



ONTOLOGY AND METAPHISICS: BEING AND PERSON - GOD, AND MAN

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ABSTRACT

This article presents the philosophical and Christian representation of man understood as a rational, conscious and free being in continuous dialogue with the peers and with God, his Creator. The central idea of Christian thinking has always been the man seen as a religious, rational, free and conscious being. Man as an open representation of openness to Being (Dasein), to Absolute. Therefore, for him (as existence) being is both the basis of self-appreciation, acquired through transcendence from his world into a world (supposed to be) beyond, and a primary axiological reality; he appears to belong to his world - being a centric value in its value system. The key concepts specific to the Christian religion are: God the Holy Trinity, the creator of the world and man out of nothing (ex nihilo), man bears the image of God and is destined for holiness. The concepts: BEING AND THE PERSON – GOD, AND MAN are part of a research the philosophers have sought to deepen it continually. They have always associated the appearance of their existence with religious, mythical, metaphysical life.

Keywords: ontology; existence; person; philosophical; metaphysics;

INTRODUCTION

In ontology, the term of existence is related to the term of being. To the extent that we define the being, as something added to and over man and over the world in which he directly exists and acts (as agent and creative subject), man is- as Heidegger suggested – existence itself. Respectively, that ontic entity that comes into relationship with the being through creation and value encompassment.

Man represents openness to Being (*Dasein*), to Absolute. Therefore, for him (as existence) being is both the basis of self-appreciation, acquired through transcendence from his world into a world (supposed to be) beyond, and a primary axiological reality; he appears to belong to his world - being a centric value in its value system.

The notions of ancient Greek philosophy in the development of Christian theology have been designed to increase the level of understanding of Divine Revelation, or God's revelation. If Christian ontology had been conceived in the terms of the created and uncreated Bible, Christian ontology needed the distinction between being in the eternal space or in the cosmological one, distinction without which the doctrine of the Holy Trinity could not have been defined.

The Platonic doctrine, and also some of the philosophical doctrines of Hellenism, although rationally articulated as a structure, lacks a foundation, such as revelation is for the believer. In the case of these doctrines, from the beginning it's been noticed either their mythical foundations or their completion through a metaphysics that engages in mysticism.



Plato conceives, for the first time in the history of human thinking, the idea of an existence other than the physical-mathematical one, namely an ideal existence, that exists itself by being thought at. At the beginning of the 7th Dialogue of the Republic, considered his masterpiece, Plato presents a myth, entered into the consciousness of humanity as the myth of the cave, which can be considered a transfigured synthesis of his entire philosophy. It is a kind of theoretical map that allows us to identify the fundamental coordinates on which we will explore the varied and complex view. For Plato *the Idea* is an essence, a real existence, which remains in eternity identical to itself. Speaking of Ideas, Plato calls them sometimes divine essences and sometimes representations.

It was impossible to think the whole, in the absence of a founding term, as well as the development in the absence of a goal of deployment. The ways to reach these limiting terms will have been specific to the various schools, but what remains to this day is man's temptation to bring the world closer to understanding by bringing it as close as possible to his explanatory capacities, even at the level at which questions can be formulated at a given time. In such a context, doctrines will have been developed, such as that of Heraclitus, which aspires as one of the first metaphysics, or of Plato, which articulate a first metaphysics of philosophy, even if only Aristotle school will call it as such.

The core of Platonic philosophy, especially the metaphysical problem, is beneficial in Christian doctrine precisely through the possibility of providing a first level of knowledge: the world can be known because it is rational and it is as such because it was built by a rational Creator. Thus, the man's possibility of knowing is real. In the absence of this possibility the discovery of God would be meaningless, but the supreme validation of this possibility is not offered by Platonism.

The question: THE BEING AND THE PERSON - GOD AND MAN, is part of a research the philosophers have sought to deepen continually. They have always associated the appearance of their existence with religious, mythical, metaphysical life. From a scientific point of view, there have been cosmological attempts since the first scientific approaches (for example: Greek philosophers). To a large extent Thales' philosophy in Miletus is a systematic cosmology. In general, philosophy is concerned with the problem of the beginning of the universe because it seeks the meaning of life. Whether it is the metaphysical tryings or not, attention is directed to the beginning, which makes possible the reconstruction of the present.

Metaphysical thinking operates with a univalent logic, according to the classical principles of logic: the principle of identity (a certain object is itself and nothing else), the principle of non-contradiction (an object cannot be in contradiction with itself), but in spite of all these, the problem of defining infinity or absolute remains open.

1. THE RELATIONSHIP BEING - EXISTENCE IN PHILOSOPHICAL ONTOLOGY

The question of being and its existence is one of the foundations of ontology, and the need to approach it comes first of all from the need to explain to the human condition the relationship between Being as such and its being. Philosophy is a way of thinking, a way to put and solve those problems that arise from the various variations of the interrogation on the being of the world in which we live or (Being as being).

Heidegger, claims that in relation to being (Being as being) there are three prejudices that have become normative in philosophy¹:

¹ M. Heidegger, *Ființă și timp (Being and Time)*, Humanitas, Bucharest, 2003



1. Something must first be, exist, and then we can talk about it. Strange, but also non-existence is a being, because we cannot conceive it as not existing. No matter what we think and talk, no matter what we are talking about and what we mean, the being is permanently involved.

2. Being is not definable; being a category, it cannot be defined by the usual procedure of the proximal genus and the specific difference. On the contrary, it defines all other things.

3. Being is something understandable in itself. The existence of things cannot be disputed.

Being a being does not exist in the absence of its positioning in the mind and in the subsequent intellectual activity. When we talk about being, we talk about the identity between it and thinking. Explicitly, thinking is what establishes the being as the being is the one that gives consistency to thought.

The interpretation of man as a fact of the exclusive possibility to reason, departs from the essential content of the ontological problem, directs the problem to the space of axiological judgments and becomes the starting point of the axiocratic metaphysics. The identification of existence with the fact of thinking is the foundation of an axiomatic, so conventional, metaphysics, because the causal connection of beings with Being always appears logically more pronounced consecutive; that is because by asking the ontological question in the classical manner: *what is what makes beings exist*, we are already a priori in a field of causality which presupposes that Being is the cause of beings. „*The phenomenology of religions aims to study what religious phenomena, despite their diversity, have in common. Their common denomination is the "inner meaning" that can only be accessed by associating the historical knowledge of facts with "infusion sympathy", "empathy", "sensitivity" to religious facts*”².

The Aristotelian scholastic interpretation of this question has operated in the field of analogy and superiority, the difference being interpreted on a scale of dimensions within the absolute- relative, unlimited- limited antithesis. “*The Being summarizes the eternal causes or reason, the beings' logos - the existence of beings is identified with the correspondence between objects and their eternal reasoning, and their absolute notions, and their truth is defined as the coincidence between the notion and the meaningful object (adequatio rei et intellectus). This coincidence is realized and manifested in the logical judgment, that is, within the possibility of reasoning, therefore the definition of existence is identified with the fact of thinking.*”³ To this the Aristotelian manner is also added, in the sense of determining an anteriority relationship of Being to beings and of conceiving the possible relation between the whole and the part, in the sense of attributing the absolute anteriority to the whole in the detriment of what is considered to be part.

From the beginning, the ontological approach was under the sign of the negative imposed by the conceptual boundaries. Among the traits of being, the conveniences of eternity: atemporality, impassing, immutability are apophatic features, those traits which, in the sense of logical coherence, attest to the existence of a being which can exist only under these signs of boundlessness. The convenient features of the unit: continuous, full, indivisible, homogeneous, complete, perfect, round, combined with the negative traits of

² Ion Cordoneanu, *Mircea Eliade și semnificația antropologică a simbolismului religios (Mircea Eliada and the anthropological significance of religious symbolism)*, în *Journal for the Study of Religions and Ideologies*, No. 15, 2006, p.25

³ Christos Yannaras, *Persoană și Eros (Person and Eros)*, Anastasia, Bucharest, 2000, p 25



eternity, can enjoy positive comprehensible representations in a geometric spirit. Their negativity applies to that sensory evidence that give the positive notions of the current language. *“In order to be metaphysical, therefore, in order to be thought of as a being, the being must be admitted as unborn and imperishable, unique and in perfect identity with itself, and in all of this as limited. But not limited to staying in a space that is more than she, not to be, in order to be able to think of something that, besides being, would limit it.”*⁴ The being of metaphysics is one, and besides, it cannot stand next to it (besides, it is meaningless words on this horizon), but also because one is, as such, bounded in its thinking. This explains why thinking is one thing to be. We already have two terms that constitute ontology. *„The Greek philosophy was conscious of the human impossibility to overcome the limits of one's own existence. Thus, for Plato, “we do not enjoy anything in the knowledge of the divine through the intercession of our knowledge” (Parmenide, 134e). The idea that human existence is determined within certain limits and that these limits are of knowledge and, implicitly, of language, we will find it in contemporary philosophy as a subject of meditation and for postmodern thinkers”*⁵.

Ontology could not and still cannot be conceived but through the perspective of being-existence. But depending on two terms, ontology was in a problematic situation, but it was this very problematic state that provided the concept: *it could only be constituted but in a relationship*, but it had to be such that its terms did not restrict each other. To maintain the relationship, overcoming the difficulty contained in it, Anaximander had appealed to the negative appointment of being, which, once again, both in historical and systematic order, had a groundbreaking role: But the gesture only created the space of ontology, not the ontology itself.⁶

Ontology, the science of being, or the discourse of being, can only be constituted in the open space by the a-peiron apophatism, the name set to sit at the opening, rather pointing than merely explaining, and yet in a suggestion of the whole alterity, negatively determining the being. This is where the ontological approach started, as we know it today. It is the first step, the creation of the universe of discourse about being, and, the former, is already negative. But its negativity, as in the Heraclitic game mentioned, far from enhancing the comprehension of being, is necessary because by this first denial contained in *apeiron* we find out the existence of being. Being is susceptible to bearing infinity of attributes, but they fail to exhaust their meaning. Or, each predicate thus becomes infinite, coextensive as the subject being⁷.

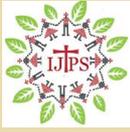
The attribute, which in the natural space of origin was a finite one, now reaches an infinite category, precisely in this, denying its sense of origin. We see that in every way construction apophatic denial occurs, its purpose being to overcome the level of significance possessed terms in their area of birth, generation. In the first way, the apophatic construction leads to intelligibility based on the interdependence relationship - the contradiction that exists between the formal and the material ontology. In the second one the apophatic intelligibility is accomplished by breaking the finite texture of the space in which the term (used here in a positive sense) had been generated. Both apophatic modes pertains to ontological

⁴ Gh. Vlăduțescu, *Deschideri către o posibilă ontologie (Openings to a possible ontology)*, Scientific and Encyclopedic Publishing House, Bucharest, 1987, p 90

⁵ Ion Cordoneanu, *Creație și întrupare. Teoria Logosului de la Ioan Teologul la Atanasie cel Mare (Creation and incarnation. The Logos Theory from John the Theologian to Athanasius the Great)*, Lumen 2006, p. 37

⁶ Gh. Vlăduțescu, *Deschideri către o posibilă ontologie (Openings to a possible ontology)*, p 93-94

⁷ Ibidem, p 133



construction, so the way they are made surprise by being undefinable mental categories established in the year of existence, of being determined. The philosophical apophatic relates to the very possibility of being ontology, thus not describing how absolute is itself.

If Anaximander will pave the way, two thinkers will mark space ontology: on the one hand will be Parmenides, who will postulate that being equivalent to being thought, who will describe first being using possibilities dual of apophatics: denial forever and the positivity for uniqueness, and on the other would be Heraclitus, the one who, in a first sense, opposed to Parmenidenism, precisely through the play of his fire will more closely determine the relationship between the immutable being and existence in the continuous game of change, but the change that bears the name of becoming, because its measure is generated by the being.

2. THE RELATIONSHIP BEING - EXISTENCE IN CHRISTIAN THEOLOGY

The truth about God, which we discover in the pages of the Holy Scriptures, shows that everything that exists is the work of his love, and that in every part of the universe is present his "life - the uncreated energies" through which all are led and is heading for the ultimate goal. Modern physics claims that matter is condensed energy.

God in relation to the world is transcendent and immanent, principle and purpose of himself and of the world: "The first and the last ..." (Isaiah 44: 6, 41, 4); Creator and Redeemer, in whom all are ordained and in which all are known through the power and work of the HOLY SPIRIT.

The name of Yahweh given to God in the sense of being is a very precise reference to this undefined dimension of the sacred; and this because being itself does not allow the association of any attribute to a particular subject.

The apophatic fact is that the essential name for God was eternal, yet bringing to metaphysics, which also supports the act of "*legitimizing our power to encompass it without knowing it.*"⁸

In Christian theology, every being characterized by reason, will and freedom, through the responsibility of his deeds, is a person. With its creation, man acquires personality, in person is embodied the ontology of nature, nature, of the species to which it belongs because: "*the common and universal are attributed to the particular ones that are under them. Common is the being, as a species, and a particular HYPOSTASIS. It is special not because it has a part of nature, because it has no part of it, but it is private in number, for example: the individual. The hypostases are different in number and not by nature. The being is asserted by the hypostasis, because the being is perfect in each of the hypostases of the same species. That is why the hypostases do not differ from one another in terms of being, but in terms of accidents, which are characteristic traits. Characteristic traits, however, belong to the hypostasis and not to the flesh. The hypostasis defines: Being with accidents. That is why the hypostasis possesses the common with the individual and the existence itself. The being, however, does not exist in itself, but is considered to be hypostasis*"⁹.

God is the "being" because he is a Person, that is, His existence does not depend on anything, not even His Being or Nature, because His Being or Nature does not make His existence obligatory. His absolute will and liberty is realized as love and tremendous communion: "God is love" (1 John 4:16), so the divine meaning of Divine Existence is "BE

⁸ Gheorghe Vlăduțescu, *Deschideri către o posibilă ontologie (Openings to a possible ontology)*, p 79

⁹ Sfântul Ioan Damaschin, *Dogmatica (Dogmatics)*, Bucharest, 2001, p. 124-125



LOVE": "what is constituted in His personal existence, in the Trinity of Personal Hypostasis, which makes the Divine Being, Divine Nature or Divine Being, is a life of love, that is, free of any necessity ..."¹⁰.

In order to correctly understand God's "be", for God is, "... the Trinity in unity and unity in the Trinity ..."¹¹, the notions must be clearly explained: SUBSTANCE, ESSENCE, NATURE, OUSIA, HYPOSTAS, PROSOPON, PERSON.

The concept of person (gr. *prosopon*) in Platonic thinking is not ontological, because the soul, which ensures the existence of the human being, is not permanently connected to the concrete person, even if he lives eternally through another body, reincarnating at the opposite is the Aristotelian thinking as regards the soul and the eternity of man, but here too the person is not ontological, even if the soul is indissolubly tied to the concrete, the individual persists only during the duration of his psychosomatic formation, his existence ending in tragically with death. Thus, in ancient Greek thinking the ontology of the human person is inaccessible: "*... in spite of the multiplicity of beings, being is a unity; concrete creatures ultimately reduce their being to the necessary relationship, their affinity with the one being; therefore, we must clarify as "non-being" any otherness or non-continuity, since they are not necessarily related to the one being ... nor can God evade this ontological unity He is bound to the world, ... whether as the Stoics' logos or as an emanation ...*"¹², the world - the cosmos -, mirroring and being full of divine splendor, so no relationship between hypostas (hypostasis) and person (prosopon) is possible.

The etymological person comes from the Greek (prosopon) – front, exterior, mask, role played in theater, expressed in Latin by the word "persona". Its very original content was understood as a direct reporting or determination of a relationship.¹³

Explaining the terminology of God highlights the ontological foundation of the person, so the terms: ousia, essence, being, indicate the background to the common nature of several individuals, of the same species, which makes it a thing and not something else, or reality with existence itself, because there is no abstract essence or being, but existent in certain individuals of the same species.

At Aristotle the essence is thoughtful and abstract. He uses the term "being" (ousia) both in the sense of a being that subsists as an individual and in the sense of a common being that is observed in many individuals; (prooti ousia) or concrete being, for the first meaning (first being), and the term second being (deutera ousia) for the second meaning. But this conception gives the possibility of confusing being with hypostasis, or with its individual subsistence when it is not clear which meaning is used.

The Greeks designate, by themselves, what exists in general and not something that is animated, just. The Being was assimilated with a series of distinctive terms: One, Good, God, Absolute.

Being determines existence, and existence is the mode of manifestation of the being, they are only for theology at a starting point because we will see later what will be the mutation that the Christian thinking of the fourth century will produce in the conceptualization of this relationship.

¹⁰ Christos Yannaras - *Abecedar al credinței (Albceder of faith)*, transl. by Rev. Dr. C-tin Coman, Bizantină, Bucharest, 1996, p.78

¹¹ Sfântul Ioan Scărarul, *Scara Raiului (The ladder of heaven)*, XXV 14, în Romanian Philocaly. Vol. IX, Bucharest, 1980, p. 302

¹² Ioanis Zizoulaslas - *Ființa Ecclesială (The Ecclesial Being)*, Bizantină-Bucharest 2000, p. 23- 24

¹³ Christos Yannaras, *Persoană și Eros (Persona and Eros)*, Anastasia, Bucharest 2000, p. 21



The relationships analyzed in this ontological scheme are valid only in the sphere of divinity. It is as if what was called ontology in Greek philosophy becomes transcendence in theology. The names can only signify outward manifestations of the divine being, in the same apophatic sense in which, although positive as determinants, they confess their conception to a space of intelligible creation, thus subjected to perishability, and, applied to the divine being, become apophatic by reference to infinite. *"We say that godliness is neither soul nor mind ... neither order, nor size, nor smallness ... neither power nor light, neither life nor life. There is no being, no age, no time, no spiritual touch. There is no one, no unity, no divinity, no goodness, no other of ours of known existence ... nor do I know her existence as existence. There is no word for her, neither name nor knowledge. It is neither an affirmation nor a denial of it. For it is above all affirmation, as what is the sole cause of all; and above all negation, as the one that overcomes all that is simply unleashed by everything and beyond."*¹⁴

"When I say God, I understand the Father, the Son and the Holy Spirit" writes St. Gregory of Nazianzus¹⁵, laying the foundation of theological thinking on the personal-community aspect. The definition of the relationship between being and people (hypostases) has led to polemic alliances among the Fathers of the fourth century. The problem arose from the absence of terms that would be able to designate the two aspects of being. The Aristotelian terms were taken over, but the mode of retrieval determined a change in the primary meanings by transfiguring them.

In the "Categories", Aristotle defines the terms as follows: *"Substance, principally, first and foremost, is one that does not say about any subject, nor is it in a subject, such as a certain man or a certain horse. Instead, the second species is called the species in which the first and second substances are subsumed, as well as the genus of these species, such as a man of a species of man species, the kind of species being the animal: that is, they are called second substances, namely man and the beast."*¹⁶

In today's theological terminology we identify the raw substances with individuals and second substances with the being.

Regarding the divine being and how to be it, we defined the raw substances, the most concretely loaded from the perspective of the theological experience, as hypostasis, as individualizations, because that fathers were aware that *"we cannot know what God is, but He exists because He revealed Himself - in the history of salvation - as Father, Son and Spirit."*¹⁷

In this endeavor, the Fathers have sought to emphasize what can be experienced, and this is just the person because no one is related to essence, being or *ousia*, but the relationship can only exist between two compatible terms of relationship, thus between two hypostasis. *"Latin philosophy takes nature first into consideration and then moves to the agent; Greek philosophy first takes note of the agent and then passes through him to find nature. Latins think the person as a way (of existence) of nature; Greeks think of nature as the content of the person."*¹⁸ The specific approach of the Byzantines is the thinking of the divine from the concrete way of existence, and in the plan of the human concrete what is perceptible is the person.

¹⁴ Dionisie Areopagitul, *Despre Teologia Mistică (About Mystical Theology)*, Paideia, Bucharest, 1996, p. 250

¹⁵ J. Meyendorff, *Teologia Bizantină (Byzantine Theology)*, 1996, p. 241

¹⁶ Aristotle, *Categorii (Categories)*, Iri, București, 1997, p 8-9

¹⁷ J. Meyendorff, *Teologia Bizantină (Byzantine Theology)*, p. 243

¹⁸ Vladimir Lossky, *Teologia mistică a Bisericii de Răsărit (The mystical theology of the Eastern Church)*, Anastasia Publishing House, Bucharest, 1993, p 82



God is understood as a person, just as man can justify himself as a person. What is said, the person as a way of subsistence of nature, cannot justify the affirmation of precedence than in a dimension of logic. It's just a rational separation to ensure a coherent approach to the subject. God has only one Being or essence in three persons: the Father, the Son, and the Holy Spirit. Every Person is conceived of having the full being of the Godhead, but each manifesting according to His own individuality: "*The Son is not the Father, for there is but one Father, but He is what the Father is. The Holy Spirit, though it proceeds from God (the Father), is not the Son, for there is only one Son, but He is the Son. One is the Three in Divinity, and One is in Three Personalities.*"¹⁹

The person is hypostasizing, and by hypostasizing we understand the character of universality. It is one of the most difficult aspects of the constitution of the person this universality: on the one hand the person is the uniqueness, and on the other is the embrace of the universality. This comprehension, this hypostasis reveals the subjective character of the person, because the same universality is included in any personal subject, but each of them hypothesizes it in an absolutely personal manner.

The person, as we say above, calls her confession outside, requires by her personalization a term of relationship.

Metropolitan Zizioulas²⁰, conceives three types of possible terms:

1. Divine persons, as persons of excellence,
2. Human persons, as persons through the subjective exercise of the restoration brought by the Divine-human Person Christ, and
3. The cosmos, but only by personalizing it by man by bringing it to the human level.

Divine existence (ontology) is grounded on the person of the Father, cause and principle, proves that its existence cannot be weakened forever, either from the inside or from outside, being forever and ever, a continuous self-giving in love, being absolute ontological freedom, free of any ontological data, it (existence) identifies itself with love.

The concept of person through the ontological teaching that Christian thinking highlights by identifying it with the hypostasis goes beyond the ancient philosophy that only anonymous individuals knew, as follows: "*Its profound meaning consists in a double affirmation:*

a. The person is no longer a superimposed element, a category that we add to a concrete being, after we have previously confirmed his ontological hypostasis. The person is the very hypostasis of being.

*b. The beings do not report their being to the being in itself - being is not therefore an absolute category in itself - but to the person who constitutes the being, which makes the beings to be beings, in other words, the person is no longer the element added to the entity (a kind of mask), but it becomes simultaneously the entity itself and what is capital - the constituent element of the beings "principle" or their cause ... "*²¹

His personal existence has been imprinted with God and human nature, man being created in the image of God, being thus framed within the boundaries of love as a personal subject of life, while being free from the boundaries imposed by His nature.

The person in the first place is a dynamic ensemble, not an automatic mechanism, it is the mark of authenticity and uniqueness; it hypothesizes the being with existence itself, concretized in a conscious and free being, realized in communion and relationship. The self,

¹⁹ *Ibid.*, p 83

²⁰ Ioannis Zizioulas, *Creația ca Euharistie (Creation as Eucharist)*, Bizantină, Bucharest, 1999, p. 27

²¹ *Ibid.*, p. 33



the mark of personality, the fact that I am, and not another, and that I am aware of this, that I have a name before God and men, a name that summarizes our entire history from birth to death, is a wonderful secret highlights the dignity and human value: "... *the ego is not a mere hypostasis, endowed with the necessary force to constitute a human organism and with that lantern in the light of which it sees itself and its contents*"²², " , it carries certain characteristics that urge the work and transfiguration. The dual person, made up of body and soul, is in a constant quest, in constant kneading and tension, by relationship and communion.

Based on the patristic teaching, theologian Christos Yannaras says that:

*"Man is a person, the image of God because there is a possibility to respond to the call of love of God. Through his psychosomatic functions, man administers this possibility, responds positively or negatively to the call of God, leads his life to life, which is a relationship, or to death that is separation from God ... "*²³. Through man the soul tends to the spiritual, to the knowledge of God, through the flesh man can know the whole world: "*in the fact that man knows the universe and overcomes his knowledge, in his quality of unity, spirit and body, keeping in the soul and putting on it the spiritual seal, it is shown that the body participates in the quality of subject or person of man. The body is thus human and object given and participant in its quality of subject ... "*²⁴. Thus the whole human being participates in the quality of God's image, while showing his way of being, of being. Philo of Alexandria, known in the history of philosophy and under the name of Philo the Jew (c. 20 b. Chr.), made the conversion between biblical revelation and Greek philosophy by discovering hidden similarities between Greek thought and the Jewish belief. Thus, the philosophical philosophy of philosophy is considered by Philo to be synonymous with the Jewish belief in the Bible, the Messiah and the "Son of God," "the firstborn." Philo uses the logos to name the first creation of God. The divine being creates the world not through direct intervention but through the power of the Word of Lógos through self-emanation.

Of course, in the plan of Christian theology, the Logos, or the Son of God, is not an emanation but a true God, understood as the logical and ontological basis of the world and of man. In God, the uncreated is an outdated alternative: or the unity of the being without the Trinity of Persons, or the division of being between persons or hypostases. In the divine plan, superior to the divisions, but also to the unity of life, there is also a perfect unity, not divisible to the being, but also an interpersonal life, God being simple and uncompromised, as the dogma of the First Ecumenical Council (Nicaea, 325) The Son with the Father does not share the unity of being, and the hypostasis is linked to the personal properties of the Trinity.

The divine being exists forever in the way of its giving by a hypostasis or by a hypostatic person, to another hypostasis; through birth to the Son and progress to the Holy Spirit. God's supreme paradox lies in the fact that He is all-good, all-simple, at the same time all-encompassing, and the divine being is simple, par excellence not divided by hypostasis, and the more perfect, they are more united, so that none holds nothing for themselves, but everything they want to have in common with the others; from which it follows that the ultimate reality can only have an ontological personal character, consisting of a perfect personal communion, in a loving union in everything they have, love that shares it to other people, to humans, through the uncreated divine energies that make it possible the transition from metaphysical to physical and vice versa.

²² Pr. Prof. D. Stăniloae, *Ortodoxie si Romanism (Orthodoxy and Romanism)*, p. 5

²³ Christos Yannaras *Abecedar al credinței (Abeceder of faith)*, p. 85

²⁴ Pr. Prof. D. Stăniloae, *Chipul nemuritor al lui Dumnezeu, (The Immortal Icons of God)*, Mitropolia Olteniei, Craiova, 1987, p. 34



CONCLUSION

To know a person means to love it. It is only by loving that one may know Christ, the Son of God, within the true life lies, within man walks and lives for ever the endless love of the Trinity, because Christ is the Archetype man has been made after, and He is the one who lifted the human nature, which entered through death in non-existence: "*The Holy Trinity has saved the human kind through a singular love for people; yet it is no less true that each of the people have played a special role; While the Father receives reconciliation, it is the Son who reconciles, and the Holy Spirit is the very satisfaction of the blessings given by God ... it is the freedom itself ...*".²⁵

As for the personal existence of God and man, we can state that God is a Nature and three Persons in one, and man is a nature and many people who share the same being not suddenly but discursively or successively. The human person is not a part of the human being, as the Persons of the Holy Trinity are not parts of God; the created nature of man through the quality of person shares the divine existence through Christ that comes and restores the face altered by sin, giving it Its glory.

The concept of person implies freedom towards nature; the person is free from any determination. The human hypostasis can only be accomplished by its own will in renouncing and giving himself to the others.

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