ Gods of the Unconscious

A primary example of the dominant role in the asymmetric power dynamic is the archetype of a *god/gillul* whose function is essentially to be the one who controls and rules the cosmos or some other defined domain. His power may be manifested as the *Villain-Victor*, the *Master*, or the *Adversary*. His supplicants in the submissive role are required to satisfy his appetites and desires through transactional offerings and service. This is the typical orientation to the worship of *god/gillul* encoded in the mythologies of the Ancient Near East and, archetypally, in most cultures. The *god/gillul* represents the projection of our fears and vulnerability personified by the unconscious transference of our intrinsic power and authority onto a symbolic object functioning as a *Transferent Elohim*.

In contrast, within the symmetric power dynamic of the Reified Basar mythology, Yahweh functions as the *Transcendent Elohim* in the roles of *Parent*, *Savior*, and *Beloved* of his children. This is what fundamentally sets the Unified Basar and Torah myth apart as a psychology. In the narrative, Yahweh is not a *god*, he is not of an alien race that subjugates humans into service, and he is not desirous of offerings and worship to gain his favor. He is set apart from the religious gods of the moralistic traditions. His children are born to power and called to use that power for the benefit of the family and the world in general. At times, the terms of asymmetric power are used in association with the Yahweh tradition but are contextually instantiated to transform their meaning into a symmetric power construction—terms like *king*, *worship*, and *offering* are transformed into supportive and relational concepts of servitude based on love, rather than one's indicating domination or servitude based on force.

	<b>Transcendent</b> <i>symmetric</i>	<b>Transferent</b> <i>asymmetric</i>
<b>Juvenile</b> <i>dependence</i>	<i>Child-Parent</i>	<i>Victim-Villain-Victor</i>
<b>Adolescence</b> <i>independence</i>	<i>Servant-Savior</i>	<i>Slave-Master</i>
<b>Mature</b> <i>interdependence</i>	<i>Lover-Beloved</i>	<i>Rival-Adversary</i>

*Table 1 - Relational Archetypes by Function and Dynamic*

The *Transferent Elohim* is a manifestation of our innate sense of vulnerability, or missingness, in the Shadow Unconscious. They are compensatory archetypal forces whose presence immures our anxiety and distrust within an asymmetric power dynamic. They allow us to engage projectively with what we fear in an objectified modality, giving us a sense of control over our instinctual powerlessness—to transfer our inabilities and insecurities onto some externalized object. The dynamic may be embodied in an actual construct, such as a statue or artifact that represents a compensatory power that counters, for example, our fear of infertility or disease, as in classic idolatry. It can also be the elevation and empowerment of an individual or group within a tribe or society to represent the identity, success, or security of the shared affiliation, such as a ruler, chieftain, or king, or else a sports team, a religious leader, or a celebrity, on which a group may collectively lavish wealth, power, and status with the only reciprocation that it makes one transferentially feel more powerful or safe in their presence. It can also be a material object that signifies power or success, like an expensive watch, a fancy car, or an extravagant house, which has no intrinsic value, other than a belief that it makes one feel special, having power over others who do not possess what one has. It can also be an ideological system that circumscribes one’s fears of death, the unknown, or moral failure, such as a religion or moralistic deity. In each of these, the supplicant sacrifices time, money, or something else of value to demonstrate their worthiness to possess the objectified power.

The *Transcendent Elohim*, on the other hand, is representative of the Ideal Parent Image in the holomorphic domain of consciousness. It is a foundational archetypal force, whose presence immures our anxiety and distrust within a symmetric power dynamic. Rather than projecting our fears outward, we look to others as mutual Guardian-Caretakers for support. Power comes through community and shared responsibility. The community becomes a representative of the Ideal

Parent image, providing safety and security as a function of mutual trust and accountability.

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## **EXERPT #2**

### **❖The Guidance**

At the Mount of Elohim, Yahweh gives the Israelites a new guidance, a value template, on how to love one another—the Mosaic Law. It is composed of several sections identifying obligations for different groups of people in different roles, and for different occasions. It outlines specific obligations for social conduct and welfare, for priestly purification rituals, and for the commemoration of the Sabbath and holy days. At the root of this guidance is the Decalogue, commonly referred to as the Ten Commandments, which Yahweh himself writes on a pair of stone tablets.

The Mosaic Law is a direct manifestation of the Knowledge of Goodness and Badness from the Tree at the center of the Garden of Eden. As such, it can be viewed through the juvenile conscience of Eve as a code of morality apart from any relational understanding, without love, or it can be viewed as an instrument of the adult Elohim, a mature moral code of love. History is replete with both interpretations. The Mosaic Law has most often been viewed by the moralistic institutional religions as a loveless moral code that must be followed perfectly before an obsessive-compulsive deity that is incapable of imperfection and thus demands perfect obedience from his subservient creation. In this moralized framework, it is a list of things that one must not do, to avoid the wrath of the Christian, Jewish, or Islamic god.

However, in the Reified Basar myth, Rabbi Jeshua invokes the adult Knowledge of Goodness and Badness when he summarizes the Mosaic Law as *ahav* or act-love—inferring it to be an instruction manual on the value of others and ourselves, in relationship to one another and to the Parent Elohim. The obligations that are outlined build a value system within our conscience—developing an awareness of the healing that must take place when we harm another and inspiring us to take action to restore what value has been taken—in other words, how to continually love one another.

### **❖The Decalogue**

The Decalogue is a set of ten core obligations requested of the Israelites as the basis for their relationship to one another—seven obligations are personal in nature and three obligations are related to

property matters. Each group can be categorized according to bond, identity, and boundary. They are typically identified in the order written on the tablets in the narrative but are arguably more instructive when grouped as a product of our psychological disposition towards respectfulness, truthfulness, trustworthiness, and generosity.

At the heart of each obligation is respect for the sanctity of personhood, without which there can be no relationship, no “us.” This initially is demonstrated in the sacred boundaries around the Mount of Elohim, and then the Holy of Holies in the Tabernacle. However, it is not a function educed by the Supreme Elohim as a matter of defining a Master-Servant relationship; rather it is a primary relational operative that is intrinsic to all relationships, which must be founded on the recognition of the value of another’s sacred identity and boundaries. The failure of an obligation in the Torah is always a failure to recognize this intrinsic value and sacredness of the Other.

Value	Subject	Orientation	Domain	Obligation	Failure
<b>Respectfulness</b>	Relationship	Bond	Spiritual	I <i>Respect Bond with Ideal Parent</i>	Pride
<b>Respectfulness</b>	Relationship	Bond	Familial	V <i>Respect Bond with Family</i>	Arrogance
<b>Truthfulness</b>	Relationship	Identity	Spiritual	III <i>Don't Misrepresent the Ideal Parent</i>	Slander
<b>Truthfulness</b>	Relationship	Identity	Familial	IX <i>Don't Misrepresent An Associate</i>	Libel/ Lie
<b>Trustworthiness</b>	Relationship	Boundary	Spiritual	II <i>Don't Devalue the Sanctity of the Ideal Parent</i>	Idolatry
<b>Trustworthiness</b>	Relationship	Boundary	Familial	VI/ <i>Don't Devalue the Sanctity of Another</i>	Murder/ Adultery
<b>Generosity</b>	Property	Bond	Spiritual	IV <i>Appreciate what you have</i>	Greed
<b>Generosity</b>	Property	Identity	Familial	VIII <i>Don't Usurp Another's Domain</i>	Exploitation
<b>Generosity</b>	Property	Boundary	Familial	X <i>Don't Devalue Another's Domain</i>	Selfishness

*Table 2 - Values of the Decalogue*

**Respectfulness.** The first group of obligations focuses on *respectfulness*—value and respect for one’s primary *bond* to one’s parents, both spiritual and familial. In relation to the spiritual, the *first* obligation (I) of the Decalogue proscribes that one should have respect for one’s intimate bond with their Ideal Parent, stating:

*I, Yahweh, am your Elohim Who brought you forth from the land of Egypt, from the house of servants. There shall not come to be other elohim for you in preference to Me.<sup>11</sup>*

Yahweh, as Parent Elohim, is the primary source of power, identity, and life. Archetypally, the ideal Parent image sets the pattern for all other relationships. If that primary transcendent relationship based on love and respect is replaced by a transferent relationship based on chaos, fear, or strife, it diminishes one's foundation and capability for a healthy relationship.

Likewise, in relation to the Universal Family, the *fifth* obligation (V) of the Decalogue proscribes that one should have respect for one's intimate bond with one's ancestral parents, stating:

*Glorify your father and your mother, that your days may be prolonged on the ground which Yahweh your Elohim is giving to you.<sup>12</sup>*

While our parents themselves may not meet the ideal parent image, how we respond to that relationship affects how we value others. As a core archetype of our identity, our parents define our relationship to the world, including how we engage the inevitable imperfections of others in an intimate relationship. The prescription to honor one's parents is not based on their adequacy or performance in meeting our needs; it is based on their mutual value as Elohim, "flesh of my flesh."

There are a myriad of behavioral issues that are wrapped up in familial relationships, including abuse and neglect; and it is crucial to recognize, engage, and work through the impact those behaviors have had on us. It also may be that there are ongoing issues for which one may need to protect oneself—honor is not the same as trust. However, for the same reason that there are no exceptions to the prescription to love one another, there are no exceptions to honoring one's parents. It is the foundation of all other relationships in the Universal Family.

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<sup>11</sup> CLV Exodus 20:2

<sup>12</sup> CLV Exodus 20:12