

## The Arrival

### The completion

#### Authority and angle

How to explain that from the founders on the Eurasian plains -the Aryan tribes of Sredny Stog<sup>1)</sup> of Sintashta-Arkaim and of Andronovo- up to Mohandas "Mahatma" Gandhi, Hinduism has never really found the secrets of existence? How to make clear that Zarathustra and Moses, Jesus and Muhammad spoke inspired about a revolutionary new idea, monotheism, but did not completely understand that idea themselves, did not really were knowing what they were talking about? How can a person say this? Does the writer imagine being godlike himself and the sole possessor of the God-given truth? It is clear to everyone why no one abides anymore by Zeus and Jupiter, or the sun gods Inti or Ra. Nobody from Scotland is still afraid of Bel, the Celtic god of death and king of the underworld, nor draws anyone still hope on Cliodna, Bel's counterpart and goddess of life after death. Nobody believes anymore in the Norse god Odin -also known as Woden, Wotan, Wothan, Weda, Wuodan and Guodan- and rightly so, because these gods and goddesses have no authority over us anymore, none of them.

How do you say that nothing is what it seems and that all is different? How dare you to write it down? How do you find the words to say that religion is the weirdest conception -the most misleading concept- ever invented? How is it possible that renowned philosophers in the name of science put God and religion in the trash and, by degrees, advocate atheism, simultaneously elevating science to the new religion? It all looks so much like the lame helping the blind, children discussing the issues of the grownups - it is touching in a way. The courage -if courage it is- to say all this arises after taking off your blindfold and stopping running in circles, after scraping your airways to



Cliodna

breathe the free air, turning off the deafening noise creating some silence, by realizing that all religious doctrines revolve not primarily around notions as truth, origin, destiny and more exalted folderol, but around the notions of authority and power.

Buddhists, Indians, Jews, Vikings, Christians, Aborigines, Muslims, Incas, Hindus, scientists, of course they are not a crazy lot. The agreement among all these people is that they, sometimes desperately, are -or were- looking for the truth. Looking for the reason for existence, the meaning of life, the origin of life - each in the to them appropriate way. All try to get in touch with the loss, the answer to the question where do we come from, the answer to the question why. The last attempt at an answer took place round about the year 700. No religion has succeeded in satisfyingly and convincingly explaining the answer to the question why, the truth according to that religion, to the rest of the world. Something then must be seriously wrong with the answer that each of the religions, cults and sects have formulated. Something is missing, or there is too much, or more likely, something is wrong with the way of looking at the problem, with the perspective.

While the answers are wrong, sometimes even strange and often appear to serve a political purpose rather than a metaphysical, the way in which the ancient religions have influenced the thinking of contemporary man should not be underestimated. That influence is huge, even with those who say not to believe. Of the people who say not to believe and actually no longer go to a place of worship nor somehow feel related to this ancient wont, still the great majority says to think there is probably something, it is the adherent of somethingism. Do these people really believe in 'something' they cannot define, or is their belief in something rather the sign of a withdrawal syndrome within a culture -that was imbued with religion? What is certain is that the modern world is held hostage by ideas that were formulated thousands of years old for an entirely different world. Still, man is the same as then, I hear people object. No, man is not the same, because the world of men has changed. The way man can respond to the world is materially different from when Maharishi Kapila or Moses lived. Religion is the answer to the question no longer asked, the wrong answer to the question asked. Man sets no longer the question of the meaning of existence, he poses the question of the meaning of his existence.

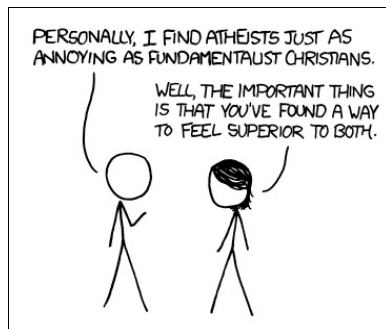
Book burnings take place in intolerant cultures, yet ignoring books is on the list of 'unforgivable' affairs immediately thereafter. Studying the

ancient religious books, or at least occasionally reading in them, is as studying history and no one has ever become a lesser person by that. It is your angle of incidence what it is all about, the way you look, your take on it all. For the interpretation of the writings deemed sacred a person can do best to consult himself - the 'part' of yourself that does not have to answer to anyone. Every person can, proportional to the extent to which he has freed himself from controlling indoctrinations, get an independent insight into what the ancient forefathers wrote. A personal autonomous insight into the universal truth is not only said to be tucked away in books, but is at the root of yourself. Furthermore, no wise is wise enough to tell you what is waiting for you in the depths of your heart. That this might be something unpleasant, full of hell and damnation or bad karma, is the spectre of the unwise. A dread that is sickeningly abused by those with sinister -political- motives. Whoever wants to find what is at the base of his being only finds there the love this world is so lacking. Who heals himself from the diseases of the world, finds his inalienable share in the universal truth at the core of his being. Believe no one who preaches hell and damnation, for he tries to wrong-foot you -giving a false perspective- and exploit your fear for his own power interests.

Religion is too important to be left to the religious, the gurus of the old epoch. Yet neither attach too much importance to the scientists, the gurus of the new era. Follow no guru and determine your own blend of 'physics and metaphysics'. You are the only one who can determine the for you valid relation between information and interpretation. The scientists who reject religion know just one way of getting somewhere. These scholars hold on to their own physical confidences with an iron grip. If you then want to put your trust in scientists, science as such, you will be dependent on piggybacking to science's destiny, whereby it remains uncertain to your own sense of direction whether you will arrive at the place of your own destiny. In other words, science shows only one material road. The scientist prompts you to accept his theories. Although these theories are written in the most beautiful language of the universe, mathematics, it is no more than a monocrystalline language in which only one aspect can be expressed, the quantifiable. If it is not quantifiable or cannot be made quantifiable, then it cannot be put into words in the language of the material scientific universe. Not surprising then, that many scientists deny the existence of a god or advocate atheism passionately. It seems that scientists create their own world and deliberately seal the roads leading outward, while they 'ask' common

people to hitch the ride to their specific scientific destination. Just like the old gurus 'asked' people to believe in their creed's destination of salvation.

The persuasive hold that science has on people, serves the same social function previously performed by the persuasive powers of religion - the proclaimed word is law. Religion we cannot leave behind by becoming a-religious or even antireligious - that would be tantamount to denying or



fighting something that exists. That is really childish and you blind yourself to an aspect of yourself. You only will remain stuck in somethingism. Thus you are saying that there is something wrong, you just do not know that it is your heart. The atheist then must be even less pleased, because basically he says that he has no heart. The certainty that science claims to offer all of us, using science as a modern

substitute for the former -societal- security of religion, offers not a viable option. The total denial of the metaphysical only ensures a clear field for the physical, the interests of the materialistic well-being. It gives rise to the search for a social redistribution of power and the emergence of the newest religion, Materialigion. The worship of the golden calf a Christian would say. So, beside a clear head, a rational base, you also need a clear heart, a base of trust in yourself.

#### The heart of the matter

The human tends to closely watch authority. He does that to learn something or strangely enough the opposite, to feel free of having to learn. He does it because someone else is further, higher or better than him and because he wants to pull up to that person, or he just does not do this at all because he is not motivated to learn, wants to remain passive or feels passive. Everyone usually shows combinations of the two predispositions. A person can be immensely interested in music and not at all in politics, or he has a great interest in religion and specifically not in information technology. In the field of which he believes not to know anything he looks at the authorities, those who do know more about the subject. The average person knows little or nothing about many things

and is therefore inclined to hang his life to an authority, often belittling his own talents -also as a result of listening to authority anyhow-. In contrast with this mechanism, the religious groups, politicians and scientists surround and protect their field of knowledge with jargon to such a degree that the average person cannot do much else than to surrender in that area, although he perhaps might want otherwise. Apart from the mythological confusion of tongues apparently also a confusion of thoughts exists, in which no person anymore has the impression that he is capable of anything - thus people are educated and trained within the Luciwhear paradigm. The dependencies, the pains of the impossibilities, frustrations one perhaps may say, make a person into a little person, with small thoughts in a small area. A person thus becomes ever more susceptible to authority and ultimately to oppression. The only remedy a person has against this is truly to discover and develop his talents -whichever they are- as deeply within himself as feasible. The true satisfaction and fulfilment of the human being is contained herein. A person who is 'an authority' for himself does not know the pain of impossibilities, is therefore less or no longer susceptible to the authority of others and by that has lifted the Luciwhear paradigm.

After and in addition to digging in the depths of himself a person has the possibility to build his talents in width. Looking for those, who have similar talents and fulfilment. They are those who because of the satisfaction their talent offers have no interest in competition, but in cooperation - there is no grandness in gain, but only in sharing. By developing one's talents the pain of impossibilities is transformed into the solutions of the possibilities. The talents one may not have and see in the other, are no longer any reason for dominance, but for the recognition. The spell of power is broken and the strength of the sum is born. No cooperative collectivism, the collection is composed of and determined by individuals.

This all may sound relatively visionary -especially in the ear of an atrabilious person, someone who is sick- but it is a feasible scenario. Not next year or the next generation, but ever since it is the only solution. Because it is the only solution where the individual does not have to obey the ruler -spiritual or secular- and cannot be suppressed or punished if he does not. Indeed, it sounds idealistic, but not unrealistic when considering that between, say, the Napoleonic wars and today the mind set of many grew to differ and violence in the world has declined substantially. As result of increasingly the entire globe spanning news

gathering, in the media it appears ever more violence and war are present in the world, but the reality is exactly the opposite. Wars like the First and Second World War no longer seem possible and regional wars -such as the planned war between the United States and the then British Empire in the thirties of the twentieth century- take an ever more limited form. Though long teetering on the edge, a major and possible nuclear war between the great blocs seems no longer feasible, since the end of the Cold War and the destruction of its symbol, the Berlin Wall. The wars thereafter took place no longer with predominantly territorial gain in sight but with economic hegemony at stake - such as trade wars, battles for resources, economic conflicts. That the struggle for economic dominance can initiate a military conflict should still be considered as a real and imminent possibility at any time. On the other hand, an economic bloc can never sufficiently anticipate and therefore has to fear the destruction of its means of production because of armed conflict. The battle for the possession of raw materials is one potential cause for armed conflict, the conflict between ethnic and ethno-religious groups can be another cause. In some areas the two go together as source of disagreement with whichever -semblance- justification of the authorities.

The downward trend of violence and the ascending line of peaceful coexistence correlates highly with the upward trend in people getting an education. The extent to which people are educated determines the degree to which they can be guided towards war. Who is unemployed, who is financially and economically aground and has no prospect of improving his situation, who not in any way can find recognition and help for his problems, is more willing to resolve his situation in a radical way -by force if necessary- and will be deluded by envy and hatred. This was the situation Adolf Hitler felt in and with him millions of Germans after World War I. Who in his age has built a life with personal worth and content, has no cause for desperate measures, other than the defence against envy and hate - what is the best defence and is an attack sometimes not seen as the best defence? The best way to counteract wars is therefore to push forward on education on both sides of the imaginary line and being careful not to leave it at that - first every person needs a decent roof over his head, enough to eat and the possibility of realizing his talents. However, any real development for human beings can only then occur if they can also get rid of 'their own' powers that be - not only from those of the opponent. When he can get rid of the Ancient Spirit, the Luciwhear paradigm, which haunts man since time immemorial - since the village elder up to and including the present president. Yet, no

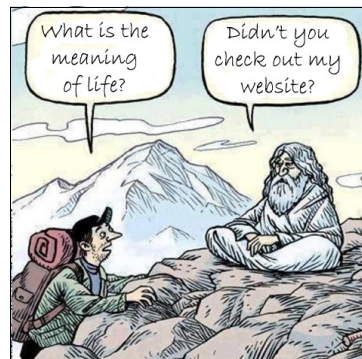
one who is thoroughly engaged to help himself rises so high that he cannot bend down to pick up someone else. This adage does not carry egalitarianism, precisely not, but is a call for solidarity.

What is written here is not a brand new political program, not even an old one, nor is it the amalgamation of all political programs or a choice from the best elements. A selection from the instruments of policy can never be a guarantee for a fair system, anywhere. Each system, if it can be called a system, is derived from its constituent parts, the people. You first have to put on your socks before you can put on your shoes. And when you put on your socks, make sure you washed your feet first. Each society of people can only be healthy if it consists of people who are cured or curing, people who have healed themselves. People who do not walk on the leash of anyone anymore, but who base themselves on the found inner strength - the force that does not make loneliness a curse: Love. These are people who rely on their own strength and who do not need anyone to take advantage of, other than as a possible inspiration. Only when your feet are washed and dried and you have put on clean socks, then put on your sturdy walking shoes, because now truly comes the great work.

## Closure

### The meaning of life

Sometimes I get very weary of hearing people wondering, through the ages, what the meaning of life could be, the meaning of existence. People who ask this, roughly, are in one of two categories. People who are unhappy -why is this happening to me- and people who seem to have lots of time -what else is there- because others do the heavy or tedious work for them, maybe even those from the first category. I get weary too because implicitly or explicitly the question is always asked just the same way, as also stated in any religion or philosophy whose existence I know of: what is it



that gives meaning to life? Rarely, virtually never, the question is put in the reverse sequence, the true sequence I deem: what can I do to give meaning to it all? When the question is stated this way, also another element is contributed, namely the doing, taking action. The doing, or the leaving off, is one of the essential and defining characteristics of being human. This in fact answers the question about the meaning of life: we are all here to do something. The next question then is, why are we all here to do something? On that question here the answer will never come. The answers that can be found in this universe are about the what and the how, but the question about the why will always remain unanswered. People who think they have found the answer to a why question, on closer inspection must admit that they have found a complicated way to answer a question to the how. The only tiny clue that man has to the why is derived from his ability to act in this universe. Especially in the beginning of this book series are clues to the why of the why, however, these are all allegorical references of which should not be assumed that everyone believes them at first glance. Better to keep that story in mind when one is searching for wisdom in one's own depths, taking the inner road.

The actions of man changes the lives of all and of the universe, although at best man observes the consequences of his actions as in the butterfly effect. Actions that happen from an inner found peace and recovery, have a healing effect on life and on the universe. The human is very ill while living on earth and uses his life to heal himself - elsewhere in this book this is explained in detail. The religions, the representatives of the Ancient Spirit of the Luciwhear paradigm, are the pitfalls for man on his way through life. An example. By mouth of Krishna in the Bhagavad Gita, Hinduism advocates detached acting, a form of action that calls for acting from the soul without heeding the effect of that action in the world. However, how can Hinduism assume man knows his soul, for man is sick<sup>2)</sup>. It often takes a lifetime to heal and then to proceed to undefiled acting. The individual puts the healing cycle in motion, keeps it going and rounds it truly to own discretion - does a person ever stop learning? No book with wise texts possibly can know it all better than man himself can know. This finding also applies to the other major religions, the Indo-Semitic religions founded by Zoroaster, Moses, Jesus and Muhammad. Despite the wonderful narratives, the profound reflections that may be found thereon in the Bhagavad Gita, the Avesta, the Tanakh, the Bible and the Koran are mainly aimed at directing people - religiously and politically. All these books were written from the



perspective of the authority that had to bring ordinary people to a certain realization and a specific ground for action. The importance of the acting has always been formulated from the interests of the collective -city, state, nation- to which the individual had to adjust. Man was thus faced with demands from the outside that rather made sicker than provided with a breeding ground for healing.

More and more groups of people are going to arise that on the way on the inner path unite in a common felt unity. Not based on national language, ethnicity, possession or any other superficial characteristic. Whether such a group is a collective the individuals of that group should decide. I can imagine that someone does not want to belong to a group, and finds his or her actions as individual an adequate expression of the meaning of his or her life. I have always liked the image of the homey inn on the inner road where the weary traveller per chance meets like-minded people. Where after each goes his own way again. There are butterflies and there are groups of butterflies. The conclusion is that through his actions the healing human in real life changes the nature of man, his presence on earth and thus his impact on earth and the universe with it.

#### The purpose of the universe

The question, has the universe a purpose, can be easily answered. Yes, that goal is present, obviously, because otherwise we, humans, would not. This seems a rather egocentric answer, it is not, it is an emphatic answer. To be so certain, you need to drop everything that you believe and you must read, watch and listen to all the information without prejudice. The video of Neil deGrasse Tyson [see note 3] is full of information, but also full of beliefs and assumptions. The contributions of other scientists on the project "Does the Universe have a Purpose"<sup>3)</sup> also exhibit assumptions that are platitudes and are not examined by the respective writer, other than while philosophizing in their head, philosophizing based on what they have inherited. To answer the question positively and simply, you, however, only have to turn to the here and now, look at that what IS. A person is all alone in a gigantic cosmos and he IS, he perceives so he IS, he lives and IS and dies and IS not -here-. This has nothing to do with self-centeredness, it is a fact. True egocentrism arises only because man says or implies, that he is the

center of the universe, or perhaps more precisely, because man thinks from his own perspective when studying the universe<sup>4</sup>). This perspective might be hidden in the words of all those who address this issue. Is it then so hard to conceive that we are an expression of the universe that wants to understand itself? Due to the nature of our presence, by the fact that we are here, the universe is expressing itself, as an artist expresses what is inherent to him. Everything that is in this universe, what has gone before us and what follows us, is an expression of the universe<sup>5</sup>). This is an independently observable raw fact. We are built from the materials of this universe. This last finding itself in no way infers a preconceived purpose of the universe with us as outcome, because that is humanly impossible to prove. When we see ourselves as the outcome of the purpose of the universe, this would be the same as seeing us as the final result of evolution. All kinds of forms of life have been here before us and undoubtedly will be here after us, both on earth and in the universe.

Man who wants to understand the universe is like the child who wants to understand his parents -it is not impossible, but highly unlikely it will pan out-. It is the other way around - we are indeed the children of the universe. In this universe amongst others we humans are the means the universe uses to gain insight into itself. This reduces man not to a mere tool nor does it make the question of man to the meaning of existence redundant. The perspective, however, is quite different from what people hitherto have adopted. Until now to discover the meaning of life, man tries to look outside himself -with telescopes and microscopes- yet only encounters a mirror in a mirror gallery where the images always reflect in the questions that arise when a question is answered. Truly to discover the meaning of life and the purpose of the universe a human would do better first to look within and only look outwardly, when the questions awaiting inside are answered. The questions then asked, are of an entirely different nature - not merely quantifying. It is more sensible first to mature before questions are formulated. Incidentally, the questions cannot be put to the headmaster, but are questions you must answer yourself. Questions that validate a hypothesis and answers that validate your theory - your share in the universal truth.

Until then, in a metaphor and a personification the power that governs the universe must be called Luciwhear and the pattern in which everything and everyone are still 'captured' the Luciwhear paradigm. Only when man, to him I will confine myself now, can ask questions that can be formulated independently of this perceptual structure, this way of

cognition, only then can man discover the meaning of life and purpose of the universe. Then, the allegories from the first portion of the first book in this series are no longer necessary, then the answers that every man craves are transparent without the need of a God with a beard. Then classifications as deism, theism and atheism are completely superfluous, as anyone with a meek look on life already knows that the dichotomy good and evil is absurd and unworkable. Then man has contributed to the universe that understands itself, man that is an expression of the universe. Then Luciwhear has taken a step in the understanding of his nature, the nature of his existential shape. Man has not helped Luciwhear, but Luciwhear has helped himself -by means of the human being- to understand his being and thereby everything and everyone that arises from him, his creations, including humans: the spectrum of creations within the power of the rational, the sagacious, the analysing. Luciwhear, man he created and everything else he created, is then one step closer to the formulation of his talents and can know about the talents that he lacks. Ultimately, Luciwhear can articulate what it is that leaves him incomplete, what he lacks - then also his people, humans. Then the light in the universe can be extinguished and everyone goes home. The arrival will be the great feast of the reunion of Love and Light in conjunction with WarmBeauty, The FirstOne who made it all possible visible again to everyone.

Just drop everything you are doing and pick it up again the right way. Free yourself from the Ancient Spirit and become a Free Spirit. Unleash yourself from the leashes of the Luciwhear Paradigm, for you are bound to this master without you probably even knowing. Break on through the boundaries of what is hell to all, to the other side of this existence. Realize you are immunized for beauty, desensitized for love. See that beauty and love are the warmth you need and the self-recognition you crave. Heal yourself. Know that what you lack is not available as a commodity on sale, but only as a gift freely accessible at the core of your being. You do not need to be the customer of anyone's merchandise no matter how temptingly exhibited, however recommended by other consumers. You know it, for you have felt how to get well all along. Trust yourself and do away with those who ask to trust them. Those who may be trusted do not solicit it, those who speak truth will never announce it. Just take a long look in the mirror and become who you are. Do not believe me, for that is not what I ask. Though words are too small for my

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voice, read my words, for I am the messenger hoping to have comforted you - a bit.

Home

Tired but happy I am resting in my bed, while outside the sun is shining brightly. I roll over a bit and look at my wife who smiles when our eyes meet. We missed each other for such a long time, but now time no longer exists. Last night we brought time to an end in sparkling fireworks. We are back and are not going to leave again.

#### Annex, Does the Universe Have a Purpose?

The following scientists participated in the discussions on "Big Questions" of the "John Templeton Foundation". It must be noted that most of the participants are people from the Anglo-Saxon culture and language area -except a Belgian and a Frenchman- and most likely speak from a Judeo-Christian tradition. The Frenchman in the company later converted to Islam, but otherwise no scientists with an Islamic background, or for example from the Hindu culture, have contributed to the variety of standpoints.

The views represented in this 'conversation', present a profile as can be expected of Western culture, the dominant culture. For that reason these scientists are here commented on primarily for the benefit of the readers of this book, on the one hand to compare their own views with those of the participating scientists and on the other hand the views and considerations articulated in "The Key". The reader is emphatically invited to give his or her vision on the reader's forum. That reader's forum can be reached via the contact link at the bottom of the webpage of [manasnaala.net](http://manasnaala.net).

In the setup of this section each time a brief summary is given of the position of the scientist, with the possibility to study the entire contribution [[www.templeton.org/purpose/index.html](http://www.templeton.org/purpose/index.html)], followed by a brief commentary. Additionally an attempt is made to add an in this context as relevant as possible 'snippet of video' about and with the scientist mentioned [[www.manasnaala.net](http://www.manasnaala.net)]. Interested readers of course may find further material on the web or elsewhere.



Lawrence M. Krauss - Professor of Physics and Astronomy at Case Western Reserve University. It is unlikely there is a purpose to the universe.

"While nothing in biology, chemistry, physics, geology, astronomy, or cosmology has ever provided direct evidence of purpose in nature, science can never unambiguously prove that there is no such purpose. As Carl Sagan said, in another context: Absence of evidence is not evidence of absence." Carl Sagan's quotation is one of my favourites and someone who uses this quotation in a correct way must be a person with insight. However, enough of nostalgic sentiment. I would like to ask Lawrence

Krauss if he ever heard of "galleon blindness". This is the circumstance by which the Maya -their descendants- did not see the galleons of the Spanish conquerors, because they did not grasp the phenomenon galleon, that while the galleons were in clear view of the coast and the conquerors were already on the beach - and were worshipped, as if Itzamna had returned. Would Mr. Krauss recognize God when he stood in front of him? Whoever closes his eyes proves nothing else than that he is blind. Furthermore, Krauss not really chooses in the polemics and from his words I understand that he essentially says that it could be that the universe has a purpose, however, that it is not really likely and that he regards the central role of the traditional religions as exhausted. "Thus, organized religions, which put humanity at the center of some divine plan, seem to assault our dignity and intelligence. (...) We should not despair, but should humbly rejoice in making the most of these gifts, and celebrate our brief moment in the sun." Thus, Mr. Krauss ends his contribution.

Comment: As Lawrence Krauss many people are. People who still partly stand in the culture of the religions, but who otherwise have taken leave of this ancient mirage - perhaps Krauss is something of a somethingist. He probably fits within Richard Dawkins's fifth category and then is a "technical agnostic", someone who sets the probability of the existence of God at less than fifty percent and who says he is not sure whether God really exists. The 'problem' with Mr. Krauss and people like him is, that they link the existence of a God to the being right or wrong of the religion they have ever espoused. If their religion in fact is nonsense -but they dare not yet say this aloud- then God does not exist either. In this book in many places I have described, that the God of religion is nonsense, however not, that consequently God is nonsense. Krauss does not see in his religion a 'higher purpose', but that does not mean there is no 'higher purpose'. God, religion and the divine plan -if I may formulate simplified- are that essential in my vision that they cannot be left in the trust of the religions. They made God into their political front man and made religion an addiction of the people. Religiosity has nothing to do with stargazing, as Mr. Krauss puts half joking, but everything with reaching the bottom of the inner source, although for many people at first that turns out to be an inner cesspool. However, for everyone, everyone, on the bottom of the inner a discovery is in waiting and thereby the universal Love. What a wonderful world that will be in which you do not have to rejoice humbly in your gifts, but wherein you can fully develop your potential, enjoy your

talents. The discovery of the divine then follows almost automatically and thus the meaning of creation.

David Gelernter - Professor of computer science at Yale and a National fellow at the American Enterprise Institute. Yes, there is a purpose to the universe.



Mr. Gelernter begins his contribution with what perhaps may be called his personal mission statement. "Namely, to defeat and rise above our animal natures; to create goodness, beauty, and holiness where only physics and animal life once existed; to create what might be (if we succeed) the only tiny pinprick of goodness in the universe—which is otherwise (so far as we know) morally null and void. If no other such project exists anywhere in the cosmos, our victory would change the nature of the universe." His brief argument revolves around the fact that the human must transcend his animal nature to create goodness, but simultaneously that the nature of that goodness is hardly clearly defined. He ends with a reference to the book of Job -from the Tanakh and the Bible- and concludes that man must make do with what he has.

Comment: A genre of fatalistic optimism I can appreciate pervades the learned contribution of Mr. Gelernter - humour the Jewish style. No nation has suffered so much as the Jewish people, as is often said, although reality shows that every nation on earth has suffered terribly. In the last few hundred years more than 145 million Chinese died because of war and violence alone. Since the arrival of the Europeans well over 100 million native 'Americans' died of war and related disease. From which the conclusion can be drawn that every nation suffered, that every person suffers, like Job. Is this the result of the animal nature of man? Is this the consequence of failure of goodness? Many reflections are dedicated to the nature of man and the difference with the nature of the animal. The animal kills out of necessity, to eat, while man also kills out of being evil, or so it is said.

In the whole of this book, I aim to display that the big basic believe, like in the root notion evil, brings forth no workable solution, for example by counterbalancing it with goodness. Dichotomies such as good and evil rarely if ever contribute to a solution - thus only parties are created that claim to stand for the good and who wish to fight the others -the wicked-. If, however, we assume that man is sick, sick from longing for

what he misses in his heart, each person may work on his personal healing. Cura te ipsum. Physician, heal thyself. A statement generally interpreted as a call not to reproach another, because you possibly are doing exactly that wrong yourself -and furthermore all sorts of other wrongs-. Such an interpretation leads to a passive, even fatalistic attitude of guilt and self-reproach and in any case does not invite an active attitude to create goodness, beauty and holiness. Beauty -never mind goodness and holiness for the moment- cannot be created by someone with a sick predisposition. The statement quoted here from Luke, who would have recorded the statement from the mouth of Jesus, leads to quite another process when it is construed as advice not to a passive, but to an active attitude. It may very well lead to the person who puts his upbringing and all other forms of indoctrination outside with the rest of the trash and who subsequently descends deep within himself to find what is missing in his heart. A sick person cannot create beauty, even though he thinks he does, but only his cry for therapy. Only a person on the mend can work to the beauty of the world and the eventual discovery of universal Love. This is certainly no matter of victory, not even self-conquest -for every victory also causes casualties-, but of fulfilment and self-development of the talents that each person carries. No passive attitude of undergoing, as the religions would have you do, but the active attitude of healing, as is in your own best interest.



Paul Davies - Physicist, cosmologist, and astrobiologist. He is the director of the Beyond Center at Arizona State University. Perhaps there is a purpose to the universe.

"Where, then, is the evidence of "cosmic purpose?" Well, it is right under our noses in the very existence of science itself as a successful explanatory paradigm. Doing science means figuring out what is going on in the world—what the universe is "up to", what it is "about." If it isn't "about" anything, there would be no good reason to embark on the scientific quest in the first place, because we would have no justification for believing that we would thereby uncover additional coherent and meaningful facts about the world." The contribution of Paul Davies establishes a relationship between the nature of man, the nature of science and the nature of the universe. His "perhaps" is related to his views on the relationship between intent and purpose.



Comment: It is striking that many people, scientists are in this group, when thinking about a possible target for the universe, describe reaching the objective as the -final- stage of completion of a predefined plan. To this end, so they at least infer, there must be a God, or a creating force, who has so devised everything in advance. However, this is not the view, but just one view on the combination intent and purpose, a view which is strongly reminiscent of the clockmaker of the Enlightenment. It is a conception of a tyrannical god, God as the great dictator who determines everything in great detail. It is an outdated notion that also does not reflect the uncertainty principle as formulated in quantum mechanics. Another conception of intent and purpose, the view that I find much more plausible, is that by which the cause of the universe, let us call him still God for the moment, has put his child on a selfreflecting or even an independent path. This view seems much more plausible to me, because everything in the universe works in this way. There is origin and there is descent, often seen as cause and effect. The descent and consequences do not develop as with an automaton, but in an independent line along the lines set out. The connection between parent and child, as for example with humans, is derived from this, such as is the case in the creation of a planetary system initiated by an igniting sun. This regularity in itself says enough about the intentions of God. It therefore makes no sense to attempt to distill the will of God from observations of the universe and the human, and all that is in between, any more than it makes sense to deduce the character of the father from the behaviour of the son. The lines are plotted, with some effort one could see this as a form of predestination, but developments take place independently within these parameters, as parents have plans for the education of their children -based on suspected or perceived talent- and the children make their own choice from all the options.

Peter William Atkins - Fellow and professor of chemistry at Lincoln College, Oxford. No, there is no purpose to the universe.



"In the absence of evidence, the only reason to suppose that it does is sentimental wishful thinking and sentimental wishful thinking, which underlies all religion, is an unreliable tool for the discovery of truth of any kind."

This quotation from Mr. Atkins is so wonderful that I gladly wanted to

begin with it. The statement is red hot with underlying snags. The word sentimental for him has an obvious negative connotation, like wishful thinking. With the absence of evidence Atkins means most likely the absence of scientific evidence. Scientific and measurable. That the immeasurable in spite of its immeasurability is of great value is proven daily by numerous scientists who based on a presumption, a hunch, draw hypotheses and start their research. Furthermore, evidence is a relative term, for in the history of science proof in the end has always been undermined and replaced by better evidence or bettered through the falsification of the once evidence. It would appear that Mr. Atkins liked to open his contribution with a bang, a beautiful literary endeavour, that unfortunately backfired and exhibits him as petty - and perhaps as narrowminded as the religions for which he clearly has disdain. To which I add that I agree with him when he takes the prevailing religions in his crosshairs, yet whereby he simultaneously shuts his mind for future developments in that field. This will only make the moment he discovers the truth -of whichever nature- harder to achieve. Each rabid view isolates a person of his capabilities.

"That we do not yet understand anything about the inception of the universe should not mean that we need to ascribe to its inception a supernatural cause, a creator, and therefore to associate with that creator's inscrutable mind a purpose, whether it be divine, malign, or even whimsically capricious." Also from this statement it shines through that Mr. Atkins takes the inexorable truth of science as a reference. If it is not scientifically proven, then it does not exist officially, even when it still seems to exist because of the old religious principles. It does not come to Mr. Atkins that both views are false - quite a unscientific attitude. That is to say that the old religious principles at best may be seen as hypotheses, now refuted, and that the scientific method is flawed because it only seeks to prove the measurable, and thus only analyses part of reality - science can only measure the china sideboard, but cannot express how well and beautifully it is made. Moreover, what is supernatural? Only that bearded man in the clouds is supernatural, rather unnatural, the fairytale of the authority. The supernatural does not exist - everything that exists is natural, physical, because this is the physical universe. Mr. Atkins has not yet abandoned his old supernatural and nonexistent God -the Christian equivalent of Zeus or Jove-, for he still fights him. To fight something makes no sense, because fighting thwarts what you aim at - your own goal. Let it go and move on, that is more useful.

"Some theologians are perplexed by the nature of life after death, a notion they have invented without a scrap of evidence." I ask of Mr. Atkins to think again about the law of the conservation of information. The idea of life after physical death, as reported in the major religions is in that form indeed presumably wild nonsense and intended only for the dispossessed to reconcile them with their situation - religion has always been politically abused. The idea of a life after physical death, as it is driven by said physical law does not exclude it, even though physical beings cannot perceive it - though many mediums claim they are capable of it. We come from somewhere, we are also going somewhere.

Comment: It seems that Mr. Atkins is frozen solid in a certain stage of his development. I do not mean only him in his development, but also in that of metaphysical thinking in general. Atkins belongs to a generation that has had to wrest religion to think free. This effort and development was essential in the whole of the developments. The negative fanaticism -as if there exists a positive fanaticism- of Mr. Atkins though has become now more reminiscent of the fanaticism of former smokers who distance themselves vehemently and ostentatiously from the tobacco industry and those who still smoke. Smoking is a nasty habit and threatening to health, but people who smoke die out by themselves. Would Mr. Atkins be as fanatical as to the manner in which the energy for his cozy house is generated - for instance?

Nancey Murphy - Professor of Christian Philosophy at Fuller Theological Seminary. Indeed there is purpose to the universe.



" (...) If there is a designer God whose purpose for the universe includes life, especially intelligent life, then the laws and constants had to be almost exactly what they are. Thus, if we are to be here, the natural world must contain almost exactly the amount of danger and destruction that it does." Nancey Murphy in her contribution seeks to unite modern scientific knowledge, and the views that go with it, with old Christian values and principles. [Read here Murphy's original text]

Comment: I have always wondered what a person should do with the values and norms of the old religions in mind. Not only Christianity, also its predecessor Judaism, and its successor Islam, represent values that are not old and venerable, but gone and outlived. This is the most

evidently visible in the atrocities committed in the name of this religion -I see them all three as variants of one principle-, because the atrocities were justified while referencing to that religion. The defence that reprehensible acts based on a theory do not render the whole theory invalid, is untenable, because the atrocities originated from the theory anyway - though only part of the theory. The God of Judaism, Christianity and Islam would do well to take part in aggressiveness therapy, or better, his followers should do so. With the other religions it is not better.

That aggressiveness therapy may only be successful for humans provided the course is not followed with an external expert, but only by merely looking into the mirror; *ecce homo*, behold the human. A person knows himself -potentially- better than any other person at all. When a person consults a fellow human, there is always the risk that the consultant seeks to improve his status at the expense of the consulter. The process of self-healing is an extremely difficult sometimes arduous task along an apparently dangerous road, but it is the only way. Some principles of the religions come in useful, but it is for a person self to decide what they are, not for another mere mortal to determine. Throwing away the old is always silly simply because the study of history can be very enlightening. Simultaneously it is true that the most valuable principles that are close to one's heart, do no date from the past - they are very modern.



Owen Gingerich - Professor Emeritus of Astronomy and of the History of Science at Harvard University and a senior astronomer emeritus at the Smithsonian Astrophysical Observatory. Yes, there is purpose to the universe.

"Frankly, I am psychologically incapable of believing that the universe is meaningless. I believe the universe has a purpose, and our greatest intellectual challenge as human beings is to glimpse what this purpose might be. (...) Only gradually did I come to appreciate how magnificently tuned the universe is for the emergence of intelligent life." Owen Gingerich argues that the fact that thinking man is in this universe is sufficient evidence that the universe is meaningful and therefore has a purpose. God reveals himself in the personalities and intelligence of man, ironically also in those of an atheist. Comment: To the contribution of Mr. Gingerich, I have little to add. The universe IS with man in it. Who knows a universe with countless other

sites with intelligent life of which man as yet has no knowledge. In addition, it does not matter so much, that the God of whom Gingrich speaks is the God of only the culture from which he originates, or that the original creator of all is the entity in the background with his creation Luciwhear as the 'caretaker' of the physical universe. After all, we are seeking for a reason for the Love of God, not the daily observable Luciwhear presents to us. The naturalness and tranquillity with which Gingrich wrote his contribution for the moment makes it irrelevant to distinguish between the FirstOne and Luçal, since the end is the reunification of everything and everyone anyway.

Bruno Guiderdoni, The author converted to Islam and is now called Bruno Abd al-Haqq Guiderdoni - Astrophysicist and the Director of the Observatory of Lyon, "Centre de Recherche Astrophysique de Lyon et Observatoire de Lyon", France. It is very likely there is a purpose to the universe.



Also Bruno Guiderdoni mentions the wonderful way the universe is finely tuned to allow for the emergence of biological complexity. Still, can we herein also discover God's signature, he wonders. He argues that this is not so and that we live in one of the universes of the multiverse. This theory, "... states that we don't live in a universe fine-tuned for life so much as we happen to live in a universe, one of many, that by a cosmic accident just happens to be the kind that supports biological life. In other words, we're not special, we're just lucky." The multiverse theory also states that in other universes conditions may prevail in which biological life has not arisen at all, or in which arose precisely the opposite of our universe -because it is not dominated by matter as we know it, but by antimatter-, or where history has taken place as we know it, yet with a different outcome -where John. F. Kennedy and Mahatma Gandhi were not shot, or where Hitler has won the Second World War-. The complex mathematics that is necessary to develop the idea of a multiverse can be no accidental byproduct though, according to Guiderdoni. "This is why, at the end of the day, I can't refrain from thinking that there actually is purpose in the universe."

Comment: When for the first time I heard of the multiverse theory -the popularized form, because I am not a mathematician- and of brane theory, I understood that the finite nature of the universe was

established. When I was a small child, my father posed the very thought experiment of a finite universe to me accompanied by the question, what could thereafter be beyond the end. I did not know then, nor does Dr. Neil Turok know really what is behind the border of the universe. Turok is director of the Perimeter Institute for Theoretical Physics in Canada and one of the founders of brane theory - for the reader's benefit a video is available in the video section on the site [manasnaala.net](http://manasnaala.net). Brane theory and multiverse theory is just that, a theory and a possible explanation, as also Turok emphasizes.

In brane theory and the finiteness of the universe I have always seen a virtual scientific confirmation of the words in this book -though not sought after-, whereby this universe is given to Luciwhear to shape his vision in an in time and scope defined analysis. Behind the border of this universe is the original world where every person after physical death returns to and where the end of the material universe on a gentle, lovely heavenly evening is seen as spectacular fireworks. The founder of the Big Bang theory, the Louvain -Belgium- professor and Catholic priest Georges Lemaître, has always sort of detested that Pope Pius XI proclaimed, in 1931 with the publication of the theory, that the big bang was the moment when God created the universe. I suspect that likewise Neil Turok will kind of detest that his brane theory may prove that 'heaven' exists.

Finally, I would like to suggest to Guiderdoni to think again about the notion of coincidence. To my understanding there is no such notion as coincidence, but the term with which a human indicates, limited by his perception or even his ability of perception, an event of which he does not know or can know either the cause or the consequence. The human is too limited to see both ends.



Christian de Duve - Biochemist. He received the 1974 Nobel Prize in Physiology and Medicine. No, there is no purpose to the universe.

A few quotations from the contribution of Christian de Duve: "A "purpose" presupposes a mind that conceived it, as well as the ability to implement it. In the present case, this means that the owner of the mind not only created the universe the way it is, but could have created another universe and decided to create the existing one for a specific reason." "Being the ones

who ask the question, it is obvious that we see ourselves as at least part of God's goal. (...) what is peculiar about the universe is that it happens to have just the right physical properties to give rise to life and, through life, to human minds. Such an anthropocentric view of the creation is, however, not readily reconciled with what is known of the evolutionary origin of humankind." De Duve continues with a reference to the French biologist Jacques Monod who concludes "that the universe is a meaningless entity in which life and mind arose by an extraordinary combination of improbable circumstances and could very well never have arisen at all." De Duve refers to more possibilities to consider the universe, in a more affective and aesthetic way through music, art and literature. This still does not infer, according to him, that a creator is necessary, who himself may also be in need of having an origin.

Comment: Mr. de Duve apparently concludes from the first quotation that the element of chance is too shaky a basis to believe there was a certain sense of purpose in the creation of the universe. He may in his view draw the correct conclusion, but a conclusion in the opposite direction -that the universe was created with a specific meaning- may similarly be possible based on the same premise. The assertion in the second quotation that the human who feels being part of the purpose of God is anthropocentric, is in his contribution not supported by sufficient arguments or data. The possibility that throughout the cosmos intelligent life exists -a not entirely unlikely possibility- prevents his anthropocentric option. His reference to the conclusions of Monod mirrors his own arguments, albeit that Monod's yesteryear's conclusions are based on now obsolete science while Monod in drawing his conclusions may be very influenced by existentialism, that a priori is atheistic or non-theistic at least.

Mr. de Duve refers in his contribution to his other publications and who has not read those, cannot draw definitive conclusions regarding his contribution - now, does this imply laziness of the writer or the reader? Alternatively, his other publications cannot be of an entirely different nature, or substantiate opposite conclusions, for which reason it can be stated that de Duve's arguments cannot support any final conclusion. They can lead to the conclusion that the universe has no meaning at all, while the cited arguments that refer to aspects of coincidence or chance just as well may just refer to the meaningful aspect of the universe. The title of his contribution shows a resolute no -most likely a personal cry from the heart- while despite himself from his words a bashful maybe appears. I would welcome the age wherein nobody, however venerable,

tells anyone anymore what to think, what to feel or what to conclude on the basis of whatever construed or constructed evidence. The days of authority have gone beyond recall.



John F. Haught - Senior Fellow, Science & Religion, at the Woodstock Theological Center, Georgetown University. Yes, there is purpose to the universe.

"The fact that we can ask such a question at all suggests an affirmative answer." So begins Haught his contribution to the debate about whether there is a meaning to the universe. The problem that the cognitive abilities of humans could be the result of the accidental outcome of an undirected evolutionary process, was an aspect of his evolution theory Charles Darwin was not really happy about, according to Haught, and a problem for which Darwin had no solution. According to John Haught the solution to this problem is not in the looking back, where we come from, but in the future, whereto man develops. When man is wondering about this problem, he simultaneously gives the answer, because that question represents the search for truth, because the search ennobles the nature of the universe. "As long as the search for truth persists, not only can you trust your mind, you can also trust the universe that has germinated such an exquisite means of opening itself to what is timelessly worth treasuring." In this last quotation John Haught shows in a rather complicated poetic way that when man can have confidence in himself, he can put his trust also in the universe that made everything possible.

Comment: Haught is right and yet not. Indeed, that thinking man exists and that he sees a goal for himself, is the concrete proof of the fact that the universe has a purpose. So far I can agree with Haught's manner of reasoning. However, when man does not take the next step, the first step has no meaning, the fact that man thinks then becomes meaningless -he turns himself into a robot- and the purpose of the universe is crippled. That next step is not being guided by the definitions prescribed by the universe, but to create entirely independent considerations, which do not necessarily coincide with what the universe dictates. The aspects that we have to consider we see around us every day, aspects such authority and hierarchy, prestige and struggle, winning and losing. The universe is cold and ruthless, and man -instead of going along with creation- has to aim to rise above it, to venture beyond the



dimension of decomposing without composition. In many ways, to rise above 'the beast'.

Neil deGrasse Tyson - Astrophysicist and the Director of New York City's Hayden Planetarium. Not sure if there is purpose to the universe.



"To assert that the universe has a purpose implies the universe has intent. And intent implies a desired outcome. But who would do the desiring? And what would a desired outcome be?" This is the essence of deGrasse Tyson's research question. "If you are religious, you might declare that the purpose of life is to serve God. But if you're one of the 100 billion bacteria living and working in a single centimeter of our lower intestine (...) you would give an entirely different answer." Through what is said in this quotation deGrasse Tyson wants to put the existence of the human being within a certain perspective -the perspective of the puny, it seems- and thus relativize the position and the importance of man. He calls the alleged importance that man ascribes to himself hubris and concludes that when we filter out the delusions that follow, "the universe looks more and more random." He does not want to exclude completely that the universe has a purpose, but he puts forward that the evidence is piling up significantly against the existence of such an intention.

Comment: That Mr. deGrasse Tyson mentions that man 99.9999% of the cosmic time was not present, and that before us 99.9% of the species became extinct by violent events, but not that 99.99% of all religion is hogwash, is an omission that affects his final conclusion. It reveals that Mr. deGrasse Tyson, perhaps even without realizing it, argues from a well-defined cultural-historical and therefore also religious background. He also proves that by simple calculations only -how amusing whatsoever-, the purpose and the truth of whatever cannot be disclosed. That he does his calculations so to be simultaneously condescending about religion -a specific Western Christian understanding of what religion is: serving God-, proves nothing else than that he should come to terms with his own religious background, before he can adjudicate about the whether or not alleged presence of a purpose for the universe - he is not the only one.

It is striking though that all deGrasse Tyson says may be turned inside out thus becoming arguments for the existence of God and his purpose

with the universe we inhabit - though again within this certain vision on God. That man 99.9999% of the cosmic time was not present merely shows that only now it is our turn and that others were before us who had to have their turn first, what as such could be the explanation that for 99.9% of the species time was up before we arrived - whether that was on our planet or in the whole universe. In short, without knowing it deGrasse Tyson proves that the image of God his culture celebrates is complete nonsense -not the only aspect- and that man first must dive deeply into himself to pose the question about whom or what God is -or otherwise must come with a conclusion on this subject- before trying to bring down with toddler toys the suspected purpose and origin of the universe -quite amusing-.



Jane Goodall - Founder of the Jane Goodall Institute for "Wildlife Research, Education and Conservation" and a UN Messenger of Peace. Certainly the universe has a purpose.

"Of course science typically scoffs at any belief in a god, tells us that we have a "God gene" and that the tendency towards religious belief is simply part of our biological make up, as inevitable as the universal human smile. Yet even if this were so, we would still need to ask why?" Later in her contribution Goodall writes about her emotional experience of organ play in the beautiful Cathedral of Notre Dame in Paris -inaudible low tones of for instance the organ cause the 'God experience'- and her perception of the work of Bach. I understand her words from personal experience. One day I entered the cathedral of Orléans -also France- and at that precise moment the organ began to play forcefully and majestically. It was like being welcomed into his church by God himself. Athletes have a similar primordial experience when they enter a packed stadium, I am told. Goodall ends with: "Was all the wonder and beauty simply the result of purposeless gyrations of bits of cosmic dust at the beginning of time? If not, then there must be some extra-cosmic power, the creator of the big bang. A purpose in the universe. Perhaps, one day, that purpose will be revealed."

Comment: To Mrs. Goodall I would like to say, do we always understand the ostensibly aimless gyrations in ourselves, the whirlpool that seems to obligate our inner self? Nevertheless, based on that we come to viewpoints and principles, actions and their consequences. So we live, so everyone lives. Man who wants to understand the cosmos, in any way, is

like the ant who wants to understand the forest - it will lead nowhere. Man is 'condemned' to deal with his own measure of all things and to examine himself on the point of the why of his innermost stirrings. Only when a person reaches the point of understanding himself, the goal of everything -not only of the universe- is revealed. This all sounds quite religious, but it is not. At least it has nothing to do with the religions. On the contrary, examining yourself is possible only then, when you are free of the religions - and of political partiality, and of self-interest, in short, of judging one another. There are only two important things in life, your appreciation of what you see in your mirror and what thereafter you do in the world. That is what this book is about.

Elie Wiesel - Andrew W. Mellon Professor in the Humanities and University Professor at Boston University. I hope so, that the universe has a purpose.



"Man's task is (...) to liberate God, while freeing the forces of generosity in a world teetering more and more between curse and promise." This is the last sentence of Elie Wiesel's contribution and by that simultaneously his conclusion, here in the form of a plan or a task. In the rest of his essay, he mainly poses questions, of which it is not always clear whether they are real questions or rhetorical questions. A teacher often uses the form of the question to persuade his students towards a certain mind set. It is a somewhat antiquated teaching method, because it makes much more sense to let the student formulate his own questions, and his own hypotheses.

Comment: Professor Wiesel refers to the existential questions formulated by the Tanakh -fortunately he is open therein-, but simultaneously, it is unclear whether he actually believes that the moral issues addressed in the Tanakh apply to all people. It is as if he keeps sitting in his corner, for he refers to events such as the flood, as if it really happened. From geology it has become clear that a deluge that covered the whole earth with water never happened, although in the ending of the last ice regionally very large floods have occurred. Yahweh destroyed his people with as cause that evil was rampant, he reports, while gradually everyone has become aware that the flood story is taken from the Gilgamesh epic<sup>6</sup> in which the god destroyed the people, because with their noise they kept the god too often from sleeping. In short, Professor

Wiesel tries to raise some moral issues -rightly so-, that cannot be raised the way he does.

Moreover, in the perception of man the times in which he lives is always crucial and inclined to be a journey into the chasm, as Professor Wiesel foresees for the current time. In every age, man experiences his situation as balancing on the brink of the abyss and almost never as in balance with times of prosperity in the offing. Ask at random any Jew, a typical Roman or the average Chinese, a medieval person trapped in his world -it is possible, just read- and all will say their time is one of the most uncertain in history. The Inca, the Cherokee, the Norseman, the Mongol, nobody will say their time is uneventful, that nothing really happened and that they could live in peace and harmony raising their children without fear and hunger.

The Shoah was an extremely horrible event and I hope that it will continue to be in human memory for a very long time as an example to the degeneration<sup>7)</sup> of the human - not even degeneration under certain circumstances, but the ever-present danger of degeneration. Particularly because of this reason it clearly takes a major effort for Professor Wiesel to postulate a meaningful purpose for the universe. So many events in history heavily damaged his faith in the God of Abraham and Moses - which also in his case is quite conceivable. His generosity to offer liberation to God -and not to refute or deny him, as from disappointment so many did- is very admirable. However, one can also say that the ancient God of Abraham -if Abraham really existed- and Moses never truly has been the true God, but a political instrument in the hands of Joshua, an opportune political-cultural amalgamation of the Canaanite Baal -El- and Yahweh, the latter very likely being a legendary tribal leader or war lord of the Nabateans who in the end by his descendants got elevated to the status of war god. That would mean that if the God of the Tanakh does not exist -nor his descendants in the Bible and the Koran- not God, but man must be liberated. In order not having to perform a balancing act, but to become balanced, every person indeed needs to descend deep into himself to liberate himself. The God who then emerges shows to be completely different from the manipulator who has governed for eons the physical universe. The emerging 'God' who is discovered at the bottom of the soul, in the hardest pith of existence, turns out to be surprisingly similar for everyone. This 'God' does not need to be freed, he-she offers liberation, the release of everything and who you are.

The tortoise and the purpose  
a fairy tale come true

First some words concerning the hare, but this is really about the tortoise. The hare is like rapid man who at every stage of his development has a conclusion ready for what he sees around him, who based on what he can imagine makes a prognosis and aligns his actions accordingly, who measures the distance separating him from what he believes to be the ultimate goal. That makes him the winner -if the notion winner would actually exist- in his own perception and arrogant in the eyes of others who nevertheless wager he cannot lose -if the notion loss would actually exist-. Since winning and losing do not exist and arrogance, like beauty, is present only in the eye of the beholder, the tortoise is not distracted by fads and the illusions of the day and he paves his way, with time on his back, slowly and irrevocably towards his goal, the ultimate goal. What that end is nobody knows for sure, because no one has ever seen it - the tortoise will arrive first. Statements about the goal and the purposes of it all are as the cries clearly audible in the bickering of the spectators along the track, exclamations that articulate their hopes for the winner -if he would exist-, but that of course will never determine the actual outcome. Some spectators shout their advice, "You must take this road", "No, take the other way", others yell. The tortoise tirelessly continues.

Two roads seem to be available in science: exact science and the other forms of science. The other forms would like to be similar to exact science and quantify everything they can, even in a ridiculous way. Exact science is the only form of science that can make statements about physical reality, but that is about all it can. Some exact scientists claim thereby that reality is indeed all there is, but that is not so, although exact scientists keep proclaiming very loudly it is, sometimes ridiculing with great force of 'proof' anyone who speaks against them. Exact science can measure all kinds of things fantastically, but should not pretend with that to take God's place on his throne. Or put in less metaphysical terms, from the study of the language of the universe, mathematics, much can be inferred, but not everything, any more than from the language of a people the full social fabric and consistency of that people can be determined. The other sciences may make statements about God, but due to the inexactitude of their science they can never pretend to provide more than an educated vision on the meaning and purpose of it all. In short, statements about God and his purpose for the

universe usually say more about the person making the statement, from whichever background the statement is given.

To figure out what the possible meaning of the universe could be is no search for the mathematical centre or a quest for the reflective border of it. Neither can the meaning nor lack thereof be agreed by consensus on the available data and interpretations. The journey to the end of night is not about the world outside, but about the inner world. The journey through the inner world is not and cannot be determined by the language of the universe, nor by the language and knowledge of the prophets from time - ancient or not. Each individual has his and her own path to walk and can thereby try to find help and inspiration in what others say about the physical and the metaphysical world. However, everyone's personal truth, everyone's personal share in the truth, can be discovered only by the understanding of personal considerations and choices, desires and ideals. The one truth exists, but will never be seen by any human, let alone understood. The most ultimate achievable in this universe is finding one's personal share in the original truth. Yet not, everyone has his personal truth, because that would isolate everyone from everyone, but everyone has his and her inalienable and imprescriptible personal share in the original truth, the meaning of everything. Finding your personal share is the maximum and only feasible, after a lifelong quest. The consensus that arises amongst all people who have made or make the inner quest, does not arise from an externally imposed creed, but from a growing consensus from within - whereby nobody can be assessed on the value or correctness of his development. Everyone walks his road at his and her own pace and truth can never be labelled. This development does not only mean the end of traditional religions, but also the end of science as developed after the Enlightenment. As religion will be formed from inner meaning, if it still can be called religion, also the perspective of what the purpose of science should be shifts. Each individual is on a personal inner quest, because every individual in this universe is utterly alone - or so one thinks at the outset.

Notes to "the Arrival"

- 1) The first tamers of horses also, 4000 bce.
- 2) In the Bhagavad Gita Krishna advocates that the nature of your soul is determined by your varna or caste. Thus, through reincarnation in fact it is Krishna who determines what your soul is.
- 3) See: <http://www.templeton.org/purpose/>
- 4) First, man experienced his part of the world as the world. Then the world stood central, with a sun revolving around it. Then the sun became the centre, until it showed that we live in a galaxy. Later it appeared that this galaxy is not the universe, but one of many in a larger universe. There is a theory that sees our universe as one of multiple universes, a multiverse.
- 5) What has preceded us in the entire universe is in no way to verify. What is happening simultaneously with us in another part of the universe neither. That removal is both in time and distance too great for man to make accurate observations.
- 6) Dr. Irving Finkel is the curator of the British Museum in charge of cuneiform inscriptions on tablets of clay from ancient Mesopotamia. He has reasons to believe that the Gilgamesh epic is older than the transcript on clay tablets from the beginning of the 2<sup>nd</sup> millennium bce. Gilgamesh is according to him a real existing king who lived at the beginning of the 3<sup>rd</sup> millennium bce. For comparison, the oldest texts of the Tanakh and the Bible are from the end of the 2<sup>nd</sup> millennium bce and early 1<sup>st</sup> millennium bce. Moses, or a political-religious leader like Moses, is believed to have lived around 1250 bce at first in Egypt, where he studied, amongst others, the manuscripts of pharaoh Akhenaten (1353-1334 bce), who is said to be the first monotheist.
- 7) A combination of several factors, such as mass hysteria, loss of sense of values and norms, hatred, low self-esteem, to name but a few features. Here the space is lacking for a deeper analysis.