

## Water in Interreligious Perspective

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### The Many Roles of Water in Interreligious Encounters

When perfectly still, water reflects objects with clarity, offering an image of peace and tranquility; in sharp contrast, rapidly rushing water often swirls and roars, suggesting rage and fury. Water comes in the forms of ice and steam, as well as in mist and rainbows. Water is essential for life as we know it, but the destructive force of floods and tsunamis can overwhelm the human structures within its path in just a few moments, reminding us how fragile all our constructions are. Water is a force of transformation, of dissolution, of cleansing, and of new beginnings. Given its decisive and multifaceted position in nature, it is not surprising that water plays prominent and varied roles in the symbolism of religious traditions around the world. Water can variously represent life or death, peace or war, good or evil, serene order or tumultuous chaos; it is often linked to beginnings and endings, as well as to moments of purification and renewal.

Water has played a variety of symbolic roles for participants in interreligious discussions. Some scholars have used the imagery of rivers to interpret the relations among religious traditions. Raimundo Panikkar, a Catholic priest whose personal religious journey led him through Catholicism, Hinduism and Buddhism, interpreted the Christian encounter with religious pluralism through the imagery of “The Jordan, the Tiber, and the Ganges: Three Kairological moments of Christic Self-Consciousness.”<sup>1</sup> Panikkar notes that even though Jesus was baptized in the Jordan River, the waters of the Tiber have profoundly influenced the flow of Christian history. He then adds the image of the Ganges River to describe our current situation:

Christianity is the religion of these two rivers. . . . If *spiritually* Christianity cannot dispense with Judaism, *intellectually* it would collapse without its connection with the Tiber, which I take as the symbol of the mentality of the west, however broad and multifaceted this mentality may be. The question today is whether these two rivers delimit Christian theological boundaries or whether one should cross another Rubicon, this time not to defeat Pompey but to reach peacefully the Ganges... The *Ma Ganga*, the motherly river of the Ganges, is taken here as the symbol, not just for Hinduism, Buddhism, Jainism, Sikhism, and primordial religions, but for all other traditions of Asia,

Africa, and Oceania, which represent not only other spiritualities but also different mentalities.<sup>2</sup>

Panikkar notes that the encounter with other religions poses the familiar dilemmas of triumphalism, exclusivism or relativism, and he playfully proposes a resolution in terms of the diverse forms of water:

The present study will ambitiously try to solve this dilemma by showing that the rivers of the earth do not actually meet each other, not even in the oceans, nor do they need to meet in order to be truly life-giving rivers. But ‘they’ do meet: they meet in the skies—that is, in heaven. . . . ‘they’ meet in the form of clouds, once they have suffered a transformation into vapor, which eventually will pour down again into the valleys of mortals to feed the rivers of the earth.<sup>3</sup>

Panikkar does not want to confuse the waters of the different rivers (religions), for each “carries its proper salts and micro-organisms. Nor should we forget that the waters undergo a transformation (of death and resurrection—into water, snow, and again water), which alone allows them to go on fertilizing the earth.”<sup>4</sup> The multiple transformations of water suggest in symbolic form a dynamic resolution that eludes conceptual definition.

Bede Griffiths, an English Benedictine monk who lived many years as a *sannyasi* in India, entitled his Christian commentary on the Bhagavad Gita, *River of Compassion*.<sup>5</sup> Looking at Hindu-Christian relations from a Hindu perspective, Sandy Bharat frames Hindu-Christian dialogue as *Christ across the Ganges: Hindu Responses to Jesus*.<sup>6</sup> Wilfred Cantwell Smith, a Canadian Christian theologian who was also a noted historian of Islam, used the imagery of flowing rivers to interpret the dynamics of interreligious relations.<sup>7</sup> Religions, he proposed, are not static entities with eternal essences that can be univocally defined; instead, they are rather more like rivers that flow and wind. Like rivers, religions are not perfectly stable systems but rather ever-changing historical processes. The convergences that we find within religious history are part of the ongoing flow. Nonetheless, Cantwell Smith decided the image of the river was limited in that it was “impersonal and external.”<sup>8</sup>

Recalling that the book of Genesis mentions four rivers in Paradise (2:10-14), David Noel Freedman and Michael McClymond draw on these rivers as images for religions that look to major leaders as “religious founders”: *The Rivers of Paradise: Moses, Buddha, Confucius, Jesus, and Muhammad as Religious Founders*.<sup>9</sup> Freedman observes that in the text of Genesis, there is a single, unnamed river which divides later into four tributaries which become rivers.

“Only after flowing through the Garden does it subdivide into four tributaries. These rivers, in turn, run to different parts of the world, in some cases at least forming territorial boundaries around whole lands.”<sup>10</sup> Of the four rivers, two (the Tigris and the Euphrates) are well-known and two (the Pishon and the Gihon) are more obscure, suggesting both the clarity and the obscurity of the relations among religions. Freedman interprets the imagery of the five rivers of Paradise, “the source or fountainhead and its four branches—as a model or pattern for the great personality religions of the world: their origins, development, history, and destiny.”<sup>11</sup> Freedman develops the model with the hope of a common origin and destination: “The Rivers of Paradise came from Eden, which is also where the journey will end.”<sup>12</sup>

Freedman’s claim raises the pressing and disputed question of whether all the rivers/religions arise from and seek the same reality. Do all the rivers really come from the same source and run to the same goal? While Freedman, W.C. Smith and many others have assumed there to be a common origin and goal of all religions, others have questioned this assumption. Using the different metaphor of climbing a mountain, the late American Zen Rishi Robert Aitken told me that he questioned whether different religious travelers were even on the same mountain. While Japanese Buddhist philosopher Masao Abe questioned the notion of a common essence of religion and insisted on the important differences between Buddhist Nirvana and Christian heaven, nonetheless he accepted the notion of a common end in the sense that “a genuine form of ‘world religion’ must be now sought and actualized as the end, that is, as an ‘aim’ to be achieved in order to cope with the present and future world situation and human predicament.”<sup>13</sup>

Aloysius Pieris, a Jesuit priest in Sri Lanka who holds a doctorate in Buddhist studies, approaches interreligious relations in light of the images of fire and water, seeing fire and wind as masculine symbols and the earth and water as feminine symbols. Referring to “Nature’s power of nurture,” Pieris comments:

This power of hers is Water, that other feminine symbol which makes the earth awe inspiring and even frightening in its manifestations. For water is a sign of life-giving love and death-bringing rage; of stillness and depth on the one hand, and of stirring motions on the other. When partnered by Earth, it makes a symbolic dyad that evokes in our hearts both the need and the fear of the feminine, the mystery of something beyond comprehension, which is at the same time our first uterine encounter with the cosmic.<sup>14</sup>

Pieris sees the ancient stupa, even before Buddhism, as representing Mother Earth, suggesting the image of a breast. According to Pieris, the stupa “elevated the mind to a realm beyond itself; to the mysterious springs of living Water. It symbolized the lunar (the menstrual?) cycle which alternated with the more regular and easily calculable solar rhythm of the males; this lunar cycle evoked the secrecy of the night and caused those stirrings of water—the tidal waves.”<sup>15</sup>

Rushing water can threaten life and can serve as an image of destructive forces out of control and of the need to trust in an ultimate source of protection. Mary Margaret Funk, an American Benedictine monastic with long experience in dialogue with Hindus, Buddhists and Muslims, recounts her terrifying experience of being swept away by a flood in South America: *Into the Depths: a Journey of Loss and Vocation*.<sup>16</sup> The raging waters swept her away from the vehicle she had been in, drowned some of her companions and nearly drowned her before casting her up on the bank. The lessons she learned in this harrowing experience shaped her later decades-long leadership in Monastic Interreligious Dialogue and other interreligious discussions.

Water does not always rush and threaten. Psalm 23 rejoices that God “leads me beside still waters; he restores my soul” (Ps 23:3). Harold Kasimow, John Keenan, and Linda Klepinger Keenan reflect on interreligious meditation practice using the image of water at rest to explore the practice of stillness in *Beside Still Waters: Jews, Christians, and the Way of the Buddha*.<sup>17</sup> They examine the ways in which many Jews and Christians in North America and Europe have benefited from forms of meditation practice coming from Buddhism.

Water can be an evocative nonverbal symbol in interreligious encounters. Water can function as an open-ended symbol that different traditions can interpret in their own manner. The story is told of an academically oriented interreligious discussion in which university professors from different religions were debating endlessly over questions of worldview and doctrine. Three monastics were present and listened in silence as the professors spoke. During an intermission, the monastics decided to rearrange the room, placing all the chairs on the side and opening up an empty space in the center, where they carefully arranged a rock, a flower, and a bowl of water as wordless symbols of religious experience and interreligious encounter. When the professors returned, they were fascinated by the non-verbal intervention, but of course they had to debate about what it meant!

In many traditions, water is used to cleanse and purify or to mark a new beginning. At an interreligious discussion of religion and violence at Wisdom House in Litchfield, Connecticut, in October 2001, Jews, Christians, Muslims, Hindus,

and Buddhists shared a simple ceremony that involved pouring water over people's hands. We invited the participants to come forward and extend their hands over a bowl. A woman and I took turns pouring water over their hands and drying them with a towel. The gesture could be interpreted in various ways by different religious traditions. The significance of water in ancient traditions often arose from interreligious encounters and offers various openings for interreligious reflection today. I will mention briefly just a few examples, first from the Bible and then from East Asia.

### **The Ancient Middle East and the Bible**

The very first appearance of water in the Bible emerges from an interreligious context. According to the book of Genesis, water was present at the beginning of the cosmic history: “[D]arkness covered the face of the deep, while a wind from God swept over the face of the waters” (1:2).<sup>18</sup> The narrative at the beginning of Genesis was likely composed in the context of the Babylonian exile where each year at the festival of the New Year Jews were confronted with the imagery of the Akkadian Creation Epic known as “Enuma Elish” (from the opening words, “When on high”).

In the Babylonian drama of creation, water is the primordial reality prior to the creation of the gods: the fresh waters of the male Apsu commingled with the marine waters of female Tiamat (“the sea”), and “the gods were formed within them.”<sup>19</sup> After the gods are formed, they disturb Apsu and Tiamat, leading to mortal combat in which Apsu is put to sleep with a spell and then killed. Enraged, Tiamat prepares her loyal assembly for battle against the gods who are her offspring. The gods are terrified, fearing destruction. They turn to Marduk as their avenger and hail him as king, instructing him to kill Tiamat. The water of Tiamat represents the chaos that threatens the all-too-fragile order of the cosmos. Marduk, patron deity of the Babylonian Empire, dares to do battle with Tiamat. When she opens her jaws to swallow him, Marduk sends the Evil Wind to force her mouth to stay open, and then he splits her body in half. With the upper half of her body Marduk fashions the upper part of the cosmos, with the waters above the dome; with the lower part he fashions the earth, with its surrounding waters:

He split her like a shellfish into two parts.  
Half of her he set up and ceiled it as sky,  
Pulled down the bar and posted guards.  
He bade them to allow not her waters to escape.<sup>20</sup>

Creation involves setting limits to the water so that it may not overwhelm the stability of the settled world. This imagery, as well as the figure of a watery

monster arising from the sea to threaten cosmic order will reappear in various religious traditions for centuries, in particular in apocalyptic dramas.

The Hebrew word *tehom* (“the deep”) in Genesis 1 may be interpreted as a demythologization of Tiamat, the watery sea-goddess of the Babylonian epic, the *Enuma Elish*.<sup>21</sup> The narrative in Genesis demythologizes the sea monster so that there is only water. No longer the power of a threatening sea-goddess, water is the chaotic, material element shaped by God: “And God said, ‘Let there be a dome in the midst of the waters, and let it separate the waters from the waters.’ So God made the dome and separated the waters that were under the dome from the waters that were above the dome” (Gen 1:6-7). In the Bible, creation involves setting limits to water, but the inhabited world is ever threatened by water.

Walter Wink argues that the slaying of Tiamat in the Babylonian epic expresses the myth of redemptive violence, the notion that violence is necessary and even salvific to protect a fragile world from the watery forces of evil; as Wink comments, “Our very origin is violence. Killing is in our blood.”<sup>22</sup> The Babylonian myth legitimated the military conquests of the Babylonian Empire. In contrast, Wink proposes that Genesis offers a non-violent account of creation in which God does not oppose other heavenly powers but creates simply by commanding. *Temot* is not an active power of evil but simply the watery chaos that is one element for creation.

Later in Genesis, the narrative of the flood presents water as the destructive force God uses to eliminate evildoers from the face of the earth. The primordial limits of creation are loosened, as water not only rains down from above, but also rises up from below: “on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened” (Gen 7:11). The rainbow, created by the refraction of light through water in the sky, appears as a sign of hope, of God’s covenant with all creation, and of God’s promise that “the waters shall never again become a flood to destroy all flesh” (Gen 9:15). Mircea Eliade noted that there are accounts of floods across the world and suggested, “Almost all the traditions of deluges are bound up with the idea of humanity returning to the water whence it had come, and the establishment of a new era and a new humanity.”<sup>23</sup>

Even though Genesis 1 demythologized the *Enuma Elish*, the mythology of the watery sea-monster, variously named Rahab or Leviathan, influenced other passages in the Hebrew Bible, including Exodus, the Psalms, Job, and Second Isaiah. Psalm 89 proclaims: “You rule the raging of the sea; when its waves rise, you still them. You crushed Rahab like a carcass; you scattered your enemies

with your mighty arm” (89:9-10). At the end of the book of Job, God challenges Job:

“Or who shut in the sea with doors when it burst out from the womb?—when I made the clouds its garment, and thick darkness its swaddling band, and prescribed bounds for it, and set bars and doors, and said, ‘Thus far shall you come, and no farther, and here shall your proud waves be stopped. . . . Can you draw out Leviathan with a fishhook, or press down its tongue with a cord? Can you put a rope in its nose or pierce its jaw with a hook?’” (Job 38:8-11; 41:-2)

The account of the deliverance at the Sea of Reeds in the book of Exodus draws upon the ancient mythological symbolism of water. Frank Moore Cross demonstrated that the Canaanite myth of a god slaying a sea monster lies in the background of Exodus 15.<sup>24</sup> Similarly, Psalm 77 interprets the deliverance at the Sea of Reeds in terms of a combat with the waters: “When the waters saw you, O God, when the waters saw you, they were afraid; the very deep trembled. . . . You led your people like a flock by the hand of Moses and Aaron” (Ps 77:16, 20). In hoping for the return of Jews from exile in Babylon, Second Isaiah applies the same imagery to a new historical situation: “Awake, as in days of old, the generations of long ago! Was it not you who cut Rahab in pieces, who pierced the dragon? What it not you who dried up the sea, the waters of the great deep; who made the depths of the sea a way for the redeemed to cross over?” (Is 51:9-10).

In the book of Daniel, watery monsters rise from the sea as symbols of the evil empires that dominate history and threaten God’s people: “I, Daniel, saw in my vision by night the four winds of heaven stirring up the great sea, and four great beasts came up out of the sea, different from one another” (Dan 7:2-3). The watery sea monsters symbolize the various earthly powers that rebel against God. In the book of Revelation, the ancient mythology of the sea monsters reappears, now interpreted in relation to the Roman Empire.<sup>25</sup> Often in later centuries Christians would interpret their relations to Jews and Muslims in light of apocalyptic imagery, which included the watery sea monsters as images of mortal enemies.

While water often represents chaos and evil, it can also represent life and peace. Throughout the Middle East, the contrast between areas where there is water and where there is not is stark. The desert is a place of death, while running streams give life. Above all, water represents transformation from one state to another. Eliade comments on the symbolism of water: “But, whether at the cosmic or the anthropological level, immersion in water does not mean final extinction, but simply a temporary reintegration into the formless, which will be followed

by a new creation, a new life or a new man, depending on whether the reintegration in question is cosmic, biological, or redemptive. . . . [Water] disintegrates, abolishes forms, ‘washing away sins’—at once purifying and giving new life.”<sup>26</sup>

### **New Testament and the Christian Tradition**

The symbolism of the Hebrew Bible and the Ancient Near East appears in the New Testament and the later Christian tradition in relation to Jesus Christ. The Christian liturgy of the Easter Vigil on Holy Saturday, which initiates new Christians in baptism, proclaims the account of the Exodus in relation to the death and resurrection of Jesus Christ. Christ is now the victor over the ancient foes.

John the Baptist baptizes in the Jordan River as a sign of repentance for sin. According to the gospel of John, Jesus himself baptized as well (Jn 3:22). Paul understands baptism as the initiation into the death of Jesus Christ so that his followers can also share in his resurrection (Rom 6:3-4). The waters of baptism destroy the old self so that Christ can live inside the new person (Gal 2:20). In Jesus’ dialogue with the Samaritan woman at the well, water appears as a symbol for the deepest yearnings of the human heart, which can only ultimately be satisfied by God (Jn 4:10-14). The well in ancient Israel was a place where people encountered each other; for some, including Isaac, Jacob, and Moses, a well was the place where they met their future spouse (Gen 24:11-15; 29:2-12; Ex 2:15-21). Thus in the scene of Jesus encountering a Samaritan woman at a well there hovers the imagery of the ancient meetings that transformed people’s lives. The well that gives life-giving water to travelers from various regions offers a symbol for interreligious encounter that comes to us through the intervening centuries.

### **Daoism**

The Daoist tradition has long seen water as an image of the Dao, which is said to be like water in that it seeks the lowest areas that others spurn. The Dao De Jing proclaims:

The highest efficacy is like water.  
It is because water benefits everything  
Yet vies to dwell in places loathed by the crowd  
That it comes nearest to proper way-making.<sup>27</sup>

Philosophers Roger Ames and David Hall comment on this passage, “The intensity and expansiveness of water is an appropriate analogy for such efficacy



since it gives the gift of life without discrimination, and flows everywhere disdaining nothing.”<sup>28</sup> Moss Roberts comments, “Water is adaptable but unchanging, always itself, unitary; it does not become its opposite, though it may alter all it touches. Thus water is an apt and recurring metaphor for *Dao*.<sup>29</sup>

Trappist monk Thomas Merton savored and translated the sayings of Chuang Tzu, who also compared Dao to water:

Fishes are born in water  
 Man is born in Tao.  
 If fishes, born in water,  
 Seek the deep shadow  
 Of pond and pool,  
 All their needs are satisfied.  
 If man, born in Tao,  
 Sinks into the deep shadow  
 Of non-action  
 To forget aggression and concern,  
 He lacks nothing  
 His life is secure.

Moral: “All the fish needs  
 Is to get lost in water.  
 All man needs is to get lost  
 In Tao.”<sup>30</sup>.

In the spirit of Merton, Chwen Jiuan Lee, a Taiwanese Missionary Sister of the Immaculate Conception, and Thomas Hand, an American Jesuit priest, reflect on Christianity in light of their experience of Daoism and Mahayana Buddhism, entitling their project, *A Taste of Water*; as an example of how water can be a helpful image, they translate a poem by Tachibana Kosu Roshi, “Moving Cloud, Flowing Water,” which begins:

A cloud moves and water flows in selfless openness.  
 This is the heart of the *Unsui* [literally, cloud-water, a term for a Zen trainee]  
 Moving and flowing without any goal,  
 they arrive precisely where they are made to arrive.<sup>31</sup>

Lee and Hand approach Daoist and Buddhist images in light of the promise of Isaiah: “With joy you will draw water from the wells of salvation” (Is 12:3).<sup>32</sup> They offer a symbolic narrative of Frances and Stanley who encounter a friendly but enigmatic figure with the name of Aquarius, “water bearer.” Aquarius claims

to transcend the usual distinctions between male and female, eastern or western. Aquarius' goal is: "I'm here to lead you to a taste of water. . . . Water is one of the best symbols for what I want you to experience."<sup>33</sup>

As they walk toward a spring where water flows from a rock, Fran and Stan feel a sense of ease and familiarity, as if they have known Aquarius all their lives. When they taste the pure, fresh spring water, Stan blurts out without reflecting, "Yes, it really doesn't have any taste at all. And this is what you want us to taste."<sup>34</sup>

Aquarius simply smiles, as Fran adds, "It doesn't have any color either, does it? . . . But when you see anything in water, its color becomes so much more visible and true."<sup>35</sup> Stan reflects further that the water is formless, taking whatever shape it has from what contains it. As Aquarius directs them to look into the pool of water and asks what they see. Fran exclaims, "I see *my* face"; and Stan adds that he sees himself, Fran, Aquarius and everything around them. Fran draws the conclusion, "I am the water. I mean. . . Yes. It sounds crazy, but . . . This water is, of course, this water. And I am I. But I am flowing out of the rock and in the pool." Stan concurs, "And somehow I am you and Fran and everything."<sup>36</sup>

Aquarius smiles, notes that water is without taste or color or shape, and then draws together the imagery of Isaiah with the principles of Taoism and Mahayana Buddhism: "With joy you will draw water from the springs of salvation"; then he adds, "Form, this is the formless. Formless, this is form."<sup>37</sup> Stan recalls the language of Jesus in the gospel of John, "The water I shall give them will become in them a spring of water welling up to eternal life." Stan interprets the identity of the mysterious Aquarius, "I know who you are. You are a Christ. You are the Christ consciousness. You are what we are programmed to be. That's why this stream is actually a river of living water flowing from within us."<sup>38</sup> Fran adds, "Now I know why we are baptized in water and how water turns into wine and gladdens human hearts." Aquarius draws on the language of the Dao De Jing to offer the final advice: "remember that water follows the line of least resistance. Let go. Let flow. Let go of comparisons, judgments, fears and confrontations. Entrust yourself to your Self. I am your Self. It's all very simple."<sup>39</sup>

## End Notes

- 1 Raimundo Panikkar, "The Jordan, the Tiber, and the Ganges: Three Kairological moments of Christic Self-Consciousness," in *The Myth of Christian Uniqueness: toward a Pluralistic Theology of Religions*, ed. John Hick and Paul f. Knitter (Maryknoll, NY: Orbis Books, 1987), 89-116.
- 2 Panikkar, 90.

- 3 Panikkar, 92.
- 4 Panikkar, 92.
- 5 Bede Griffiths, *River of Compassion: A Christian Commentary on the Bhagavad Gita* (Springfield, IL: Templegate Publishers, 1987, 2001).
- 6 Sandy Bharat, *Christ across the Ganges: Hindu Responses to Jesus* (Winchester, UK and Washington, DC: O Books, 2007).
- 7 Wilfred Cantwell Smith, *Towards a World Theology: Faith and the Comparative History of Religion* (Philadelphia: Westminster Press, 1981), 26.
- 8 Smith, 26.
- 9 *The Rivers of Paradise: Moses, Buddha, Confucius, Jesus, and Muhammad as Religious Founders*, ed. David Noel Freedman and Michael J. McClymond (Grand Rapids, MI and Cambridge, UK: William B. Eerdmans Publishing Co., 2001).
- 10 David Noel Freedman, "Introduction: The Rivers of Paradise," in *Rivers of Paradise*, 1.11 Freedman, "Introduction," 2.
- 12 Freedman, "Introduction," 9.
- 13 Masao Abe, *Zen and Western Thought*, ed. William R. LaFleur (Honolulu: University of Hawaii Press, 1985), 261.
- 14 Aloysius Pieris, *Fire and Water: Basic Issues in Asian Buddhism and Christianity* (Maryknoll, NY: Orbis Books, 1996), 20.
- 15 Pieris, 21.
- 16 Mary Margaret Funk, *Into the Depths: A Journey of Loss and Vocation* (New York: Lantern Books, 2011).
- 17 *Beside Still Waters: Jews, Christians, and the Way of the Buddha*, ed. Harold Kasimow, John P. Keenan, and Linda Klepinger Keenan (Boston: Wisdom Publications, 2003).
- 18 Unless otherwise noted, all biblical quotations will be from *The New Oxford Annotated Bible*, Augmented Third Edition, ed. Michael D. Coogan (Oxford and New York: Oxford University Press, 2007).
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- 20 "The Creation Epic," 137-140, in *Ancient Near Eastern Texts*, p. 67.21 John J. Collins, *Introduction to the Hebrew Bible* (Minneapolis: Fortress Press, 2004), 76-77.
- 22 Walter Wink, *Engaging the Powers: Discernment and Resistance in a World of Domination* (Minneapolis: Fortress, 1992), 14-15.
- 23 Mircea Eliade, *Patterns in Comparative Religion*, trans. Rosemary Sheed (Lincoln, NE, and London: University of Nebraska Press, 1958, 1996), 210.
- 24 Frank Moore Cross, *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel* (Cambridge, MA, and London: Harvard University Press, 1973), 77-144.

- 25 Adela Collins, *Crisis and Catharsis: The Power of the Apocalypse* (Philadelphia: Westminster, 1984).
- 26 Eliade, 212.
- 27 Roger T. Ames and David L. Hall, *Daodejing "Making This Life Significant": A Philosophical Translation*, (New York: Ballantine Books, 2003), 87.
- 28 Ames and Hall, 87.
- 29 Laozi, *Dao De Jing: The Book of the Way*, translation and commentary by Moss Roberts (Berkeley, CA: University of California Press, 2004), 45
- 30 Thomas Merton, *The Way of Chuang Tzu* (New York: New Directions, 1965), 65.
- 31 Chwen Juan A. Lee and Thomas G. Hand, *A Taste of Water: Christianity through Taoist-Buddhist Eyes* (Burlingame, CA: Mercy Center, 1990), 107.
- 32 Lee and Hand, 209.
- 33 Lee and Hand, 210.
- 34 Lee and Hand, 212.
- 35 Lee and Hand, 212.
- 36 Lee and Hand, 212.
- 37 Lee and Hand, 213.
- 38 Lee and Hand, 214.
- 39 Lee and Hand, 214-15.