



Meet the Hidden Jesus within You in Nusantara Spirituality and Namaste Greeting: Finding Deep Meaning of the Gospel of Thomas in Light of Jesus' Teachings¹

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Abstract

According to Ted Peters (2018), public discourse today continues to propagate the simplistic idea that science and religion are engaged in a hopelessly unwinnable war. This is misleading. Science and religion interact at so many different junctures and in so many different ways that any simple generalization misguides us. Although the present writer wrote several articles on cosmology and logic, actually he is not quite well versed in philosophy, especially to meet the above tension mentioned by Ted Peters. Nonetheless, we came up in converging ideas toward such a dialogue between science, philosophy and theology. Let me emphasize, that what is outlined here is not a synthesis or syncretistic idea, but it is meant to be a better dialogical approach, in the sense of Buber. See also Arion, Hivner (2018, 2011). The present article is a continuation to our three previous articles (Christianto & Chandra, 2021; Christianto, Smarandache, Tjandrah Simbolon, 2022; Christianto, 2022), as an intentional discussion of our understanding of classic work, P.J. Zoetmulder, *Manunggaling Kawula Gusti*. In particular, we discuss how Gospel of Thomas's place among the other Four Gospels can be an alternative way to interpret *Nusantara's indigenous spirituality especially* among adherents of Javanese spirituality.

Keywords: The Gospel of Thomas, Javanese Spirituality, Interreligious Studies

Abstrak

Menurut Ted Peters (2018), wacana publik saat ini terus menyebarkan gagasan sederhana bahwa sains dan agama terlibat dalam perang yang tidak dapat dimenangkan tanpa harapan. Ini menyesatkan. Sains dan agama berinteraksi di begitu banyak titik yang berbeda dan dalam banyak cara yang berbeda sehingga generalisasi sederhana apa pun menyesatkan kita. Meskipun penulis saat ini menulis beberapa artikel tentang kosmologi dan logika, sebenarnya dia tidak terlalu fasih dalam filsafat, terutama untuk meredakan ketegangan di atas yang disebutkan Ted Peters. Meskipun demikian, kami muncul dalam ide-ide konvergen menuju dialog antara sains, filsafat dan teologi. Ijinkan penulis memberi penekanan, bahwa yang digariskan di sini bukanlah sintesis atau gagasan sinkretistis, tetapi dimaksudkan untuk menjadi pendekatan dialogis yang lebih baik, dalam pengertian Buber. Lihat juga Arion, Hivner (2018, 2011). Artikel ini merupakan lanjutan dari tiga artikel kami sebelumnya

¹ These writers wish to extend sincere gratitude to Dr. (cand.) Chandra Gunawan and Rev. Dr. Andreas Hauw, for allowing to access libraries at STT Cipanas (West Java) and STT SAAT (East Java). Discussions with Rev. Dr. Andreas Hauw and Rev. Robby I. Chandra are highly appreciated. And special thanks goes to Ps. Indra Gunawan and also Henda Putra for sharing their stories. Part of this article has been presented to *1st Conference of Philosophy Research*, held at Hyderabad, Sept. 2022, and many thanks goes to Prof. Pramod, Dean at Mala Redy Univ., Hyderabad for invitation to present our finding.



(Christianto & Chandra, 2021; Christianto, Smarandache, Tjandrah Simbolon, 2022; Christianto, 2022), sebagai diskusi yang disengaja dari pemahaman kita tentang karya klasik, P.J. Zoetmulder, *Manunggaling Kawula Gusti*. Secara khusus, kami membahas bagaimana Injil Thomas dapat menjadi cara alternatif untuk memaknai spiritualitas Nusantara khususnya di antara penganut spiritualitas Jawa.

Kata-kata Kunci: Injil Thomas, Spiritualitas Jawa, Studi Antaragama

A. Introduction:

1. Summary of previous articles and toward the True Knowledge

Summarizing, allow us to say that there is striking similarity between Javanese spirituality's teachings with spirituality in Christianity, although we shall also remind the readers, that there are differences.

With regard to present tendency of systematizing Christian beliefs, starting from medieval Christian leaders, allow us to write here that even in Johannes Calvin's books, such as *Institutio*, he cited several spirituality teachers before him, notably Bernard de Clairvaux. Therefore, what St Paul wrote in several letters, with phrase "*in Christ*," can be interpreted spiritually not just rationally.

2. Remark on history of religion

In this review article, allow me to come up with a new interpretation on history of religion, especially on the impact of Mar Thoma in South East Asia, especially in Indonesia west part, prior 12th century. It is known that in historiography as a field, there is common practice to exclude Divine role in process of history. It is known as methodological atheism (cf. Peter Berger). It is also known, according to Rupke, which can be paraphrased as follows:

"An extremely challenging circumstance for verifiable exploration (cf. Rüpke 2011). Researchers of the History of Religion don't just have a large collection of 'sources' because of these undertakings. Frequently these sources are pervaded with partisan story designs that were created to fill the need of recognizable proof with the networks (or creators) who delivered these accounts. Such narratives that were, in a manner of speaking, delivered inside the objects of examination - one could likewise utilize the term *emic* here (see on the *emic/etic*-qualification McCutcheon 1999 and in that especially Pike 1999) - are one of many sources, yet by their actual structure and soundness are in many cases concurred a special status in any authentic recreation, regardless of whether all watchfulness of the historico-



basic strategy is applied. Along these lines, antiquarians of religion - expected to deliver etic accounts in the language not of the noticed, but rather the eyewitness, and endeavoring to apply a methodology of grasping (Verstehen) of their insightful items - fundamentally will generally follow the develops delivered by their sources and to overlook the subjective and interpretive nature of the structure that underlies these sources.“ (Bernd-Christian Otto, Susanne Rau and Jörg Rüpke, 2015, p. 7.)

B. Methodology

Methodology of preparation of this article is by literature survey, in particular historical roots of the Four Gospels and journey of Mar Thoma to Asia including to India and China. Nonetheless, we don't survey into much details on New Testament teachings and differences among particular authors of the books in NT, instead we explore a new way to look at how life and journey of Mar Thoma have been guided by the Holy Spirit as such to be more suitable to write up a spiritual guidance for mature Christians to be in unity with God Almighty through Jesus Christ.

C. Aesthetics and Right-brainer Aspects of Javanese Spirituality

Actually this writer is not specialized in Javanese philosophy, but as far as I understood, there are two characteristics of Javanese thinking style:

- a. A combination or emphasizing more on intuitive feeling. It is called "rasa" / emotion (called in Javanese: "raos"): i.e. it can be understood in the framework of *intuilytics*, or how to balance the left hemisphere brain and right hemisphere function of the brain (cf. Iain McGilchrist). Perhaps one way to do that is by praying in combination with listening to use of 528 Hz or 963 Hz, called Solfeggio Scale (see Dr. L. Horowitz, *the book of 528*).
- b. Javanese students strive to reach union divina (unity with the Infinite God, that is only possible by going beyond Aristotelian logic (Christianto & Chandra, 2021). We remember that Jan Lukasiewicz declared how he opposed aristotelian/binary logic. Actually that is one of the reason, we guess, why many mathematicians are interested in many valued logic and fuzzy logic theory.



Prior of Lukasiewicz many-valued logic around 1920s, we may refer to sentential logic as known as french logician, Peter Abelard, where it can be extended further to become proposition calculus (Christianto, Smarandache, Tjandrah Simbolon, 2022).

What we found is there is Javanese statement like this : "you can do that , but don't do that (or in Javanese: *ngono yo ngono ning ojo ngono*)." It means there are things that we can do by laws, but *ethically* it is a bad way. Such as law enforcement by military style, for instance, it can be done, but the people may or may not approve the hard way of enforcing laws.

Javanese people think like that, something can be true but at the same time, ethically it is not appropriate (not in harmony with Nature or with the society norms). We once wrote an article on such a form of propositional non-Aristotelian thinking. (Christianto, Smarandache, Tjandrah Simbolon, 2022).

D. Several implications toward a philosophy of discovery

Regarding intuition, it is well known among researchers, that finding a brilliant idea cannot be simply by tinkering with formulas. There are several known ways; to mention a few examples:

- lateral thinking theory - Prof. Edward de Bono
- ultramind theory - for instance Jose Silva, etc.

If you use intuition, that's actually rarely discussed, because our education system as a whole seems to emphasize the rational deductive process. Even though the holistic function of the right brain is also important, and it is even more important for a healthy civilization (cf. Iain McGilchrist).

Intuition also leads to "*the path to enlightenment*." And enlightenment is a spiritual path, not a rational-left brainer way, although reportedly there are also people who get a PhD for spiritualism.

If you use the Javanese spirituality's line of thinking, then the healthy way after adulthood and towards the elderly people are as follows:

- olah pikir (think);
- olah raga (sport);
- olah rasa (aesthetics / intuition).



We hope this short remark make our point a bit clearer for readers.

E. Looking for a True Guru (Guru Sejati):

1. aspects of interfaith dialogue

Let us discuss a bit concerning several aspects of interfaith dialogue with the Javanese spiritualists community based on the Gospel of Thomas (Nag Hammadi Scrolls, 1945).²

*a. Guru Sejati (True Guru)*³

In Javanese ancestors from time immemorial the concept of *sangkan paraning dumadi* is known, which means the origin of the birth or incarnation of the soul or human spirit called *pancer*, that is, from the supernatural world, is born into the world, enters the body or body as a container for the soul (*manjing warangka*). It is often held among Javanese spirituality adherents, that the true purpose of spiritual disciplines is to pave ways to find the True Guru, or sometimes it is called “true Spirit” (Ruh sejati).

2. Finding *Hidden Jesus*

Our consideration is that dialogue with our non-Christian brothers and sisters tends to get bogged down easily, if it only relies on standard teachings (cf. Systematic theology literature), because some of the differences are quite clear. But through the Gospel of Thomas, we can develop a deep dialogue about true spirituality, without having to go into apologetic nuanced discussions. For example, in the Pangestu community, one of their goals is to find Guru Sejati (a True Guru), namely God Almighty Himself.

Based on our experiences, indeed spirituality conversations really help us to have interfaith dialogue with the others (*Sang Liyan*), although we also need to be careful with Kejawen concepts which may not all be compatible with Christianity. That's what we understood so far. For other discussion on interfaith outreach based on spirituality teachings in Gospel of Thomas, see for instance: Yohannan (2000).

3. *What is the Gospel of Thomas?*⁴

² For other discussion on interfaith outreach based on spirituality teachings in Gospel of Thomas, see for instance: Yohannan, Kunjunjukutty, "Using the Heritage of the St. Thomas Christians To Develop an Outreach" (2000). Professional Dissertations DMin. 693. URL: <https://digitalcommons.andrews.edu/dmin/693>

³ <https://gurusejati.wordpress.com/2008/10/24/guru-sejati/> (accessed 17 Juni 2022)

⁴ Source: Carm.org, <https://carm.org/lost-books/does-the-gospel-of-thomas-belong-in-the-new-testament/> (accessed 14th July 2022).



The Gospel of Thomas is a collection of 114 sayings of Jesus discovered in 1945 in the village of Nag Hammadi, Egypt. Prior to the discovery of Nag Hammadi, very little was known about the Gospel of Thomas apart from three small fragments of Oxyrynchus from AD 200 and about half a dozen allusions to Church Fathers. The manuscripts discovered at Nag Hammadi date from around 340 AD, although the original version of the Gospel of Thomas definitely predates this period, probably between 140 and 180 AD.

a. The date of Thomas⁵

Although perhaps the oldest, most popular and best "gnostic" gospel of all, the Gospel of Thomas does not belong to the New Testament, having been written in the second century, at a time when all the apostles of the Christianity were already dead. This second century date of composition is indicated by (1) its reliance on more than half of the New Testament writings, (2) its likely Syriac influence in the mid to late second century, (3) its heretical nature with gnostic overtones, (4) lack of references from the early Church Fathers or first century witnesses, (5) its disagreements and deviations from the context of the first century New Testament Gospels, and (6) its confident promotion as an apostolic book, representing a later period. Indeed, many adherents of even a first-century Gospel of Thomas argue that Thomas in its present form reflects a later edition.

b. Why is it not included in the standard canon?⁶

Although the definitive composition of the Gospel of Thomas is probably in the second century, there may be some first-century traditions of Thomas that may be independent of the Synoptic Gospels (Matthew, Mark, and Luke). Overall, however, the Gospel of Thomas doesn't really give us much new information about the historical Jesus than is already found in the New Testament Gospels.

Majority of scholars would say, the Gospel of Thomas is not "the fifth gospel" or an earlier or more reliable source for Jesus than the New Testament Gospels, written between 55 and 100 AD in the first century. This is because they were the only first-century gospels available to the early church, as far as scholars can currently judge, written by (1) an apostle or (2) an associate of an apostle. Although each of the New Testament Gospels was written

⁵ Source: Carm.org, <https://carm.org/lost-books/does-the-gospel-of-thomas-belong-in-the-new-testament/> (accessed 14th July 2022).

⁶ Source: Carm.org, <https://carm.org/lost-books/does-the-gospel-of-thomas-belong-in-the-new-testament/> (accessed 14th July 2022).



anonymously, there was a strong tradition linking each of them to apostles (Matthew and John) or companions of apostles (Mark was a companion of Peter; Luke was a companion of Paul). An apostle was someone who knew the historical Jesus or had seen an apparition of the resurrected Jesus (cf. 1 Cor. 9:1).

c. Possible implication.

If we reconsider this matter of Christianity and spirituality, it seems that there are some theologians who wrote that the *Gospel of Thomas* was written by the Apostle Thomas (*Mar Toma* who later served in Kerala, India), around the 1st century AD, and was probably written in the Alexandrian area.

For instance, Stephen Patterson argues for the authorial independence of the Gospel of Thomas from the Synoptics, constructs a social-historical context in which Thomas Christianity would fit in its relationship to other early Christianities and finally shows the relevance of his conclusions for historical Jesus research. Patterson puts forth his reasons for the thesis that Thomas, in writing his gospel, did not rely on the written logia in the Synoptics. By carefully comparing the individual Thomas sayings with their synoptic parallels; he demonstrates that neither in terms of content nor in terms of sequence does Thomas show conclusive signs of literary dependence on the Synoptics. The few instances where verbal influence is clearly apparent are explained as due to later scribal harmonization with the canonical gospels (especially Matthew), whereas the occasional (Patterson, 1993).

If that is true, then : No wonder the Gospel of John, which for most scholars it was written for specific Johannine community around around the first century, has a slightly spiritualistic-Christian mysticism tendency and looks a bit different from the other three Synoptic Gospels.

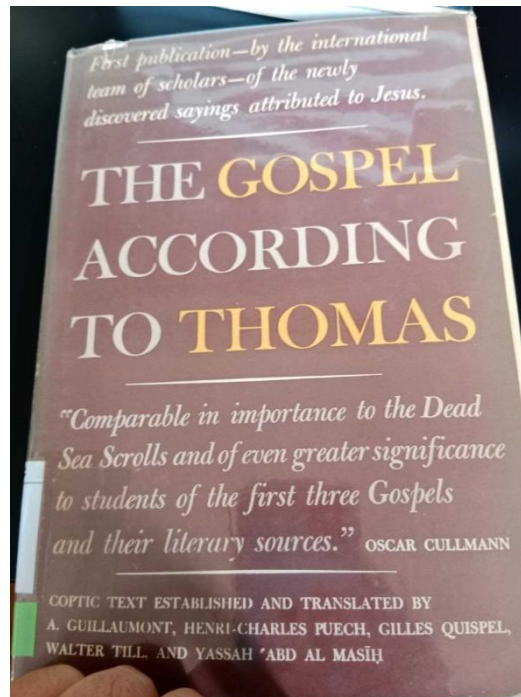


Figure 1. Book cover of one of earliest publication on Gospel of Thomas (source: Library of STT Cipanas, West Java).

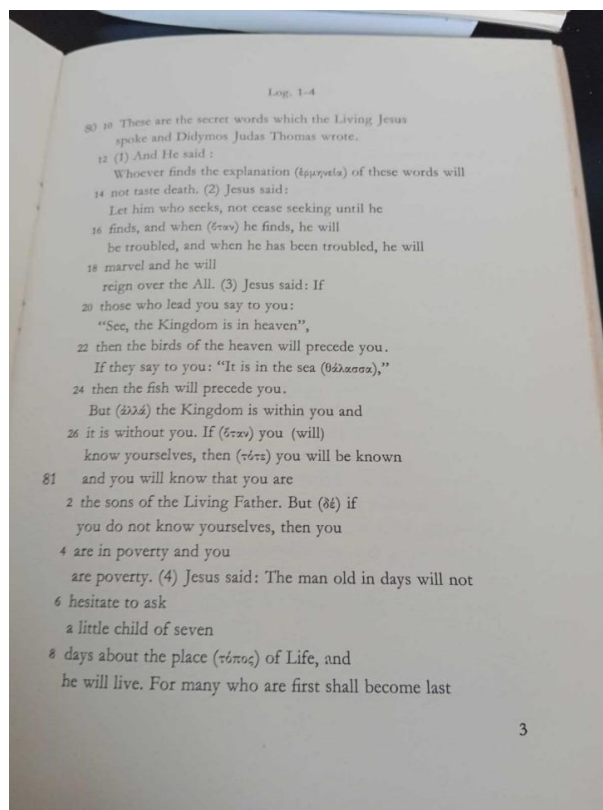


Figure 2. Sample page from one of earliest publication on Gospel of Thomas (source: Library of STT Cipanas, West Java).

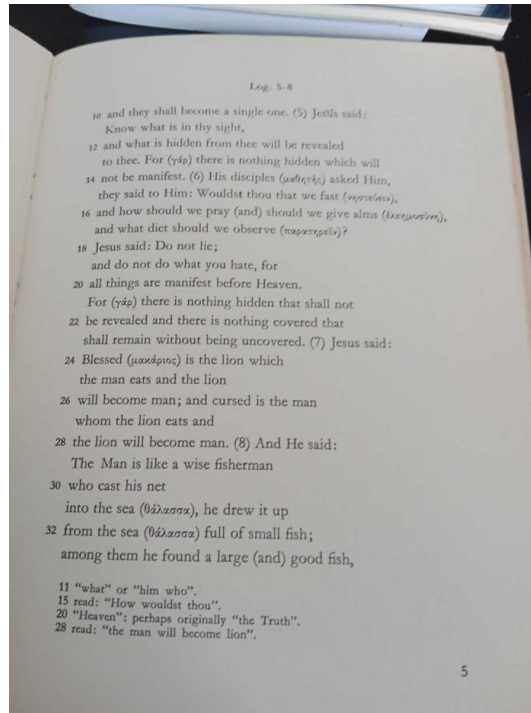


Figure 3. Sample page from one of earliest publication on Gospel of Thomas (source: Library of STT Cipanas, West Java).

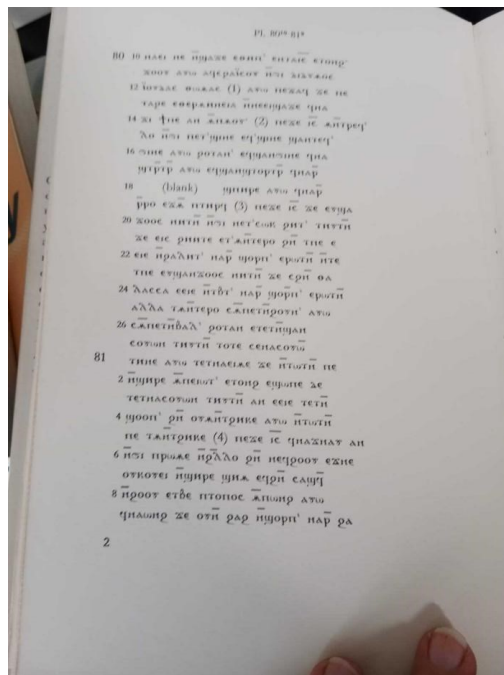


Figure 4. Sample page from one of earliest publication on Gospel of Thomas (source: Library of STT Cipanas, West Java).

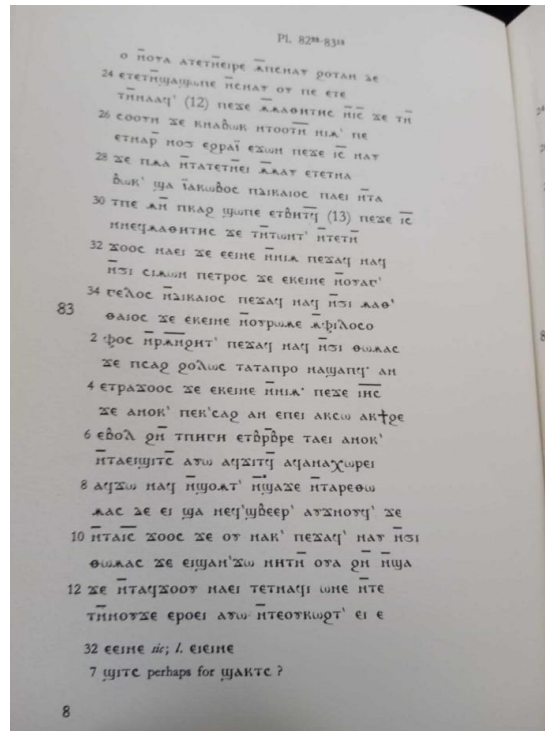


Figure 5. Sample page from one of earliest publication on Gospel of Thomas (source: Library of STT Cipanas, West Java).

The possibility that we put forward here, while we admit this is merely hypothetical, is that the Gospel of John and the Gospel of Thomas originated in earliest church Christianity which tended to emphasize aspects of Christian spirituality, but had been lost for centuries behind a pile of theological works. (cf. for instance Philip Jenkins, *the Lost Christianity in Asia and Africa*.)

But once again that does not mean to reduce meaning and significance of the three Synoptic Gospels (Gospel of Matthew, Gospel of Mark and Gospel of Luke) for spiritual formation of Jesus's disciples through generations.

d. Finding traces of 12th century Mar Thoma Church in Sumatra Island

From olden times the apostle Thomas has occupied an important place in the imagination of Christianity in India, which is reflected in many local traditions in south India. He is regarded as the disciple who preached the gospel on the Indian subcontinent and



converted many Christians on the Malabar coast. According to local narratives, he had moved his missionary activities subsequently to the Coromandel coast, where he shed his life as a martyr. He found his last resting place near a city called Mylapore (Madras), where a holy shrine was built, which was rediscovered by the Portuguese at the beginning of the sixteenth century (van den Bosch, 2001). The bones of the saint in the church function as symbolic evidence of the apostolic origin of Christianity in south India and testify as it were to its antiquity. Thus, unto this day Thomas Christians of south India firmly hold on to their conviction that their church is founded directly by the apostle Thomas who brought the gospel to them.⁷

With respect to those ancient church tradition in India, several historians argue that the early Christian work in Southeast Asia did not start later on around 16th century and later, as many people believed (cf. O. Schumann, 2017), but they came much earlier, going back to apostolic journey of Mar Toma to ancient China, and along the sea journey, it is considered possibility that he came for a while in Sabai, in Indonesia archipelago (cf. K. Koch, 1971). Nonetheless, so far we can only find an information of location of Mar Toma Church in Singapore, at Jl. Keli. Although we don't find yet source to confirm whether that church was originated from Apostle Thomas ministry.

The following is a communication from an acquaintance with a servant of God in the Jambi area or in other areas in Sumatra: "As for the apostle Thomas, it seems that there is none (Note: from 1st century of his journey). There is a Nestorian sect who once came to preach the gospel and founded a church in Barus, North Sumatra and later in Palembang (Kingdom of Srivijaya). But it was traders from India who brought the Gospel to Barus. Yes, it is estimated that in the 12th -13th centuries. Only traces of its history are difficult to find. Initially Indian traders came to Barus to trade camphor, a trading commodity that the trend at that time. Some of them were from the Nestorian group. Barus is near the city of Sibolga now. Because archaeological traces have been found in Palembang. There are only records from the Diocese of the Nestorian Church in Syria. But there are also historical records from the Nestorian Church as well, what is meant here are ancient records." (Gunawan, 2022).

⁷ A.K. Mundadan, *History of Christianity in India. From the Beginning to the Middle of the Sixteenth Century I* (Bangalore, 1984) 9-66 at 29ff. Cf. also M. Gielen, *St. Thomas. the Apostle of India* (Kottayam, 1990). See further J.N. Farquhar, 'The Apostle Thomas in South India', *Bulletin of the John Rylands Library* 11 (Manchester. 1927) 20-50, which is based on the local traditions of the Syrian Church in South India and interprets the ATH on the basis of these late traditions in a speculative and sometimes phantastic manner.



4. Example of spiritual experience inspired by Gospel of Thomas

The following is a story that a friend of these writers told us:

“From what I hear the Gospel of Thomas is important in its interpretation. The translation of the words is quite difficult to digest. One more thing I got, it turns out that the Gospel of Thomas is not included in the canon of the Bible, making the emotional role left by Christianity today. They tend towards dogmatic while Thomas is more concerning divine experience. Relationship with God became blurred (see the development of the Catholic and Protestant churches); nonetheless as we see some breakthroughs emerged from the Pentecostal and charismatic sects, but due to the lack of supporting data, many were misguided and gave the impression of heresy. From reading the Gospel of Thomas, it begins to open up that there is truth in the charismatic movement in prayer and a relationship with God, especially when the emotions of the soul are dissolved in the prayers offered. And the great thing is that scientists have pointed out the power of prayer like this; for example, Max Planck, who called it the *matrix*, saying that there is energy between two things that are invisible but exist and work (cf. Greg Braden, *Divine Matrix*).”

More praying experience inspired by Gospel of Thomas by the same friend of us:

“It sounds mystical but it's true, for example in a hospital without a doctor in Beijing there is documentation of a bladder tumor that is no longer inoperable, within 3 minutes it disappeared when prayed by 3 people from the hospital. The prayers performed are similar to the prayers of the charismatic Pentecostal church followers (they don't call it *speaking in tongues* but sounds that are agreed upon as a certain meaning by them) and in their "*prayer*" they visualize in their minds and emotions for the healing of the patient.



The second story, to be honest I had time to carry out such a ritual when I was early in Batam. When in the morning I wake up and I bring all difficulties to God Almighty, and I put my emotions/mood and pray not with normal language but heart/emotions, then I understand all that. I didn't stop praying until there is a feeling of relief and peace because it seems the problem has been resolved; and sure enough everything that was a bit unreasonable to me can be answered and finished.

a. A new analogy that we put forward

In fact, in the context of biblical studies, perhaps we can understand the spiritual pathway of Christianity toward deep relation with God Almighty Himself, is to be accomplished by seeking the truth of the Kingdom of God as taught by Jesus in the four Gospels, plus the Gospel of Thomas to *complete the message of the Good News that Jesus Christ* preached to the disciples in the first place, around 1st century AD. Such an interpretation may be considered as a path to *kasampurnan urip* in Christ (the wholeness of life in God). Once again, this is just a few hypotheses. We only found a few sources, cf. David P. Gushee.⁸

b. Toward a new path of interfaith dialogical approach

Starting from the aforementioned thoughts, perhaps we can develop a pattern of outreach services that is more nuanced in interfaith dialogue and harmonious relationship, as an alternative to the debate/apologetic pattern. It means inviting dialogue partners to grow together in spiritual awareness, so it's not just converting the dialogue-partner to accept Christian worldviews/arguments, which in this country can be considered as disrespectful, especially if we invite elders as a partner in dialogue.

What we just discovered, is that the Apostle Thomas (*Mar Thoma*) was indeed sent to go to India and China after the Day of Pentecost in Jerusalem, and at one time he may have stopped in the Indonesia archipelago. Therefore, it is not impossible, if Marcopolo once

⁸ Quote: "Tracing the concept of the sacredness of human life from Scripture through church history to the present day, David Gushee argues that viewing human life as sacred is one of the most precious legacies of biblical faith — albeit one that the church has too often failed to uphold." And one commentary from Jim Wallis on Gushee's book is as follows: "David Gushee is one of the preeminent Christian ethicists in the country, and his work is important for both those in the academic world and all of us trying to live out obedient and biblical lives. In *The Sacredness of Human Life* he rescues this most spiritual of concepts from the narrow realm of political rhetoric, which it has come to inhabit in recent years. This book should be read by anyone who desires to reclaim a broader definition of how 'the sacredness of life' should truly be understood." Source: <https://davidpgushee.com/book/the-sacredness-of-human-life-why-an-ancient-biblical-vision-is-key-to-the-worlds-future/>



stopped by at the archipelago, he had encountered a Christian community in Palembang. And there may be traces of Christianity that were continued from Mar Thoma's brief visit (cf. K. Koch, 1971). Perhaps that's why we don't really believe a questionable belief that is almost held by majority of people here, if it is said that Christianity began when Spain and Portugal started trading spices in the 16th century.

5. Meet the Hidden Jesus in popular greeting, Namaste

Interestingly, according to Maatie Kalokoh, a popular word for greeting and farewell Namaste, has an ancient spiritual meaning: “Namaste attracts the Divine Consciousness (Chaitanya) and increases the spiritual force and attracts the Consciousness of the Divine.”

Why is namaste a spiritually meaningful word? Namaste, also known as Namaskar, is a way of greeting each other, as opposed to Western culture, where one shakes hands.

It's about showing respect for the person you're talking to, regardless of age or gender.

One gives an attitude of devotion and gratitude, and this is done through the spiritual emotion of the bhav. Namaste is also a spiritual greeting of respect when you meet with spiritual teachers or fellow students or greet someone who honors you.

A translation is that *it means bowing to the Divinity, and if you honor a divine person for it, you honor the Divine*. Namaste expresses the essence of respect for the presence of God, and the other common sense is to greet and greet God, to be with Him...⁹

Moreover, according to Subhamoy Das, as follows: “Namaste is an Indian gesture of greeting one another.” Wherever they are, when Hindus meet people they know or strangers with whom they want to initiate a conversation, "namaste" is the customary courtesy greeting. It is often used as a salutation to end an encounter as well. Namaste is not a superficial gesture or a mere word, it is a way of showing respect and that you are equal to one another. It is used with all people one meets, from young and old to friends and strangers.

Though it has its origins in India, Namaste is now known and used throughout the world. In Japan, the gesture is "Gassho" and used in similar fashion, typically in prayer and healing practice. Because of its global usage, Namaste has many interpretations. In general,

⁹ Source: Maatie Kalokoh, url: <https://www.yourtango.com/2020334634/what-spiritual-meaning-namaste> (accessed 11 Aug. 2022)



the word tends to be defined as some derivation of, "*The divine in me bows to the divine in you.*" This spiritual connection comes from its Indian roots."¹⁰

Although it is not my intention here to suggest exact similar meaning, nonetheless there seems to be a striking similarity with a known logion in Gospel of Thomas, where Jesus said to Mar Thoma: "*Split a wood, I am there. Lift up a stone, I am there.*" That logion would imply Jesus or Divine essence in everything. To connect it with philosophy discussion, we can recall it has resemblance to pan-theism, or some would prefer panentheism, but instead allow me to argue in favor to similarity with Leibniz's philosophy...where Divine essence and consciousness can be found in everything, and it actually can be connected to Cosmic Christology, where Christ was and is the hidden cause of all life forms (cf. David P. Gushee, *the sacrednes of life*).

Reconsidering the old question: where did life come from? I don't think abiogenesis is tenable hypothesis, nor Watson-Crick's panspermia hypothesis. However, biogenesis hypothesis cannot be a strong alternative, unless it shall be improved with Cosmic Christology.

Provided we believe in a cosmic-pneumatic interpretation of this verse from Gospel of Thomas: "Lift up a stone, I am there. Split the wood, I am there," and we can expect to find more evidence behind alleged inscription on surface of Ivory Coast saucer, then allow me to argue in favor of a new hypothesis of the origin of life on this Earth and also the entire Universe: "*Pan-Christic biogenesis.*" That is, you can find Christ everywhere, because after all the Kingdom of God is within you. Summarizing, it is okay to find the truth out there, but in these End Times, it is mandatory for you to return and receive the Truth who await everyone to invite Him to come into your heart. (cf. Demarco, 2011; Leloup, 2005; Northington, 2010).

That is also the true meaning of Aleph Tav as found in Genesis 1:1, and more than 1000 occasions in the Hebrew Bible. And actually, that is a correct interpretation of the following verses:

a. Luke 17:20-22 (King James Version):

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21

¹⁰ Source: Subhamoy Das, url: <https://www.learnreligions.com/what-does-namaste-mean-1770004> (accessed 11 Aug. 2022)



Neither shall they say, Lo here! or, lo there! *for, behold, the kingdom of God is within you.* 22
And he said unto the disciples, The days will come, when ye shall desire to see one of the
days of the Son of man, and ye shall not see it.

F. Concluding remark

In this article, we summarize results of previous articles, and outline some problems in doing interfaith dialogue with *the others* (Sang Liyan.) Concluding, to my reading so far, it is God's beautiful plan since the beginning of Church in 1st century and may be even earlier, that the four Gospels, plus the Gospel of Thomas were intended as such to complete the message of the Good News that Jesus Christ preached to the disciples in the first place, around 1st century AD. Such an interpretation may be considered as a path to *kasampurnan urip* in Christ (*the wholeness of life in God Almighty*).

That is to say that to find the *Hidden Jesus* inside all of us, it is necessary to read and comprehend properly the meaning of the four gospels, and then to complete the study with the Gospel of Thomas. Nonetheless, we don't survey into much details on New Testament teachings and differences among particular authors of the books in NT, instead we explore a new way to look at how life and journey of Mar Thoma have been guided by the Holy Spirit as such to be more suitable to write up a spiritual guidance for mature Christians to be in *unity with God Almighty through Jesus Christ*.

As a concluding note, allow us to quote a classic poem by Francis Thompson (classic poem):

*All things by immortal power,
Near and Far
Hiddenly
To each other linked are,
That thou canst not stir a flower
Without troubling of a star¹¹*

¹¹ Source: Dean Radin, *Entangled Minds*



Once again, this is just a few hypotheses. I just found a few sources (cf. David P. Gushee, *The sacredness of life*).

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