

### One life on earth

Through the millennia man on earth has tried to give meaning to his life. Man saw his relatives or in war his enemies die and he could not get around the conclusion that once he also would die. It appears to be noteworthy that man has drawn an incomplete conclusion from this information.

For a culture has emanated wherein is stated that there is life after death, but for some reason there was not added to this there also is life before birth. An unbalance like this can be found in Judaism, Christianity and Islam, but also in the old nordic religions. Since the origins of these religions are Semitic and heavily influenced by European Caucasian culture -for Islam that's a future development- these religions perhaps can be called Semiticcaucasian.



Furthermore, a culture has emanated that stipulates there is life after death as well as life before birth. This culture perceives the cycle of birth, death and rebirth as happening on earth, exclusively in this universe, and the aim is that there is progressing development in the quality of life. In the eastern way of thinking one can find examples of this thought, mainly in Hinduism and Buddhism, hence Hinduddhism.

And as third great development there is the still spreading culture of those who think there is no life after death, let alone life before birth. This appears like a non-religion, but it definitely is a religion: the religion of materialism or Materialigion.

What these cultural religious mainstreams have in common is that life is enacted on earth, in this material universe. Where ever culture and religion on earth are contemplated upon, whether one reflects on a pantheon of nature gods, an abstracted rationalised form of it -often given shape in wonderful literary mythologies-, or the recent monotheisms, there never is outgrown beyond creation from a cosmic primal soup or a primal detonation, a big bang. There is a creation of visible matter, wherein a notion is tried to make about how it will be here after -after life on earth or after the expanding universe has contracted to a single point-, without contemplation about our existence before man was created.

In all religions gods always are personifications of or metaphors for forces of nature and when one gets closer to the truth, one forgets half of it. The half one does look at thereupon gets corrupted by still incorporating the struggle between right and wrong from the times of the many gods, or an ethic is added to make one self more exclusive than the neighbouring peoples, life- and behavioural codes to discriminate one self as superior.

The answer to the question how these cultural religious mainstreams came to be -just- beside the truth, is obvious but not quickly given. An considerable indication for this answer is to be found in the fact that all three cultural religious mainstreams -the semiticaucasian religion, the hinduddhistic religion and materialigion- are earth tied; born and developed in this world. And this earthly world, this universe, is Luciwhear's empire. The characteristics of Luciwhear's empire are, organisation wherein power and hierarchy are predominant, a world wherein semblance contradistinctions are created in the hope, in the expectation the soul will choose for him, for Luciwhear.

Such a semblance contradistinction for instance is the one between good and evil, or right and wrong, in which the right ultimately is presented as something unreal, an unfeasible ideal -good enough for dreamers, a negative charge, but nothing for realists, what of course is favoured- and the wrong is painted as the reality with which one has to cope with by taming it and let it work for one self -and which is not that bad after all-; the conquest of man over matter. The ultimate effect of course is that man becomes the slave of matter.

Apart from that it does not really matter that much to Luciwhear whether one chooses for right or wrong, as long as man believes in his semblance contradistinction of good and evil. He who makes a choice in a semblance contradistinction will loose track and will eventually wither from the road to the harmony with the FirstOne, or so Luciwhear hopes and expects.

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The feature of organisation, wherein power and hierarchy are inherent, can also be found in the three cultural religious mainstreams . In the culture of the monotheisms judaism , christianity and islam, one serves to live a life of virtue and obedience. There is a deity who closely scrutinises man whether they perform his commandments and interdictions precisely and who, when man lives in defiance of his law, will broil him for ever beyond the end of his human existence, cast him into eternal wretchedness, or rewards him with everlasting life in case man has been virtuous and well behaved.

Here it is not denied that the three monotheisms contain truth. Here is placed that that truth was deformed and violated to serve the ends Luciwhear hopes and expects to reach. It is in Luciwhear's interest to call into life an existence which in imagination is even worse than the

world of this earth: hell. In this way the material world will become a feasible visible alternative; the lesser of two evils.

Heaven is no alternative in this representation. Apart from the question whether it exists or not, another semblance contradistinction, even if it exists who then has appetite for a heaven with a revengeful deity. A deity like that you swear off as a human no doubt. Like this Luciwhear tries to steer it and with that to fence off the road the soul wants to follow towards that deity.

And like Luciwhear was able to distort the message of the inspired who founded the three monotheisms, the three attach to the same deity, like this the front-ranking men of these religions govern. In organisation from high to low, in which the low have to obey the high; the Luciwwherean principle. The secular organisations are the shadows of this, beginning with the empires and kingdoms, nowadays ensued by the leaders of multinationals, the captains of industry and the possessors of power and money in general.

Also the eastern incarnation way of thinking is characterised by the typical Luciwwherean amalgamation of fact and untruth. In the principle of birth, death and rebirth especially the human disbelieve, or rather ignorance, can be seen regarding the vigour of the soul. Look around, the by Luciwhear impregnated soul says, do you see all that human misery. How can man perfect himself in just one life. You need at least several. Thus the soul in the flesh in Luciwhear's realm regards life, not appreciating his own strength, the inner Love; how insecure man is without Love; how apt to judge.

No one, not a single human in this world, can assess whether the life someone lives or has lived has been the proper life to make the step towards perfection. The only one who can evaluate that is the soul self. Not even the deity takes measure in this respect, because the FirstOne is full of Love, Light and WarmBeauty. The FirstOne created the soul with complete freedom of will.

It is the ignorant human, the learning soul, who judges. Man in Luciwhear's realm, the soul impregnated with Luciwhear's principle, who here also establishes an organisation with the higher and lower. Those who are at the bottom of the stairs of incarnations and those who are far advanced.

In secular form, the lower castes and the higher. It was a prince who became the buddha.

After millennia of Hinduism, Buddhism, Judaism, Christianity and Islam, it has come this far that in all these cultures the third cultural religious mainstream more and more wins in influence and in the industrialised part of the world even has become predominant.

It is the religion of materialism -materialigion- wherein the ultimate truth, a soul only lives one life in this incarnation, is reversed completely; the furthest going concoction of fact and untruth. Because materialigion ignores the existence as a soul, whether before or after the human perception. This religion attaches to the enjoyment of the visible, the material. Indeed, according to this religion, the earthly

existence is not that bad at all provided you have enough material at your disposal. Everything is sacrificed to matter. A world with those who have and those who have not, the rich and the poor, the higher and the lower. Like a Faustus man desires to sell his perception for the possession of earthly happiness and the stone of the wise, thereupon like Faustus realising he has been deceived. Faustus is reminder, a warning. Because see how the want for warmth and beauty has its effect on the people of this earth. See what effect it has when everyone changes the quest for Love in the own being for the razor sharp organising principle, the outlining Light, the religion of earthly possession.

But nothing is doomed nor is anyone damned. Every human has his own lesson of life, the own karma and will return home purified. Everyone has just one life, one incarnation, on this earth to realise the own imperfection, to realise that being bound to just an unbalance, the domination of Light, brought no perfecting, to realise that perfection only then is complete when Love, Light and WarmBeauty are united in the harmony with the FirstOne, when every soul will let work in the self the Love, the Light and the WarmBeauty.

That no one judges anyone on this earth, for everyone can only judge the self. Thus not only man learns, but also humanity. Humanity, once Luciwhear's people, and in part Eewhezejel's people.

Every human has come into this life to cast of a load by own dedication. And like every human will have completed just that after one life on this earth, so shall humanity after its existence leave this earth a sweet scenting garden. Then the Light in this material universe shall extinguish. Then everyone shall be home.