

Belief, the problem re-examined.

The introduction of the divine as a concept of the imagination gains greatly in logic when the problem of *determinism and free will is understood*. If we are just molecules obeying the laws of nature then the world is meaningless and pathetic. But if we control those laws through our own free will then what could be more divine than that. Subject, of course, to the findings of physical theory, the mind is in that sense independent of the brain, but is located there for the biological period.

Religion in this sense means that reason does apply to its claims and where they contradict physical theory or logical analysis must be rejected or seen in the historical context in which the religion was started. With Christianity we are faced with three choices 1. Christ was a wilful liar and con man, nothing in the record suggests this is likely. 2 He is delusional about his claims. This is more plausible given the messianic proclivity of the times. Would such an individual be able to sustain the witness examination of the apostles etc. If very clever probably. Yet again the record of his sayings is profound and contradicts such lack of insight. Where some sayings are unacceptable now eg only through him can one come to the father in heaven etc (my wife would be excluded !) one takes that which is of " value now as truth". Obviously he was speaking in the context of his time, as with so much of the bible eg the creation it is figurative and not literal now though literal then, truth changes. 3 thus I am persuaded of his divinity. This satisfies me on two counts, the scientific and prophetic nature of man, as Platonov indicates. It also opens the way to a new poetic cosmology for our time backed "by the holy image we are shaping".

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