

LOVE ONE ANOTHER – A Spiritual Corona Virus Vaccine

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Abstract. It is suggested that the Great Commandment – *love one another*, in conjunction with prayer or meditation, can be employed to act as a protection against viral infection by providing a spiritual energetic shield (domain wall) against viral attachment and transmission. Viral transmission is known to occur by processes related to adhesion to a variety of cellular receptors. Through sufficient love or deep meditation, a *corona* of the spirit (Chi, Ki, *Prana*) is maintained creating a noetic force that blocks viral adhesion to various receptors.

Article

Initially, the title to this message was, “*Greet one another with a holy kiss*”. Quickly, it was realized that *Love One Another* was more appropriate; at the same time the significance of the pronoun *One Another*, indicating a deep reciprocal relationship of interaction among a congregation’s entangled souls, occurred to me. To *Greet one another with a holy kiss*, is used in the biblical New Testament five times: 1 Cor 16:20; 2 Cor 13:12; 1 Thes 5:26; Rom 16:16; 1 Pet 5:14. In the JST (Joseph Smith Translation), the founding LDS prophet, Joseph Smith changed *Kiss* to *Salutation*; opening a door for discussion. Firstly, in examining the ancient Greek bible, checking to see if the King James *Kiss* was a transliteration or a true translation, where a message from the Lord was to be preserved, is revealing [1].

There are seven types of Love in the Greek language; either *Philia*: Affectionate virtuous love for peers (saints) or *Agape*: Highest form of Godly love, seem appropriate. Likely *Agape* was not used as some philosophers consider *Agape* unattainable by Man. 2 Cor 13:12 says it best; where the Greek word *philemati* is used, which can be translated as either kiss or *spiritual love* [1]! An inspiring reminder that saints are ever learning to greet each other with increasing spiritual love (*kiss*). Let’s relate the *one another* concept to the Judeo-Christian savior’s teaching about the Great Commandment.

Firstly, it is easy to observe, and prove from the LDS Book of Mormon, that too few Latter-day Saints know how to keep the Great Commandment to the degree the savior commanded. In particular, the 1,000-year history of the Book of Mormon consists of continuous cycles of blessed prosperity to abject destruction. For example, in 2 Ne 1:21-23, Lehi urges his sons to be united in brotherhood so that they are not destroyed, or the Lord’s warning of destruction in 3 Ne 9:12. During periods when the saints are very righteous, mighty miracles are common, Alma 23:6, or especially 4 Ne 1:5. We live in a time

where the righteousness of the Saints is moderate, but increasing (evidenced in attention to the new ministry programs) in preparation for the return of our beloved Savior, Isa 11:9; while the World is spiraling ever closer to tribulation and destruction, Mosiah 29:27.



The original Commandments God gave to Moses during forty days on Mount Sinai were to serve as principles of moral behavior for the human race are said to be engraved on stone tablets by the finger of God. Moses smashed the tablets when he came down from the mount because the Hebrew people were committing idolatry. Because the Israelites were incapable of keeping the original commandments; God reformulated them as recorded in both the Books of Exodus 20:1-17 and Deuteronomy 5:6-21:

- Thou shalt have no other gods before me.
- Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.
- Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
- Remember the sabbath day, to keep it holy.
- Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
- Thou shalt not kill.
- Thou shalt not commit adultery.
- Thou shalt not steal.
- Thou shalt not bear false witness against thy neighbor.
- Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

About 1500 years later, Jesus Christ reintroduced at least a portion of the original gift from God:

The New Testament *Great Commandment* combines the first two commandments as spoken by Jesus in Matt 22:36–40, Mark 12:28–34, and Luke 10:27. In Mark, when asked *which is the great commandment?*, Jesus answers, *Thou shalt love the Lord, thy God with all thy heart, and with all thy*

soul, and with all thy mind, and with all thy strength; then referring to a second commandment, as like unto it. The Savior's gift of this new commandment to love one another, portrayed beautifully in Hymn 308, is drawn directly from the Savior's words of commandment to his disciples: Love one another; as I have loved you. ... John 15:12: This is my commandment, that ye love one another, even as I have loved you. John 15:17: These things I command you, that ye may love one another. Luacine Clark Fox (1914–2002), daughter of LDS apostle J. Reuben Clark, composer of hymn "Love One Another", stated, I knew I had found the theme I wanted. As I jotted down the words in my notebook, taken from John the beloved John 13:34–35 [2].

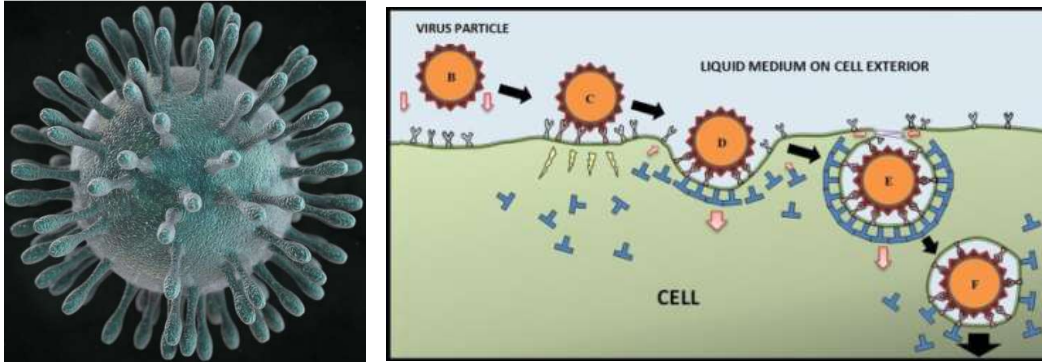
To love one another in the manner 'the savior' proposed takes inciteful wisdom:

I have thought a little about the great commandments. I think that under the law of Moses, the commandment was to love your neighbor as yourself. What I have discovered over my life, is that not many people love themselves very much. I think that is because the light of Christ has revealed to them what they should do, and they have decided to disobey that light. Their spirit rebels against such an unwise decision and it results in a dislike of the person who has disobeyed or ignored revealed truth (themselves). So, when the model of loving others in the same way as you love yourself has produced terrible results. Christ changed the Mosaic law and the new requirement is that you love others the same way Christ loves others. That implies that you need to know enough about Christ to be able to know how he loved others [3].

*I think, though, that we often miss the point of the Savior's "new commandment". He was asked, "What is the great commandment in the law?" "the law" refers to the Law of Moses, which was included in the scriptures that the Jews used. The Savior answered the question specifically by quoting from "The Law": "Thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might. (Deut. 6:5) This is the first and great commandment". But then He continued: "and the second is like unto it, Thou shalt love thy neighbor as thyself. (Leviticus 19:18) On these two commandments hang all the law and the prophets." That was a very specific answer to a specific question. We see the Savior doing the same thing in other places: answering a question without revealing all of his pearls. John records that after the last supper the Savior said to his apostles, "A **new commandment** I give unto you, that ye love one another: as I have loved you, that ye also love one another." (John 13:34) he was not trying to say, "Love one another. That is what I have done to you." He was saying: If you are getting pretty good at keeping the old commandment, that is, love your neighbor as yourself, now try this: Love one another as I have loved you. He is setting a higher standard. "Love one another" is not a new commandment. "Love one another as I have loved you" is a new, higher commandment [4].*

As a Gospel scientist, by profession, the workings of the spirit as drawn from D&C 88: 11-15, defines me as a theoretical physicist studying applications and interactions of the spirit [5-7] which the prophet Joseph Smith tells us is *physically real* D&C 131:7-8, meaning additionally, when Millennial Science begins, blessings will include spirit-based medical technologies. In the Brigham Young Relief Society / Priesthood manual, President Young teaches us that *all scientific discovery comes as revelation from God* [8]. In conclusion, I would like to relate a personal note related to mediating the recent Corona virus pandemic.

Firstly, as already stated above, if the saints sufficiently keep the Great Commandment, no miracle will be withheld from them. D&C 38:30 explains that: *If ye are prepared ye shall not fear*. The prophet Joseph further reminds us, *if your eye be single to my glory, your whole bodies shall be full of light*, D&C 88:67. Page 177 in the Children's Songbook *Teach Me to Walk in the Light* is a prime example. Scientifically, viral transmission occurs by the bioenergetics of viral adhesion [9]. Metaphorically, we can relate this to the ebb and flow of tides covering or revealing a sandbar at the seashore. When the tide is in, and the ocean (light of spirit) covers the sand, the virus cannot adhere. Conversely, to the degree not prepared, the tide is drawn out by external forces (the moon); the sand laid bare and virus can adhere.



Secondly, in addition to extending our ability to embrace Gospel Principles, another tool is helpful. As a person with chronic ulcerative colitis for over 50 years, I was forced to learn meditation as a means to alleviate inflammation to the degree that a portion of my colon would not be surgically removed. I developed my own form of walking meditation - maintaining a meditative state all-day-long. Note that meditation is defined as a form of prayer. I performed two pilot studies in the 1970s while a member of the Stanford University ward. The first for 4.5 years, and after a two-year gap, performed a second experiment for 3.5 years. I am a person who typically catches flu every year. During the eight-year period, I never caught the flu. Few could be expected to invest in such an extreme meditation; but I learned that the ~ 400 autoimmune diseases have a spiritual component. Alternatively, focused daily prayer will likely cause both shorter duration and lessen severity of the corona virus if caught. Of course, the first method above, is most highly recommended; but since we as saints evolve precept upon precept over time, as the 13th Article of Faith states, we seek after things *virtuous or of good report* ... [10].

References

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