

Diluted God

On "The God delusion" by Richard Dawkins

The Romantic Agony revisited

"Being an atheist is nothing to be apologetic about. On the contrary, it is something to be proud of, standing tall to face the far horizon, for atheism nearly always indicates a healthy independence of mind and, indeed, a healthy mind." With these lines on



Richard Dawkins

page three of the preface to his book, I would like to start the review of Mr. Dawkins's book. They reveal a lot about him, mostly because they are written to endear - evoking sympathy, generating empathy. In all cases when people set out to be convincing, you would probably be wise to be on your guard when the writer uses cliches to groom favour with the reader. Not that it is nonsense what Mr. Dawkins writes, for indeed there is nothing to be apologetic about. He is even more right than he claims, for at no time or occasion is there any reason to be apologetic about anything, being anyone or not. If one is fully and honestly convinced about the truthfulness of one's point of view, indeed why apologize?

He is a kind of romantic, Mr. Dawkins. I can see him standing on the Yorkshire Moors, perhaps somewhere in the enigmatic Scottish Highlands or on the druid ridden Salisbury plains, standing tall and proudly facing the far horizon - I expect with the golden light of the setting sun on his face, what an enthralling picture. He has an independent mind, a healthy mind. I congratulate him for being a person with these steadfast feelings and firm convictions. Yet, if he indeed is a romantic, then be on your guard -again-. Romantics passionately present their truth -their share in the truth, I would say- as the ultimate truth, present their point of view as the most desirable vantage point. Romantics are passionate and Mr. Dawkins is passionate about his atheistic angle. He is healthy as he so adamantly states, healthy and also independent.

I do not know how others see it, but I always have to smile somewhat when someone postures on being healthy. Hodie mihi cras tibi. And all things change and must pass. What is healthy the one day proves to be

fragile the next, even without being aware of it - possibly through Urban's bane. One day we were all totally convinced our galaxy was the universe, the next day we faced billions and billions of them. Do not run into the Sloan great wall¹⁾ and hurt your countenance. That regarding health and future. Considering the past Mr. Dawkins is also consistently a romantic, for he is sure he is an independent. If anything, we are all the product of our history, whether we underscore what we have experienced or strikethrough. Feeling independence is not a steady state, but a snapshot sensation. It is an impression you can have in the here and now, one fleeting moment. One moment one might be sure to have fought for a just cause, the next moment -because of the simple fact one interacts with fellow humans- it may appear one is manipulated to fight. Independence is a fluid, not a solid.

So, reading the work of a writer whose health may crumble without this being obvious at first hand and with a feeling of independence that is more relative than all of us would wish for, moreover, being twice warned the book Mr. Dawkins produced promises to be an invitation to sharpen the mind, a challenge that cannot be a showdown though confronting it may be. Mr. Dawkins not only wants to do away with religion, but also with God. Like a time traveller he tinkers with the present with major implications for a healthy future. Does he fully know what he is doing? I suspect Mr. Dawkins is quite religious about atheism. Let us investigate also this hypothesis.

I am not a romantic, for romanticism to me is a delusion. I do not mean the feelings one can have for another person - confusion may occur here already. I mean the vogue that is called the Romantic movement originating in the crypts of the nineteenth century -and even earlier in some parts- as a reaction to the rationalism of the Enlightenment. The romantic agony that produced Wagner and Frankenstein, the musical box and the automaton-robot and as such the foundation of industrialization. All wonderful outcomes, yet what was healthy at one stage proved to be sickening in the next. The fantastic music of Wagner was abused by serving the ends of the Nazis. The Industrial Revolution raised living standards, in the western world anyway, yet polluted in doing so the whole of the world.

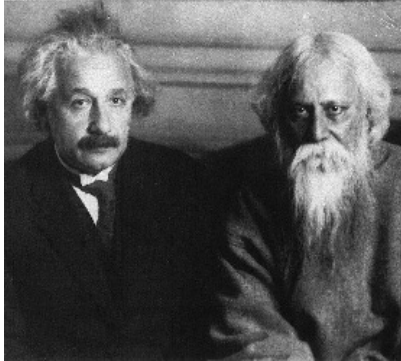
Take a step back, and evaluate slowly and earnestly what you encounter, so you for at least that moment do not lose your independence. Let us munch and crunch the words of Mr. Dawkins -for what he has to say is important- and not autonomically reject them. However, because he is right -in my view, but for another reason- about wanting to do away with religion and many people agree with this point of view, that does not

mean that he is right in all he says. I do not mean right as in having the correct opinion, but right as in drawing the correct conclusions based on the available data. Take a step back and weigh, find the balance that agrees with you. The text is never just right, only the reader who finds balance.

Sad cases of self-mutilation

Any form of religion or politics -which essentially are the same- whereby leaders determine the course and the believers have to follow, in essence is Luciwherean. For those who have not read the entire book -yet- the Luciwherean mind set, the Luciwherean paradigm, is the inability to do away with fear, existential fear. One does not grow out of this fear when one becomes an adult, on the contrary. Every day, every hour one does not shed the fears in life the situation will worsen causing one to evermore becoming the prisoner of matter, thinking and acting in terms of matter. To counter fear one needs to educate, preferably to self-educate, education in any form and on any level -to start with-. This to free oneself from those who want to determine for you, those who try to regulate and rule - of course the religious and the political leaders. For these leaders it is beneficial when they can find legitimization for their authority from an ancient text, the more ancient the better. Like the pharaohs and the mediaeval European kings claimed their powers were derived from God. From Karl Marx and Adam Smith back to Mohammed and Jesus, their forebearers from the shores of the Black Sea fundamental for the Bible and their counterparts north of the Caucasus later on founding the Vedas. The more ancient the better, for then the authors of the texts are not present anymore and interpretation is open - leaders only club-.

One can of course be very well educated concerning the workings of an automobile. However, when one does not see that such an apparatus is a very polluting form of transport, one has read the text books, but has not learned anything. One has knowledge, but no knowing. Knowledge in itself does not make free, yet enables to make the final step. After that fear has gone one can take the inner road, away from Luciwherean's world. Not to become a hermit or a new age hippy-like type -unless it is on your road to experience- but to find the inner love in a kind of chrysalis stage, then coming out into the world as a person still needing matter to survive, yet not anymore as motivation for action or goal of action. Matter no longer determines who you are. The world and its community will benefit.



Albert Einstein and Rabindranath Tagore

Compared to this the cases Mr. Dawkins quotes -in his first chapter- are very sad cases and also laughable were not they linked to very dangerous people, leaders of a community of religion or politics. Leaders who will go at any length to defend their dominant position. The comments aimed at Albert Einstein describing his search for god could make one blushing not because they specifically were addressed to him - no one is above criticism-, but

because they reveal a particular form of narrow-mindedness. Like above, these people have gone through the stages of learning the text books, yet subsequently got -themselves- stuck in tradition. They did not take the last freeing step, at least not perceptible to the contemporary or the present reader. Even sadder is that the opinions ventilated towards Einstein are not restricted to his times, but in spite of all progress can still be found. On the other hand, it appears from his words that Einstein too struggled with God. Mr. Dawkins's apologetic equations about what Einstein probably meant when using the predicate God are too foggy. Einstein was raised in the nineteenth century and God must have played a prominent role. Sadly, we cannot ask Einstein anymore, yet simultaneously it is irrelevant what Einstein thought about God. Historically Einstein's great importance had its effect in quite a different field - no narrow-mindedness here. To ponder Einstein's religious believes is as irrelevant as the interview with a player after the match - it's the match that mattered.

After the case of the illustrious Albert Einstein Mr. Dawkins drags the reader from one dreary incident to the next sad case. Indeed, on the issue of pacifism Quakers and non-religious pacifists do not differ that much. So why does the state differ in appreciating a political standpoint from a religious one, favouring the last? It is indeed ridiculous to be allowed to use elsewhere forbidden drugs only because it is claimed the drugs are indispensable in a religious ceremony. So is state sanctioned religious discrimination against homosexuals and what else was on the to do list of that youth - indeed ludicrous. All samples represent sad cases of mourning people who lost track of their path, consequentially hurting themselves and in the process many other people. Mentally battered

people who from that painfully loose track and become yet another source of pain - cause and effect are sometimes difficult to distinguish. In this respect the religious rabid are not so different from thieves, muggers and murderers. They too lost track and as a result hurt other people trying to outcry their pain. By their leaders and even their peers the track-losers are so skilfully misdirected they cannot distinguish anymore left from right. They are mourning people, because they sense they have lost part of themselves and cannot use the ensuing rage else than destructively. Building a wall around these sick people isolating them bears no therapeutic or healing quality. Not placing the criminal outside society and in prison, nor allowing the religious isolating - themselves- from the rest of society, changes or let alone improves on anything. All these segregated people shout as loud as they can over the wall and yes, they most definitely do need education - self-education. These indeed are sad cases for society is not capable nurturing them back to sanity, because society does not know how to accomplish this. No re-educational program ever took hold, or was free of ulterior motives, political or any other kind. Moreover, society as an entity can never have an answer in these deplorable cases, not even from felt guilt thereby tolerating the religious extremists - allowing them to discriminate, persecute, maim and kill. To identify gross sectarianism not mentioned by Mr. Dawkins, how many abortion clinics were blown up?

So, truly religious idiocy is not exclusive for fundamentalist muslims. In Mr. Dawkins's recount of the ventures surrounding the Danish cartoons, religious lunacy shows to be widespread. When his recount is truthful the muslims initiating the cartoon riots had to lie to speak the truth. Their ends, their ultimate fate and truth apparently justified their means. This kind of lying is an outrage to non-muslims -they have a completely different concept of lying-, yet to muslims it is a justifiable means in dealing with unbelievers. Though some muslims deny the existence and others play down the custom is widely spread, yet again others admit to the active existence of *taqiyya* and *kitman*²⁾. This threefold almost catch 22 situation reminds me of the Epimenides paradox about the Cretan who said that all Cretans lie, but that aside. *Taqiyya* and *kitman* are two terms used in the Qur'an indicating it is justified to lie in certain situations. *Taqiyya* is straightforward lying, actively and consciously saying something that is not true. *Kitman* is lying by omission, telling half a truth, possibly also adding to the truth. According to sharia, both can exclusively be applied in the relation with unbelievers - originally as justification in order to save one's skin in a threatening situation amongst unbelievers. Though justified within the muslim circle, we now have established that not only according to Mr. Dawkins the activists who

initiated the upheaval around the cartoons in Jylland-Posten have lied, exaggerated the purport and added on untruthfully. These Danish muslim activists certainly were aware of their lies. What really is astonishing though, they have lied to their own fellow-believers. How deranged can a system get. How deranged can people get - their hurt must have been excruciating.

What followed was pandemonium, the musical chairs version - seen from a different perspective, hilarious. Nobody dared to point the finger at the facts Mr. Dawkins quotes, afraid to be the next victim. Still journalists for television stations and newspapers rather practise self-censorship than uncover the lies on either side - they are especially apprehensive to expose the muslim side. The muslim side? Let us establish these people are more accurately called the criminal side. As we saw it is stupid and a criminal act to translate one's own pain into pain for as many others. I experienced a different kind of muslims, to me the veritable kind. One evening I saw families in Cairo at the last day before the end of ramadan hastening through all kinds of shops to buy new clothes, food and toys for the children. The next day they joyously would celebrate Eid ul-Fitr. On that next day I saw these families going to the zoo or having a pick-nick in the park. These people warmed my heart. Common decent people who mean no harm wherever always are the victims of the politically religious deranged - leaders.

Mr. Dawkins ignores or confuses several aspects of the problem he words - or he simply does not see them. Foremost, by stating religions are to be respected governments involved practise a form of repressive tolerance³⁾ - a notion coined by Herbert Marcuse in 1965. Not before long the rage of western world muslims will have died out - give it another twenty years and they are fully incorporated into the system. Governments in only a limited way are concerned with the short term well-being of their citizens. Governments in general think in long term policies and corresponding goals to achieve. Those who react to short term hypes are not very well valued - especially not in the economic sense. By being aware of their inability to nurture people back to health in any form, governments tend to containing the problem to a certain area, isolating and imprisoning the doers as well as the victims. Governments very much act like leukocytes - isolation, containment and when possible eradication.

Furthermore, Mr. Dawkins forgets to remark that respect is *not a property that can be enforced*, by any side, and perhaps cannot be denied either. Respect is a key feature in a society that is not in hurt and where people live life doing well thereby *earning* respect. Doing well not

necessarily in a uniform way, for like tolerance respect is a quality of human relations whereby one fundamentally disagrees, yet still acknowledges the grounds of existence of the others.

Then, the role of leadership in itself must be evaluated. The quality of the leadership is not related to the organizational object which is presided over. Most leadership effortlessly can be transplanted to criminal organizations. The pope as leader of the maffia - there are historical connections to the Roman client system, but that subject is for other pages. And so it is with leadership in the muslim world. Leadership populated by hurt people who climbed out of their misery in accordance with the Luciwhear paradigm - this can be observed in any organization. Then also, since the criminally religious insane -how many pleonasm can one stack?- do exist, is god therefore criminal because he is sort of worshipped by criminals? In some way Mr. Dawkins seems to contain himself in his own private circle of agony -romantic or not-, lashing out at the dwellers of the madhouse. Let us see if he has any independent arguments without bashing anything or anyone to fuel the debate.

Jest as argument

Wondering when Mr. Dawkins's book would get going I turned the page to the second chapter, "The God hypothesis". On the title page a quote of Ralph Waldo Emerson, "The religion of one age is the literary entertainment of the next." I wonder what Mr. Dawkins's purport exactly is, because quoting this phrase is ambiguous, it seems to point at least into two directions simultaneously. Is Mr. Dawkins telling us any religion is only temporary? That his criticism does not refer to God or religion, but on literature? Or that all literature is fictional? For if religion is, so literature must be. Does Mr. Dawkins realize that when we do away with religion, we will have no literature in the next age? Of course we all love the stories of ancient Greek heroes and we might all be interested in getting acquainted with the wonderful Norse saga Edda telling about Ragnarök, perhaps even with the Popol Vuh of the K'iche' Mayas. Most likely with his quotation Mr. Dawkins means to say that one day we all will smile -I agree and hope so too- upon the tales in the Vedic Mahabharata or the Semitic holy scriptures Tanakh, Bible and Qur'an. Indeed, we all now smile upon the ancient pantheons -Greek or otherwise- though they were very much real to people of the time.

I wonder what Mr. Dawkins's purport exactly is using a quote of the renowned nineteenth century American Ralph Waldo Emerson. Emerson indeed was no adherent of established religion, yet that does not make

him a near atheist like Mr. Dawkins "Philosophically considered, the universe is composed of Nature and the Soul," is another well-known quote of Emerson and "What lies behind us and what lies before us, are tiny matters compared with what lies within us." These are not the words of an near atheist, these are the words of a transcendentalist. Transcendentalists like Ralph Waldo Emerson were of the opinion that the ideal spirituality transcends the physical and empirical and is realized only through the individual's intuition. I wonder what got into Mr. Dawkins using a quote of Emerson, for I am in doubt Emerson would have liked this given the goal Mr. Dawkins seems to aspire to achieve.



Popol Vuh

With all he writes, uninterruptedly heaps of questions emerge Mr. Dawkins cannot prevent. Reading "The God Delusion" therefore is a strenuous activity. The emergence of torrents of questions because of his passionate way of writing -therefore I called him a romantic- also gives the impression the reader is pushed into a certain direction, towards a certain conclusion, on a less than rock solid basis - hence the questions. I rather hear him speak, though then again he gives the impression he really likes to hear himself. No disqualification is intended, but a flag for other readers - and a friendly advice to Mr. Dawkins for improvement, if I may be so presumptuously bold.

Turning yet another page to where the chapter actually starts Mr. Dawkins comes to the point. In just over one page it is clear what he sets out to do. He states that "any creative intelligence, of sufficient complexity to design anything, comes into existence only as the end product of an extended process of gradual evolution." So it is impossible, paraphrasing the book now, any creative and complex intelligence existed in the beginning, let alone has caused the existence of the universe. Therefore the hypothesis concerning the cause of our existence that includes a God must be an invalid hypothesis. Mr. Dawkins forgets God is omnipotent even to the extend of being creative, intelligent and complex before these attributes existed - that is, if there is a God as Mr.

Dawkins portrays him. For what if Mr. Dawkins is absurdly wrong and God in fact is a mere student at the Godly University of Hopeful Gods, our universe and us being his PhD thesis, included the establishing of laws of specific physics applicable only to our universe. It is not impossible if one accepts parallel universes.

This only to illustrate the point from where Mr. Dawkins starts is arbitrary and has only value if one accepts the God of this universe does not exist in any form - not animistic, nor in a polytheistic pantheon, nor as a lone monotheistic dictator. An oroboros reasoning, the snake bites his own tale in a circular reasoning. To come to the conclusion God does not exist one has to be at least prepared to accept God does not exist. Mr. Dawkins has not sufficiently walked the path of creative complex intelligence to be able to formulate any hypothesis, nor has any of us. We all walk in the dark looking for the exit of the grotto, stumbling and walking into others on our way. Though Mr. Dawkins has the full right to be a near atheist -for this he needs no one's permission and no one should judge him or anyone else for it-, he is also causing the smiles of tomorrow and who knows also a piece of literature of tomorrow. For here we are at the end of an arm in our Milky Way on a speck called earth revolving around a middle sized star our sun, one of the two hundred billions stars in our galaxy, with hundreds of billions other galaxies around us and, who knows, other universes beyond. Is not it a bit too soon to conclude that what goes up for our part, also goes up for the rest? Not too long ago black holes were discovered where the laws of physics seem to come to an end, or at least stall. However, until it was proven black holes exist one was ridiculed for hypothesizing about them. Even Steven Hawking was ridiculed by his peers when he stated that black holes emitted warmth - nothing could come out of black holes was the creed.

Once more, we are all stumbling in the dark, waving our hands before us, touching reality and hypothesizing about what we encounter, building a mental picture based on our haptic experiences. That does not mean that all hypotheses can be valid. Only hypotheses that do not exclude experiences of anyone may hope to be valid. We are not only on a individual path, we also have a common cause. It is understandable though that Mr. Dawkins amasses arguments against God, though my impression is he does so against former hypotheses about God, not God himself -or itself or herself-. Against the absurdity not of the God-hypotheses, but of the way God was and is used to convince and convert, to gag and stifle, to maim and murder those who oppose. God not as a religious notion, but as an instrument of repressive politics, crowd

control, only abandoned when governments found out how to collect taxes more efficiently in another more sophisticated way.

Whether the way Mr. Dawkins works is scientific I have not analysed exhaustively. I have read many a work wherein the scientific method was applied. That is categorizing, unravelling, checking for lost or missing parts, probing and measuring, concluding about the parts, putting back together, concluding about the whole and making a prediction or a forecast. All based on an idea, a notion about reality worded in an hypothesis that subsequently is verified or falsified. Something like this. I do not busy myself anymore with science and secondly, science should be something else than quantifying. Science has brought us far, but to avoid to be smiled upon in the foreseeable future also science has to evolve. Into what is for other pages in this book. Anyway, Mr. Dawkins works as methodically as can be expected, unravelling what in the past was held for religion, categorizing what he encounters.

Mr. Dawkins reviews highlights in the development of religion with a selection of action points adequate to illustrate his own point, but hardly a full spread of what could have been discussed - it does not matter that much. At some points he is razor sharp in his description and full of wittiness. Other subjects he only touches superficially, yet he assigns equal weight to conclusions from both qualities. For instance. One can hardly accept it eludes Mr. Dawkins that in the sequence animism, polytheism, monotheism a pre-scientific development in human thinking can be recognized. From the concrete to the more abstract. Like the Aryan tribes on the Eurasian steppe had their gods for every phenomenon in nature, whilst several thousands of years later towards the beginning of our present time reckoning from these very peoples the Vedas came with Brahma as supreme deity and then even the impersonal abstract Brahman. Mr. Dawkins misses this aspect and that does not boost the quality of his analysis and trust in the reliability of the text. Then again, his description of Abraham and the development of the monotheisms Judaism, Christendom and Islam is very to the point, witty, almost cheeky.

Overall, when Mr. Dawkins writes about religion he in fact designates three different manifestations to that one word God. Sometimes the word God indeed seems to apply to God, but more often to religion and most often to the religious. On his pages it is a continuous mishmash of concepts. To name a few, when in the UK the Hindu God appeared not to be included in the lawful meaning of the notion monotheism, that formed a problem for the law makers and the religious. It was not an inherent flaw of monotheism or the fault of God as Mr. Dawkins leads the reader

to believe. The problem of the trinity -father, son and holy spirit and still one monotheistic God- is a problem theologians created and is not an inbuilt problem of religion as such or God as Mr. Dawkins seems to conclude. The degradation of religion practised in America where millions are collected through religious tv-channels does not come from a feature characteristic for religion or God, whilst Mr. Dawkins seems to think so. In sharp contrast with these kinds of unintelligible observations and conclusions, regarding the last example further on he makes a clear and unambiguous remark, saying that in America religion now is at the mercy of free enterprise, religion is free enterprise -I call it Amereligion-. Though Mr. Dawkins has submitted hardly any data if at all about God, but more about the religious it seems strange he concludes his first section with the statement that he will attack not a particular version of God, but all gods, "anything and everything supernatural, wherever and whenever they have been or will be invented." Given the above I am inclined to say Mr. Dawkins is a hurt person. Apparently somebody hurt him irreparably or something hurt him he could not avoid - hence his promise to attack. He lashes out -or promises to do so- like a rabid religious, not unlike the criminally religious insane mentioned earlier on these pages. Mr. Dawkins is in pain, but are not we all? To some extend at least.

The section about agnosticism is an interesting one, because it promises to contain a methodical approach with its subdivisions of following a credo, a seven points discretional scale of religiosity. Mr. Dawkins differentiates:

1. Strong theist. 100 per cent probability of God. In the words of C. G. Jung, 'I do not believe, I *know*.'
2. Very high probability but short of 100 per cent. *De facto* theist. 'I cannot know for certain, but I strongly believe in God and live my life on the assumption that he is there.'
3. Higher than 50 per cent but not very high. Technically agnostic but leaning towards theism. 'I am very uncertain, but I am inclined to believe in God.'
4. Exactly 50 per cent. Completely impartial agnostic. 'God's existence and non-existence are exactly equiprobable.'

5. Lower than 50 per cent but not very low. Technically agnostic but leaning towards atheism. 'I don't know whether God exists but I'm inclined to be sceptical.'

6. Very low probability, but short of zero. *De facto* atheist. 'I cannot know for certain but I think God is very improbable, and I live my life on the assumption that he is not there.'

7. Strong atheist. I know there is no God, with the same conviction as Jung "knows" there is one.'

Though he does not provide the reader with the underlying statistic material, Mr. Dawkins claims category seven is nearly empty, for most people rather sit in category six with an inclination towards seven. Mr. Dawkins confesses to be of that type. In contrast, the first category is very populated with "many devoted inhabitants". Something must have gone wrong in handling the underlying statistic material. Either he lacks the skill to properly interpret statistic data or there are actually no data at all and Mr. Dawkins made his division on the basis of personal experience. That the latter is probably true is not only emphasized by the lack of data, but also by the wrongful categorization of at least the first category.

Jung declared, as quoted, that he does not believe, but that *he knows*. Apparently this distinctive comment falls as pearls before swine to Mr. Dawkins. He does not take Jung's words seriously, proven by the comment that "Jung also believed that particular books on his shelf spontaneously exploded with a loud bang," thereby more or less implicitly saying Jung is a gullible fool⁴). Mr. Dawkins through jest ridicules the important remark Jung made. By joking and jesting so carelessly Mr. Dawkins squanders his possibilities -maybe he wants to- to make a subdivision in category one. Although evidently not within his realm of imagination of possible hypotheses, there are people who do not - anymore- need any scientific proof of the existence of God, because they have had first hand empirical proof. These people do not believe anymore, *they know* - how unbelievable that may sound in the ears of an near atheist.

I am in that category and every so often I am asked to tell about this empirical proof. Though this evidence is not transferable, as with scientific evidence, simultaneously this book is full of clues - and no one is required to believe them. The evidence is personal and only found by making the long trek inside - though no trek really finishes until the point of departure. It is conceivable Mr. Dawkins mistakes by placing strong

believers and people with inner knowing in the same category. As it is conceivable city dwellers do not distinguish between a peony and a rose, or as in a well known saying from a city I know very well where people distinguish only two kinds of birds, the flying ones and the swimming ones. Moreover, people with inner knowing are always ridiculed for mixing up a religious experience with a chemical bodily reaction, the god drug the brains produces. Let me jest back. This remark is always made by people who lack the experience of inner knowing. Does their body lacks the ability to produce an essential functional substance? What however really distinguishes those with a strong religious believe from those who inwardly know, is that the first tend to spread their message trying to convince and convert, while the second will have none of this. So, a subdivision of category one is required. The inner knowing, the inwardly found love results in the acceptance of all varieties of men for to those who inwardly know really all men are equal - no matter in which stage of the inner voyage one is, or indeed in which of Mr. Dawkins's categories one sits. Everyone eventually makes the inner journey, where both opposition -as is the case with Mr. Dawkins- and learning to understand may be part of.

The chapter "The God Hypothesis" does not produce the impression nor the certainty all sources are thoroughly examined. The collection of analyses, the angles taken, impresses haphazardness. The choices made from all available material are arbitrary. This produces pleasant reading if one seeks a place to shelter amongst fellow atheists from the religious idiots that still populate this world as the ruling majority - the attention seeking majority, the dangerous and vindictive majority, the deluding and deluded majority, and so on, who also institute the majority of the problems. The discretionary method chosen to approach the material makes the book indeed wonderful reading for members of Mr. Dawkins's parish, or those who are on the verge to accede to his creed. The haphazard and arbitrary choices from past developments -I would not say historical material- are insufficient though to underpin any feasible hypothesis about God. Moreover, when he would have succeeded in collecting sufficient data, the places he sought for that data only would have produced a hypothesis concerning the God of the current universe, the God of material existence - not about the instigative force of everything. Perhaps this is why Mr. Dawkins feels the need to attack for Luciwhear can invoke this kind of feelings.

As laudable as it is to open the eyes of those who are stuck in tradition or cannot find a way to express their longing to flee the yoke of religion, for those it is not advisable though to adhere to a new tradition -atheism- or

to flee into the next religion -the replacement religion of science-. The distinctive feature of newly won freedom is the absence of a leader and a creed. To me Mr. Dawkins and his book represent new leadership and the new creed. He sets or confirms a new tradition and before you know it you will perfectly know how well an electric car drives, without you being aware the vehicle keeps polluting through the power station. Therefore, perhaps use Mr. Dawkins's book as a crutch to come from under your yoke, perhaps as a crowbar to force the door and to reach the free air, but then throw it speedily away and start thinking for yourself. Do not engage in anything new that is not yours - that cannot be else than counterproductive. In my evaluation Mr. Dawkins's God hypothesis is not formulated to be exhaustively underpinned, but only -again, very romantic- to invoke a feeling, hate. To invoke a state of mind which will allow the reader of his book to resist traditional religious upbringing and environment, but with means that will solve nothing, that will lead you from bad to worse. Do not give in to hate.

The God Mr. Dawkins attacks and fights in fact is Luciwhear, the God of the physical universe. The paradoxical effect of the attack is that Mr. Dawkins thereby prevents people to think for themselves and keeps them from taking to the inner road, thus serving Luciwhear's ends. So, it is not surprising the ridicule and jest Mr. Dawkins uses to discredit his perceived opponents only refers back to himself.

My dear God

Undermining is the first word that comes to mind reading "Arguments for God's existence" instead of refuting which I would have preferred. One is not presented with arguments pro and contra, but -again, the trick is getting somewhat stale- with the ridiculing of the arguments of those who believe. Thomas Aquinas's proofs of course can be contradicted as easily as Ptolemy's. It is ridiculous though to imply that scientific thinking started with Kopernik, Kepler or Newton. They all built expeditiously on eons of thinking, while indeed no Newtonian equivalent in the field of religion exists. Though partial the text may be, the proof for the existence of God indeed never rises above play ground argumentation, whichever sophisticated phrasing or terminology



Thomas Aquinas

is used - misinforming sophisms and strange quotes left on an odd web page. No valid arguments for God's existence. And where Thomas Aquinas or St. Anselm cannot produce any proof that would hold water in the scientific mind, so can neither the beauty argument. The beauty of Mozart's compositions or Oum Kalsoum's singing sadly are no proof for God's existence, though beauty definitely is involved. Yet, next to the insight into existence light gives, the warmth that defines beauty making creation -not that of the creationists- unique, love is also involved, the tolerance of everything, the respect for all and the justness, for there is no other way - sadly love is not in this universe.

The argument for God's existence from personal experience -the book and therefore this review is swiftly becoming monotonous- is sabered mercilessly by Mr. Dawkins. "You say you have experienced God directly? (...) The Yorkshire Ripper, distinctly heard the voice of Jesus telling him to kill women, and he was locked up for life. George W. Bush says that God told him to invade Iraq (a pity God didn't vouchsafe him a revelation that there were no weapons of mass destruction). Individuals in asylums think they are Napoleon or Charlie Chaplin, or that the entire world is conspiring against them, or that they can broadcast their thoughts into other people's heads. We humour them but don't take their internally revealed beliefs seriously, mostly because not many people share them. Religious experiences are different only in that the people who claim them are numerous." This is the quality of Mr. Dawkins's counter arguments discussing the importance of personal experience - my dear God. On which he adds that most God experiences are a trick of the mind, hallucinations by the mind's simulation software. If there is no prejudice or malice in his words then it can only be folly - as of a child wanting to participate in an adult's conversation. Already it was clear that Jung's declaration that "*he knows*" was no reason for Mr. Dawkins to establish a category next to the strong theists, the believers. Now it is clear why that is. Mr. Dawkins cannot hypothesize else than what can be understood from within the framework of atheism. With much flourish of words he says nothing more and nothing less than that all who are no atheist are crazy or the victim of tricks the mind plays - my dear God. Can it be that if this is so, that the God experience is the result of a certain drug the brain itself produces, Mr. Dawkins's lack of these kind of experiences or his denial these kind of experiences can exist, is the result of his deficiency to create the natural brain drug? Is Mr. Dawkins's problem with religion medically induced?

Mr. Dawkins forgets or has never understood the fact that the means to an end do not represent the end itself. One does not study to become a zoologist, one becomes a zoologist to fulfill the need to shape an

individual talent. One does not have brain chemicals to hallucinate, one has experiences to ponder the existence of a God. Evolution is the method by which all is created, yet creation is not an end but the means of expression by . . . let us still call it God. Though try to separate the traditional image of God from what is meant here by God - though I will not go as far as to abstract from the notion God, for that would be abstracting from something we in general do not know anything concrete about, a useless exercise.

Reading and reviewing "The God Delusion" feels as if one is pulled from a multidimensional existence into Flatland. As if when one is used to watch a movie in 3D and one suddenly has been sentenced to watch from now on only in 2D. Reading the book feels like an attempt to crush the reader between two giant movable walls, or as if one sits in a car about to fall into a crusher pondering one's chances to bail out. Mr. Dawkins's scope is narrowed in a way I had not anticipated. I objectively had expected a - perhaps popularized- academical evaluation of all facts and points of view, not necessarily without Mr. Dawkins being partial to atheism. I had hoped for honesty, yet encountered bigotry not unlike the bigotry I do not care to endure from the religious insane. I do not know whether I am prepared to torture myself any more by going on reading, especially since it has long been obvious what Mr. Dawkins needs to say.

Urban's bane

The last chapter of this review is dedicated to the notion for which Mr. Dawkins is probably best known with the general public, the notion of "God of the gaps". First a short historical overview of the use of this notion. Theologians and religious scientists have used the "God of the gaps" argument at least since the thirteenth century. Thomas Aquinas and Isaac Newton referred to this notion. The Scottish evangelist Henry Drummond used the notion by the end of the nineteenth century in his book "The Ascent of Man." "Evolution was given to the modern world out of focus, was first seen by it out of focus, and has remained out of focus to the present hour. Its general basis has never been re-examined since the time of Mr. Darwin," wrote Drummond thereby not refuting Darwin, but highlighting the in his view limited applicability of evolutionism or the limited way in which this knowledge is used. Dietrich Bonhöffer, a German cleric, used the notion "God of the gaps" fifty years after Drummond, as a prisoner writing in a Nazi concentration camp. Both clergymen used the notion to give air to the, in their view, wrongful use

of God as a stop-gap. "We are to find God in what we know, not in what we don't know," wrote Bonhöffer. Richard Bube, an American scientist, wrote in 1978 that Darwin's "Origin of Species" had been the death knell of the "God of the gaps". That, Bube continues, indeed God's part had shrunk, yet that the God that explained the workings of nature is not the same as the God of the Bible. That the more we know about the laws of nature, this does not imply God's role is diminished. Then again, Bube was an adherent of the viewpoint of theistic evolution - God creating with the tool of evolution.

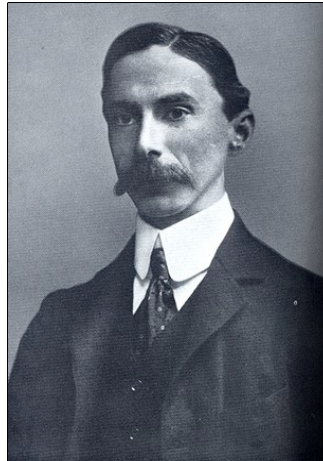
Of Mr. Dawkins surely we can expect a different angle than of these gentlemen. They all were believers, while Mr. Dawkins does not believe anything - nothing religious that is. He is an exclusive thinker rather than an inclusive thinker of the type as the abovementioned men - I met no women in this debate. One could maintain Bonhöffer clearly is an inclusive thinker, because the understanding by man of a natural law for him did not exclude the involvement of God. The exclusive way of approaching the same says that God's role is played the moment man understands an aspect of nature. For instance, were the sun and the moon formerly placed in the sky by the gods, or they were gods, by seeing them for what we all now know they are, celestial bodies governed by gravity, the role of God proportionally is diminished. Both types, the inclusive and the exclusive, are incorrect. Both the theists and deists on the one hand and the atheists on the other, cling to a believe - atheism is also a system of believing, i.e. a religion. In a way they all try not to be struck by Urban's bane.

Theists and deists cling on to their beliefs frantically trying to fit in modern developments into their system. Pope Urban VIII was very charmed by the newly proposed heliocentric model, until Galileo used the new theory to question the authority of the papacy and the Catholic church. Only then Galileo was 'asked' to recant his theories - which he did, though he was confined to his home anyway. Only in 1992 the Vatican acknowledged Galileo was correct - over 350 years after the fact and after over ten years of internal deliberations. In Urban's time frame the church was powerful, but over time the mood of scientists and the general public turned against the religious institution - religion moreover was given the final blow because of the deportation and killing of millions during World War II. Given the developments in science religious institutions could not endure a second Urban mistake and most directions chose to welcome and incorporate new to fit in modern scientific developments into their system. That lead to a diversity of scientific-religious points of view: Roman Catholic, Presbyterian, Anglican, Methodist, Baptists, Lutheran, Apostolic, Amerelagic⁵, and what have

you. One movement accepting a newly found scientific explanation while the other refuted. Within the Amereligion Darwin's evolutionism is still not accepted, even contested. In general though they all studiously try to avoid Urban's mistake. However, once the genie was out of the bottle the belief system crumbled, split into many different parts that died off or eventually will, leaving to the individual to determine for himself what to think - ideally, though the replacement religion of commercial consumerism is always menacingly present. Religion has been and keeps being diluted with modern ethical views and scientific fact. Supporters of religion hope the modern add ons replenish their faith, yet that can only work when is added on to something truthful. In the case of religion the modern does not revitalize the old, it poisons it. Proof that religion as we know it allows for nothing - well, something to smile upon in the future, perhaps.

Atheists seized this dilution argument eagerly and turned it into the delusion argument to favour their strong believe there is no God. Since atheists cannot scientifically proof God does not exist, atheism therefore is also a believe, apparently to some even a religion. The dilution argument states, as we have seen, that every religion that is not true will live through its stages and then eventually will fade away, like castles made of sand at the ebb line. The delusion argument states roughly the same, except that the fading away also applies to God, not only to religion. To adhere to the view religion is diluted with modern insights one firstly has to acknowledge a God does exist - that is a bit too much to ask of an atheist. So atheists like Mr. Dawkins label religion as a heap of nonsense and God along with it, accusing non atheists of being deluded.

"We want to stand upon our own feet and look fair and square at the world - its good facts, its bad facts, its beauties, and its ugliness; see the world as it is and be not afraid of it. Conquer the world by intelligence and not merely by being slavishly subdued by the terror that comes from it. The whole conception of a God is a conception derived from the ancient oriental despotisms. It is a conception quite unworthy of free men." This quote comes from the last paragraph of a lecture Bertrand Russel held in 1927 titled "Why I am Not a Christian"⁽⁶⁾. The content and scope of his remarks underline if not proof in the west Christian religion



Bertrand Russel in 1907

was definitely losing its spell, its hold on people. Ever more the Christian religion got diluted and inversely people got undeluded. However, with Mr. Dawkins in his footsteps Bertrand Russell felt the need to declare he was an atheist. Both Bertrand Russell and Mr. Dawkins make the same mistake. Where it is fully understandable wanting to win freedom from the monotheistic despot the Semitic writings created, maintained by the dignitaries of the temple, the church and the mosque, it is inconceivable why the struggle for independence not only was declared applicable to religion, but also to God. Yes, the Semitic God or the "conception derived from the ancient oriental despotisms" as Russel delicately points out, for that is logical given the refuting of Christian belief. But why the concept of God as such? Both Bertrand Russell and Mr. Dawkins make the same mistake by not only casting away the vengeful desert God, but also doing away with the idea of God. By doing so they act as a scorned person, feeling hurt by a love affair gone awry, fleeing on the rebound into a new relationship that born this way will be as disastrous as the former. They flee into the godless religion of atheism. Or maybe not so godless, for did not the poet write, "In the depths of my mind I am a god." Seen this way Bertrand Russel gave birth, or co-created the conditions to give birth to the Age of Me⁷). The sound aspect in Bertrand Russell's reasoning and perhaps in that of all atheists is their Declaration of Independence, the rest clearly shows as a feeling of resentment for the dominant father.

Mr. Dawkins begins his chapter four with Fred Hoyle's aeroplane -Hoyle was an astronomer and theoretical physicist-. He also could have mentioned Hoyle's monkeys. Roughly Hoyle says that the chance a hurricane will create an aeroplane from its parts is next to nothing. Or the chance that monkeys with a typewriter will write a play like Shakespeare's more than negligible is whichever amount of time one takes. For Hoyle proof that over time per chance complex organisms will form out of nowhere is naught and that a form of design must be at work. Mr. Dawkins argues that in this way of reasoning, improbability is mistaken as evidence of design. In contrast Darwinism makes aware that the development from simple to complex takes vast amounts of time, time on a geological scale. I add that by the dying off or living on of specific variances the development of organisms appear to take to a certain direction. It is man that sees direction and regularity in the development and detects a goal, perhaps like Hegel and Marx saw history developing in a definite direction. Moreover, people may see any connection that is not there. One can recognize in some smudges on a damp windowpane the features of Bertrand Russel. It is a function of the brain trying to create something comprehensible from the apparently

unordered surroundings. Fred Hoyle and the creationists see design and are apparently influenced by the watchmaker of the Enlightenment. Though I have always loved the image of the watchmaker with a loupe clamped between brow and cheeks in the attic of heaven busy with designing some astonishing new life form, or keeping the universe in motion by some magical spell, I have never seen the truth of this image, probably because the image is so evidently man made - wishful thinking. On the other hand -teasing Mr. Dawkins now a little- one could maintain Hoyle's aeroplane most definitely is a produce of evolution, because man is and man made the aeroplane. However, no one can ignore or deny that in the creation of anything including life natural law is at work. It is alright when creationists want to recognize God in this and it is alright when Darwinists or atheists do not. It's so incredibly pointless to fight each other at that point, making me wonder if they have not anything better to do - or maybe both parties are very insecure about their own position each trying to drown out their uncertainty. No party ever can humanly be certain the taken position is correct, so why quarrelling like children in the playground. It is the same discussion whether the glass is half full or half empty - pointless, for the objectively measured quantity of liquid does not alter depending on view.

In the following section evolutionists and creationists compete against each other and, no surprise, in Mr. Dawkins's book the evolutionists win. One could argue that in this section predominantly very rancid obscure sects and adjacent theories feature to be massacred by the sharp sword of reason. Even ordinary Christians have feelings like about wet cake and hard crumbs hearing the name of the Watchtower - only a few take them seriously. And when one is seriously interested in what these people have to say a hastily made visit to the psychotherapist would probably be more beneficial - this is the general perception. Yet, the section gives no cause to alter the vision that by trying to incorporate the modern the old is not replenished, but poisoned till death them does part. The postponement of the effects of Urban's bane is not possible as it is not possible to grow young. On the other hand evolutionists like Mr. Dawkins do best not to be smug about their theory for it is only that, a theory. In the course of history no theory was not replaced by the better alternative. In his book Mr. Dawkins writes about his gut feeling evolution theory is correct and I share this appraisal, for it is almost as if I can feel, in a non scientific way for I am not a palaeontologist, how evolution works. Yet evolution theory cannot be the end of developments with so much history ahead of us. But for the time being it is the best we have and regression by envenomed people cannot hinder the theory considering the abundance of evidence - in spite of a few problems

evolution theorists have to solve. To identify a few. The virus, the archaeo and the bacterium, since three billion years these three different life forms exist on earth. Why three and why not seven or one? Most of the time evolution creeps on, yet two billion years ago a sudden change took place. What caused this suddenness? The eukaryote comes into being, the complex cell with a nucleus. Archaeo and bacterium suddenly work together, the virus is set aside. The in the archaeo incorporated bacterium developed into a mitochondrion, the power station of the cell and their replication henceforth is abundant. Not long thereafter, geologically seen, the complex eukaryote cell gives life to fungi, plants and animals. Furthermore, where did all this life come from as it is? Did amino acids develop on earth and if not what can we hold true of the panspermia theory? Answers to these questions would strengthen the natural law of creation.

Indeed, scientists need these kind of questions sometimes painfully displaying their ignorance. Scientists discovering a hiatus in their knowledge about, well anything, derive their motivation from discrepancies between knowledge and reality. Indeed religious mystics tend to cover up the hole in their perception of reality with an image of god, completing thus the wall paper of their world. Let us not forget it is *their* image of *their* God. Though it appears they do, to state like Mr. Dawkins does that supporters of intelligent design produce no evidence of their own, but thrive on the gaps science leaves is a conclusion drawn a bit hastily. Was not it the other way around? That religionists attributed everything that happened and that are caused to happen to God in the first place? That it were the scientists thereafter who shot holes in this picture perfect concept covering the gaps with billboards full of formulas? Mr. Dawkins in his book pretends that since, in his opinion, rationalism prevails all of humankind is indebted to science or a thief of it when they do not pay their respect. I maintain that the gaps that came into being when science replaced dogma were gaps made in the icon of the God of religions and in nothing else than the icon, *the Luciwhear paradigm* applies. It would have been wonderful when the replacement of religion by science would have meant people were freed, but they were not. What appeared to be retaliation with the religionists turned out to be the crippling of the self. In stead of shooting holes in the old concepts covering them with science, atheism was brought along to kill off the desert God and all his compeers, thereby also blocking the road to the inner path, *the Luciwhear paradigm* applies. I am not making the case for creationists, nor am I doing so for rationalists, for both are dead wrong. Under the old system one could not do anything without the

consent of the pope or the parish priest. Under the new system one cannot draw a breath without needing a diploma of some sort, or risk not to be taken seriously.

Utilization of the gaps by creationists discrediting evolutionism is evidence of their incompetence, the absence of competence to adapt to new situations, to evolve as it were. Religion is created at one point in time and the dignitaries do not focus on change, but on consolidation and conservation of power. That is why every religion that is an organization is doomed to end at the second point in time - religion is finite. True religion, in the absence of a better term, knows no dignitaries, no rules, no dogmas, no heresy. True religion is the voyage into the inner self, finding truth -love- without needing proof of the scientific kind. On a more rational note, one could call this also a psychological self-examination, but still scientific evidence cannot be produced for psychology is not a science. Count God in or leave God out of such a quest, he does not mind, as long as the result is your own *declaration of independence*. As long as the truth that is found comes from within and is not influenced let alone determined by forces from the outside -be it religion or rationalism-, *the Luciwhear paradigm* applies. In most cases it takes almost a lifetime to get this far. Yet, anyone can take to the inner road, you do not need any qualification to enter, only honesty, dare, an open mind - it may take years to get started.

I have never understood exactly what creationists mean with the irreducibility of complex phenomena. Well, if something complex cannot be lead back to former simpler stages its creation can only be attributed to God, probably something like this. Do creationists then claim that God is incapable of creating something simple? Or are creationists an impatient lot, incapable of waiting for the next discovery? Or are creationists incapable of extrapolating between two known points of discovery? Incapable of making educated assumptions? How, in heavens name, do they get through life wanting only fixed points of irrefutable dogma. I cannot get my head around this crooked way of thinking. Life is about experimenting, hypothesizing, taking nothing for granted, finding your own way. Jesus was a Jew who broke with tradition. Or do Christians claim Jesus knew already he was a Christian? Not only Christendom is filled with dogmatic stiff people, needing a verdict ex cathedra to know how to live. Every religion is filled with people who do not dare to think for themselves, who are afraid to be punished by God if they deviate from what the book says. What a karma!

The problem of the gaps is clear. A body of questions exists. These questions are placed before man, or man feels placed before them. It is

unknown how large this body is or even whether it is a fixed body, whether questions are added to it. One of the causes of additional questions is probably man self, for every answer brings about another question. There was a period in man's history wherein the answers were seen as coming from God - a Semite desert God, a pre-Columbian time God, the Vedic samsara God, any God. Any such God⁸⁾ has had an inspirational function in respect to explaining about the world and the advancement of humankind. In many cases these inspiring Gods drove out the former phase of polytheism, superseding a fluid system, replacing it with a dictatorial monotheistic system that became even more rigid with the invention of writing. Truths were canonized and became immutable, muting those who suffered from "the disease of curiosity," those who stood for change, progress. As a result hereof Urban's bane began its work. When left out of the old system progress promotes the demise of the old system. When attempted to incorporate the new within the old system without substantially changing the old system -a hostile take over of the new instead of a merger-, the newly incorporated will work like a poison on the old system, also resulting in the irrevocable demises of the *ancien regime*. Religion is such an old system.

In their death struggle, the ancients panicked accusing the modernists leaving gaps in their so perfect and complete view on existence - blaming is always an indication one is at one's wits end. Like with potholes in the road the religionists filled the gaps instantly with their quicksand-like stale dark goo, leaving the road even more impassible - never walk the road another prepared. However, is what is new also better? Are the new labels put on the old articles, the old questions, reflecting the truth more accurate? Is the new really new or is this a case of old wine in new bottles? I would have been impressed if the *declaration of independence* of the rationalists would have been exactly that and not the *declaration of war* it now seems to be. Mr. Dawkins at least declared his need to attack, which was surprising. He has clearly no confidence in the strength of arguments, in the strength of science and he reverts to the inquisition-like methods of his adversaries.

The clash between theism and atheism is not a clash over mysticism or science, it is a clash between ideologies and therefore a political one, what is new. That it is a clash of ideologies can be seen in the fact the adversaries do not compete over the results of their findings, though to some it may appear that way, but over the principles of their beliefs. Religionists *believe* mysticism -God and the whole shebang- is the best point of departure. Scientists *believe* rationalism -Ratio and the whole shebang- is the true point of departure. In itself there is no infrangible proof rationalism gives the absolute guarantee for having the correct

vision on existence, natural or not. Exactly the same goes for mysticism and its vision on the supernatural. I maintain the religionist and the scientist both institutions have a distorted or at least an incomplete view on reality, for by looking for laws that rule all they both reduce the individual to an extra in their play. Both aspire to formulate universal laws where the unsuspecting individual has to live by - or ought to, or may not or cannot deviate from. Both are ideologies wanting to reign the individual from above, from the non-existent heaven in the clouds, or the ivory tower of science. One day one individual will rise where after also science will perish by Urban's bane.

Compendious finale

Recently my son remarked that Mr. Dawkins frantically must be covering up something. My wife at the time and me purposely and purposefully raised our children in no religious tradition at all, leaving to them what is due to them. We educated them, recognizing that all humans are free, or should be, and that you have an obligation to yourself -in a non rabid way- to open your eyes widely and see the world for what it is. This under the strong advice to them to live up to their talents, to squander none of them, to educate themselves. In all this they got our advice and full support whenever they needed it. This went perfectly, even when they were very young, allowing of course for all the errors, follies and misjudgements they made - but those were their own. It was my son who remarked that Mr. Dawkins is afflicted with the hurt of religion and that the tone of his writings is one of bitterness - thereby his message losing strength. He went on by saying that since he was not indoctrinated in any tradition, let alone a religious one, he could not relate to the hostile feelings the writer has for religion. He did recognize though the abusive attitude also shown by former tobacco smokers towards those who still smoke. Therefore, chances are Mr. Dawkins as an apostate of religion derives most of his arguments from the condition of being a hurt and angry person, or in that context, -thereby losing on eloquence and persuasiveness- rather than from any form of intersubjectiveness residing in his region of reason.

"The God delusion" is a ghastly book and Mr. Dawkins makes his point very much better in an interview⁹⁾ in which he is more coherent, more concise also, concerning the point he needs to make. His point to see religion for what it is, a mind trick, in both the interview and his book in spite of all remains plausible, no matter the pushy rhetoric¹⁰⁾. The development of humankind went from animistic religion to polytheistic

religion to inspirational monotheistic religion to what Mr. Dawkins holds for rational atheism. However, what Mr. Dawkins in fact proposes is rather more something like rational theism, in which science becomes God. Mr. Dawkins's bid to replace God with reason failed. His writing bears all the hallmarks of religion, from an uncritical trust in science to the us against them mentality regarding the adherents of former yet still active religions. He is no atheist himself in whichever category he deems sitting. He is deluded concerning his own purposes. Therefore, Mr. Dawkins is the worst possible advocate for atheism, or rationalism, or science. Though he provides with shelter for those who seek refuge in a religious world that has gone berserk, the prize for your lodgings is total commitment to his words. One has to accept the writings of Mr. Dawkins for gospel.

Yes, Mr. Dawkins -or perhaps better, science- masks the holes in the picture of God created by the bettering of our knowledge. Never forget though that this picture of this God was made by the former religions and was not true anyway. The only result Mr. Dawkins and his fellow atheists produce is not the pasting of an arbitrary God as of Christianity, he simply does not exist and therefore cannot be shunned, but the sealing of man's possibility to see, to discover God - rather the FirstOne as he is named in this book 'the Key'. By covering so-called rationalists deprive themselves of the sight on God, very unscientifically sealing off possibilities for discovery. The convinced atheists deny religion its existence -which is laudable- and by that the existence of God -which is laughable- thus blinding themselves. The holes should have stayed open in stead of being sealed off again. One could argue whether the denial of the God of the former religions is not a blessing anyhow since he is the figment of religion. That God is an invention signifies that his image is a fabrication and decoration, yet it does not mean he would not exist - he exists, just not under the name of God. By covering up the holes -also with formulas-, the surrogate God stays in power. The God worshipped by the religions namely is *Luciwhear*, amongst other traits recognizable by his authoritarian demeanour, his threats of hell and damnation and his -supposed- absolute power to judge whether you are fit to enter paradise or after having shuffled off this mortal coil are to be cast into the farthest darkness. The God of religions is *Luciwhear* and he is not so easily shuffled of, for he is in our genes, in our pith - he is we and we are he. The only way to escape the God of religions -*Luciwhear*- is to shut out all decisive external influences on your life and to take to the inner road. Some have concluded from this existence as a hermit is most preferable. On the contrary, for shutting out *the Luciwhear paradigm* is quite something else than hiding from it.

A paradox is at work here, for Mr. Dawkins with his attacks wants to kill of religion and its God. Yet, the word attack Mr. Dawkins uses unveils his Luciwherean disposition - probably without him being aware of it. The way in which he prescribes rationalism as the sole method, science as the sole path to walk and atheism as the sole outcome is authoritarian and therefore Luciwherean. Does this make Mr. Dawkins evil? Nothing of the sort, for evil and good really do not exist - when evil would exist it would be natural to defend from it or to attack it turning oneself into evil, an oroboros event -impossible as perpetual motion is-. Luciwherean simply -and in short- means making oneself dependant and not thinking for oneself. Herein is the paradox earlier mentioned, for though it appears Mr. Dawkins wants to free the religionists, or people from the religions, he actually binds them to a new contract, again preventing people to think for themselves - by that serving Luciwherea's ends. Preventing people to think for themselves by pressing on them to take rational atheism as their new creed, thus turning this creed instantly into rational theism. Mr. Dawkins in fact incites worshipping the same God as the God of religions - the God who comes from the outside in stead of the God on the inside, the love you discover taking to the inner path. In a way the God that has deluded mankind for so long has not been killed off properly and was allowed to stay alive in a diluted form. Reason appears -only appears- to transfer power from a centralized dictatorial God and a correspondingly centralized dictatorial religious organization to every individual person - therein lies the dilution, the diffusion. Luciwherea in many places abandoned his old vehicle religion and is now blending in with the masses who have now no moral beacon anymore -though obsolete that was also a function of religion- but trust on their reason. Wake up, Luciwherea IS reason. For role models people now tend to watch television commercials and infomercial programs rather than reading a wise book and they let their moral values fly out the window with each increment of their pay cheque, rather than taking to the inner road. Indeed, new morals cannot be found with the God of delusion -if ever-, nor with the God of dilution. New morals, new possibilities, new discoveries, a hole new future for science can only arrive when we all avoid being poisoned by Urban's bane. Religious reasoning and rational reasoning will die, for both in their distinctive ways tried to incorporate the new while hanging on to the concept of a God - the bearded prophet in the clouds or the bearded professor in the laboratory, where a brand new future for both religion



and science will arrive when we walk the inner path first and abjure from the God that is Luciwhear. Luciwhear IS reason which is demonstrated by the way Mr. Dawkins organizes his crusades against the religions - though laudable his crusade may be it is the way in which it is organized that brings failure. Mr. Dawkins sells old diluted wine in new bottles, presenting us with a diluted God, but a God nonetheless. So let us leave Mr. Dawkins in his own fat until a tender boil or until he realizes what he is doing. Then let us all take to our respective inner road to meet at the other end and there join the party.

Occasionally I may have cut corners in this review, not offering explanatory digressions or even elaborating on what was put forth, because I do not take the reader for a fool. I still can answer letters. Reading 'the Key' also might help enormously - although it is a challenge, it makes clear many otherwise possibly enigmatic statements. By following Mr. Dawkins's book and his way of presenting without any intention this review therefore has become an ever winding path between the trees, meandering slender birch and age-old oak. By summarizing the important elements and putting them ideally in a sane perspective, this final chapter of the review I hope has taken the reader out of the woods.

Notes

¹⁾ <http://www.youtube.com/watch?v=InxAIVC0ers>

²⁾ <http://www.thereligionofpeace.com/Quran/011-taqiyya.htm>

³⁾ <http://www.marcuse.org/herbert/pubs/60spubs/65repressivetolerance.htm>

⁴⁾ "Dawkins' exploding-books claim is based on a well-known story found in one of Jung's books. The story, in summary, is this: Jung and Sigmund Freud were in a room when Jung began to feel an odd physical sensation. Then Jung and Freud heard a loud popping noise in a bookcase. After the first noise, Jung felt strongly that there was going to be a second noise, and said so. Then there was a second bang. Jung's feeling that there was going to be a second bang is the only spooky thing about this incident. The bangs themselves, which seem to worry Dawkins, could have had many possible natural causes, such as accumulations of flammable dust from old books, or overloaded weak bookshelves. (A confirmed skeptic like Dawkins is not likely to be troubled by Jung's odd feeling of things to come, for a skeptic always can dismiss strange events as coincidences.)

If this really is the incident Dawkins had in mind, then he has reduced this incident (with two witnesses!) to a mere belief of Jung's. He mentions the affair in an inaccurate way that makes Jung seem foolish. Why? History supports the view that

Jung did not merely believe in the noises; he heard them. So did another observer, Sigmund Freud, who is known to have had a skeptical streak. You don't have to be deluded to witness peculiar events. You don't even have to be religious.”
Using this text does not mean I agree with the tenor and content of the site:
<http://www.eskimo.com/~msharlow/cgi-bin/blosxom.cgi/2009/06/25>. On the contrary. However, provided the text is correct, it appears that for the umpteenth time Mr. Dawkins uses source material out of context.

⁵⁾ Though officially the religion concerned is still named Christendom, many signs point into a different direction. American views on God and his commitment to the fate of the nation imply this is a different God -Gad, not God- from the Christian God worshiped to the South and the East. More on this topic in Book 4, *The Book of the Ordinarily*.

⁶⁾ <http://www.positiveatheism.org/hist/russell0.htm>

⁷⁾ 'The me-decade', or 'the age of me', an expression that was launched by the American author-journalist Tom Wolfe in the 1973 May-June issue of *The Critic*.

⁸⁾ This in contrast to animistic- or nature gods and gods of the polytheistic pantheon. The first group incited meaning and explanation of what people saw happening around him. The second group mentioned here was more populated by gods who personified nature and authority. That ancient authority characteristics from the older gods world seeped into the character of the 'explanatory' gods is an effect of the nature of humans. That God subsequently loses his authority also tells more about humans than about God - God remains the same. It would appear that man has arrived at a stage where everything is measured against authority - an adolescent phase. This applies not to the religious person still in the previous phase.

⁹⁾ <http://news.bbc.co.uk/2/hi/programmes/newsnight/5198264.stm>, or
<http://www.youtube.com/watch?v=yENWf5ThIg4>

¹⁰⁾ Much less pushy, yet also founded in science are the cogitations of Carl Sagan. Recognizing the wisdom of the ancients, he examines the new. Science as a natural continuation of the wisdom of thousands of years. That is how Newton saw it, that is how Einstein saw it and that is how Sagan saw it:
http://www.youtube.com/watch?v=4E-_DdX8Ke0&feature=related