Part Two
The Hidden Feminine Tradition of Trinity[92]

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Abstract：This article compares the Christian Trinity with the Egyptian Trinity and Indian Trinity，announcing a newly discovered feminine tradition of Trinity. Probing into the Egyptian Trinity and Indian Trinity this article tries to find the hidden signs of the feminine tradition in Egyptian and Indian mythologies. This article also states that there are hidden signs of feminine tradition in the Hebrew Bible. The Christian Trinity，which believes that there is only one God in Three Persons，reveals the absence of the female part，neglects the presence of the female part in our society. By rediscovering the hidden feminine tradition behind the doctrines of Trinity this article appeals to construct a thoroughly new symbolism system both for male and female.

Key Words：Feminism；Religion；Hebrew Bible；Trinity

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The English word *Trinity* is derived from Latin *Trinitas*，meaning "the number three，a triad". The corresponding word in Greek is *Τριάς*，meaning "a set of three" or "the number three". The Trinity is a Christian doctrine which is commonly expressed as："One God，three Persons" or "one God in Three Persons". It is an idea which defines God as three Persons——Father，Son，and Holy Spirit coexisting in unity as of one being. According to this doctrine，God exists as three Persons but is one God.

The Trinity is acore concept of Christian Theology which believes that God，Jesus，and the Holy Spirit are Three Persons of God. Although there are different types of Nontrinitarian，which include Binitarianism（one deity/two persons）and Unitarianism（one deity/one person），Trinitarianism，the doctrine of the Trinity，has become the main doctrine，or "the central dogma[93]"，of the Christian Theology.

Ⅰ. Trinity：A Core Concept of Christian Theology

The Trinity is a core concept of Christian Theology，in which God，Jesus，and the Holy Spirit of different times are identified with each other. But we come across a lot of problems if we examine the Holy Bible which Christians believe contains all the revelations of God.

There is no Trinity in the Hebrew Bible，although some scholars will say at least that the Doctrine of the Trinity is hinted at in the Bible. The word "Trinity" is not found in the New

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〔93〕 "Trinity ," in *The Oxford Dictionary of the Christian Church* ，edited by F. L. Cross and E. A. Livingstone（Oxford：Oxford University Press，2005）.

Testament，nor is the doctrine explicitly expressed within the New Testament[94]. The doctrine of Trinity was developed from the combined use of the Father，the Son and the Holy Spirit expressed in Matthew 28:19，which writes：

Go therefore and make disciples of all nations，baptizing them in the name of the Father and of the Son and of the Holy Spirit，[Matthew 28:19]

Also Paul the Apostle's blessing is assumed to be the expression of the Trinity，which writes：

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all，[2 cor. 13:14]

There are several uses of combination of the Father，the Son，and the Holy Spirit. Some scholars believe that the Trinity is expressed indirectly in the New Testament. However，there is only a usage of combination，but not explicit expression of syncretism of three Persons. Somescholars argue that the doctrine is the result of later theological integration of God，Christ，and other theological elements during the post-New Testament times.

The Christian Trinity is a doctrine that has been developed during the post-New Testament times. The concept of the Trinity was expressed in early writings from the beginning of the 2nd century onwards. The first recorded use of Greek word *Τριάς* in Christian theology was by Theophilus of Antioch (C. E. 168-183) in about 170. Theophilus wrote：

"In like manner also the three days which were before the luminaries，are types of the Trinity [Τριάδος]，of God，and His Word，and His wisdom. And the fourth is the type of man，who needs light，that so there may be God，the Word，wisdom，man" (Theophilus 1994:100-101)[95].

However，the use of Trinity [Τριάδος] by Theophilus of Antioch was not about the Divine Trinity but combination of God，His Word，and His wisdom.

The first notion of Christian Trinity of "Father，Son，and Holy Spirit" is credited to Tertullian (c. 155-230)，a Latin theologian who wrote his Christian idea of Trinity in about 213 C. E.. Tertullian coined the words "Trinity" and "person" to explain that the Father，Son，and Holy Spirit are "one in essence—not one in Person" (Tertullian 1994:621)[96].

The doctrine of the Trinity was not clearly established until the First Council of Nicaea adopted the Nicene Creed，which explicitly described Jesus as "God of God，Light of Light，very God of very God，begotten，not made，being of one substance (ὁμοο ὑσιος) with the Father" (Placher 1988:53)[97].

Some scholars have drawn a rash conclusion that there is no Trinity neither in the Hebrew Bible nor the New Testament. Although the Trinity is arguably expressed indirectly in the New Testament，the Trinity is the construct of Christian Theology to solve the one-and-many problem. It is a result of controversies that arose by the end of the 4th century concerning the relationship between God and Jesus. The Christian Trinity，which believes that there is only one God in Three Persons，is a doctrine developed post-New Testament times to explain why Christians were worshipping Jesus as well as the Holy Spirit and divine God. From the perspective of the Christian

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［94］ "Trinity"，*Encyclopædia Britannica Online*，（Encyclopædia Britannica，2011）. http：//www. britannica. com/EBchecked/topic/605512/Trinity (accessed 24 June 2011).

［95］ Theophilus. "To Autolycus. " In *The Ante-Nicene Fathers* 10(2). Edited by Alexander Roberts. (New York：Hendrickson Publisher，1994).

［96］ Tertullian. "Against Praxeas. " In *The Ante-Nicene Fathers* 10(3). Edited by Alexander Roberts. (New York：Hendrickson Publisher，1994).

［97］ William C. Placher. *Readings in the History of Christian Theology* 2(1). (Philadelphia：Westminster Press，1988).

Trinity，God is one and three，thus solving the one-and-many problem. There is no inclusion of the feminine within this Trinity.

Ⅱ. Egyptian Triad with Syncretism：Egyptian Trinity？

Since the Trinity is the idea that God is one in three persons or three gods（or goddesses），we can find the notion of Trinity in other mythologies，for example，Egyptian and Indian mythologies. Egyptian mythical narratives were rarely written in full. Usually they are episodes from larger myths written in hymns，prayers，ritual texts，magical texts，and funerary texts. Regardless of different and conflicting versions of Egyptian myths，there were two kinds of triad in Egyptian mythology.

（1）Triad without Syncretism

The triad without Syncretism usually was family triad consisting of a father，mother，and child，who were worshipped together. The Ennead，which were worshipped at Heliopolis，was a famous family combination，assembling nine deities into a theological system—It consisted of the god Atum，his children Shu and Tefnut，their children Geb and Nut and their children Osiris，Isis，Set and Nephthys. The Egyptian people at Heliopolis worshiped a family triad consisted of the god Osiris，Isis，and Horus. This is an example of Triad without Syncretism——
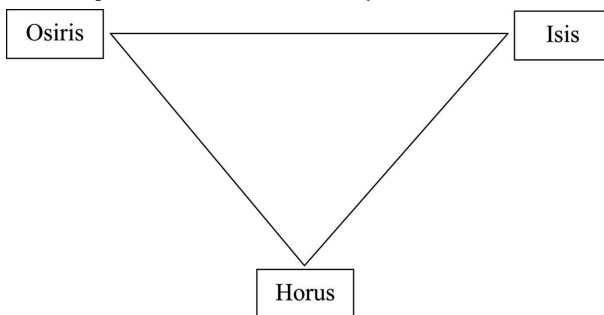

Fig. 1. An example of Triad without Syncretism.

Some suggest that there is another triad without Syncretism，a triad consisted of Hathor，Menkaure，and Bat during fourth dynasty.
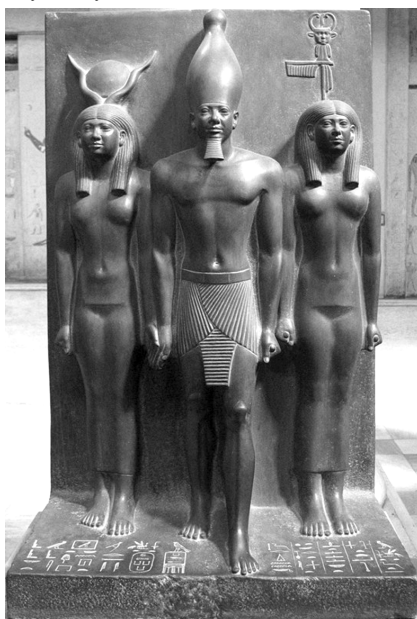

Fig. 2. The triad consisted of Hathor，Menkaure，and Bat during fourth dynasty.（Cairo Museum）

（2）Triad with Syncretism

The triad with Syncretism usually syncretizes the three forms of the supreme god as Christian Trinity does. One of the triad with Syncretism consisted of the god Atum，Ra，and Atem.

Atum is a creator deity and the setting sun god. In the early mythology of Memphis the priests of Ptah identified their deity with the primeval mound，the place on which Atum arose first. Atum is a creator deity in Heliopolitan mythology which is famous for Ennead. In the Heliopolitan creation myth established in the sixth dynasty，Atum was considered to be the first god. The creation started from the primeval waters represented by Nu，a mound appeared on which the self-begotten deity Atum sat. Atum created the god Shu and goddess Tefnut from spitting them out of his mouth according to the early myths. Some other versions of myths states that Atum produced Shu and Tefnut out of his own semen.

Ra is the sun god and also a creator deity. The cult center of Ra worship was based in Heliopolis. The cult of the sun god Ra，gained supreme ascendency during the 5th dynasty and declined during the 6th dynasty. The worship of Ra identified with Atum after propagation of the Ennead established in the sixth dynasty. With the mergence of these two deities，Atum appeared also as a solar deity linked specifically with the evening sun，associated with the primary sun god Ra.

Aten（also Aton，Egyptian *jtn*）is the disk of the sun in ancient Egyptian mythology，and originally an aspect of Ra associated more with the morning sun.

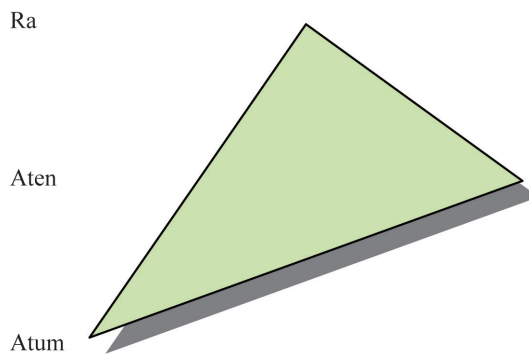As has stated before，the triad of the god Atum，Ra，and Aten is the triad with Syncretism.

Fig. 3. An example of triad with Syncretism

As has been stated in the graph，we have—

Atum—a creator deity and the setting sun god.
Ra—the sun god and also a creator deity
Aten—the disk of the sun and originally an aspect of Ra associated more with the morning sun.

In this triad of the god Atum，Ra，and Aten，Atum is a creator deity and solar deity（the setting sun god）and Ra is the primary sun god and also a creator deity while Aten is originally an aspect of Ra associated more with the morning sun and manifested as the disk of the sun.

The triad of the god Atum，Ra，and Aten gave place for the triad of the god Horus，Ra，Aten during the period of Atenism in the eighteenth dynasty when Pharaoh Amenhotep IV（Akhenaten）introduced monotheistic worship.

As has been discussed before，Aten is originally an aspect of solar deity Ra and was manifested as the disk of the sun. The god of Aten，the sun-disk，first appears in texts dating to the 12th dynasty，in The Story of Sinuhe. Akhenaten introduced monotheistic worship which worshiped Aten

the supreme god as the creator, and giver of life[98], a synthesis of ancient gods. Ra-Horus, more usually referred to as Ra-Herakhty (Ra, who is Horus of the two horizons), is a synthesis of two other gods, both of which are attested from very early on. During the Amarna period, this synthesis was seen as the invisible source of energy of the sun god, of which the visible manifestation was the Aten, the solar disk. The full title of Akhenaten's god was The Rahorus who rejoices in the horizon, in his/her Name of the Light which is seen in the sun disc. This lengthy name was often shortened to Ra-Horus-Aten or just Aten in many texts. The worship of Ra-Horus-Aten is the development from the synthesis of ancient gods. The triad of the god Atum- Ra-Aten was replaced by Ra-Horus-Aten during the Akhenaten monotheistic revolution.
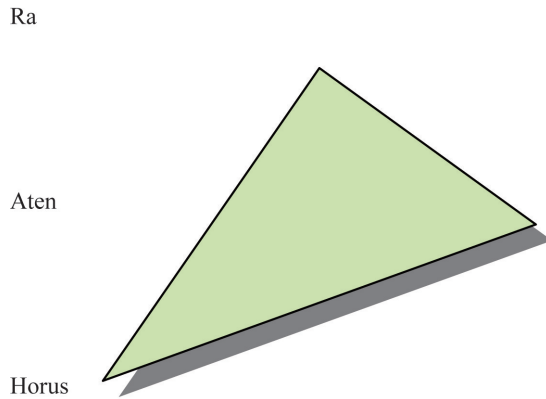
Ra

Aten

Horus

Fig. 4. The triad of Ra-Horus-Aten

The triad with Syncretism syncretizes different gods to form a composite deity. Sometimes syncretism combined deities with very similar characteristics. At other times it joined gods with very different natures, such as Amun, the god of hidden power, was linked with Ra, the god of the sun. The resulting god, the triad of Atum, Ra, and Aten, thus united the power with the visible force in nature.

The hidden feminine tradition of the Egyptian Trinity.

Atum was considered to be the first god. The creation started from the primeval waters represented by Nu, a mound appeared on which the self-begotten deity Atum sat. Atum created the god Shu and goddess Tefnut from spitting them out of his mouth according to the early myths. Some other versions of myths states that Atum produced Shu and Tefnut by masturbation from his own semen. As has been described, Atum is assumed to have the function of giving birth to new gods. As far as the triad with Syncretism of Atum, Ra, and Aten is concerned, both Ra and Horus characteristics are part of the supreme god, but the integrated god is considered to be both masculine and feminine simultaneously.

Ⅲ. Hindu Trimurti: the Indian Trinity?

Some scholars have noticed the Trimurti in Hindu mythology. The Trimurti (Sanskrit: trimūrti), which means "three forms", refers to three Hindu gods: Brahmā, Vishnu, and Shiva. It is a concept in Hinduism "in which the cosmic functions of creation, maintenance, and destruction are personified by the forms of Brahmā the creator, Vishnu the maintainer or preserver, and Śhiva the destroyer or transformer" (Zimmer 1972:124). The Trimurti of Brahmā (the creator), Vishnu (the protector), and Shiva (the destroyer) is often addressed as "Brahmā-Vishnu-Maheshwara" and has

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[98] Some scholars have speculated that Psalm 104 may have been influenced by "Great Hymn to the Aten".

been called "the Hindu triad" (Apte 1965:485)[99] or the "Great Trinity" (Jansen 1993:83). [100].

Brahmā (Sanskrit:IAST:Brahmā) is the Hindu god of creation and considered the ruler of the highest of the heavens (the world called *Sathya*). Brahmā is often identified with Prajapati,a Vedic deity. According to the Purāṇas,Brahmā is self-born in the lotus flower,or born from a golden egg which became from a seed in water according to another legend. According to the Brahma Purāṇa, Brahmā the creator is the father of Mānu,and from Mānu all human beings are descended. In the Ramayana and the Mahābhārata,Brahmā is often referred to as the progenitor or great grandsire of all human beings.

Vishnu (Sanskrit *Viṣṇu*) is the Supreme god in the Vaishnavite tradition of Hinduism. In the Vishnu Sahasranama Vishnu was venerated as Paramatma (supreme soul) and Parameshwara (supreme god). Vishnu was described as the All-Pervading essence of all beings,the master of—and beyond—the past, present, and future. Vishnu was worshiped as one who supports, sustains and governs the Universe and originates and develops all elements within. Usually Vishnu is viewed as protector and is called 'Preserver of the universe'.

Shiva(Sanskrit:iva) is a primary Hindu deity,and is the God of destroyer or transformer. Shiva looks like an eternal youth because of his authority over death, rebirth, and immortality,and is worshiped with his wild dance. Shiva is usually worshiped in the abstract form of Shiva linga. The Linga (also,*Ling*,*Shiv ling*,Sanskrit gaṃ) is considered a symbol of male creative energy or of the phallus.

Some scholars doubt that the Hindu Trimurti can be viewed as the Great Trinity. Maurice Winternitz notes that there are very few places in Indian literature where the Trimurti is mentioned (Winternitz 1972:452)[101]. But Syncretism did happen in Hindu mythology. The Syncretism of the Trimurti:Brahmā (the creator),Vishnu (the protector),and Shiva (the destroyer) appeared in some Hinduism texts. The identification of Vishnu,Shiva,and Brahmā as one being is strongly emphasized in the *Kūrma Purāṇa*,where in 1. 6 Brahman is worshiped as Trimurti;1. 9 especially inculcates the unity of the three gods,and 1. 26 relates to the same theme (Winternitz 1972:573). The identification of Vishnu,Shiva,and Brahmā appeared in the sectarian lives. People in different times tended to favor one of the three and substituted one of Vishnu,Shiva,and Brahmā for another. Sectarian groups worshiped their own preferred deity as supreme. Vishnu "becomes" Shiva in his myths. The *Vishnu Purāṇa* (4th c. C. E.) shows Vishnu awakening and becoming both Brahmā to create the world and Shiva to destroy it (Flood 1996:111). Shiva also is viewed as a manifestation of Vishnu in the *Bhagavata Purāṇa*. There is one type of depiction for the Trimurti showing three heads on one neck,and even three faces on one head,each looking in a different direction.

〔99〕　Vaman Shivram Apte. *The Practical Sanskrit Dictionary*. (Delhi:Motilal Banarsidass Publishers,1965).

〔100〕　Eva Rudy Jansen. *The Book of Hindu Imagery*. (Havelte:Binkey Kok Publications,1993)

〔101〕　Maurice Winternitz. *History of Indian Literature* 2(1). (New Delhi:Oriental Books Reprint Corporation,1972).

Fig. 5. The Trimurti of Brahmā，Vishnu，and Shiva.

Although the Hindu Trimurti is quite different from the Trinity of Christianity，The syncretism of three different aspects of different times is quite similar and thus some scholars call the Hindu Trimurti the "Great Trinity".

The hidden feminine tradition of the Hindu Trimurti.

All the three gods of Trimurti：Brahmā（the creator），Vishnu（the protector），and Shiva（the destroyer）are male gods. Notably，they had their wives（goddesses in their own right）. But there are still signs of feminine tradition could be found in the Hindu Trimurti.

First，let us see the creation legend of Brahmā. Unlike brahma（nominative singular form of neuter noun bráhman），Brahmā（nominative singular form of masculine noun brahmán）is masculine and used to refer to a person and as the proper name of a deity. Brahmā is not to be confused with the Supreme Cosmic Spirit in Hindu Vedānta philosophy known as Brahman，which is genderless. According to the Purāṇas，Brahmā is self-born in the lotus flower，or born from a golden egg which became from a seed in water according to another legend. Brahmā has gender of both male and female in some other allusions of creation. It is said that Brahmā created a goddess Gayatri（Sanskrit：gāyatrī），who is Brahmā's wife，using half of his own body.

Let us see another creation story. The depiction below demonstrates the process of the creation.

Fig. 6. A creation myth depicting Brahmā emerged from a lotus rising from Vishnu's navel.

In the image depictionVishnu with Lakshmi，sat on the serpent Ananta Shesha，as Brahmā emerged from a lotus rising from Vishnu's navel[102]. The depiction displays the connection by lotus between Brahmā and Vishnu. In these creation myths，the The primeval water，the lotus and the navel are the symbols of female qualities. The connection by lotus between Brahmā and Vishnu can be taken as a symbolism for the primordial fetus and primordial placenta. The primeval water，the lotus and navel are the symbols of female genital organ and the connection with the navel is a symbol of primordial reproduction.

In contrast，Shiva，the destroyer，is usually worshipped in the form of Shiva linga，which is considered a symbol of male genitalia. Vishnu is usually worshiped as one with a lotus rising out from the navel. Although Vishnu is a male god，he is usually depicted with Lotus and fish，suggesting certain femininity[103].

Fig. 7. Shiva is usually worshipped in the form of Shiva linga.

Fig. 8. Vishnu is usually worshiped with Lotus and fish.

〔102〕　Gavin Flood. *An Introduction to Hinduism*. (Cambridge：Cambridge University Press，1996).

〔103〕　Heinrich Zimmer. *Myths and Symbols in Indian Art and Civilization*. (Princeton：Princeton University Press，1972).

The unity of Trimurti seems another kind of feminine tradition in Hindu Mythology. Adi Parashakti, who is described as the owner of the universe, ultimate reality, Param-Brahman in Devi-Bhagwata Purāṇa, is represented as the Mother of Trimurti[104]. Adi Parashakti is believed to be in non-dimensional from which is beyond everything and all the powers of god/goddess are vested in her. The Trimurti of Brahmā[105], Vishnu, and Shiva are looked as parts of Adi Parashakti and are in the unity of Adi Parashakti. Adi Parashakti is believed to be dynamic in feminine form and static in masculine form. Devi-Bhagwata Purāṇa describes also the Trimurti are masculine form while Adi Parashakti is Feminine form of ultimate reality.

Anotherfeminine tradition in Indian mythology is Shaktism. Shaktism (Sanskrit: āktaṃ, lit., 'doctrine of the Goddess') focuses worship upon the Hindu Divine Mother: Adi parashakti or Shakti or Devi or Parvati. It worships the Hindu Divine Mother as the absolute, ultimate Godhead. The philosophy of Shaktism related to the Trinity is Tridevi. Shaktism regards Devī (lit., 'the Goddess') as the Supreme Brahman itself. It believes that all other forms of divinity, female or male, are considered to be merely her diverse manifestations. Tridevi is the manifestation of Shaktism focusing on the Hindu Divine Mother and the Goddesses. There are quite a few depictions of Tridevi – the conjoined forms of Lakshmi, Parvati, and Saraswati in Hindu culture. The conjoined form of Lakshmi, Parvati, and Saraswati shows a feminine tradition of Tridevi which indicates a possible feminine Trinity in Hinduism.

Ⅳ. The Hidden Feminine Tradition in Trinities

While comparing the Christian Trinity with Egyptian Trinity and Indian Trinity we will find a hidden feminine tradition of Trinity. Probing into the Egyptian Trinity and Indian Trinity we find hidden signs of the feminine tradition in Egyptian and Indian mythologies. While examining the Egyptian Trinity and Indian Trinity we find that the structures of trinity, which are Three Persons or Three Gods in a form of One, have some hidden signs of the feminine tradition.

1) The first male god as the creator, or some other gods, has some symptom of both male god and female goddess. Brahmā has gender of both male and female in some other allusions of creation. It is said that Brahmā created his wife goddess Gayatri using half of his own body.

2) The first male god, or the chief male God, has the function of giving birth to new gods. For example, Atum created the new gods from spitting them out of his mouth or produced new gods from his own semen by masturbation according to different versions of myths.

3) Some roles in Egyptian Trinity and Indian Trinity, i. e., Aten, are the functional resemblances of those in Christian Trinity, "Spirit".

4) The primeval waters in the Egyptian and Indian theogonical mythologies have signs of feminine tradition.

5) The primeval lotus, golden egg, and navel in the Egyptian and Indian theogonical mythologies are symbols of the female genital organs.

While examining Tanakh, the Hebrew Bible of Judaism, we can also find the hidden feminine tradition in the Holy Scriptures.

There are quite a few hidden signs of the feminine tradition in the Hebrew Bible.

1) As far as the names of God, which are YHWH (יהוה), Elohim (אלהים), EL (אל), Eloah (אלוה), Elah (אלה) etc., are concerned, some expressions of God show possibilities of being feminine. Although most of these expressions are masculine, Elohim (אלהים) is a grammatical plural form for a group of gods and for a group of gods and goddesses. Eloah (אלוה) which is assumed to be the feminine form of Elohim (אלהים) may be Semitic goddess.

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[104] Eva Rudy Jansen. *The Book of Hindu Imagery*. (Havelte: Binkey Kok Publications, 1993).

[105] Brahmā is said also to be the son of the Supreme Being, Brahman, and the female energy known as Prakṛti or Maya.

2) Asherah (אֲשֵׁרָה), which is mentioned in *Exodus*, *Judges*, *Kings* and *Chronicles* of the Hebrew Bible, is the covered female goddess that is repelled in the Hebrew Bible. Asherah is the consort of YHWH in Ugaritic mythology and recent archaeological discoveries of the ancient Near East prove the existence of this consort of YHWH. Although written both in feminine plural form and masculine plural form, Asherah is the forbidden Goddess in the Biblical tradition.

Moreover, Ashtoret(עשתרת, ʼΑστάρτη in Greek), which is Ashtarot in plural form, is considered to be the counterpart of Ishtar who is the daughter of Anu in Mesopotamia mythology. Ashtoret is the daughter of supreme god El and consort of Baal in Ugaritic mythology. Ashtoret, usually mentioned with Baal in the Hebrew Bible, is the lunar goddess.

3) The spirit, which is רוח in Hebrew Bible, is feminine, while it is neutral in the Greek, πνεῦμα and masculine in the Latin, spiritus.

Ⅴ. Is the Christian Trinity a Symbol of Phallicism?

The Christian Trinity, as the core concept of Christian Doctrine, is an idea that God, Jesus, and the Holy Spirit are Three Persons of God. It offers a construct of three elements: God, Jesus, and the Holy Spirit. This construct comes to form a part of our imagination and a symbol of human society. It becomes part of our lives and stands high above the masses. It becomes the power that manipulates our minds and behaviors.

Some scholars argued that the gender identity of God is uncertain in the Old Testament. But what happened to the Christian Trinity when we set our sights to Three Persons of God? Although God's gender identity can be arguably considered uncertain in the archaic texts of Bible, God went through a process of masculinization in a long period. God became the symbol of patriarchy in the main prayer of the New Testament. Based on the tradition of Latin Vulgate the Holy Spirit turned into masculine "spiritus" and was masculinized. As a result the idea of Three Persons of God, which are God, Jesus, and the Holy Spirit, turned into a symbolism of androcentrism in Christian Trinity. As has been shown in the early sculptures and portraits the Christian Trinity is depicted as three male Persons and turned to be the depiction of masculism.

Fig. 9. The earliest known depiction of the Trinity, Dogmatic Sarcophagus, 350 C. E.

The Christian Trinity is the construct of Christian theology to solve the one-and-many problem. But the construct of the Trinity, which reveals the absence of female part, neglects the presence of

the female part in our society. As a result the Christian Trinity turn out to be a symbol of patriarchy and phallicism. R. N. Bellah states that religious beliefs construct a kind of symbolism which represents a set of social value (Bellah 1970:12). But when we turn our gaze at the Christian Trinity it seems to be a construct of phallus centrism and a dubious symbolism of gender inequalities between men and women.

As has been stated before the Christian Trinity is the construct of Christian theology. Arguably, the Christian Trinity does not mean all the truth of the Bible. Actually there are all kinds of controversies over the doctrine of the Trinity. Debate over the Trinity continued to rage for decades. Christian faiths which do not believe in the Trinity include Arianism (4th century); some radical reformers, such as Michael Servetus (16th century); religious sect of Jehovah's Witnesses; Mormonism; and Unitarianism. These debates reveal the fragileness of the Trinity indicating that we are not deprived of the rights of saying a word in front of the Trinity.

Since the Christian Trinity is the construct of Christian theology it is time for us to re-examine the concept of the Trinity from a new perspective, the perspective of feminism and the perspective of gender equity.

The Trinity is an abnormal family. Some will ask where the mother is and where the females are? The construct of Trinity, which may be the reflection of the male-centered society, reveals the neglect over the presence of the female part in our society.

Religions of monotheism usually do not have place for female goddess and thus, have no room for female symbolism. All goddesses would be sentenced to be pagan goddesses in the religions of monotheism which worship one male god. This article compares the Christian Trinity with the Egyptian Trinity and Indian Trinity, announcing a newly discovered feminine tradition of Trinity at the risk of blasphemy.

Ⅵ. Conclusion

This article announces a newly discovered feminine tradition of Trinity by comparing the Christian Trinity with the Egyptian Trinity and Indian Trinity. By rediscovering the hidden feminine tradition of Trinity this article shows the necessity to deconstruct the male symbolism of the Trinity, particularly in some forms of Christianity, and to reconstruct a new symbolism both for male and female and, thus, would not neglect the presence of the female part in society.

中文题目：
三位一体结构中的阴性传统

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提要：通过比较埃及、印度和基督教传统中不同形式的三位一体结构，本文试图从三位一体观念中发现一个隐藏的阴性传统。埃及和印度神话和宗教信仰中出现的某种形式的三位一体观念以及与之相应的三位一体结构，表现出了某种潜含着的阴性传统。基督教的三位一体观念，即"圣父－圣子－圣灵"三位一体观念中，它相信此三者为同一位神的三个不同的位格，这一观念某种程度上表现出了对女性的忽视和在神学信仰中对阴性传统的无视。文章探讨了在宗教信仰中重建阴性传统的可能性，并希望能够在宗教象征体系中恢复女性的位置，从而使之与男性象征符号平等地在场。

关键词：女性主义；宗教；希伯来圣经；三位一体