

Prelude to the Key

State of mind

The manuscripts that determine the spiritual thought of all people of this world are already of a respectably old age. The youngest of these texts, the Koran, is almost one and a half millennia old. The New Testament in the Bible is over five hundred years older, and it is claimed that the Old Testament or the Tenach (torah, nebi'im and ketuvim) -or parts of them, in any case- may be over three thousand years older still. The precursors of the Old Testament are even older - the Gilgamesh epic, classical Egyptian wisdom. The Christian writings are presumed to have been made complete with rediscovered manuscripts such as the Dead Sea Scrolls, The Nag-Hamadi Library and most recent the Gospel of Judas. The latter two are handed down through the ages in the Coptic language, the last known form of the language of the pharaohs. They have come to the centre of attention because they are supposed to be closer in time to the figure of Jesus than the four gospels of the New Testament and foremost because they cast quite another light onto the person of Jesus.

A multiversity in Christianity exists the average person has never suspected, whereas also the perceived uniformity of Islam is a Fata Morgana too. Diverse approaches and explanations exist, such as the Sunni and Shiite points of view, and there are several political interpretations of the scriptures based on the decrees of different authoritative scholars. The Bible and the Koran are texts that underpin a Semitic European culture conceivably in gestation, which could replace the aged Judeo-Christian culture of the Western world. Both the Bible and the Koran are ancient writings with a status of historical respectability and moral impregnability.

These books are certainly not the only documents in this world seen as seasoned and renowned, perceived as infallible. Cultures that represent a vast part of humanity, the Indian and the Chinese, have their own spiritual roots and their own revered manuscripts. Some calculate that the oldest parts of the ancient Indian Hindu epic "the Mahabharata" go back five thousand years. There are even indications, certain



K'ung-fu-tzu

conjunctions of the stars mentioned in the book, that the Mahabharata may contain elements even older than Neolithic times, perhaps Pleistocene. One of the most important cores of the Mahabharata, the Bhagavad Gita, is certainly as old as the Tenach. Although Chinese culture bases or has based itself to a large degree on the two-and-a-half-millennia-old writings of Master Kong, K'ung-fu-tzu or Confucius, he himself based his writings on still older thoughts, texts and philosophies. In short, every contemporary ruling culture on this Earth is based on the weathered, yet revered and venerable, scriptures

which were voiced, and indeed passed down orally, at the divide, the end of the tribal age and the time of the origination of the first cultures, while the roots of their fundamental concepts reach deep into a time long before the tribal age.

We have outgrown the Stone Age already for a long time, have not we? We have not been hunter-gatherers for a long time now, although one would say otherwise when observing the behaviour of the stock traders in Tokyo and New York. One would believe otherwise when considering the behaviour of people with fully loaded trolleys on a Saturday in the hypermarket. Beneath the glossy egg shell quite another world exists. The world makes no attempt at building on top of the immaterial achievements and development of millennia of spirituality, but instead razes this legacy to the ground because it purportedly no longer addresses our needs. We all lapse into a contemplation of how the world fits together wherein the will of the strongest reigns exclusively. We soothe our conscience, the rudimentary result of thousands of years of attempts to reach a standard notion of spirituality, by giving a trifle aid to the poor of this world while imperturbably continuing with our own accumulation of wealth and power. That which has distinguished us to

some degree from primitive man we are throwing hastily away as the vogue of last summer.

To counter this moral atavism, do we now have to revert to the values and standards of our parents and their ancestors in order to make something of our consensual materialistic world? Do we have to go in search of our own private truth, to look for what is the best for our own? Or do we better listen once more to our moral leaders of the east or the west? We would serve the Popes, the Obamas and Osamas well with such diligence. And that is precisely what it is all about. The fact we ward off from temple, church and mosque, showing the house of god is not anymore about our daily life, has no bearing on the values represented by religion - secularisation does not imply the profane. Humanity is just fed up with being told by leaders what to do and what not.

Secularisation and leaving organised religion on a larger scale began after the Second World War - with its roots two hundred years earlier, in the Enlightenment. There is logic in the connection between war and secularization. It started hesitatingly and in the early days the bulk of the god-fearing spoke ill of it. Yet it turned out that people only turn up for temple, church and mosque on heydays. That is of course not at all to the liking of the leaders. With force, often literally, they try to keep or force us back into the house of prayer. This goes unabridged for the fire and brimstone preaching television preachers in the United States and for the bomb throwing clergy in the Middle East. Would they let their people go all basis of their power would vanish. Moreover, not only the legitimacy of the Pope and the Grand Ayatollah would then disappear, but also the authority of worldly leaders who reckon the religious as their rank and file.

It are the leaders and their executive systems who have thwarted each attempt to moral and spiritual development during the bygone millennia. It are not the religions and the philosophies which are stale, but the theocracies and the leaders thereof that are odoriferous. That which always began with a spark of inspiration has always been gagged and institutionalised, eventually to be exploited as a means of coercion to subdue the masses. It is the leaders, those who divide and conquer,

who belong onto the compost heap of history together with the Stalins and the Hitlers. If there is anything to be learned from history it is this. He who, in this time and age in this world, has learned anything as a craftsman, has been studious or at least thinks affairs through and has comprised something of a notion about shared global collectiveness, has a primary responsibility for himself to avoid sinking into the post-Neolithic moral atavism that is consumental materialism. Global collectiveness stands contrary to the sophism that everyone has his own truth. He who accepts that everyone has his own truth will eventually end up on a mind's island where the mobile phone has no coverage and where nothing on the internet makes sense anymore. A breakaway from the confinement of the infallibility of the own culture is indispensable, whereas in this process multiculturalism is a deceitful trap and a nonsensical falsehood and no match for the real breakthrough towards global awareness.

The aged and ostensibly holy books are corrupted and must now be cast away for good along with their scholars and other leaders. They must end up on the compost heap because, after thousands of years, the archaic standards no longer have anything to offer to this modern age.



John Lennon

Trying to find a synthesis between all existing religions and spiritual approaches will not aid advancement because the old schemes formed specific solutions for the problems of individual societies in a certain epoch after the transition of the Pleistocene to the Neolithic - twelve thousand years ago, the time of the passage from the age of tribes to the age of modern civilisation. Most of the sparks of inspiration have now been smothered and extinguished, while others have grown out of control into a blistering blaze.

"God is a concept by which we measure our pain", the latter day romantic Lennon sang. Contrarily rational man

says, "God is the label we put on anything we as yet cannot explain. The more we clarify, the lesser God's patch becomes". Lennon's declaration may be paraphrased as 'in time of need one learns to pray.' His adage shows simultaneously a perception of God in essence not different from early Homo Sapiens' concepts. Not a grand result after such a long time of devout thinking. Whereas rational man stands diametrically opposite to reality as far as I am concerned, I hold that depending on the quantity alone of the physical universe man can account for man's scope on God's patch diminishes - this I call the Luciwher paradigm. Indeed, the world has to continue with rational thinking, with sound and solid scientific research, weeding out superstition and old wives' tales. Every sane and sensible person though also knows the materialistic can never provide the full and satisfying answer to the matter of the what, how and why of existence. Even a small child knows this, one can never be happy with the mere material. And then again, what about God? Did he really die?

People will look back upon the present Gods, like the present time looks back upon the gods of antiquity - probably also with a smile. What is needed to reach such a landmark? Run away, flee your 'house of God' and let all leaders look for another job. Let the theologians and philosophers muse and scribble at their desks, let them. Take it upon yourself to find, for that is the only way. No one possesses a truth of his own - no one can get cut off. You only have to show trust and courage. The one truth exists, without the need for a leader. You will discover that when you bin all leaders, great and small. You will discover it when you see rationalism as the new religion it has become. For rationalism has become a system for which you need qualifications. You are screwed in rationalism when you have not any, incapable of acting on your own without consulting the gurus (!) of the stock exchange.

Religion as it exists and has existed has given religiosity a bad reputation. In the end everyone bears the responsibility to walk away from oppression and to grow to a greater completeness by tapping into a wisdom that does not need an education. That source of everything you may call anything. Brahma, God, Allah, or anything but these names. He does not mind. For it is not about him, but all about you.

State of affairs

The Key is a collection of five books. Each book offers an entrance to the subject of the entire series: why do we people exist, to what purpose? It seems pretentious that one human has and gives the answer to this question; it only looks that way. The writer has no pretension at all to proclaim the definitive truth to humanity in order to unite the world in this manner in a peace-loving all. This world will know no peace, unless it is a Pax Romana or today's variant the Pax Americana; which is no peace because it is enforced. The recognition of the truth is not something that someone can impose, nor something one can convince someone of.

The writer knows that every person harbours the truth, that every human can only look for the truth in complete latitude to find it without doubt. The writer helps the reader to make an opening by dismantling old and petrified ideologies and dogmas. By showing that the world inside the human needs no ayatollah, mullah, shaman, yogi, buddha, patriarch, priest, pope or president to find the inner truth and relief.

The books offer each their own entrance to the full. One could call the first book a mythological story, more addressing the emotional aspects and the second book contemplative, more attending the rational quality of every human. The third book is positioned in the middle of the five, for in that book men and women report of their search. Book four and five are dedicated to the dismantlement of authority. In book four it is the turn of the historical rulers and in book five those of religion and philosophy. This under the offer of liberating them from the force and their subjects from them.

You are firstly invited to read "The Story". In the first chapter of "The Story" the reader is introduced to the book and the book is introduced to the reader. An effort is made to make clear and assure that the one cannot manipulate the other. An invitation is made to tell one's own story. This part of the first book was written in 1991. The other chapters of "The Story" contain in brief the tale of the Original World. From this world we all hail and we all will return to it once our present life is done. It also tells the story of the world of the First Incarnation. In this world we all lived our first life outside the direct presence of our maker. There

was a lesson wanting to be learned. This world ended in destruction and the face of this world was washed. And finally it tells the story of the world of the Second Incarnation. This is the material world wherein we all now live. It explains why man is upon the face of the earth and to what end this universe will come. The writing of this part of the first book was finished in 1993.

Secondly there is "The Knowing of the Soul". While "The Story" is written in the form of a narrative, this second book "The Knowing of the Soul" contains a collection of compositions and essays. All key-elements from the Story are considered not too academically. This book not only asks to use your perception of the mind but also that of the heart, when studying it. Furthermore this book deals with all kinds of subjects that may be confusing to the feeling of being at ease on this world. Though this book aims at making unnecessary all commandments in all religions and other ethical systems, it does not do so by replacing them, but by making them obsolete. The finished part of this book, all but a few compositions, comes from the year 1997.

The third book: "Letters and Conversations", still is very incomplete; this book will continuously grow containing thoughts and reactions from readers, until the day the writer goes home. The very first parts of this book originate in 1991. The book is becoming a bit bulky now though.

These days the fourth book: "The Book of Resonance" is the focus of attention of the writer. The book deals with how your every day Joe is under constant threat of the nameless faceless authority - the ancient spirit that haunts us already since we left Africa some 80,000 years ago. The almost Kafkaesque Luciwher paradigm. In the core the book is about ordinary people who just want to be happy, their love to their side and a few children at school, who have no other desire than be left in peace.

The larger part of "The Book of Thoughts", is now put into words. This book deals with all religions on earth without intended partiality. It is both weird and conceivable that man searching for the meaning of life winds up with



a god. What happened in the minds of the first people who understood they understood nothing? What is in the minds of people who still do not understand and who therefore parrot others who actually also do not understand anything. Religion appears to be nothing other than just another political doctrine, for with the discovery of a god it has little to do. Not that science provides better results - or rather, that is all that science offers: the results of sums. With the meaning of life it has nothing to do.

In brief, the book tells about the origins of religion on earth, which lie further back in time than many theologians and theocrats are apt to believe. However, religion is not the only system devised aiming to control people's minds. Virtually all philosophical systems do exactly the same thing. Ironical, because most systems of philosophy claim to be secular by nature.

In fine, religion and philosophy have become obsolete because the premises they found themselves upon are just that. The alternative not being becoming atheistic - that is only possible if the God we picture would exist. Parts of this book were written between 1999 and 2001, while the main part was written between 2009 and 2013. The book is not yet complete, some ancient and modern philosophers are still in waiting.

Where to begin?

The writing of these books started with book one, yet it remains to be seen whether to start with book one is advisable for the reader also. Specifically part two of that book may wrong foot the reader, because it may produce the impression that this part of the first book concerns a -novel- religious text, which is not so at all.

What has been recorded is no myth, but history. Not the kind of history by which careful examination of the sources has lead to a thesis, an image of reality, but history as it really took place however unverifiable for anyone but the writer. When not recognized no one expects the reader to take credence in this recorded history - for of course then it would become religion. When the history determined in this book does not ring a bell, then use this history as a working hypothesis in the

sense of "it could have been like this." Draw your conclusion at the end, when you have read the entire book.

Would not it have been wonderful if not the writer had written this book, but an invisible hand directing the manus of the writer from an unseen other world? Or would not it have been wonderful when these books were dictated, presented to the writer by a spiritual entity? Or at least seen for the first time on age old parchment in the rediscovered library of Alexandria, or found between ancient manuscripts at the University of Timbuktu? No, that would not have been more wonderful. These books are real, actual and of this age. No mysticism or supernatural twaddle. The subject of these books is too complicated to be 'polluted' by transcendent wind. This book was written by a human in a universe that does not anymore scare.