

# Sons of Shem

Noah's Semitic legacy

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Origins of the triad, Judaism, Christianity and Islam



Noah sacrifices after the flood (Joseph Anton Koch, 1768-1839)

Deep history

This is a history of a culture. Of people who gave rise to three religions that control humanity, the Abrahamic triad Judaism, Christianity and Islam. Three members of a family of religions who for centuries now, millennia, are at loggerheads as befits an intense family. A history of hurt and humiliation, of rejection and turned backs, thrusting a dagger therein. A history of curses and cull, contained in formalities and dimensions that continue to remain unchanged to this day - now there is tradition for you. A history of images, imagery, the imaginary and iconoclasm. Of the desire to know the highest. It is therefore the history of people with a broken heart, people who need the truth so badly, people who therefore will fiercely defend that truth with fire and sword needing to promulgate it while annihilating those who will not recognize it.

Now then, are we then not our brother's keeper? Are not we responsible or at least partly responsible for what befalls our fellowmen? Yes, of course, when this contains it is everyone's responsibility to avoid anything that may harm anyone else. No, certainly not, because no one else save you is answerable for walking your own path. For how profound the truth you have learned may be, that truth only applies to you - it is your unalienable share of the truth. There is absolutely no use, it never had and it will never have, in propagating the truth according to you. Simply make sure that the truth you have found allows you not to harm anyone or anything - that already is a big ask. The urge to harm usually comes from the damages oneself have suffered - the pain of lost love. It therefore makes absolutely no sense to seek the truth from and thereby be kept by your brother or sister. In fact, you invite them therewith to harm you. The truth everyone is looking for is not found outside of you, but exclusively in you. Your lost love can only be found there, how unsure you are whether you can handle the inner journey - yet, only the first step on your road proves to be arduous.

#### The mother of all religions

Science has long assumed the exodus of man from Africa has passed through the western part of Asia, the Levant. The genus *Homo Sapiens*, the Cro-Magnon subspecies, has indeed used this route to the rest of the world north of the Red Sea, as long as the climate permitted<sup>7)</sup>. This migration route, however, knew more climatic limitations than the one via the Bab El Mandeb, the crossing from Djibouti to Yemen on the south side of the Red Sea, the main route.

The groups that migrated in the north from Africa through the Levant, there made contact with the genus *Homo Neanderthalensis*, as excavations in the Jebel Qafzeh cavern<sup>2)</sup> point out. In another cave near Tabun, and not far away from there in the Skhul Cave and also in Amud, discoveries have been



Reconstruction based on a skull from the Jebel Qafzeh cavern

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<sup>1)</sup> Notes at the end of this chapter.

dated 40,000 to 15,000 years ago. Findings that suggest that Sapiens and Neanderthalensis did not just live there subsequently, but also simultaneously, including in cohabitation - obvious hybrids are found. That was also the conclusion after excavations outside the Levant in Shanidar in northern Mesopotamia and in Jebel Irhoud in the Maghreb. Outside the Afro-Asian territory Sapiens Neanderthal hybrids have been discovered in Portugal and Romania.

This indicates all overlooking a mixture of one part of the population of Sapiens with Neanderthal, the Neanderthals, however, numerically outnumbered. Obviously Sapiens did not regard, as in later times, Neanderthal as a hideous half-ape, but as a fellowman. About the rituals and the religion of these people nothing is known, other than what is to be expected, the adoration and invocation of natural forces and nature gods.

In the period following the Palaeolithic, the Neolithic, the humans in the Levant have left more than just their bones, for example, their ceramics. In the Middle East the Neolithic lasts from about 12,000 to circa 3,000 bce<sup>3</sup>). In and around the Fertile Crescent, the area that roughly covers Egypt and Mesopotamia, and all the coastal country in between, at the beginning of the Neolithic a form of ancestor worship was practised. Ancestors were buried under the house and even under the bed. On the skulls of the dead faces were reshaped in clay, as found at Tell Aswad, Syria. In this way, the honoured ancestors were present with the living and could be involved in important decisions. Large plaster ancestor statues were found in Ain Ghazal, Jordan. In some places human remains, often with animal remains, were buried between the walls of the house. Only later, the dead were buried outside the settlement.

A more as such formulated form of religion, as far as can be determined, surfaced for the first time around 7.000 bce in Mesopotamia, believed to have arisen initially in the social upper class of society. Statuettes dated to that period depict the Great Mother or the Mother Goddess with undeniable and pronounced sexual characteristics. In the early religious history of the Middle East the Mother Goddess is the most common revered figure. One and the same goddess comes under different names: Astarte in Assyria, Ishtar -also known as Ashtoreth or Asherah- in Akkâd, Ašerdu to the Hittites and Isis in Egypt - later, we meet her as Aphrodite to the Greeks and to the Romans as Venus, but also, in a derivative form, as Mary with the Christian Roman Catholics. In Canaan -in Akkâdic: "Ki-na-ah-num"- Asherah -Ishtar or Ashtoreth- was revered in the cities of Ugarith, Sidon and Tyrus. Asherah was the consort of the god El.

Therefore, Asherah was also called Elat, the feminine form of El - a name whose root word even in modern Hebrew means to struggle or rule.

The word "ha asherah" -not capitalized- means pillar or pole, a symbol associated with the cult of the Canaanite Mother Goddess. This word



Asherah



Ashtoreth



Isis



Ishtar

was also the name of the sacred tree of life. Usually there were two such trees in front of a temple of Asherah<sup>4)</sup>. Ašerim was also the Egyptian word for the fig tree and in ancient Egypt was regarded as "the body of the Queen on Earth." Here on the one hand probably is a connection between the two obelisks that always stood in front of every Egyptian temple, as the two trees before the Asherah Temple, and on the other



Asherah's tree of life

hand the fig tree or the Tree of Life in the Paradise of Adam and Eve from the ancient books of the triad - the Tanakh, Bible and Koran.

Apart from Elat, Asherah was also known as Ba'alat. The Ba'alat or mistress in the early matriarchal society was the leader of the tribe, the people. In order to secure offspring and thus of a successor, the Ba'alat had a new Ba'al as companion each year. Ba'alat was associated with and symbolized by a lion, an animal that was seen as very powerful. Ba'al was associated with and symbolized by a bull, a symbol of power and potency throughout the ancient world. In Semitic Canaanite

matriarchal society the ruler derived his power from his mistress, not the other way around as in a patriarchal society. Possessions such as houses, lands and boats, were the property of the woman, the mistress, whichever Ba'al she had at her side. Moreover, it is obvious that in matrilineal societies lands and houses were seen as the possession of the woman. The role of the man was traditionally that of the hunter-herder and the traditional role of women was that of the gatherer - plants and roots for consumption and as medicine. The development of agriculture, from about 8.500 bce in the area of the fertile crescent, is logically linked to the traditional economic role of women. Along the path of agricultural development women gained their power base.

In any culture of man a distinctive master, or mistress in this case, often is celebrated already during life and well into his or her death, considered as special and godsend, as sent by the gods. A development further, often one or two generations later, and the person as sent by the gods

him- or herself is deified, while the stories about that person become ever more grandiose, legendary and mythical. Another step further and the tribal ruler in the course of generations is seen as the goddess, complete with worship, with stories and myths, and a priestly class to maintain and perpetuate the system. In the case of Asherah the priestly class consisted of temple priestesses, who later in more patriarchal times were ascribed a reputation far more negative as temple prostitutes - a yearly fresh Ba'al became each youth initiated by them.

In the old books of the Abrahamic triad -Tanakh, Bible and Koran- for these religions the image was created of a pure monotheistic religion with Yahweh, God the Father or Allah as the sole God. A representation which, as will be discussed further on, is in need of essential differentiation. Asherah -Elat- and El were still revered in Jerusalem in the Old Testament times deemed monotheistic<sup>5)</sup>. Further on it will be shown that the origin of monotheistic Judaism was an intellectual creation. In daily life, people long continued to worship the other older gods - actually, they were polytheistic. Old habits die slowly, such as ancestor worship has long persisted as the worship of the Mother Goddess got in vogue, like Elat and El -Ba'alat and Ba'al- were honoured as Jehovah, God the Father and Allah became the only god. However, the supremacy of the single god marked the end of the matriarchy and the new dominance of patriarchy.

From Palaeolithic times is noteworthy as the most special element found, the partial blend between Neanderthal and Sapiens. Although more examples of mixing in this part of the world are found than elsewhere, it is impossible to determine whether it was widely diffused, or in absolute proportions a sporadic phenomenon.

These Palaeolithic people practised a form of ancestor worship, though it is not entirely impossible that they also already worshipped the Mother Goddess, as the European Venus of Willendorf is dated more than 20,000 bce. No findings in the Levant are made that can substantiate such an age there.

The first real evidence for the worship of the Mother Goddess dates from the period after the Palaeolithic, the Neolithic - from 12,000 bce onward. In the fertile crescent she is worshipped as Asherah, although there are many local variations on her name known, such as Ba'alat or Elat. The fact that Asherah took a new Ba'al or El as consort, shows that early society in this region was organized along a matrilineal line.

Inheritance through the female line is very likely related to the development of agriculture, through which the economic power base of society was in the hands of women. The end of the matriarchal society and the transition to the patriarchal is accompanied by the transition to the first Abrahamic religion. That being a present day Jew is inherited through the maternal line, may be an ancient remnant of matrilineal society.

This too brief overview of the Palaeo-and Neolithic in the Middle East leaves remaining one as yet undiscussed topic, an event of unparalleled importance for the triad Judaism, Christianity and Islam, the flood<sup>video 1)</sup>.

#### The water covers the world

In every part of the world flood stories are told. Can this wide spreading be seen as evidence for an actual disaster that engulfed the whole world? Once the world has been a big snowball, just during the period that life developed more complex than single-celled. For the snowball Earth hypothesis, which states that the earth 650-600 million years ago has been covered with glacial ice to the tropics, sufficient scientific evidence is available<sup>video2)</sup>. No scientific evidence whatsoever exists for a deluge that at one time covered the whole earth with water. Data used to prove a global flood happened anyway is believed only by creationists, within a theory that is no theory in the proper sense - a hypothesis with evidence. Grounds for a torrent of water are found throughout the world, but only regionally, within local cultures that physically had to do with the end of the last glacial period. That end of the last glacial is precisely determined to 9.711 bce<sup>6)</sup>. The warming of the Earth thereafter went very quickly, geologically speaking. The end of the last Ice Age was not a global event, but locally felt around the world. Sometimes a series of linked events, as we shall see, rather than one great event. No waterworld.

A second relativistic preliminary remark regarding flood stories is about the notion world and noting what the world is. The best known flood story tells about the inundation of "the entire world". What is meant with entire world? The answer depends on the knowledge of the world and

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video 1) Watch this video on [www.manasnaala.net](http://www.manasnaala.net)

video 2) YouTube: "BBC Horizon Snowball Earth "



hence information and education. The date of September 6, 1522 in this context represents the watershed moment of quintessential change. It was the date the Basque Juan Sebastián Elcano arrived home after as the first man on earth having circumnavigated the globe. He was the first man who could actually claim, though still fragmentary, that he had seen the entire world. He sailed on one of the ships of Fernão de Magalhães, Magellan, a Portuguese in Spanish service. However, de Magalhães died during this first world voyage, so Elcano, or del Cano, really became the first man who travelled around the world - plus of course the crew of de Magalhães' only remaining ship, the Victoria. After this epic voyage the notion of world and the actual image of the world of man continually was expanded and refined, until finally a global perception arose.

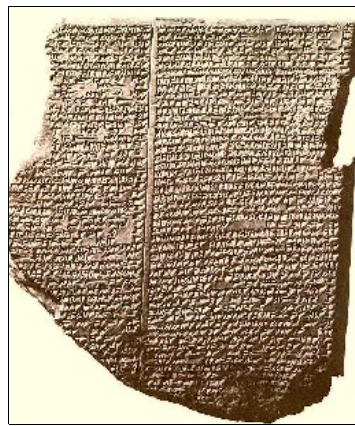
Before the caesura of 1522 the worldview of a person was linked to where he was born. Alexander the Great extended this view on the world as seen from Western perspective, drastically to the east, to India, as the Romans did to the west and north. Genghis Khan ruled the largest empire ever. But for all of them the world was mainly their world. For someone who probably lived about six thousand bce north of Mesopotamia, as Noah and his family did, that part of the world was the world, at any rate north of Mesopotamia - perhaps slightly expanded through trade contacts. A resident of the northern part of Mesopotamia who saw his part of the world completely devastated did not know better than that the whole world was flooded and destroyed. When the protagonist of the flood story would have proclaimed, "My world has been destroyed", he would have been correct. That was nowhere near the world the later readers of the Abrahamic books knew. In fact, it is a strange phenomenon that people in later better informed times for the sake of a belief prefer the more limited knowledge of past times, to be able to live in accordance with their religion, but that aside.

It happens quite often that people confuse a temporal connection with a causal relation. Events that happen almost simultaneously or in -rapid-succession do not necessarily have a cause-effect relation. In fact, this relation more often does not exist than it does. That in several places in the world flood stories exist, is related to the effects on several distinct parts of the world of the melting of the ice cap at the end of the last ice age. That is as far as the common cause goes. There was no global inundation. Per region the magnitude of the flooding and the nature of the consequences differ. This also includes whether the effects of the flooding were permanent or temporarily. In many cases the land flooded,

but was dry again when in several days the water was drained. In some other cases the effects were permanent, to this day.

#### Atrahasis and Gilgamish

The Atrahasis epic is an ancient Babylonian epic chiefly known because of the flood story it tells. This flood story is broadly the same as on the eleventh tablet of the Gilgamish epic and that in its turn shows great similarities to the later flood story in the Jewish Tanakh, the Christian Old Testament and the Muslim Koran<sup>7)</sup>.



Clay Tablet eleven of the Gilgamish epic with the flood story

In brief, the Atrahasis epic reads as follows. The universe is divided into three parts. The god Anum reigns in heaven, the god Enlil on earth and the god Enki in the subterranean water. Enlil forces the lesser Igigi gods in doing all the work, but after forty years they revolt and besiege the temple of Enlil at Nippur. The god Enki suggests creating people who then can do all the work. Together with the Mother Goddess this plan is executed. At some point in time, however, there are so many people that

their noise keeps the god Enlil from sleeping. He decides to send the people a plague, helped by the god Namtar. Thanks to the pious man Atrahasis though, after a while Namtar stops the plague. Eventually, the people again make too much noise to the liking of Enlil. This time he punishes them with a famine. Man survives this too. Then Enlil resolves to more drastic measures. He sends a flood to the people. Atrahasis builds a reed ark so he, with his family and some animals, is able to survive the flood.

What became known as the Gilgamish epic originally was a frame narrative, in which stories about Bilgames and Enkidu were recorded. In the 18<sup>th</sup> century bce a more cohesive epic was created under the name "Shutur eli sharri", he rises high above all kings, when the text was translated from Sumerian into Akkadian. In the 12<sup>th</sup> century bce the text saw further editorial changes and the story of the flood was added to the

epic for the first time. The integral narration was renamed as "Sha nagba inuru", he who has seen it all.

The story of the flood, on the eleventh tablet of the Epic of Gilgamesh, is told by a certain Utnapishtim. Utnapishtim or Uta-Napištim, Sumerian for "Him who is living", in Akkadian also known as Atrahasis, "the very wise". The ancient flood story therefore was told to Gilgamesh by none other than Atrahasis himself - Gilgamesh was his distant descendent. Atrahasis-Noah was immortalized by marrying the Goddess who brought forth the water of life - presumably the Mother Goddess Ishtar. Whichever text one further endeavours to study, the Gilgamesh epic, or the texts of the Abrahamic religions, in mythical-religious context this is all that can be known about Noah, Atrahasis<sup>8)</sup>.

Who Atrahasis or Noah really was, if he existed at all, can only be sketched on the basis of possibilities

and probabilities<sup>9)</sup>. One of the most unlikely possibilities portrays Noah as a representative of intelligent extraterrestrial beings, or else a man who was instructed by extraterrestrial intelligent beings, with knowledge of the impending catastrophe. The ark was not a wooden ship, but a spaceship not wherein all the creatures of the world, but the dna of all creatures in the world was saved for after the disaster. This story is not implausible, because there is a role for extraterrestrial intelligence to play, but because the tale in question is and the people who put forward this hypothesis are credible in a way that cannot be verified. So, completely unconvincing. In itself, the existence of extraterrestrial intelligence is not unrealistic, if only because of the statistical chance. Out of a hundred billion stars our galaxy alone is believed to harbour ten billion habitable planets. The problem, however, lies in the fact that suspected contact between humans and extraterrestrial intelligent life, not only in this case, is ambiguous, without for any of the interpretations irrefutable evidence present. Not the story is incredible, but the hard evidence for it is lacking.



Gilgamesh

Atrahasis, or Noah, thus exists within a religious context and within a mythological context, but within the historical context his existence is probably unprovable. Noah may have really existed, but he can also be a created character in whose life story the flood was embedded. Alongside the comparison the personification is a style element used in many religions. The answer to the question whether Noah existed or not, also depends on the answer to the much more interesting question, was there a flood? That last question is easier to answer and for the answer must be sought in the area where the Atrahasis epic originates. That was probably Mesopotamia, but also a relatively wider area has to be considered.

In this area people lived, including a man with his family, someone who might be called Atrahasis, or Noah. Miraculously, he survived a deluge and he thanked his god for it.

Even more water

There is no evidence of a global flood. Only evidence for regional disasters exists. Each one was caused by the melting of ice masses at the end of the last glacial. Both areas in the north inhabited by people in the earliest settlements there, as areas which were inhabited by people in more advanced cultures in the subtropics. In the search for the flood that may have guided the story of the deluge in the Gilgamesh epic and in the triad of Abrahamic religions, a wide choice of regional floodings is available. Which of them indeed stand alone and which may be associated with the story that was told in Mesopotamia. The location of the water cannot be searched for too far, because the world of the Neolithic, as we saw, was not much larger than in this case the north of the fertile crescent. This under the assumption that indeed a flood occurred.

The rise of sea levels caused by melting glaciers had two appearances. The first was the gradual increase. Many coastal areas globally were increasingly threatened by rising sea levels, without a catastrophic disaster being imminent. Concerning a now flooded area between the United Kingdom and mainland Europe it is reported that the height of the rise in sea level occurred with about the size of a pebble a year. Catastrophic flash floods, the other form, however, have occurred throughout the world and had devastating effects.

A well-documented example of a sudden deluge is found in western North America in the case of the "Channelled Scablands"<sup>10)</sup> that formed when "Glacial Lake Missoula"<sup>11)</sup> poured out onto the land to the south. In this example, the melting glacier water collected behind an ice dam. A not uncommon phenomenon - in Iceland, this process still can be observed. The ice dam that retained "Glacial Lake Missoula" was two thousand feet high. Weak spots in the dam were eroded away by meltwater, and eventually the dam was unable to stop the nearly five thousand square miles glacial lake. Eventually the ice dam succumbed to the outside pressure. More than two thousand two hundred cubic miles of water were released at once and flooded the "Camas Prairie Valley", the "Channelled Scablands".

This phenomenon at this site has occurred not once, but probably forty times over a period of two thousand years between 13,000 and 11,000 bce. The outflow of the glacier water is situated in western North America and most likely that water drained into the Pacific Ocean. It is likely that these events have led to local flood myths, but on the whole the global influence of the outflow of the glacial lake is reflected mainly in the gradual rise of the oceans. Moreover, the last time this geological phenomenon occurred is twice as far back in time than the time at which the flood story of Noah, Atrahasis, it is believed to have occurred. So, no candidate for the origins of the Abrahamic flood story.

This is different with another flood on the North American continent, the outflow of "Lake Agassiz" into the Atlantic Ocean<sup>12)</sup>. Glacial "Lake Agassiz" was at its greatest in magnitude larger than the current three Great Lakes in North America combined. Like "Lake Missoula", "Lake Agassiz" at least partially emptied several times, of which at least once in the Arctic Ocean. The largest area the lake has reached was 275,000 square miles, larger also than any present day lake or inland sea. The last time "Lake Agassiz" again filled with glacier water was from about 7,900 bce and emptied for the last time almost completely in about 6,400 bce into the Atlantic, probably in less time than a year - see also the Appendix. This had drastic consequences for the whole planet. The exact impact of the outflow of "Lake Agassiz" is assessed differently by different geologists, but a global rise in sea levels by at least forty inches seems likely. The outpouring of freshwater into the salty ocean had also effect on the warm Gulf Stream, with a major climate change as result. In one study<sup>13)</sup>, this event around 6,400 bce is linked to the spread of agriculture from the Near East to the west of Europe. There are also several studies exploring the possibility that this event is associated with various flood myths.

Doggerland<sup>14)</sup> en <sup>video3)</sup>, the Stone Age Atlantis, is named after the Doggerbank, an increase in the current seabed in the southern North Sea -see the red outline in the inset- where fishermen regularly find mammoth bones and other ancient artifacts as bycatch in their nets. The Doggerbank was the very last area of land that until at least 5,000 years bce came out rising above sea level. Before, the landscape of Doggerland had been tundra, taiga and boreal forest, with deciduous trees to the south and with settlements of people who lived permanently in this Neolithic almost Eden. It connected mainland Europe with the current United Kingdom. Sea level at the time of Doggerland depicted on the



photo was about 400 feet below the present sea level. On the southern plains of Doggerland the Thames, the Rhine, the Meuse and the Scheldt came together to flow as one big wide river slowly through the endless lowlands of what is now the Channel, finally to flow into the Atlantic Ocean to the south. Before Doggerland finally disappeared under water, it had an undulating landscape with many meandering rivers, streams,

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<sup>video3)</sup> YouTube: "Stone Age Atlantis" or on thee site [www.manasnaala.net](http://www.manasnaala.net)

ponds and lakes. With the gradually rising sea levels, large parts of coastal area became wetlands. As a result of the outflow of "Lake Agassiz" Doggerland got marshy and virtually submerged.

The final demise of Doggerland, however, came from a secondary consequence of the melting of the glaciers in the north. Because less and less ice rested on the Scandinavian earth crust, the lesser weight caused this part of the Eurasian tectonic plate to heave. In its turn this caused around 6,200 at the edge of the continental shelf 60 miles of the Scandinavian coast an undersea landslide, the last of three, known as the "Storrega landslide". Traces of the subsequent tsunami can still be found, with deposited sediment being discovered in Montrose Basin, the Firth of Forth -Scotland-, up to 50 miles inland and 15 feet above current normal tide levels. The huge tidal wave that resulted from the "Storrega landslide" was the event that separated Britain and mainland Europe. There were irreversible catastrophic consequences for the coastal areas around the southern North Sea and the Neolithic population in this once prosperous area - everything was engulfed by water.

The Mediterranean region also experienced the effects of rising sea levels. The part of the Mediterranean Sea whereto part of this introduction specifically is concentrated is the land bridge that connected Europe with Asia, the Bosphorus area. Today it is a sea strait, but around 6,000 bce this area formed a land connection of about 19 miles wide between the European and Asian parts of now Turkey. In practical terms, this Bosphorus Dam fulfilled the same function as the ice dams that blocked off the waters of "Lake Missoula" and "Lake Agassiz". The Bosphorus Dam prevented the rising waters of the Mediterranean flowing into the lower Black Sea. Here and there some water did spill over the Bosphorus Dam in the form of minor waterfalls. The bottom of the Black Sea shows traces of the consequent erosion that show the Coriolis effect. The water seeped over the dam, then flowed along the south coast of the former Black Sea, counterclockwise due to the rotation of the earth. Whether the Bosphorus Dam in the long run would have succeeded in



Valle del Bove, the collapsed flank of Mount Etna

restraining the rising Mediterranean water is a question that must remain unanswered, as yet another catastrophe caused a flood.

Mount Etna in Sicily was also in ancient times a very active volcano and around 5,800 bce the site of a rare cataclysm. An eruption of exceptional size destabilized the entire eastern flank of the volcano the size of over twenty cubic miles and dumped this into the Mediterranean, with a huge tidal wave for the Eastern Mediterranean as result<sup>15</sup>). The south coast of present day Turkey, of Syria, Lebanon and Israel and the coast of Egypt, were the hardest hit by the tsunami. Part of the tidal wave swept north of Crete towards the Bosphorus Dam. The sudden influx of water caused the Bosphorus Dam to collapse and the higher water level of the Mediterranean to gush into the much lower Black Sea.

A tidal wave or tsunami can have disastrous effects, even at great distance. The "Sunda tsunami", the second largest ever in the area, resulted in 230,000 casualties. Most in Sumatra, but also many in Thailand, Myanmar, Bangladesh, India, Sri Lanka and across the Indian Ocean in Madagascar and even on the east coast of Africa. A much larger tsunami, some geologists say, is waiting to happen due to the sliding into the ocean of the western flank of the "Cumbre Viejo", an old but still active volcano on La Palma, one of the Canary Islands. About 310 cubic miles of rock, approximately 1,200 billion tons, then will collapse into the Atlantic Ocean with a mega-mega-tsunami as result and devastation on the other side of the Atlantic, the entire eastern seaboard of the Americas, potentially causing millions of victims.

A tsunami is lethal. With the now rising sea levels, the "La Palma tsunami" may have the same impact on the eastern coast of the Americas as the "Storrega tsunami" had on Doggerland. Some land will disappear, other parts will change into wetlands. The "Etna tsunami" brought comparable devastation in the eastern Mediterranean basin and the Bosphorus Dam collapsed, water occupying the Black Sea.

#### The deluge, the facts

On close inspection, the breaking of the Bosphorus Dam is not yet definite proof for any disaster which directly can serve as a basis for Noah's flood story. Just as, despite an almost continuous search, there is not yet any evidence for the existence of Homer's Atlantis, or the separating of the Red Sea by Moses after the Jewish Exodus from Egypt. The way the



stories of these times in the days themselves were told and written, is completely different from the way modern man wants to read his reports. Modern man wants a clear distinction between facts and opinions and moralities, he does not appreciate. Those who fail to keep this simple rule, is considered at least a bad writer. Contrarily, until the beginning of modernity, the beginning of the Enlightenment mid-17<sup>th</sup> century, the moralistic lesson or the educational aspect of a text was the positively charged part of the text. This was a long-standing tradition that is also found for instance in the Abrahamic texts. Also for this reason, in none of the ancient texts other than by chance, verifiable factual clues can be found - it was all about morality, the wise lesson and honouring the all-powerful God.

Nevertheless, there are natural phenomena that can be designate to possibly have caused Noah's flood. No global flood, but regional episodes of a series of deluges that hit several places the world over - it has been demonstrated. The most likely region where the flood story must have occurred -Mesopotamia, or northern Mesopotamia or north of Mesopotamia-, the most obvious candidate natural phenomenon, is the catastrophic flooding of the Black Sea.

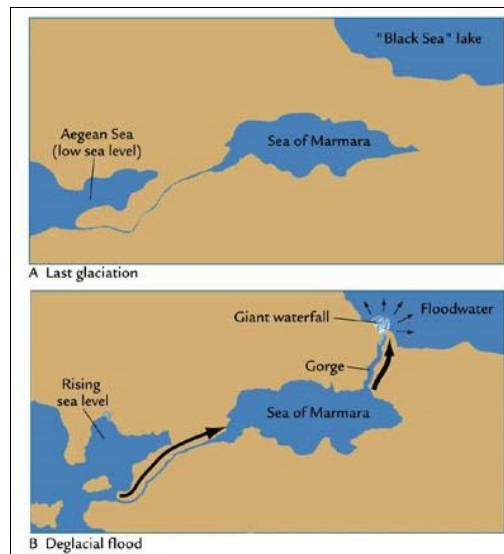
The Black Sea has two coastlines. The freshwater coastline and the saltwater coastline. The freshwater coastline is deeply grooved into its bedding and is age-old. The freshwater lake on the site of the present Black Sea's location is recognizable as freshwater lake by soil samples that indicate only freshwater animals, molluscs among others, have lived here and also by the remains of plants of the kind that occur only in fresh water. The current upper coastal waters between the present shoreline and freshwater shoreline, originates from a time when the Black Sea got connected with the Mediterranean Sea. Here only soil samples exhibit marine life that comes with a seawater environment. On this basis can be established that the Black Sea basin has not always been connected with the Mediterranean Sea, as now, but that until a certain moment it was a closed system with fresh water fed by rivers including the Danube and Dnieper.

Whether in the area between the former freshwater coastline and the current seawater coastline, when this country was dry, people have lived, is difficult to determine. Some findings with underwater robots indeed seem to point into this direction. However, only a small part of the bedding is studied -the little rectangle in the above map in the south of the Black Sea- near a seawater coastal town, known to be inhabited in



Sea went very gradually in the span of many years, with continuous water cascades over the Bosphorus Dam, or specifically as a sudden catastrophic disaster, is not essential for the development of the flood story - still assuming that the flood story has a basis in reality and that reality was the Black Sea flood. It is more dramatic, however, for a reader, especially if, for example, this reader has a Christian background, to believe in a catastrophe story and the sudden catastrophic rise in sea level, because it goes so well with the catastrophe that is narrated in Noah's flood story. Besides, the scientifically verified data also indicate that direction with reasonable certainty.

The Mediterranean flows through the Sea of Marmora towards the Black Sea. Approximately 7,000 bce, just before the final draining of "Lake Agassiz", the level of the Mediterranean Sea was 115 feet lower than now. This level was sufficient for the Mediterranean to flow over a submarine threshold, the Dardanelles, to the Sea of Marmora, but not high enough to flow over the Bosphorus Dam to the Black Sea, then having a level of 500 feet below the present level. The water of the Mediterranean rose, like every sea, and eroded parts of the Bosphorus Dam whereupon water spilled over the Bosphorus Dam into the Black Sea, but not yet catastrophic. A catastrophe occurred when the "Etna tsunami" sent a 50 feet high tidal wave direction Bosphorus Dam.



The flood broke off a portion of the Bosphorus Dam and salt water flowed into the Black Sea. The current dragged off more of the Bosphorus Dam into the waves, so more water could flow through the opening, allowing more Bosphorus Dam to be eroded away. This process grew faster and fiercer. The flooding of the Black Sea therefore can be called a catastrophic flood, a deluge. On the bottom of the Black Sea erosion traces are observed of an enormous amount of incoming water. These

tracks do not run according to the Coriolis effect, but clockwise - a movement that is more likely based on the local geology. Shortly before 6,000 bce the flood took place<sup>video 4)</sup>.

The "Etna tsunami" took place around 5,800 bce and the breakthrough of the "Bosporus Dam" with the flooding of the Black Sea around 5,600 bce. Is two hundred years a too large time window for these events to place on a line of cause and effect? Although the literature presents clearly that the above dates are 'about' dates, it is too easy and too artificial to stretch the dates towards each other based on this approximation - it is not satisfactory. Although a two hundred years dating used by geologists represents less than a bit of a heartbeat, a thousand years is geologically barely distinctive, there may be a much more appropriate solution to explain the discrepancy between the two dates.

The rise in sea level, the flow of water and the erosion of Bosporus Dam is put in a particular sequence by researchers, after which the year 5,600 bce was calculated for the breakthrough of the Bosporus Dam and hence the probable date of the catastrophic deluge. Their sequence of events, however, was produced on the basis of a gradual rise in sea level and does not take the "Etna tsunami" -the forgotten tsunami- into consideration. It is obvious that the breakthrough of the Bosporus Dam was speeded up precisely because of this tidal wave.

Through the narrow of the Dardanelles, the "Etna tsunami" may have faded somewhat, and then again may have been boosted caused by the relative shallowness. A tidal wave up to 50 feet was enough for Bosporus Dam to collapse. Moreover, the Bosporus Dam did not consist of rocky material, but of sediments to a certain degree already waterlogged by rising sea levels. If indeed the "Etna tsunami" and the breakthrough of the Bosporus Dam thus can be seen as cause and effect, then the date of the catastrophic cause of the flood can be placed two hundred years further into the past and the tsunami and the breakthrough then coincide perfectly.

Except for the Black Sea basin, there is another candidate for Noah's residence and therefore for the location of the flood. In the north or north of Canaan, in now Turkey, in a relatively sharp bend in the Mediterranean coast right in the middle at the end of a bay, the present town of Dörtüol

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video 4) See video 4 on the site [www.manasnaala.net](http://www.manasnaala.net).

is located. When one studies the sea bottom in front of this coastal village, one sees that the seabed for dozens of miles remains quite shallow. The long sharp tip of the island of Cyprus, the Karpaz peninsula, points exactly toward the centre of this bay<sup>16</sup>). While, as far as is known, no geological or archaeological study of this area is done related to the tsunami that resulted from the collapse of the eastern flank of Mount Etna, it is not difficult to hypothesize that the flood must have struck here at least as bad as to the south in Syria, Lebanon and Israel. Possibly even more severe, because into the direction of Dörtyol the bay is so shallow that the tidal wave must have been pushed up here to an even greater height. That the sharp tip of Cyprus, a ridge, points precisely into the direction of Dörtyol must also have meant that the tsunami from the northern coast of Cyprus onwards was funnelled straight for Dörtyol. The ridge on Cyprus also points directly towards the Turkish-Armenian border, the site where Noah and his ark ran aground on Mount Ağrı Dağı, Ararat.

On the other hand, although the tidal wave, given the effects elsewhere, must have been monstrous here also, it will not have been that big a wooden ark was washed from the Mediterranean coast all the way to Turkish-Armenian border - problematic, given the distance and the intervening mountainous terrain. Also, despite its size, this tsunami must have withdrawn within two or three days. Much shorter than the twelve months designated in the religious tradition, despite this material cannot be taken as factual. The "Dörtyol flood" certainly deserves to be investigated in this context, but the tidal wave into the Black Sea basin by duration and especially by volume remains the likeliest candidate for the catastrophic flood that has most possibly formed the basis of the story of Noah's flood.

Noah's flood is not historical, because there are no verifiable contemporary sources - a clay tablet, an image on a potsherd. Geological data indicating a tsunami in the time Noah may have lived, give evidence for a possible or probable geological cause of the flood, though not for the existence of Noah. There are no data in this area that as proof can be associated with the mythological narratives. What is demonstrated is the existence of catastrophic tidal waves and floods, and not exclusive to the area where Noah is believed to have lived. The devastating floods and tidal waves have indeed played within a short time, between 8,000 and 5,800 bce, but that is not a matter of a global and simultaneous flood. All data considering it can be determined that the connection between a

tsunami in the Black Sea and the story of Noah only can be an assumption. A plausible assumption, but an assumption nonetheless.

The only undeniable proof that can be given for the existence of Noah at the time of Black Sea Flood is the discovery of a partially buried settlement or farm at the bottom of the Black Sea with on the fallen fence a nameplate with the name, Noah. Until this discovery is made, if ever, the reader of the Tanakh, Bible or Koran has to do with an assumption. A tidal wave as in the Black Sea will have caused hundreds and perhaps thousands of victims. That there has been only one survivor, with his family, is very unlikely. However, it is obvious that the story of a survivor is used by shamans and priests to convey an edifying lesson and to emphasize the power of the god they served and to expand on his authority. Noah was possibly such a shaman, as one of the many alternative survival myth claims.

#### The raven's-eye view, the fiction

When we zoom out from all facts and lore, observe them through our eyelashes and take the perspective of the raven -or a dove- Noah sent out, considering the spectacle in a bird's-eye view, then perhaps the following story may be plausible.

On the south coast of the Black Sea, lived a tribal elder and his wife and family - it was Noah and Naama<sup>17)</sup> and their three sons, Shem, the firstborn, Japheth, the middle one, and Ham, the youngest. Shem was married to Zedkatnabu, Japheth was married to Arathka and Ham was married to Nahalathmahnuuk. The women took care of what they had sown and reaped the land when the crops were ripe. At such a time the men helped when necessary, but they usually were on their way managing the herds of sheep and goats.

It was Noah who remarked the water of the lake reached higher than normal and that the animals could not be incited to drink the water. It turned out to be somewhat brackish. This happened every so often in recent years, more frequently than before actually. From stories that were told in the area from tribal elder to tribal elder, but also from stories of travellers, Noah knew that the falls of the "Oxen Pass"<sup>18)</sup> were on the rise in intensity. A grim and insecure feeling crept onto Noah, especially now that he saw the water in the lake was higher than he had seen ever before.

As their tribal elder Noah called a meeting of all heads of families. He put his concern to them. About the water getting increasingly undrinkable and the rising water levels in the lake. He also told them that he planned to bring his animals to higher ground much earlier than normal. He sensed something amiss in the air, an air brinier than normal. He felt the warning in his heart, because the situation was not normal. Once the winter crops were harvested, he told the others, he and his family with his animals would leave and await the events on the mountain pastures. After much discussion Noah appeared to be the only one to have interpreted the signs of nature with impending disaster in mind.

Noah, his wife, his sons and their wives, all animals from the herd up to the cage birds, chickens and geese, departed months earlier than usual to the summer pastures higher in the mountains. The rest of the community remained and a few shook their heads, when Noah did not see it, over Noah trek with oxen pulled carts, all their belongings piled high upon them. He took everything, including the horses, donkeys and even the dogs. Nobody understood this arrant move. The signs in nature were different from usual, of course, but in the eyes of almost everyone else than Noah this was still no basis for a major move like this - it was like a flight, they found.

It was on the morning of the seventh day of Noah's trek when he reached the first foothills of the mountains and the ground beneath his feet shook, growling in a very low hum. Looking back, he saw large clouds on the horizon in the west, cumulating much faster than he was used to by even the heaviest storms. This was not an earthquake, it continued, it increased in intensity. Then there was the sound of a strange kind of thunderstorm. A thunder that did not die away, but increased in strength. There had been no lightning. Noah did not know what to make of all of this. At first he had looked back in amazement. Now he stood transfixed as he saw huge waves rolling across the country. Shem and Japheth each took him by the arm and pulled him away. They wanted to climb higher into the mountains, to their summer lodge, because what they saw could still possibly threaten them.

After most of the afternoon alternately climbing with their caravan and looking back in amazement, they arrived at the huts where they normally only stayed in summer. Three small cabins and a larger, the last as shelter for Ham and Nahalathmahnuk with the animals. The geese and chickens were released so they could walk around. Especially the geese preferred to stay together, close to one of the walls. A cold damp wind had risen. In the last light, the women went gathering wood.



Behind the curtain of the night the roaring remained. A strange storm had come, nobody could explain - a storm with no rain, no lightning, but with a lot of noise like no one had ever lived through or heard of. The night was restless, and sleep came only with fatigue in the early morning. Had it been in his dreams, or had Noah really heard the screams and desperate cries? He could not tell.

The next day the view was amazing and horrifying. Where once had been grazing land and arable land was now a big swirling mass of gray water was sloshing the foothills of the mountains. Contrariwise, the heavens were blue, although the mists above the turbulent waters wandered through the sky. Occasionally the water came further up the mountain, but then withdrew again. Noah and his sons went to explore the surrounding area, but they saw no others who had managed to bring themselves to safety.

Some aspects of the Noah story have a deeper meaning, or they are added later to that effect, or the story of Noah is used to attach other meanings. Also, for example, Noah's sons symbolize the emergence of science, literature and architecture - as mankind had to be rebuilt. From Shem, the Semites descended, mainly the Jews and the Arabs. From



Japheth, the Japhetites descended, the people of Europe. From Ham, the Hamites descended, the people in Africa and in Canaan.

Regardless of this fact, the Noah story has more connections with other mythologies of the ancient world, than only with the myth of Atrahasis and the inclusion of this story in the Gilgamesh epic. In the Noah story Noah later became a vintner and one evening he rested drunk and naked on his bed while Ham saw his father Noah - Ham and his descendants are therefore cursed. In another version of this story, Ham castrated Noah when Noah was sleeping off his intoxication. This version is very similar to the story of Ouranos who was castrated by his son Kronos. From the blood that flowed Aphrodite was born.

The following story may well be linked to the "Etna tsunami". Kronos's son was Zeus, the Greek supreme god. He had determined that humanity was essentially wicked -Lycaon, the king of Arcadia, had sacrificed a boy to Zeus, who was appalled by this savage offering- and he would flood the world and start afresh. One couple, however, was chosen to ride out the flood in an ark and when it was over they would help to repopulate the world. Their names were Deucalion, son of Prometheus and Clymene, and his wife Pyrrha, the daughter of Epimetheus and Pandora.

There are more connections with other mythologies, but these are here not further investigated, because they do not seem to be directly relevant to the whether or not historicity of Noah. Such twinning, between Abrahamic texts and other mythologies, is only addressed in this volume when it might be enlightening for the origin of a story.

Besides this, it is quite possible that the flood theme and the destruction of all the foregoing in the world in fact intend to bury the matriarchal society forever and to irrefutably start the establishment of a new world, a new society with the patriarch Noah.

#### The fertility of the crescent

This was the run-up to the discourse about the Abrahamic triad of religions, Judaism, Christianity and Islam. What happened in the area of the Fertile Crescent during thousands of years, has had a profound impact on billions of people around the world in the thousands of years thereafter. The thoughts and ideas of the wise and those who desired wisdom, have affected, determined even, the thoughts of many hundreds of generations. Quite a responsibility.

In brief the religious beliefs of the people who lived in Canaan were examined. They are believed to be the ancestors of those who later were called the Israelites, the Jews. During many centuries they were ancestor worshippers, while in the seventh millennium bce more recognizable deities come into focus. The most important function was reserved for the primeval mother. Not staggeringly innovative, because throughout the ancient world this theme was prominent. Not only in the area of the Fertile Crescent -Egypt, Canaan and Mesopotamia, and a part of Turkey-, but also in the Eurasian region. In the Levant different names -resulting



Asherah

from differences in dialect and language- the same goddess was addressed. From Ishtar in Mesopotamia to Isis in Egypt and Asherah or Ashtoreth in Canaan in between.

The leading position of the primeval woman and primeval goddess seems to have had a counterpart in reality. Until the final establishment of monotheism with a male deity, the role of women was determining, society organized along matrilineal lines. In certain important aspects of economic life, but especially in the religious aspect the matriarch was the dominant party.

Perhaps for this reason the story of Noah rather should be called the story of Naama, though it cannot be established that

outside the Levant the matriarch was also more important than the patriarch. The flood story of Noah was somewhat more extensively examined on these introductory pages. On the one hand because the mythical 'history' of this story can be well observed through different times and in different cultures. From the probably very ancient Atrahasis story, possibly dating from Neolithic Turkey, through the Mesopotamian Epic of Gilgamesh, to the inclusion of this story in the Abrahamic books, the Tanakh, the Christian Bible and the Holy Koran. On the other hand, based on the flood story it became clear what problems are encountered when for the stories of the religious books underpinning is sought in historical reality. It mostly comes down to possibilities and probabilities whereby Noah's story contrasts in a positive way, because in historical reality an event happened which in appearance and in dating came well close to the myth.

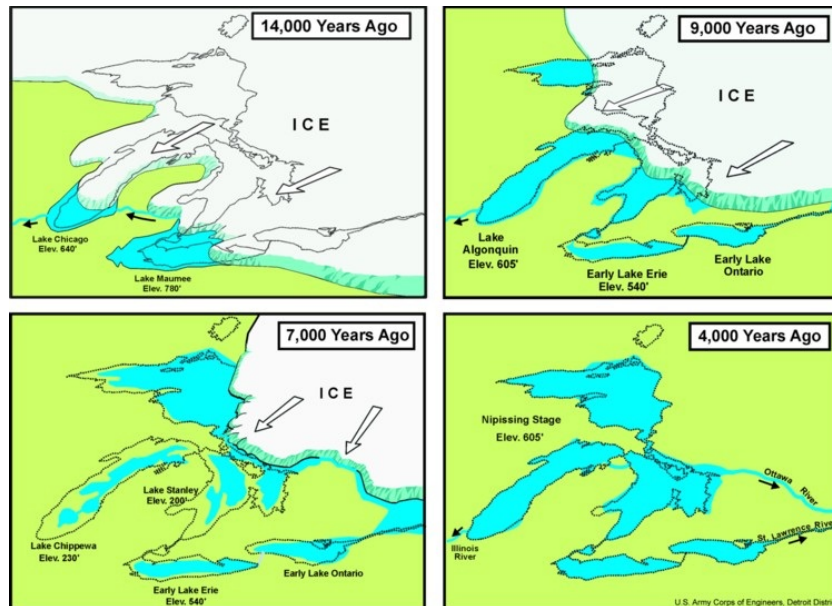
The remainder of this volume has a more or less fixed structure. Of each book or group of religious books it will be determined what the historical source may be. If no direct historical grounds are found, it will be established whether there are historical contextual data which may indicate the grounding of the text in reality. Despite the attention that thus is given to this aspect of the text, this is not the most important or essential part of the analysis. On the contrary, for this book is not a historical book. For the writers of the Abrahamic texts in the first instance the historical aspect was not important either, but rather the persuasiveness of it and often the literary quality of the religious text. They did not write history, but an edifying and instructional text - it was religion. Because the historicity of religious texts or figures are of secondary importance to this book, there will less room created for research in this field than with historicity of Noah's flood. Ultimately, the historicity is of secondary importance. We saw that the historicity of the event of the flood showed almost as obvious, but thereby the existence of Noah was not proven, nor became the contents and scope of the myth more plausible. Therefore, whether or not texts can be regarded as historically correct must rather be seen as a form of introduction to the text, than there is any other intent. In addition, for the analysis generally those topics and texts are chosen that can be found in the Jewish Tanakh, as well as in the Christian Bible and in the Muslim Koran.

Following the brief historical introduction an analysis of the text itself will be presented. In this respect the following research questions are important. What exactly is written and what message is or seems to be expressed? What were, as far as can be ascertained, the effects on people in that historical period? What if any of these are the consequences for present day man? Should present day man take heed of texts and regulations that were written one and a half to two and a half-millennium ago? The last question is a not insignificant derived question, because -philosophical- thinking has not stalled since the origins of the ancient texts.

The third and final aspect of the analysis places the texts within the scope of this book. Is man asked to explore his inner self, walking his inner road? Are man's considerations informed or deformed? In short, how do the texts hold in relation to the Luciwerean paradigm?

Appendix:

Glacial Lakes world wide



North America

In North America, where the Great Lakes are now:

- Glacial Lake Admiralty at Lake Ontario
- Glacial Lake Algonquin at Lake Huron
- Glacial Lake Baraboo, communicating with Glacial Lake Wisconsin here
- Glacial Lake Chicago at the southern portion of Lake Michigan
- Lake Chippewa at Lake Michigan
- Glacial Lake Duluth at Lake Superior
- Glacial Lake Frontenac at Lake Ontario
- Glacial Lake Grantsburg, draining through the Saint Croix River, here
- Glacial Lake Iroquois at Lake Ontario
- Glacial Lake Maumee at Lake Erie
- Glacial Lake Minong at Lake Superior
- Lake Stanley at Lake Huron
- Glacial Lake Wisconsin at Lake Michigan

Elsewhere in North America:

Glacial Lake Agassiz in Manitoba, Ontario, Saskatchewan, Minnesota, North Dakota  
Glacial Lake Albany in the valley of the Hudson River  
Lake Allison in Western Oregon  
Lake Bonneville in Utah and Idaho and Nevada  
Lake Cahuilla in Southern California at the Salton Sea, today's cities of Indio, Mexicali, and El Centro, CA  
Glacial Lake Calvin in southeast Iowa  
Champlain Sea in Vermont, New York, Quebec and Ontario  
Glacial Lake Columbia in central Washington State  
Lake Edmonton in Alberta  
Glacial Lake Great Falls in Montana  
Glacial Lake Hind in southwestern Manitoba  
Glacial Lake Hitchcock in the valley of the Connecticut River  
Lake Lahontan in Nevada  
Lubbock Lake in Texas (see Lubbock Lake Landmark)  
Lake Manly covered Death Valley  
Glacial Lake McConnell in Alberta, Northwest Territories, and Saskatchewan  
Glacial Lake Missoula in Montana  
Glacial Lake Ojibway in eastern Canada  
Glacial Lake Passaic in New Jersey  
Lake Peace in Alberta and British Columbia  
Glacial Lake Regina  
Glacial Lake Saginaw  
Glacial Lake Souris across North Dakota and Manitoba  
Glacial Lake Tight, named for William G. Tight  
Glacial Lake Tonawanda in New York state  
Glacial Lake Vermont in Vermont, New York states, and the province of Quebec  
Glacial Lake Wisconsin in Wisconsin  
Glacial Lake Snoqualmie in Washington State

Europe

Lake Komi, a proglacial lake formed in the vicinity of the present-day Russian Komi Republic.  
Baltic Ice Lake, freshwater period of the Baltic Sea  
Ancylus Lake, freshwater period of the Baltic Sea  
Lake Harrison in the Midlands in England

Lake Lapworth in Shropshire in England

Orcadian Lakes of the Old Red Sandstone, Scotland

Lake Pickering between the North York Moors and the Yorkshire Wolds in England

Ebro endorheic lake system, in the Ebro Basin, (Spain)

Duero endorheic lake system, in the Duero Basin, (Spain)

Gjende Lake in the Jotunheimen mountains of Norway

South America

Lake Ballivián in South America, covered the Altiplano in the Andes

Asia

West Siberian Glacial Lake

Africa

Lake Makgadikgadi in the Kalahari Desert in Africa

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Notes to "Deep History"

1) Only periodically, the Sahara was a green Sahara. Of at least three it is established the Sahara was green, 120,000-110,000, 50,000-45,000 and 10,000-8,000 years ago. The last period, the Neolithic subpluviale period, ended about six thousand years bce. The emergence of green periods is related to the position of the earth's axis, which varies by precession, and the way the jet stream, high speed winds, therefore increase. With its route the rain of the monsoon coincides. The migration route through northern Africa could only exist for early man during a green period. Of these three periods, man migrated at least during the last two, but possibly also the first. The periods were relatively short and went relatively quickly, within two hundred years.

Not only the migration route of humans to the rest of the world via the Levant was related to the climatic phenomenon of a green Sahara. The final desertification of the Sahara had the origin of Egyptian civilization as a result. Saharan peoples migrated to the last remaining water, the Nile. According to data on satellite photos the Nile only since 8,000 bce runs in its present bed. Before, the river ran through the Sahara and resulted in the Niger River and then into the Atlantic Ocean. The new course of the Nile drew the Saharans, when the Sahara again became desert. The first pharaohs had illustrious names as, Warrior King, King Fortress, King Cobra, King Butcher and the most illustrious of them all, King Scorpion. In his grave labels on amphorae were found showing the origin of hieroglyphs - around one hundred thirty-five bce. Traditionally Egyptian history begins with the first dynasty, with Pharaoh Narmer, 3180-3120 bce. The "dynasty" of King Warrior and the Scorpion King that came before that period, therefore is called dynasty zero.

2) The Levant. The Jebel Qafzeh cave is located in Mount Precipice, also called Mount Kedumim, in the north of Israel, just outside the city of Nazareth. The mountain is not only important because of the discovery of thirteen prehistoric skeletons in the cave, it is also said an angry mob here tried to throw Jesus from the rocks [Luke 4:16-30]. Another tradition says that Jesus was hiding in the Jebel Qafzeh cave, until the mob had disappeared. See the site [www.manasnaala.net](http://www.manasnaala.net) for maps.

3) The expected abbreviation here of course is BC. In its absolute meaning this is obviously true for just one culture, the Christian. The Hindu-culture works with another calendar, so do the Jewish- and the Muslim-culture. Therefore the abbreviation bce is used here to indicate a date is meant to have happened before common era. That the common era matches the Christian calendar, is a matter of the world wide domination of that calendar - it would have been more appropriate perhaps to work with the oldest reckoning of time.

The most recent change of the millennium according to the Christian reckoning was their year 2000. According to the Jewish calendar the year was then 5760, according to the Chinese calendar 4067 and according to the Hindu calendar it was 2457, while the Muslim calendar then indicated the year 1421. Incidentally, when a date lies within the present era it is not noted with the addition AD, Anno Domini, or within the common era, wce, or something like that. When the indication bce is absent, logic determines the date concerned is within the present predominant reckoning.

4) In the original Bible forty times is referenced to "Asherah". The name Asherah is sometimes a divine person, sometimes a sacred symbol of that divine person and in the Tanakh and the Old Testament is always mentioned in a negative context, as (symbol for) an idol. "But thus shall you deal with them: you shall break down their altars, and dash in pieces their pillars, and hew down their Asherim, and burn their engraved images with fire." (World English Bible 2002). In the Contemporary English Version (1999) the word "Asherim" is explained with: "(...)tear down the altars where they worship their gods. Break up their sacred stones, cut down the poles that they use in worshipping the gates of Asherah, and throw their idols into the fire."

In the King James Version (1611), no reference to the goddess Asherah is made, "16:21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee. 16:22 Neither shalt thou set thee up any image; which the LORD thy God hateth." In the modern English translations sometimes the word "Asherim" is used.

Grove (1.) Heb. 'asherah , properly a wooden image, or a pillar representing Ashtoreth, a sensual Canaanitish goddess, probably usually set up in a grove (Kg2 21:7; Kg2 23:4). In the Revised Version the word "Asherah" (q.v.) is introduced as a proper noun, the name of the wooden symbol of a goddess, with the plurals Asherim (Exo 34:13) and Asheroth (Jdg 3:13). The LXX. have rendered asherah in Ch2 15:16 by "Astarte." The Vulgate has done this also in Jdg 3:7. (2.) Heb. 'eshel (Gen 21:33). In Sa1 22:6 and Sa1 31:13 the Authorized Version renders this word by "tree." In all these passages the Revised Version renders by "tamarisk tree." It has been identified with the *Tamariscus orientalis*, five species of which are found in Palestine. (3.) The Heb. word 'elon , uniformly rendered in the Authorized Version by "plain," properly signifies a grove or plantation. In the Revised Version it is rendered, pl., "oaks" (Gen 13:18; Gen 14:13; Gen 18:1; Gen 12:6; Deu 11:30; Jos 19:33). In the earliest times groves are mentioned in connection with religious worship. The heathen consecrated groves to particular gods, and for this reason they were forbidden to the Jews (Jer 17:3; Eze 20:28). [Easton's Bible Dictionary]

Tanakh / Old Testament



<sup>5)</sup> King James Version: Jeremiah

Chapter 44:15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, 16 As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. 17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. 18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. 19 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men? 20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying, 21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind? 22 So that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. 23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

Tanakh / Old Testament

<sup>6)</sup> <http://politiken.dk/newsinenglish/article611464.ece>

<sup>7)</sup> Sura XXIII.: Mu-minun, or The Believers. (Section 2)

23. (Further, We sent a long line Of prophets for your instruction). We sent Noah to his people: He said, "O my people! Worship God! Ye have No other god but Him. Will ye not fear (Him)?" 24. The chiefs of the Unbelievers Among his people said: "He is no more than a man Like yourselves: his wish is To assert his superiority Over you: if God had wished (To send messengers), He could have sent down Angels: never did we hear Such a thing (as he says), Among our ancestors of old." 25. (And some said): "He is Only a man possessed: Wait (and have patience) With him for a time." 26. (Noah) said: "O my Lord! Help me: for that they Accuse me of falsehood!" 27. So We inspired him (With this message): "Construct The Ark within Our sight And under Our guidance: then When comes Our command, And the fountains of the earth Gush forth, take thou on board Pairs of every species, male And female, and thy family — Except those of them Against whom the Word Has already gone forth:

And address Me not In favour of the wrong-doers; For they shall be drowned (In the Flood).

28. And when thou hast embarked On the Ark—thou and those with thee,—say: "Praise be To God, Who has saved us From the people who do wrong." 29. And say: "O my Lord! Enable me to disembark With Thy blessing: for Thou Art the Best to enable (us) To disembark." 30. Verily in this there are Signs (for men to understand); (Thus) do We try (men)."

Koran

<sup>8)</sup> According to the time line in the Tanakh and the Old Testament, Noah was born in 2990 bce. The Flood was in 2390 bce according to the same source. In the story in Genesis, Noah was the ancestor of all people today, because he and his wife, his sons Shem, Ham and Japheth and their wives, survived the flood. It tells how God instructed Noah to build an ark, because there would be a great flood that would destroy all life. This was because a great injustice and disbelief among the people arose and God repented that he had made humankind. Of every clean animal Noah took seven males and females on board the ark - and of every unclean species one male and a female.

When the construction of the ark was completed, Noah, his wife, his sons and their wives went on board, and God closed the door of the ark. Then began the forty days and forty nights rain - there was a great flood and very heavy rain destroyed everything. Everything that lived perished except Noah and his family, and the animals with them in the ark. Hundred and fifty days the earth was covered by water. Then the water began to subside and the ark came stuck to Mount Ararat. The identification of Ararat with Mount Ağrı Dağı in Turkey dates from the Middle Ages. According to another tradition, Noah stranded on the same mountain on the border between Turkey and Armenia, though it can be one of the other mountains in the Ararat Mountains, like Mount Cudi Dagh.

After forty days Noah sent a raven out to explore the area, but it continued to fly until the earth was dry. Then he let loose a dove. The dove returned because it could not find a place to settle down. After seven days Noah let the dove loose again. By evening it came back but this time with a young olive leaf in its beak. So Noah knew that the water had already quite reduced. Another seven days later, he send the dove for the third time and this time it did not come back.

After leaving the ark Noah brought an offering to God. God promised Noah that He would not destroy the earth and all that lived on it, again by water, and made a covenant with him. As a sign of God's covenant with Noah the rainbow would now appear. God gave Noah his command to be fruitful and to repopulate the earth. Of the three sons of Noah, all humans are descended. Shem, the Semites, Jews and Arabs, descended from Ham, the Chamieten, the people in Africa and in Canaan and Japheth of the Japhetites, the people of Europe.

Noah after the flood became a vintner. Of the first vintage he drank too much and he got into a drunken state, lying naked in his tent. His son Ham discovered this and told Shem and Japheth so that they would come to see their father naked. But they covered, without looking, respectful Noah's nakedness with a mantle. This led

Ham and his descendants to be cursed by Noah and he blessed Shem and Japheth.

Tanakh / Old Testament

<sup>9)</sup> The flood story occurs, without the context of punishment from God, in Hinduism. Noah is there called Manu. Manu was created by Brahma, the creator of the language's sounds and vowels and everything to do culture, science and architecture. All these branches of knowledge are collectively called Upapurāna. Svâyambhuva Manu was the first created man and his wife's name was Satarupa. Equivalent to the Semitic Adam and Eve. One day Manu washed his hands and thereby accidentally caught a small fish. The fish stopped him and said: "Feed me, later I will save your life." The fish was in fact frightened to be eaten by a larger fish. Manu raised the fish, first in a pot, then into a lake and finally into the sea. One day the now-adult fish warned Manu that a great flood was imminent and that he had to build a boat. And indeed, the waters began to rise at the time the fish had indicated. Manu embarked the ship and tied it to the horn of the fish who took him to the mountains in the north. There Manu washed ashore and tied his ship to a tree on a mountain slope. Once the waters, that had swallowed all other people and even the three heavens, had receded Manu went down the mountain.

<sup>10)</sup>

[http://www.cr.nps.gov/history/online\\_books/geology/publications/inf/72-2/content.htm](http://www.cr.nps.gov/history/online_books/geology/publications/inf/72-2/content.htm)

<sup>11)</sup> According to geologists, Glacial Lake Missoula was formed about 15,000 years ago during the last ice age when the Clark Fork River was dammed by ice near Sandpoint, Idaho. The water was backed up almost to the Continental Divide on the east, through the Bitterroot Valley to the south and as far north as Polson, which was the terminus of another tongue of the British Columbia glacier. The glacial ice went from over 5,000 feet thick in British Columbia to approximately a quarter of a mile deep at Polson. Periodically, the dam broke at Sandpoint creating tremendous floods that scoured the scab lands in the Columbia Basin and created the Columbia Gorge.

<sup>12)</sup> Thorleifson, L. H., Review of Lake Agazziz History, Geological Survey of Canada, ongedateerd. pdf-file te downloaden op de site [www.manasnaala.net](http://www.manasnaala.net)

<sup>13)</sup> Turney, C.S.M. and Brown, H. (2007) "Catastrophic early Holocene sea level rise, human migration and the Neolithic transition in Europe." *Quaternary Science Reviews*, 26, 2036–2041; "The Mother of All Floods?" November 21, 2007.

- <sup>14)</sup> Professor Bryony Coles, The Doggerland project, University of Exeter, web page on the site [www.manasnaala.net](http://www.manasnaala.net). See also:  
Coles, B.J. 1998 Doggerland: a speculative survey. *Proceedings of the Prehistoric Society* 64, 45-81. (Awarded Baguley Prize)  
Coles, B.J. 1999 Doggerland's loss and the Neolithic. In: B. Coles, J. Coles and M. Schon Jorgensen (eds) *Bog Bodies, Sacred Sites and Wetland Archaeology*, 51-57. WARP Occasional Paper 12. Exeter.  
Coles, B.J. 2000 Doggerland: the cultural dynamics of a shifting coastline. In: K. Pye and S.R.L. Allen (eds) *Coastal and Estuarine Environments: Sedimentology, Geomorphology and Geoarchaeology*, 393-401. Geological Society Special Publication No. 175. The Geological Society, London.
- <sup>15)</sup> Pareschi, M. T., E. Boschi, F. Mazzarini, and M. Favalli (2006). Large submarine landslides offshore Mt. Etna, *Geophysical Research Letters*, 33, L13302, doi:10.1029/2006GL026064.  
Web site: [www.pi.ingv.it/Focus/tsunamiEV.html](http://www.pi.ingv.it/Focus/tsunamiEV.html)
- <sup>16)</sup> See a map with relief maps, including the seabed, Google Earth, or [www.manasnaala.net](http://www.manasnaala.net)
- <sup>17)</sup> Naamah. Daughter of Lamech and Zillah and sister of Tubal-cain (Gen. iv. 22). According to Abba b. Kahana, Naamah was Noah's wife and was called "Naamah" (pleasant) because her conduct was pleasing to God. But the majority of the rabbis reject this statement, declaring that Naamah was an idolatrous woman who sang "pleasant" songs to idols (Gen. R. xxiii. 4).
- <sup>18)</sup> The name Bosphorus comes from the Greek word Bosphoros. Its etymology is from bous and poros (means of passing a river, ford, ferry), the similar Ancient Greek word for passage, strait is porthmos, thus meaning "oxen passage," which could reflect the older history of the region.

Sons of Shem

Noah's Semitic Legacy

Origins of the triad, Judaism, Christianity and Islam

And God gave Noah and his sons the command to repopulate the earth. Of the three sons of Noah, all humans are descended. Shem's descendants are the Semites, the Jews and the Arabs. Of Japheth the Japhetites, the people of Europe. And of Ham the Hamenites, the people in Africa and in Canaan<sup>19</sup>). The sons of Shem were Elam, Asshur and Arpashad. The son of Arpashad was Shelah. The son Shelah was Eber. The sons of Eber were Peleg and Joktan. The son Peleg was Reu. The son of Reu was Serug. The son of Serug was Nahor. The son Terah was Nahor. The son of Terah was Abraham.



Abraham prepares to sacrifice his son to God, but an angel stays his hand - Rembrandt

## Kindred spirits

### Departure, the point of

Besides the provision of posing questions for specific research, as in the previous chapter, everyone approaches a new subject with an expectation, there is a starting point, a point of departure. It is essential always to make a point of this point of departure, to make it as explicitly well rounded as possible. For a writer it is indispensable to be conscious of his pre-research vision, for the reader it is illuminating to catch on the perspective of a text. This book "The Key" knows only one explicit "terminus a quo" and that is the autonomy of man, the sovereignty of the soul of man. Therefore, the answer to the most fundamental question lies in man himself and not outside him. In the quest of man for his origins and for what he, sometimes virulently, misses, he can only dig deep within himself.

Man knows many fears and uncertainties that may cause that matters vital to finding the solution to his existential questions are sought outside himself - man continuously is unsure of himself. This makes him a prey to those who manipulate and seek power, those impose others their will, a mechanism called in this book the Luciwhear paradigm. Exercise of power and oppression, brainwashing and indoctrination, exercising social pressure and above all hierarchy and authority, the instruments from the wide reach of the leader. The leader claims he always knows better than the individual, whereby it does not matter whether the leader is a dictator or a democratically elected leader. Even if the leader tries to beautifully pack his desire for domination, he creates his leadership always based on the feelings of fear and helplessness in the individual. In itself, the lust for power is also an expression of fear and uncertainty.

Many leaders recognized this mechanism and tried to use their leadership as positive. Undoubtedly, the prophets of the Abrahamic religions can be counted to these, from the prophet Isaiah to the last prophet, Muhammad. They experienced their insights, the them given wisdom and commitment and their desire to create a better and fairer society as inspiration, as a task for them from the highest authority, God. On that basis, therefore they all claimed the highest authority of their message.

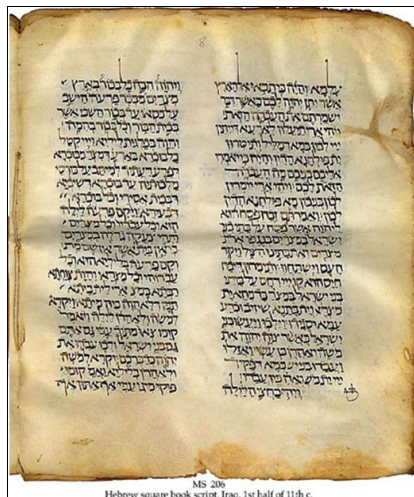
History shows that power and the exercise of power, well meant or not, always appears to rest on quicksand. Sooner or later there is always someone who shouts that the emperor wears no clothes. All systems of authority have finally gone down and were exchanged for the next that

appeared to be stronger. That also applied to the religions of this earth - the 'weaker' gods drew the short straw. Forces of nature and nature gods were exchanged for personified gods as in the Egyptian and Greco-Roman pantheon. Polytheism was exchanged for monotheism, in which is a supreme deity focussed all power in itself. Also, to the power of an all prevailing God comes an end. In many regions that power has already waned, in other parts of the world terror is exercised by the clergy not to let the believers go astray.

The false will always end, and the true is eternal. What is true cannot be determined by someone stuck in the Luciwhear paradigm, someone who puts trust in the world outside - a person who is anxious and uncertain, who does not know how to trust himself, who dominates in human relations. What is the true can only be determined by the individual who knows how to handle his needs, his fears and insecurities. Once overcome the shyness looking into the mirror, the individual soul is the only one who can really see whether and how he dressed. The human being who looks to solve his problem and lack in himself is a person who walks the inner path. In retrospect, it appears that only the first step on the inner journey is a difficult step. Once on the inner path confidence and certainty grow that what is truth will be discovered there.

### The Holy Sources

The Abrahamic tradition consists of three collections of books. The earliest collection of writings is regarded by Jews as their sacred book, referred to as the Tanakh or Miqra -that which is read-. The name Tanakh is an acronym for three groups of books, Torah, Nevi'im and Chetuvim or Ketuvim. The Torah contains the Five Books of Moses, including Genesis and Exodus. The Nevi'im is the book about the Jewish prophets and the Ketuvim is a collection of eleven extended more literary texts, including Psalms, the Song of



MS 206  
Hebrew square book script. Iraq, 1st half of 11th c.

Songs and Lamentations. Next to the Tanakh there is the Talmud -that what is spoken-, consisting of interpretations of the Tanakh by rabbis, often in the form of a polemic.

The Torah has been given its final form and content in about 450 bce, compiled by the Anshei Knesset HaGedolah, the Men of the Great Assembly. Some put the date of the canonization of the Torah after 200 bce. Hundreds of years of development of the texts of the Torah have preceded these dates. As the beginning of development, the date of 1500 bce is mentioned, at least if one may assume that Moses lived around that time and that he authored or coauthored the first books of the Tanakh<sup>20</sup>. The Christians call the Tanakh the Old Testament or the Old Covenant, referring to the original covenant that the monotheistic God made with Abraham. Yet, the Tanakh and the Old Testament are not synonymous. In the Christian tradition, a number of writings are added to the Old Testament, the deuterocanonical books, that are not recognized by Jewish scholars. This was partly prompted by the failure to recognize the New Testament by the Jewish exegetes, because according to them God has only once made a covenant with man, with the Jews.



A page from Paul's letter to the Romans (the Chester Beatty museum)

The New Testament, the Holy Book of Christians, is the second collection of writings. It is also called the Bible, but Christians do count the Old Testament to the Bible, including the deuterocanonical books. To avoid



confusion, the Jewish scriptures are referred to with the word Tanakh and when the word Bible is used, in fact, only the New Testament of the Christians meant - although strictly speaking their Old Testament also belongs to this book. The Christians count these writings to the Holy Scripture, because Jesus, the main character in their religion, was a Jew who lived under the guidelines of Jewish law embodied in the Tanakh. Only after his death, several decades later, the Jewish sect of the followers of Jesus changed and they became the first Christians while the process was deployed making it a separate religion, mainly due to the spread through the Roman Empire.

The most important scriptures in the Bible are the Gospels. There are four. The Gospel according to Matthew, the Gospel according to Mark, the Gospel according to Luke and the Gospel according to John. These four Gospels describe the life of Jesus. Through Jesus, God has made a new covenant with man. Was the old covenant between God and the Jewish people, the New Covenant was applicable to all mankind, at least anyone who believed that Jesus came to earth to deliver them from sin, the devil and death. Jesus, according to the Christians, by his death on the cross has taken away the sins of humanity and by his resurrection a few days after his death, he has conquered the devil and death. This belief in Jesus is only practised by the Christians. Jews see him at best as a wise rabbi and Muslims see him as one of their prophets - Jesus appears in the Koran as Isa.

Only a small part of the original text of the Bible, the New Testament, was written in Aramaic, the language which is said to be the spoken language of Jesus. Probably just the Gospel of Matthew, although there are also indications this book was written originally in Hebrew. For the rest, all texts in the Bible were written in Greek, the Koine-Greek that was spoken as a lingua franca throughout the eastern Mediterranean, including Rome. Only at a later stage, the Bible was translated into Latin. The Bible consists of twenty-seven texts. Besides the already mentioned four gospels, those are contained in the Acts, the Letters and Revelation. Acts begins with the ascension of Jesus and the lighting of the sacred fire, the Holy Spirit, to the disciples, the students of Jesus. Then follows in the first part of this book the development history of the early church and in the second part the development outside the original area. Especially the journeys of the disciple or Apostle Paul to finally Rome are the subject of the last part of this book. The book Letters mainly consists of letters from the Apostle Paul to the early Christian communities. Paul provides information and assists them with advice. The book of Revelation, of

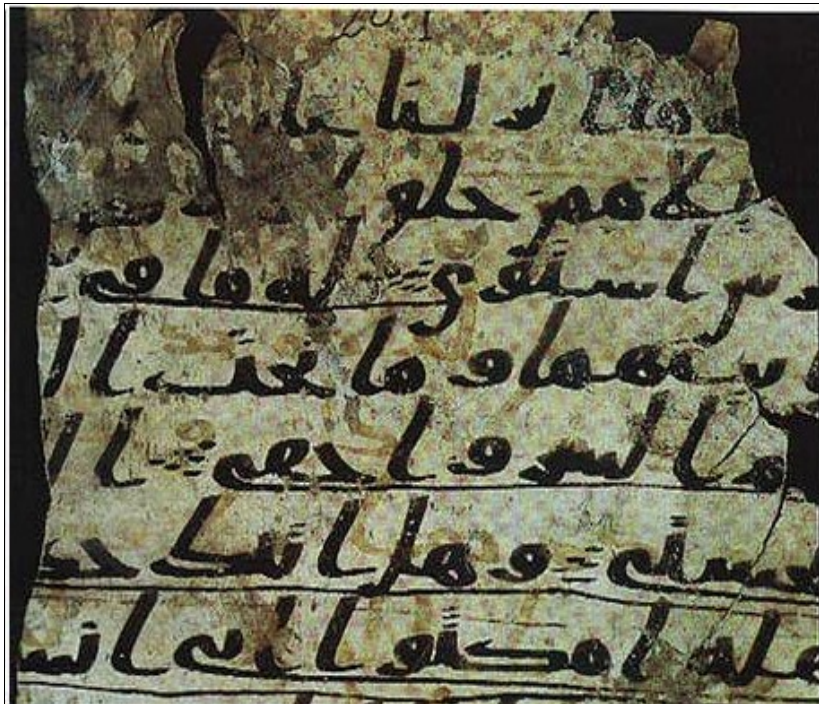
John, is a book about the end of time, an apocalyptic writing. The prophecies written in this book, according to the preamble of the book, are given by Jesus to John of Patmos. The book of Revelation has always been, at least from the fourth century, a controversial book. The book is included in the Roman Catholic Bible, but not in the Eastern Orthodox writings. The Orthodox consider themselves the only true continuation of the original communities that followed Jesus.

In the early history of the Christian church one more difference played a part. Was Jesus God or was he similar to God? The latter position was taken by Arianism - Arius was a bishop of Alexandria late third and early fourth century. Eventually, after several councils of the Church Fathers<sup>21)</sup>, the choice was made for the model of the Holy Trinity of God the Father, God the Son (Jesus) and the Holy Spirit<sup>22)</sup>. To be able to keep to monotheism as recognized by Jesus, some held that Jesus was an incarnation of God. The Holy Trinity within present day Christianity is questioned by various sects and groups, especially since Jesus himself referred to God as an identity outside himself. "I go to the Father because the Father is greater than I" [John 14:28]. "I am ascending to my Father and your Father, to my God and your God" [John 20:17]. "Why callest thou me good? No one is good but God alone "[Mark 10:18]. Not only the Jews reject Jesus as divine nor as the one who brought about the New Covenant. Muslims also reject his divinity and the divinity of the Trinity. The Koran states this in several places explicitly. The two most pronounced rejections are in Sura The Women 171: "So believe in Allah and His messengers and say not 'Three (in one)'. Stop this, that is better for you ." And in Sura The Table 73: "Surely they disbelieve who say: 'God is One of Three.' There is no God except One God." The person of Jesus seems to agree, according to the above quotes. Yet, the vast majority of the more than two billion Christians in the world hold the creed of the Holy Trinity as true.

The Koran or Koran is the third collection of writings in the Abraham traditions, on which a world religion is based, Islam. In fact there are two collections of writings. The Koran and the Hadith -that-what is told-. The Hadith are narrations, the sunna, about the doings and sayings of the Prophet Muhammad. For the majority of the Muslims the Hadith complements the Koran and is an aid to interpretation. The initial oral tradition of the Hadith was given a written form in the 8<sup>th</sup> and 9<sup>th</sup> century. The Sharia, Islamic law, is partly based on the Hadith, although in all cases the Koran remains the main source. Only the Koran for a Muslim is

the writing on which he bases his belief. The Tanakh and the Bible are seen as books in which in the course of time, falsehoods and untruths are contained, while for Muslims the Koran is the pure truth.

Some researchers of the history of the Koran based on their linguistic and archaeological analysis have concluded that the Koran can be created from a series of writings from before the time of Muhammad - stories from the Tawrat -Torah-, the Injil -the Gospels- and Aramaic folktales. It is at least established that the Koran treats many themes and contains information that is directly traceable to the Jewish and early Christian writings<sup>23</sup>). It is doubtful whether this finding is important, in the sense that for a Muslim it takes away the eloquence of the Koran. Every religion is to some extent derived from folklore and wisdom.



Oldest Koran manuscript known (Sana'a parchment, carbon dated 645-690)

It is very maliciously claiming that Muhammad received his revelations during seizures, as some say disapprovingly. The formulation of such a diagnosis, so far removed in time and place, in every context and

meaning of the word is dishonest, unethical - about anyone. Muslims understand that Muhammad's writing has been revealed by Allah through the Archangel Djibril -Gabriel-. The texts were given to him in the period from 610 to 632. Since Muhammad could not read and write the texts were recited aloud by him and his followers, although also passages were recorded on parchment, wood and even bone. After the death of Muhammad in 632 his father-in-law, Abu Bakr, gave one of Muhammad's authors, Zaid ibn Sabit, the assignment to put the Koran into writing<sup>24</sup>.

#### Divergence

From this brief overview one preliminary conclusion can already be drawn. What is striking is that the authors, and even more the followers, of the manuscripts appreciate each other while insulting. The exception being the adherents of Judaism. They were the first and appreciate their successors not noticeably. Had they followed though what came after them, they would not have been Jews anymore. On the one hand their orthodox attitude towards doctrine reflects their steadfastness, on the other hand, this attitude can be understood as rigidity and being less receptive to new developments. Integrating the new, might very well have been possible, because after all Jesus was a Jew who respected the laws of Moses.

There were more sects within Judaism that all bore on their Jewishness, like the Pharisees, the Sadducees, the Essenes and Zealots. The exclusion of new influences, not inconceivably, related partly to their turbulent outside world; a natural reaction. The Jewish land of Palestine was occupied at the time of Jesus by a Roman occupying power and also for centuries already the Jews had to survive within a Hellenistic world as it arose after the campaigns of Alexander the Great. He occupied Jerusalem in 333 bce. In those circumstances virtually nobody was waiting for the new covenant of the Nazarene with the Old Testament God. On the contrary, the Pharisees had Jesus put to death by the Roman occupiers, as the Christians have expressed in their learning. From a Jewish perspective it may be added that according to them Jesus never existed, although there are also reports that Jesus was a false prophet.

After the destruction of the Second Temple in 70 and especially after the failed uprising against the Romans in 135 the Jews were scattered throughout the Roman Empire and thereafter the world in what was



Jerusalem, Al Quds. The Temple Mount or Mount Moriah, where according to the Jews and Christians Abraham would sacrifice his son Isaac, but according to the Muslims his son Ishmael. Here once stood the first temple of Solomon and the second temple of Herod. Abraham and Jesus walked here and, where the golden Dome of the Rock now stands, Mohammad ascended to heaven.

called the Diaspora. A central Jewish authority, that regarding new developments could take a position, does not exist anymore already for a very long time. This incapacity applies to a uniform balanced response to Christianity and even more to a reaction on the emergence of Islam. Then again, it may be assumed the reaction to Islam would not have been much different than the initial reaction to Christianity. Judaism behaved and behaves as the eldest son, the eldest of three brothers, who after the death of the primogenitor as head of the family tolerates no criticism or contradiction, let alone fundamental change.

When the Christians present themselves the first real problem is the spread of their dogmas among non-Jews. In the new Christian religion, the Mosaic laws were largely relinquished. That was unacceptable to many Jews and it established the moment of division whereupon the early church ceased to be a Jewish sect. That the Old Testament was incorporated into the Christian Bible did not produce reconciliation, because the Christians also included therein the deuterocanonical books. What Jews and Muslims have in common is that they do not recognize that Jesus is the Son of God - a notion that is completely alien to these two religions.

Although originally a Semitic religion, Christianity -the Latin form of it- is most closely associated with Western culture. That is because the power base of Roman Catholicism has traditionally been established in Rome.

Before that time came, the Christians have known a sometimes fierce internal struggle. The Eastern Orthodox Church separated from the Latin branch (1054) and also a large number of writings that might have been included in the New Testament, were not. Especially the church father



Irenaeus of Lyon

the so-called Gnostic gospels from the official doctrine. Among these Gnostic gospels were the Nag Hammadi Scriptures -rediscovered in 1945-, the Gospel of Thomas, the Gospel of Mary Magdalene and the Gospel of Judas. Even with fire and sword dissidents within the Roman Catholic Church were fought. One example is the crusade against the Cathars -Albigenses- in the south of France, which virtually wiped them out to the last believer (1209). Less massive but no less intense, were the purges that the Spanish Inquisition (1478-1834) and the Roman Inquisition (1542-1965) performed. When the Protestant Reformation (1517) presented itself, for economic and political reasons the church was already less powerful enabling this innovation to retain especially in Northern Europe. In short, there is no large happy family of Christians and there never has been. They were and are divided among themselves as there is division

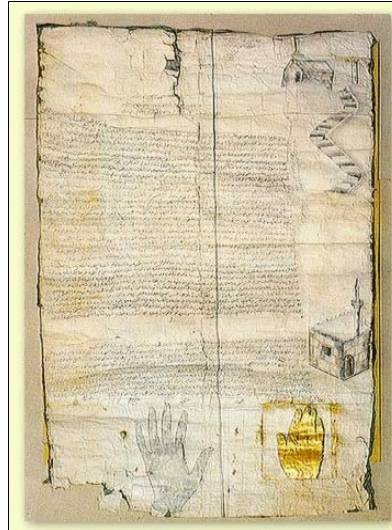
between them and both the Jews and the Muslims. In addition, a general prevailing undertone of anti-Semitism existed within Christianity, for they held the Jews had allowed the murder of their Saviour. In the course of time by this anti-Semitic impact of Christianity millions of Jews lost their lives, even the most during the Second World War (1939-1945).

The relationship between Christians and Muslims is not peaceful either. In total during nine crusades (1096-1272), European Christians tried to conquer the Holy Land, Palestine, from the various Muslim rulers of Jerusalem and the surrounding land that plays a role in the Bible. Palestine had always been under the protective influence of the Eastern

Roman Empire, the Byzantine Empire, until in 637 it came under Muslim control. Jews lived there little more because of the Diaspora.

In the course of time until the first crusade still mostly pilgrims could freely visit the for Christians holy places. However, when the Seljuk Turks in 1071 inflicted the Byzantines a heavy blow, the pilgrimage corridor to Jerusalem closed. Pope Urban II then called for a holy war against Islam and sent an army which originally was welcomed by the Byzantines as reinforcement. The medieval European monarchs could not permanently recapture the Holy Land, but more than six hundred years later, after the First World War, the conquest of Palestine and the further Middle East was reached by allied armies as yet. The relationship between Muslims and Christians has never really been peaceful, because also acts of violence by Muslims in the western world, especially after the founding of the State of Israel in 1948, did not bring the understanding of Islamic interests any closer.

There are ideological differences between Muslims and Christians, differences in the experience of God. The differences that have led to hostilities though are due to geopolitical causes - a fight for power and dominance. The Prophet Muhammad, in contrast, peace be upon him as a Muslim always would add, according to tradition, was just very tolerant towards Christians when a delegation visited him in 628 in Medina. They sought assurance that the Catherine Monastery on Mount Sinai would remain accessible for Christian pilgrims. By a charter of rights and privileges, compiled by Muhammad's scribe Ali Ibn Abu Talib, the Prophet personally awarded the delegation a charter in which they were entitled to retain freedom of religion and movement, including being allowed to appoint judges and to retain the right to have property and maintain it. It is not entirely sure if the charter is completely authentic. It's the thought that counts. Muslims and Christians did start out on good terms, for that is the intent that speaks from this anecdote.



Charter Catherine's Monastery



The Constitution of Medina (622), in fact the constitutive document of the first Muslim state, was a formal agreement between Muhammad and all the major tribes and families of Yathrib, as well as the Jews, the Christians and the pagans. The constitution declared that the Jews who lived since time immemorial in the Arabian Peninsula, since they had fled from Palestine after the destruction of the Temple of Solomon, enjoyed civil and religious freedom. After the Battle of Badr, the Jewish tribe Banu Qaynuqa violated the treaties and agreements with Muhammad. Muhammad considered this to be a reason for war and besieged the Banu Qaynuqa. After their surrender, the tribe was driven out. The following year the second Jewish tribe, the Banu Nadir, was expelled on accusation of having planned to murder the prophet Mohammed. The third major Jewish tribe in Medina, the Banu Qurayza, was eradicated when the Muslims not long after the expulsion of the Banu Nadir, besieged their fortifications, an event that is mentioned in Sura 33:25-27 of the Koran. This piece of early Jewish Islamic history gives a clear insight into the relationship at that time. The temple of Solomon existed for about four hundred years and was destroyed about 550 bce by the armies of the Babylonian king Nebuchadnezzar. The Jewish tribes that fled to the Arab country then lived there for about twelve hundred years when they were expelled or slain by Muslims. It may well be that the Jewish tribes made the wrong political choices in what comfortably might be called the civil war for the hegemony in the Arab country. At any rate, these events highlight the starting point of the tense relations between Muslims and Jews.

With friends -or family- like this, who needs enemies. This conclusion imposes itself inevitably. The belief in one God, in one and the same God, does not produce idyllic living conditions, although one would certainly expect that. They trust the premiss that Yahweh, God the Father and Allah is the same God, that is the God of Abraham. The writings at least show that the Jewish god Yahweh was a more vengeful god, that the Christian God the Father was a loving god, and the Islamic god Allah was a more austere god, having affection for his creation if man does the right thing correctly.

That worked also for Yahweh and God the Father, but their approach was different. Or maybe it's more suitable to say that people looked at God from different angles, had a different view on God. Between the beginning of the Tanakh and the beginning of the Koran are more than two thousand years. It is quite conceivable that the view of people in that



time span had changed so much that a new vision of God was desirable, that the old god no longer was perceived as the true God. Just as in Western society after more than two thousand years of Christianity, the call for modernization is mounting and the papal hierarchy of the Catholic Church increasingly is experienced as an impediment in modern developments. Modernization not only hoped for in the Christian church, but in all three religions, where by the clergy invariably a conservative view is taken while believers just no longer can live with this view.

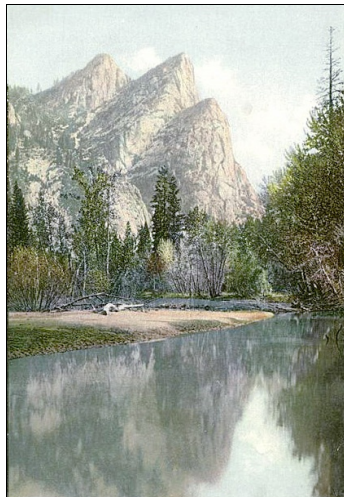
After the Second World War in the world remained fourteen million Jews, including those living in Israel. That are not many and the percentage liberal Jews within this number is large, while the old rabid faithful Jew almost has become a point of interest. Christianity<sup>25)</sup> numerically is the largest faith, of which only a limited part attends church on Sunday, a part goes to church only on special occasions, while the majority not only listens to the clergy for their precepts. The Muslims<sup>26)</sup> form a group that is most faithful to the clergy, though those who have migrated to western countries, a growing group, decline in morality as prescribed by Islam.

The infighting among the three brothers produces forms of fanaticism where an ordinary believer prefers to have nothing to do with it. Religion is becoming less attractive as the fanatics prevail increasingly, even if they are perhaps few in number. The average believer, the average person wants to work, live and be happy and have some guidance in intangible matters. An aging system of norms and values, of worldview, of spiritual vision, a system that is fifteen to thirty-five millennia old, is a system that suffers from Urban's bane<sup>27)</sup>. A religion that constantly needs an external enemy in order to close the ranks internally, impossibly can be the one religion, representing the one truth.

An organization cannot claim or have possession of the truth anyway, because the individual in an organization must conform to the dominating dogma. This principle is called diabolical in this book. Not diabolical as in evil, but devilish as in distracting - from the road that every person, every soul has to go independently. In addition, the individual needs no teachers and superiors, because they only distract and function as a jamming station. A religion can do no more than making available a synagogue, a church or a mosque, for a short or longer retreat or where one can go for advice. Not to be forced there into a submissive straitjacket of uses and prayers. The latter represents the first step after which one is sucked in by the Luciwhear paradigm. The principle by which the soul of man is enslaved in a doctrine that takes him further from his goal, his destination of the discovery of the Love that resides in every

human being. A synagogue, a church or mosque, can be any space where people can feel safe and quiet and where people selflessly are interested in a fellow human, not wanting to mediate and be decisive.

After so many millennia one can still read what is written in the holy books, but no one recognizes anymore what they contain. The people



who got inspiration and understood the words in their hearts have long been deceased. The words they left behind got coagulated in a written form and then their significance was disputed. Everyone reads the words, but no one knows the meanings anymore. The words became laws that did not settle in people, but that were imposed on them as requirements from the outside - the Luciwhear paradigm. Nobody knows the meanings anymore, because the times have changed. Even the wisest scholar does not know what they say. Would they still know, there would be no more war among the three brothers.

That which is kept quiet

This book is about correcting what got crooked, or purposefully was made crooked. Correcting by decloaking, dethroning, by showing for all to see themselves. This book is about demythologizing mythologies, about putting both feet of the supernatural on the ground. Not that the supernatural would not exist - it is only more natural than you might think. At the end of two chapters introduction a few words about that. The ancestors of "modern man" took the view that religion is a necessary part of life. They found that, based on a millennia-old tradition that in essence goes back to the first human who obtained self-consciousness and thus was looking for explanations for his fears and the unknown. Wherever man was located, in his home country in Africa or in the most remote place during his migration across the world, that man has not stopped the search for explanations for his existence and what is going on around him. In the pre-scientific era that led to profound and beautiful

folk tales and folk wisdom. Many legendary folk heroes and heroines grew into gods and goddesses, a complete pantheon<sup>28)</sup>.

The process of formalizing this popular knowledge and -wisdom has led from an oral tradition -that what is spoken-, to a final official canon -that what is written-, in which texts won and texts were defeated. The rejected texts were relegated to the status of apocryphal, obsolete or obscure. They were obfuscated, burned and destroyed -that which is kept quiet-. The adepts of these texts were similarly stashed away and often burned and destroyed too. A development like this sharply exposes one of the maxims of the Luciwhear paradigm: any organization damages and makes victims. Man is inclined to regard all he experiences as external to him. For the solution of his experiences he looks, therefore, consistently outside himself - another locution of the Luciwhear paradigm. This attitude is the best breeding ground for every doctrine that has the solid form of a learning and therefore adopts the form of an organization, including religion.

The texts that in formalizing a religion did not make it because of their alleged lack of orthodoxy, are not the only form of expression that was subdued. The history of the genesis of any religion is often also suppressed. A holy book simply has more authority when it is commissioned by a god, than when it turns out to be a motley collection of folk wisdom. Another reason may be that the canonical founding history is in blatant contradiction with the actual founding history. Thus, in the history of Judaism there is a plausible precursor, in which El, sometimes called Baal, and Asherah were spouses. El is also the ancient name of Yahweh. The name El thus appears several times in the Jewish Tanakh and Christian Old Testament. Judaism by the elimination of Asherah became a male-dominated religion. The myth of Noah, above it was already referred to, was probably instrumental in the start again, but this time within a patriarchal society. The covenant between God and Abraham, if it has ever occurred, was not a story that Abraham has left for humanity. It is a creation myth that first appears in the books of Moses. Everything begins with Moses. He indeed lets Judaism start the ancestor Abraham, but that ancestor is a creation of Moses. It cannot simply be assumed that Abraham was a historical figure, in same way as cannot be assumed that Noah was a historical person. It is more likely that the people, events and laws that Moses recorded are based on folk tales and folk wisdom, or were created by him. The obvious goal was in that way to give the Jewish people, whether or not in Egypt, the beginning of a Jewish identity. At least that is in line with what else is

known about Moses and how he led the Jews from Egypt. Assuming that Moses really existed.

Moses was an Egyptian Jew or alternatively a Jewish Egyptian. As a foundling in a wicker basket he was put in the River Nile by his mother. This story motif is almost identical to the origin story of the Akkadian king



Sargon the Great (2334-2279 bce)<sup>29)</sup>.

Moses is supposed to have lived in the thirteenth century bce in Egypt, born of Jewish parents, and after his rescue from the Nile have been raised at the court of the pharaoh. There is an ongoing debate about which pharaoh this could have been<sup>30)</sup>. Usually it is assumed the Pharaoh was Ramesses II the Great (1290-1224 bce).

Moses received his education and study at the Egyptian court. He has thus come into contact with the writings of Pharaoh Amenhotep IV, who renamed themselves in Re-Harakhty-Cheper-Aton, or in short Akhenaten (1351-1333 bce),

who created the first monotheistic religion in the world with the sun disk Aton as the sole and supreme god. The transformation of El into the monotheistic god Yahweh would be based on the knowledge that Moses had gained in the study of Akhenaten's writings. The poems and hymns that Akhenaten wrote in honour of Aton for a substantial amount were adopted in the Psalms in the Tanakh, sometimes literally copied the same sentences can be read both in Akhenaten's scriptures and in the Tanakh<sup>31)</sup>. Both the transformation of El into Yahweh as the inspiration that Akhenaten's Aton brought about in Moses, once belonged to the ordinary folk tales and folk knowledge. It was eventually forbidden by the Jewish clergy to worship Baal, the other name of El. The worship of Asherah was also suppressed, while the entrance of Solomon's temple was still adorned with two ašerim.

It is striking that in spite of this oppression Asherah in the guise of Mary later became the mother of Jesus. Was it an unconscious choice of the writers of the New Testament, or was Asherah still alive after so many centuries of Jewish monotheism? It is quite obvious. When Yahweh is the father of Jesus, it could be not other than that Asherah, she is after all Yahweh's wife, as Mary became his mother. Possibly here is part of the cause of the conflict between Judaism and beginning Christianity. It is

also striking how strong the Jesus-story is similar to the Egyptian Osiris-story, especially the resurrection from the dead, including the iconography in which Isis takes the deceased body of Osiris on her lap, like Mary and Jesus in a pieta. Mother with child, the other universal motif from the idiom of Isis -Asherah- and Osiris, also appears to be the forerunner of Mary and Jesus<sup>32</sup>.

Both in Judaism and in Christianity among the common ordinary people initially a blended or transitional form existed of polytheism to monotheism, much more persistent than the Jewish and Christian



Isis and Osiris (left) and Jesus and Maria

scholars of the holy books led their readers to believe. It has claimed much time and victims to suppress the underlying and perhaps latent polytheistic folk religion, that went back to Canaanite times. The established date of birth of Jesus represents the reverse. Christianity claimed to be monotheistic, but for the acceptance of the doctrine among the 'heathens' concessions were made. The under the Romans popular cult of Mithras was absorbed, among others by giving Jesus the same birthday as Mithras "Sol Invictus". The northern nations were met by levelling the birth of Jesus to coincide with the ancient Lucia festival and the winter solstice. The Jewish Passover that commemorates the exodus from Egypt was also celebrated by early Christians, but was under the influence of a pagan celebration in spring converted to a spring fete with its inherent fertility rites. There is even a hypothesis that, in order to gain general credence for Christianity within the Roman Empire, the story about the life of Christ was remodelled on the life of Julius Caesar.

For Muslims this is an abomination, to proclaim a living man being equal with God. At the same time, Islam is not disentangled from its pagan history. Sometimes these are issues that are known among Muslims, yet about which one is reluctant to talk. Sometimes these are facts fully sunk into oblivion. It is known that the Kaba in Mecca in the time before Islam until the 6<sup>th</sup> century was a pagan temple. In the wall of the eastern corner a black stone is embedded. It is said, but not always aloud, it is a meteorite. During circulating the Kaba the pilgrims kiss this black stone. Also, included in the eastern corner a stone is embedded called "lucky".

This stone is only touched. The Arab tribes were originally worshippers of stones. The location of the Kaba would be holy because here in the otherwise arid surroundings a water source sprang. The Kaba is the most revered shrine of Islam.

Before the emergence of Islam, there were 360 idols associated with the Kaba. The pilgrimages to the Kaba were pagan pilgrimages. The ritual processions around the Kaba were part of a pagan faith, while the white robes then and now in Islamic times worn by pilgrims had a pagan origin. The pagan Arabs called the names of their pagan gods when they encircled the Kaba and the stones, today Muslims call Allah's name.

The chief pagan god worshipped was Hubal, the god of Mecca and the Kaba. Hubal is not mentioned in the Koran. The goddesses al-Lat, al-Uzza and Manat were also worshipped and are mentioned in the Koran. It is believed that the Kaba was originally designed for astrological rites. Some pagans regarded the Kaba as a temple to the sun, moon and five planets. Golden effigies of suns and moons are repeatedly mentioned as gifts to the pagan gods in making a promise to them. Muhammad himself created the historical references for the Kaba. He claimed that Abraham and Ismail raised the foundations of the Kaba and that God himself devoted the Kaba as a holy house. The Tanakh nor the Old Testament contain entries that Abraham built the Kaba.

That Islam is indebted for its origin to Judaism and to Christianity is further underlined by the fact that Muslims initially said their prayers toward Jerusalem. Later that became toward Mecca. Through what Muhammad became aware, he transformed pagan Arab religions into a new religion based on two existing religions, of which he said now all of the errors were corrected. This development is quite similar to how the spread of Christianity in the Ancient Greek and later the Roman world first incorporated beliefs and later similarly the Celtic and Germanic.

Where Jews or Christians might be surprised by the pagan foundations of their faiths, a Muslim is less charmed by this fact. The Muslim sees the prophet Muhammad as the last prophet the world needs and Islam as the final revelation of the truth of God, Allah. Such a stance will not hear any potential for perspective. The historical reality, however, is not to hide.

The three Abrahamic religions Judaism, Christianity and Islam anchored their beliefs on tens of millennia of faith and wisdom from Mesopotamia as well as Egypt, and on Canaanite and later Arab on traditions. The progenitor of these Semitic religions was Abraham. This ancestor is most likely a fictional character, created during an ideological struggle for



Abraham entertaining the angels (Rembrandt)

survival of the early Israelites in Canaan that was under strong Egyptian influence. Moses who wrote the Torah, the first five books of the Tanakh, was if not a fictional character a member of one of a number of groups of writers<sup>33)</sup> who wanted to give the early Israelites their own creation myth -also as a citizenry- and so marked the Israelites as "the chosen people". As well as the unique covenant with God, one formulates something like this delineation only in an environment that is hostile, or against which one would like to distinguish oneself.

The said holy books of Judaism, Christianity and Islam for its contents are still worth studying, especially when considering they are the formalized reflection of thousands of years of living wisdom of the people of the Levant. However, scientifically man has made considerable progress, or at least gained more valid facts, in the last century or two, than in all of man's existence before that. For the 'salvation' of your soul therefore it is not recommended either to go back to the ancient writings, other than for the useful study of how it used to be. To give an example from every day life: a London cab is still required to have a given interior height as to offer ample space for a gentleman wearing his top hat. Bear this dead letter in mind when you defend specific food ordinances, ordained burial

Manas Na'ala - The Key - the books of heart and knowing

rites, the place of women and so on. They all stem from a period very long ago and long since gone. A period with a completely different view on life and indeed on death and what comes after. The ancients were still chained to the Luciwhear paradigm, quite as many still are nowadays, while your finding of the one truth can only come from within you and can only be established by you.



Notes to "Kindred Spirits"

<sup>19)</sup> The various sources are not consistent with each other. "In Africa found non-black race of people" is mentioned. This may relate to the Egyptians. Other sources point to the dark skin of African peoples and thus the dark skin colour of the Canaanites.

<sup>20)</sup> The origin of the Jews is traditionally dated to around the second millennium BCE to the patriarchs, Abraham, Isaac and Jacob.

The Merneptah Stele, dated to 1208 BCE, is one of the earliest archaeological records of the Jewish people in the Land of Israel, where Judaism, possibly the first monotheistic religion, developed over a period of thousands of years. According to Biblical accounts, the Jews enjoyed periods of self-determination first under the Biblical judges from Othniel Ben Kenaz through Samson, then circa 1000 BCE King David established Jerusalem as the capital of the United Kingdom of Israel and Judah, also known as the United Monarchy, and from there ruled the Twelve Tribes of Israel.

In 970 BCE, David's son Solomon became king of Israel. Within a decade, Solomon began to build the Holy Temple known as the First Temple. Upon Solomon's death (c. 930 BCE), the ten northern tribes split off to form the Kingdom of Israel. In 722 BCE the Assyrians conquered the Kingdom of Israel and exiled its Jews, starting a Jewish diaspora. At a time of limited mobility and travel, Jews became some of the first and most visible immigrants. Then as now, immigrants were treated with suspicion.

The First Temple period ended around 586 BCE as the Babylonians conquered the Kingdom of Judah and destroyed the Jewish Temple. In 538 BCE, after fifty years of Babylonian captivity, Persian King Cyrus the Great permitted the Jews to return to rebuild Jerusalem and the holy temple. Construction of the Second Temple, was completed in 516 BCE during the reign of Darius the Great seventy years after the destruction of the First Temple.[12][13] When Alexander the Great conquered the Persian Empire, the Land of Israel fell under Hellenistic Greek control, eventually falling to the Ptolemaic dynasty who lost it to the Seleucids. The Seleucid attempt to recast Jerusalem as a Hellenized polis came to a head in 168 BCE with the successful Maccabean revolt of Mattathias the High Priest and his five sons against Antiochus Epiphanes, and their establishment of the Hasmonean Kingdom in 152 BCE with Jerusalem again as its capital.[14] The Hasmonean Kingdom lasted over one hundred years, but then as Rome became stronger it installed Herod as a Jewish client king. The Herodian Kingdom also lasted over a hundred years. Defeats by the Jews in the First revolt in 70 CE, the first of the Jewish-Roman Wars and the Bar Kokhba revolt in 135 CE notably contributed to the numbers and geography of the diaspora, as significant numbers of the Jewish population of the Land of Israel were expelled and sold into slavery throughout the Roman Empire. [www.multilingualarchive.com]

21) The Council of Nicaea in 325 and the Council of Constantinople I in 381. At the council of Hippo in 393 and the council of Carthage in 418, the canon of the Bible was officially confirmed.

22) Within Hinduism one also knows the concept of trinity. The Trimurti or the Holy Trinity, is the name for the three most important aspects of Ishvara or God in Hinduism. It is formed by Brahma, Vishnu and Devo Mahesh Vara or Shiva. The Trimurti symbolizes that all the divine influence that emanate from a single entity as the three gods or divine aspects complement each other.

23) Herein are the Apocrypha texts of the New Testament and the Talmud. Sura 94 Jonas refers explicitly to the stories from the earlier Revelation Scriptures. Sura The Valued Night by a single translator is associated with Christmas Eve. Stories about biblical figures like Abraham or Joseph in the Koran can be found in a form that closely resembles the Jewish midrash, a genre in which the biblical legends are expanded.

24) The prevailing view is that the revelations of the Koran under the chairmanship of Zaid ibn Sabit were written by Umar ibn al-Khattab, Uthman ibn Affan, Ali ibn Abu Talib, Talha ibn Ubeydullah, Sa`d ibn Abi Waqqas, Abu Derda, Mikdad, Ubay ibn Kab, Abu Musa al-Eshari and Abdullah ibn Masud. The first complete written Koran (mushaf - collection sheets) went after the death of Abu Bakr to Umar ibn al-Khattab and after his death to his daughter Hafsa, who was one of Muhammad's widows.

Under the third Caliph, Uthman ibn Affan (644-656) the process of codification of the collected texts began. A committee of four, led by Zaid ibn Sabit in 651 established the first official codex. Copies were made and were sent to Mecca, Damascus, Basra and Kufa. Also Uthman kept a copy. Anomalous copies were destroyed. The oral tradition, however, remained for a long time the most important way to pass on the Koran.

25) Christianity on the world stage has over 2 billion believers, making it the largest religion. Christianity is divided into 1.147 billion Roman Catholics, 414 million Independents (not belonging to the main currents within Christianity), 367 million Protestants, 216 million Eastern Orthodox Christians, 84 million Anglicans, and 31.7 million so-called fringe groups (Jehovahs , Mormons, etc.).

26) There are 1.57 billion Muslims in the world. The Sunnis form the largest group, about eighty-five percent. Within Islam there are two main streams resulting from a conflict over the succession to Muhammad. This succession conflict arose

because Muhammad, despite nine women, had no living male descendant conceived (his only son was young deceased). To the dismay of some, after the death of Mohammed his friend Abu Bakr was appointed as successor and not Ali, a cousin and son-in-law of Muhammad. Ali became the fourth caliph, but he was assassinated in 661. His son Hussein succeeded him, but was also slain in 680 by the army of the Umayyads. After about thirty years after the death of the Prophet, this resulted in the emergence of two main streams: the Shiism and Sunnism. Different versions of the Hadith are used. In addition to Sunnism and Shiism, there is a mystical movements within both main streams, Sufism.

27) See "Diluted God", about 'The God Delusion' by Richard Dawkins, in part 3 of Book 5

28) The hypothesis that says that the gods were cosmonauts, sometimes sounds very interesting and adventurous. One almost would wish it really was true. Indeed, some images of gods and their attributes are sometimes reminiscent of 'people' in a spacesuit and space vehicles with associated tools. Apart from this relationship told by sometimes good storytellers, there is no shred of evidence for this hypothesis. In itself the "were the gods cosmonauts"-story in terms of mythological status is not unlike that of the stories about the thunder god with his hammer shooting lightning bolts at his enemies, in any religion. The people who claim that the gods were cosmonauts in fact hardly distinguish themselves from other believers.

29) Sargon (originally Šarru-kin, meaning "the legitimate king") of Akkâd, also known as Sargon the Great. He was the founder of the dynasty of Akkâd and the first founder of the great Semitic empire in Mesopotamia. On this basis one can also say that he was the first known imperialist conqueror in the world. He later wrote that his mother was a high priestess and that his father was unknown - he would be a nomad. About his birth and youth a number of legends exist. Thus his birth initially been kept secret. Sargon, according to the text, after his birth was put in a basket and was entrusted to the Euphrates, a legend later also linked to Moses' birth. Akki, the gardener (in allegorical sense the profession of God) saw the child in his basket floating on the river. He took the child from the river, raised and educated him. After having worked as a gardener, Sargon started working as cupbearer to King Ur Zababa of the Sumerian Kish. Sargon himself wrote that he "started to love Ishtar" and "then I practised years of kingship". At that time it was required to receive the office of king from the hands of the high priestess who represented the Mother on earth. The investiture ceremony was accompanied by a sacred marriage. The expression "to love Ishtar" used by almost all the kings of Akkâd was worn as a title of honour. It was the legitimacy of their position of authority to the people.

<sup>30)</sup> When the time line proposed by the translators of the Septuagint -the name for the Greek translation of the Torah- is followed, then Moses would have been born in 1481 bce. That would place him at the time of Pharaoh Thutmose II (1492-1479 bce) and Thutmose III (1479-1425 bce). The translators of the Septuagint lived at least 1250 years after the supposed birth of Moses. It is not known how exact the calculations of the translators were and on what grounds they made their calculations.

The general assumption is, also according to the Bible, that Moses wrote his books and laws between 1300 and 1250 bce. This dating makes Moses a contemporary of the pharaoh Ramesses II the Great (1290 - 1224 bce).

Other facts from this period:

1274 bce: The Battle of Kadesh in Syria. Egyptians and Hittites sign the earliest known peace treaty at the end of the Battle of Kadesh.

7 September 1251 bce: A solar eclipse on this date might mark the birth of legendary Heracles at Thebes, Greece.

1250 bce: Wu Ding king of Shang Dynasty to 1192 bce.

1250 bce: The Lion Gate at Mycene is constructed (comparable with Hittite architecture).

Circa 1230 bce: Aegeus, legendary King of Athens, receives a false message that his designated heir Theseus, his son by Aethra of Troezena, is dead.

Circa 1200 bce: Ancient Pueblo Peoples civilization in North America.

1200 bce: Collapse of Hittite power in Anatolia with the destruction of their capital Hattusa.

1200 bce: Migration and expansion of Dorian Greeks. Destruction of Mycenaean city Pylos.

<sup>31)</sup> Based on recent archaeological data a fairly accurate history of the developments can be given after the time of Ramesses II. The victory stele of his son Merneptah (1213-1203 bce) for the first time mentions the Israelites. In his time the Canaanite cities in Israel were strongly Egyptized like the culture in many cities later were Hellenized and thereupon later became Romanized. The population of the Canaanite cities such as Jericho, Hazor, Acre, Megiddo, Deri Alla, Bethel, Beth Shemsh, Ashdod and Ashkelon were actually divided into a higher class, which was greatly Egyptized, and a lower class which was subordinate and sometimes in slavery. After 1200 bce, however, the cities were in decline, not least because the lower social class freed themselves and moved away, in fact fled to the mountainous area that largely now is called the West Bank. Perhaps the invasion of the infamous "Sea Peoples" herein also played a role (transition Bronze Age to Iron Age).

The runaways formed a potentially egalitarian society. The underlying Canaanite class in Egypt also pulled away and joined this early Israelite society - Moses would have belonged to this group from Egypt. The frugality and egalitarianism of the early Israelite society is reflected in the simple pottery that these people

produced, in accordance with the pottery of the underclass in the Canaanite cities, and the lack of buildings as fortresses or palaces for leaders. The development of Judaism and the rejection of the Canaanite pantheon, the adoption of the monotheistic Aton in the form of Yahweh, and perhaps the total rejection of the matriarchal society, in this perspective is no less than a declaration of independence from once the Canaanites by who by now called themselves Israelite and eventually Jewish.

It seems that the archaeological data do not support the vaunted conquests by Joshua, the successor of Moses, in the Tanakh of the aforementioned Canaanite cities. The conquests have never occurred, while the more obvious reason why the cities came in a downward spiral and eventually ceased to exist in their old form, was internal strife, possibly the invading of the "Sea Peoples" and the subsequent migration of the future Israelites. The declaration on the stele of Merneptah is taking rather a formal formula, than a reflection of an actual conquest. However, it was the first time that the Israelites actually occurred in recorded history.

32) Devaki and Krishna. Vasudeva is Devaki's husband and the father of Krishna, an avatar of Vishnu. Vasudeva is the supreme deity in a movement within Hinduism, Bhagavatism - 4th century bce. Although it cannot be excluded that both religions have common roots, it is virtually impossible that the Egyptian or the Christian religion have influenced Hinduism in this, or vice versa. The ties between the Egyptian religion and the Christian with this third image is not denied. However, this image of Devaki and Krishna does show the universal power of the image "mother with child".



33) Within what is named "the documentary hypothesis" on the basis of text analysis it is estimated that four separate groups of writers have been active writing "the books of Moses", the Torah.

Sons of Shem

Noah's Semitic Legacy

Origins of the triad, Judaism, Christianity and Islam



A fireball over Paris. An asteroid or a nuclear bomb?

The last will be first

Eschatology

When the aim is to rectify what is upside down, it is more than appropriate to begin with the end, the End of Days. Eschatology is the knowledge -logos- engaged with the end -eschatos-. It is a topic within philosophy, the science of history, futurology and of course in theology. Within theology in this context one is engaged with the ultimate fate that awaits man, death, judgment, heaven and hell, but also the world that is awaiting man. Mystically understood it, is about the end of ordinary existence and reunion with the divine. The demythologizing of mystical eschatological conceptions is the subject of this part of the book.

The progress science has made in understanding our universe, has no bearing on mystical eschatology. Whether the universe contains enough matter and therefore gravity causing the universe in the end to implode into a "Big Crunch", or that a larger amount of energy will ensure that the universe will go out as a night candle into a "Big Rip", it does not matter to the mystic. No more than the swelling of the sun at the end of its life into a red giant that will engulf the earth. The eschatological writings do contain visual descriptions, as the events in breaking the sixth seal in the Christian doctrine. The sun then changes into a dark sackcloth of hair, it is raining stars on earth and the sky recedes like a

scroll being rolled up. It would be a nice description of the violent merger of the Milky Way with the Andromeda galaxy in just under three billion years, whereby the black hole in the centre of Andromeda will absorb that of the Milky Way and makes the stars of Andromeda circle around us and collide with the earth. Eschatology is not really occupied with this. Maybe a human-caused global nuclear war is the closest to the proposed setting of the Last Days.

The eschatology is concerned with the ultimate battle between good and evil, the main component of the events in the End Times. The Qiyamah is the End Times as it is understood in Islam. According to Islam a period of at least seven years will come when the twelfth Imam, the Mahdi or "He who is guided," will be on earth and Isa, Jesus, will return to earth. Al Masih al Dajjal, the false Messiah, will free Ya'juj Ma'juj, Gog and Magog, from their enclosure and there will be a last great war. The Mahdi and Isa will together, with the help of Allah, taste victory and ultimately rid the earth of war and injustice. Then the day of resurrection will come to pass, Yawm al-Qiyamah and Judgment Day, Yawm ad-Din. Anyone who has lived in a physical body is resurrected in that body and Allah will pass judgment about that life<sup>37</sup>. Then people will be separated into two groups. Those who are bound for hell, Jahannam, and those who will go to heaven, Jannah.



Ya'juj and Ma'juj, Gog and Magog incarcerated

In Christianity, the most well-known eschatological book is the book of Revelation of John on Patmos, also called the Apocalypse - in Koine Greek apokalupsis means disclosure. By order of the Roman Emperor Domitian the disciple John was banned to the island of Patmos, close to the present Turkish coast, around 95 where he wrote the book based on his visions. For the writing of his book, John drew his inspiration largely from the books of the Tanakh and in particular the books of Isaiah, Ezekiel, Daniel and Psalms - on 348 places in the Apocalypse parallels can be found.

The End Time of the Great Tribulation, says the Bible, is a terrible period for the world including natural disasters and a sun that will give a terrible heat. The false Messiah in Christianity, also called Antechrist or Antichrist, will be worshipped as a god and he will give anyone who serves him the mark of the beast: 666. Then the true Messiah -Jesus- returns to earth and after he has defeated the Antichrist -the beast- and besides him the Devil at the Battle of Armageddon, Jesus will establish the Millennial Kingdom of Peace on earth. The Devil will be cast into a bottomless pit and he will suffer there a millennial punishment. After being released out of this abyss, from the four corners of the earth the Devil will be gathering Gog and Magog<sup>38)</sup> and he then will besiege Jerusalem. The fire of God will descend from heaven and devour Gog and Magog. At the end of the Millennial Kingdom of Peace the Day of Judgement follows. The final assessment before the Great White Throne of God. All the dead will be resurrected from their graves and together with the than living receive their "wage for their walk of life". Besides the Devil and his fallen angels also the people who have rejected the grace of God, are relegated to the "outer darkness" where "there is weeping and gnashing of teeth". They are forever cut off from God. Those who have accepted the grace of God, by accepting Jesus Christ as their Saviour from sin and as the mediator between God and men, those will be justified in the eyes of God and inherit eternal life under a new heaven and on a new earth. God will dwell among them.

In Judaism, the End Time is usually called "The End of Days", a phrase that appears several times in the Tanakh. The idea of a Messianic age has a prominent place in Jewish thought. The End of Days or the Messianic age has a number of characteristics according to the oldest Abrahamic tradition: the return of the Jews from the Diaspora, the land of Israel is transformed from a desert into a garden where the fruits grow abundantly and the rebuilding of the temple. But before this comes to pass, tumultuous events will overturn the old world order, as can be read in the Tanakh in the books of Deuteronomy, Isaiah and Micah. These events create a new order in which God is universally recognized as the ruler over His creation, which contains all and everything. According to the Talmud, the Midrash, and the medieval cabalistic work the Zohar, the Messiah will come before the year 6000, reckoned from the time of creation<sup>39)</sup>. The Messiah, the Moshiach, will be a man of this world, an observant Jew with the "fear of God". According to Jewish tradition, the Messianic age will be one of global peace and harmony, an era without



struggle and hardship, and conducive to the knowledge of the Creator, Yahweh.

"1 It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised up above the hills; and peoples shall flow to it, 2 and many nations shall come, and say: "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and we may walk in his paths." For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. 3 He shall judge between many peoples, and shall decide for strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; 4 but they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts has spoken." (Micah 4:1-4) This quote from the Tanakh is one of the cores of the description of The End of Days. Yahweh's laws will be enforced the world around and wars will ultimately cease. In two rounds, each human being will be judged according to the nature of what he has done on earth. Everyone will be judged according to what is written in the Book of Life. Those who never had heard of Yahweh and His laws before and therefore were unable to comply will get a chance yet to rally behind them. But ultimately everyone will be judged according "to his works". Those who are wicked and do not want to respond to Yahweh's rule nor to comply with His laws, shall be cast into Gehenna<sup>40)</sup>, the valley of fire - hell.



Gehenna, Valley of the son of Hinnom

### Older than old

About a thousand and four hundred years ago the youngest version of the final judgment of God was written, while the oldest predecessor of this story within the Abrahamic tradition will count about three and a half thousand years. However, there are writings that contain the same elements and that are much older. Zoroaster, also called Zarathustra, wrote the "Yasna Haptanghaiti" and the "Gathas" around 6000 bce if the dating of Plutarch (46-120) -the Greek historian, biographer and essayist- is correct. Modern dating places Zarathustra around the 18<sup>th</sup> century bce and sometimes even younger. Because it has been shown that Zoroastrianism and Hinduism have a common source, the date 6000 bce is a quite possible date of birth of the doctrine. If Zarathustra actually existed, he indeed probably lived in the 18<sup>th</sup> century bce - five hundred years before Moses. Both data do not necessarily contradict each other. Like Moses placed older writings such as Akhenaten's in a new context, Zarathustra has done so with old Avestan wisdom and mysticism, as may be assumed.

According to tradition, Zoroaster at a time of personal crisis, sitting down at the river Amu Darya -Greek, Oxus- received visions of the god Ahura Mazda<sup>41)</sup>. What Zarathustra subsequently described according to some was a form of proto-monotheism. The god of good, Ahura Mazda, was in a sheer eternal battle with the god of evil, Angra Mainyu or Ahriman. It was the duty of man to choose the side of good. This dualistic form of Zoroastrianism, by contrast, is of a later date when the people wanted to give clearer a expression to their struggle with the existence of evil. Zarathustra in essence was the prophet of only the god who is good and all the other gods in his conception were demigods. One of those demigods was Mithras, the sun god and son of Ahura Mazda, and supportive of Ahura Mazda's cause. The Mithras cult later became popular in the Roman Empire and the figure of Jesus would be partly based on Mithras.

According to the Avestan writings attributed to Zarathustra towards the End of Time the Messiah -Mithras- will appear. He will make an ointment of bull's fat and Hamoa<sup>44)</sup> and thus bring immortality. Evil is finally overcome, with which the case for God, Ahura Mazda, is finally settled. Then the phase of Frashokereti -likely meaning, make something beautiful, outstanding- is achieved, under the doctrine of Zoroastrianism the phase wherein the final renewal of the universe takes place, when

evil will be destroyed for good and all the rest will find themselves in perfect harmony with God, Ahura Mazda.

Zarathustra has unified folk religion, folk wisdom and -mysticism in a single ordered religion. The Avestan in which Zarathustra wrote, like Latin is, is now a dead Indo-Iranian language, a language within the Indo-European language group. Indo-Iranian is akin to Indo-Germanic, whereto English belongs, and has no affiliation with the Arabic, which is often thought the case. In the compilation of his writings and the framing of his visions, Zarathustra drew from a rich history that is still much older than the 6000 years bce Plutarch mentioned. The Aryan history and literature of the Eurasian plains inspired not only Zarathustra. In the Vedic pantheon of India the same religious themes and rituals are used. Ahura Mazda and Mithras in the Vedic pantheon are Varuna -the all enveloping sky- and Mithras. The part "Heirs to the Vedas" from this book gives further information.

The ancient knowledge and wisdom, the religion that Moses brought to the beginnings of Israel came from the sources of Egypt, at the other end of the fertile crescent. The significance of Pharaoh Akhenaten herein has been great. He also created a form of proto-monotheism, one in which the sun god Aton was the sole god. He created a monotheistic religion in which the loving relationship between God and man was at the heart. Akhenaten ruled Egypt from 1353 to 1336 bce. More about Akhenaten in "The Evenings of Satan and religion" in part two of book three, "Letters and Conversations".

In modern literature quite a lot is written about the impact Akhenaten has had or would have had on Moses. Without fail then is referred to the agreement between the Hymns for Aton and the Psalms in the Tanakh, especially the almost literal agreement between one of the Hymns and Psalm 104<sup>45</sup>). There is no reason to deviate from the observed association between Aton and the later Yahweh whom Moses was to



Akhenaten and Nefretiti worship Aton

visualize. On the other hand, the Psalm that so many have taken as an example, an ode to all the qualities and potentials of the greatest God, is a song that one may encounter in almost every religion, as in Hinduism for instance. Much more significant is that both Aton and Yahweh are presented as the God who embodies love, the God who is love. Before Akhenaten and before Moses formulated their theology the deity concerned was worshipped in collectivity. As Amun-Ra took care for the sake of the Egyptian state, through the intercession of the pharaoh and the intervention of the high priest. After Akhenaten and especially after Moses, God is the God whom one has a personal relationship with.

What should not be left unmentioned is that the fundamentals of the Egyptian religion as a whole have affected the doctrine Moses designed. Already during the late period of the Old Kingdom and First Intermediate Period (2181-2055 bce), in Egypt one became increasingly convinced that every human being possesses a Ba, an entity synonymous with the concept of the soul. Through this evolution in thinking it was possible for everyone personally to join the heavenly afterlife. During the New Kingdom (1550-1070 bce), the period that includes pharaoh Akhenaten, the theorem of the afterlife rose to full maturity. According to this belief, the soul on its way to Paradise and eternal life has to cope with a number of supernatural dangers in the Duat<sup>46</sup>). If all the dangers of the Duat were defied, a final judgment on the life of the soul was pronounced in a ceremony that was called "The Weighing of the Heart". The heart symbolized the past life of the deceased and his deeds in this life were compared with the Ma'at, the Egyptian concept about truth, balance, order, law, morality and justice. If the balancing turned out to be positive, then the Ba and the Ka -the spark of life- of the individual involved were reunited in the Akh, perhaps best translated as the ability



The weighing of the heart, from the Book of the Dead

to be a creature of intellect. Of these weighed dead it was believed they continued living in the lush kingdom of Osiris in the Underworld. For those with royal blood, travelling with Ra was reserved on his daily journey across the sky, but later also allowed for other in life important people. During the New Kingdom the conviction arose that the Akh also could influence events in the land of the living. To guide the way through the underworld towards the final judgment, to avoid errors on that road, the dead received in his grave a copy of the Book of the Dead. Did the "Weighing of the Heart" turn out negatively for the deceased, then the heart was devoured by a monster and the dead was doomed to wander aimlessly forever.

#### Cloud and clout

They thought similarly, Zarathustra and Abraham -if he really existed, he may have brought Zarathustra's knowledge to Canaan-, Akhenaten and Moses, Jesus and Muhammad. They were the great innovators of the religions. Often also social innovators. The matriarchal society of the Mother Goddess as the dominant ruler disappeared, replaced with the patriarchal community with a single God as the Supreme Being. The transition from matriarchal to patriarchal society has not been smooth and supple. There has been conflict in all senses of the word. The bridling attitude of patriarchy towards women, was an inherent consequence of the competition between the old religion and the new. This book is not directly involved in commenting on elements within social systems. However, a system of values and norms that still relies on assumptions that were formulated more than three thousand years ago against a specific historical background, must feel confident enough to revalue these principles, for that will be the only chance to survive in a modern age. Yet, it is unlikely that clerics will drop their strength from their hands after so many years of cloud and clout, that enabled them to maintain their privileged position. So many centuries of cloud produced to shroud the simple believer in an opaque mist, to make them dependant while depriving him of the view on an alternative solution of his life's questions. So many centuries of clout produced to enslave those who still sought their own way, bringing a horrible death to them if need be - remarkable that death is seen as a penalty, while leaving here is "going home". The founders of monotheism did not prosper. Zarathustra was killed in Balkh -one of the oldest cities in the world located in Bactria [the Greek

name]- in northern Afghanistan. How exactly that has passed no one remembers. Also Akhenaten came to a horrible end, it is said. At first, in documents and works of art a while no news was heard of Nefretiti of which can be concluded she was deceased and some time later there was no further mention of Akhenaten. His effigies and name were cut away everywhere, even from his sarcophagus, and his city Amarna was abandoned. A period of restoration followed, in which the old gods were reinstated in glory. To become Pharaoh Akhenaten's son had to change his name to Tutankhamun. He also was not long lived, although his cause of death was not ineluctably violent. About Moses is said that he has never put a foot in the promised land and about Jesus that he was put to death on a Roman torture device, the cross. Only Mohammed died a nonviolent death, although he survived an assassination attempt and he could have died in one of the battles he conducted. The transition from the old to the new, the new monotheistic religion, was not nonviolent, nor with the introduction of the new the old had gone instantly - much the same as a modern man in addition to his religion, if he still has one, will not walk under a ladder undauntedly and is afraid that on Friday the thirteenth misfortune will happen. Rarely the new replaces the old immediately and completely.

When Moses described the covenant Abraham made with his only true God, he delivered a formidable achievement. He combined parallel Egyptian and Zoroastrian elements in what in modern terms perhaps can be called a theology of liberation<sup>50</sup>). The nascent nation of Israel by the covenant with Yahweh became the "Chosen People", thus distinguishing themselves from the surrounding nations who avowed in ancient polytheism - from a socially inferior position to a religious superior position. Whether Moses wrote the Torah himself is unknown. Probably not, since he according to his own books never entered the promised land. Right there the archaeological find was made at Tel Zayit<sup>51</sup>), of the



Stone engraved abecedary, from the 10<sup>th</sup> century bce (Tel Zayit, Israel)

hitherto oldest known Hebrew writing. A stone engraved abecedary, from the 10<sup>th</sup> century bce. A list of all the Hebrew characters in the correct order, which possibly served as model for students or at least for writers. It is thus that the Torah could be put into writing from the 10<sup>th</sup> century bce onwards, three hundred years after Moses.

In the eschatology of the religions of the fertile crescent a number of equivalent individual elements and a number of alike collective elements are present. On an individual level the doctrine requires that one must have lived a good life. In the service of good and denouncing evil. At the end of life a person is judged by the deeds in life. Sometimes it is an immediate judgment at the end of life. More often mentioned is that in the End Times one is called back from the dead collectively, to learn the judgment then. The overarching collective big event is the final battle. The good then will battle against evil, evil will be defeated and good will prevail. Both individual man can be found unworthy to participate in eternal salvation, and collectively be counted among the group -those who do not live by the Book- that persisted in the service of evil. For those who are defeated the furthestmost darkness is waiting, the lake of fire, hell from which no escape or rehabilitation is possible.

What is the nucleus of this all? The core value is that one must have lived a good life. What is a good life? In this book in many places a first step towards the answer to this is given, but summarized here formulated as, finding and walking the inner path. The road that cannot be prescribed, but which one must find one self in search of yourself, looking for the truth, you share in the truth, love. At first it looks that way is difficult, mainly because of the ability of people to lie to themselves. However, the inner way -unlike the salvation that comes from the outside- by itself leads to pureness of heart, because everyone on that road sooner or later discovers that one cannot fool oneself. Therefore the inner path always leads to the truth, the inner truth. Those who have discovered this inner wisdom and above all experienced it, consequently have a different attitude to the world than those who seek the truth outside themselves and therefore can sustain the external lie and hence the internal lie. This latter person is extremely accessible for the external falsehood of others, especially leaders who prescribe. Those who prescribe what is good and what is not. Those who wish to conquer, and punish when someone violates the rules. The deepest core of the Abrahamic religions is true, when one considers that the relationship with God in whatever form, always is a personal relationship of love, which is



truth. On the inner road are no rules other than the ones you make for yourself, needed for your travels.

For obvious reasons, the Abrahamic religions soon derailed. Opposition against a matriarchal society, liberation from a situation of oppression by



Moses and his ten commandments

an elite that espoused these matriarchal goddesses, internal pressure to be more Jewish than Moses.<sup>52)</sup> Moses did not write the Torah and the Tanakh anything but. Moses has laid the groundwork, perhaps not much more than the premise of the Covenant and the personal relationship with Yahweh. Only at a later stage, it's always this way, the scribes have written down the orally transmitted

stories of history and wisdom. After the writing down came the scholars, the different exegesis, the polemics and the denunciation of those who were not so Jewish as Moses was thought to be - at least one was assessed that way. The Luciwhear paradigm in full growth. The truth is sought outside the path the soul, the internal person, has to walk. And Luciwhear always lies, he cannot tell the truth, because it is not possible for him to know your internal road - that is between you and Yahweh, God the Father, Allah. The scholars and the prophets wrote more and prophesied even more and there were more and more requirements one had to keep. And then there was more death and destruction because the holy books had to be defended, because the true faith was to be held in position and the unbelievers had to be overcome.

Evil does not exist, only delusion, the deception. It is Luciwhear's deception that keeps you away from the entrance to your inward way. The threat, you should keep permanently in the synagogue, the church and the mosque. Lead a life as an obedient believer, Luciwhear urges, otherwise you will forever be cast into outer darkness and hell will be yours. Hell does not exist, other than the hell that man creates for himself, hell on earth. Nobody will judge you but yourself, if a judgment it can be called. That 'judgment' on the path of eternal life represents an interim position. What have I learned in the transitory state of incarnation and how do I continue, those are the questions that you set yourself. Nobody else but you can determine the answer to those



questions - not a scholar, not God. There is no outer darkness, no hell, because God -or how you get to experience him- is love, truth. God will never judge, that is exactly what makes him God. Bring back your own Torah, your Bible and your Koran to its essence, you need no other authority to it than who you are. The outside pressure can only be a lie, because nobody knows you like you know or going to know yourself. To defeat evil, is a sentence with a double lie. Evil will never be defeated, because evil does not exist and because defeating means hurt, a kind of Pyrrhic victory. Who defeats or would defeat always damages something or someone and who walks the inner way has less and less desire for such a victory. The existence of victories is a lie inherent to the Luciwhear paradigm, with norms and values represented by the old patriarchal system.

All is well that ends well

The earth is an unstable planet. The ancients have tried to find explanations for earthquakes and volcanic eruptions in a number of ways - the Middle East lies in a geologically active region. Who tries to look at our residence in geological time, sees that we are continuously running the gauntlet. The ground is constantly in motion and sometimes it gets too hot under our feet. We are literally walking on eggshells, because that in proportion is the thickness of the earth's crust. The earth has come to an end several times and has repeatedly experienced a mass extinction. The planet Theia, about the size of Mars, more than four billion years ago came in collision with the earth - there was no life on earth yet. It meant the creation of the moon though. 650 million years ago the earth was a big snowball and virtually all life died out. The eruptions of the Siberian Traps, a volcanic plain, 500 million years ago have led to the Permian-Triassic mass extinction. The impact of a meteorite of over six miles in diameter resulted 65 million years ago in amongst others the extinction of the dinosaurs. The last mass extinction was 74,000 years ago, when mankind was just on the move to populate the earth and the super volcano Toba in Sumatra wiped out almost everyone in Southeast Asia and caused a volcanic winter of some years for the entire earth. There are still more super volcanos, now dormant, and nobody knows when they will erupt. Each of these super volcanoes may herald the end of humanity. Unless a meteorite or an asteroid strikes, then that will mean the end. In the asteroid belt between Mars

and Jupiter Ceres orbits around the sun, nearly 600 miles in diameter. More often asteroids are crashed out of orbit there and hurled into the inner solar system; this can also happen to Ceres. It is all plausible and possible. It is possible that mankind blows up mankind and causes a nuclear winter that way.

The apocalyptic fantasy in the End Time stories of Judaism, Christianity and Islam echoes the state of mind of frightened people. Of people who fear the final judgment. People who fear the final evaluation in the definitive final assessment. Ask yourself this question: how is it possible to fear the judgment of God, when you know that you have led a conscientious life? Everyone makes mistakes and errors on his track, but the main concern is what you did after you discovered your error. Even the most hardened criminal has an inner life, even when he lies he has not. It makes no sense to listen to the representatives of your religion, for they are as human as you are with all their flaws and mistakes. They do not know God yet, because the god they represent is not God, but Luciwhear who claims to be god. It is Luciwhear who ordains that you will be judged and that gives him a strong position. A position that seemingly makes him omnipotent. He thus distracts you from the actual search that was your intention here. And is your intention, because how incredulous or how religious you say you are, the self-examination never stops. Then become aware, let your consciousness no longer be lulled, follow your internal road from now on in a conscious way and listen only to your rabbis, priests and imams when you feel their words are wisdom, not when they say you should follow their words no matter what. It makes no sense to listen to people who are not on their inward way and who still listen to what is imposed from outside.

Do not be afraid. The idea of evil comes from the human inability to understand pain and death, the idea of the good from the hope of redemption from that. Throw any idea of a dichotomy overboard. There is no good and evil, the highest and lowest, no Jewish, Christian, Islamic heaven and no hell, there is no hierarchy. God, or something or someone that you feel, the FirstOne is always next to you. Throw away your old language and habits and live your life like on your inner journey. Your attitude to the world flows naturally from it. The broader world that is. The world where you are now and the world where you come from and go back to. Elsewhere in this book is written about the nonexistence of time. Explore this, yet for the moment assume it is so - for argument sake. When time does not exist, the logical consequence of this is that

you now do not live in time but in eternity. The illusion of time is created by growth and decay -some call it entropy- of everything, including your body, in incarnation. Furthermore you live in eternity, and you will live on in eternity. This places a responsibility on your shoulders. A responsibility, not a burden, because a negative form exists only when you assume that you will be punished for every mistake you make. No, a responsibility, a confirmation of your importance as a part of everything that exists. Your road here in incarnation is a continuation of your soul's path and you continue your way back home in the continuation of eternity after human death. Your mistakes and your learning are one fluid motion. Once more, nobody outside of you will judge you on anything, but you will do what you deem necessary. You always grow further, therefore eternal life is anything but tiresome.

#### Overview and insight 1

Inherently before, and now explicitly, the Abrahamic religions, Judaism, Christianity and Islam, were called demonic religions - or religions with demonic aspects. This does not mean that these religions have the intended purpose to propagate evil, pledging allegiance to the devil. Or having the purpose to oppose God and to steal his dominion over creation, while cruel sacrifices are made on an altar to the Horned. This image of the devil is senseless and reveals only the blind fear of man. Luciwhear stands not at all for evil, but for the Intellect, reason, intellect stripped of the connection with warmth and love. It is the Intellect within a closed system of dogmas everyone needs to qualify for. A system of interlocking laws which everyone must answer if you prefer not to be ostracized. An expulsion from the community, cast outside the order. On departing from the community are also penalties, on challenging the laws are penalties. And criticizing the servants of the laws makes you vulnerable to penalties. This is the world of Abrahamic religions, of the people of the Book - Jews, Christians and Muslims. A world where a person is required to adhere to the doctrine, or else and certainly after your death penalties await you, hell in the outer darkness, where each connection with the creative power, God, is forever lost.

It is not ruled out that the enlightened minds that shaped these religions, their originators as Abraham and Moses, Jesus of Nazareth and Mohammed, indeed did see the light. Not the Light of Luciwhear, the Intellect that wants to place everything and everyone in an auditable

system, but the Light of the FirstOne, the Creator, the cause of all in existence - the Light that is Intellect and Warmth and Love. The FirstOne is the name for the cause of existence, an overall concept, suitable for every person who is looking for the cause of its existence. No boxed concept as Yahweh, God or Allah. In the beginning undoubtedly the best intentions were sent with the message of the Tanakh, the Bible and the Koran. Yet it remained a doctrine, with the inherent limitation of the creation of proponents and opponents. Along the centuries, the proponents were strictly held within the own camp and where possible the opponents were fought to the death. The Luciwhear paradigm consists precisely from this. It allures people to come together on a communal point and encourages fighting everything else. This is a primitive attitude that is reminiscent of our first steps on earth - primitive man and his fear, and his fight against the dangerous outside world. This primitive attitude still echoes unchanged loud and clear in any organization of people. The Luciwhear paradigm is ingrained in us all, in each individual person.

As long as this is so, man will remain unhappy, having the feeling of missing something and as long this is so man will keep searching for love, the truth. Looking for the warmth and love the light of Luciwhear lacks. No person, however, will be able to establish the connection with love when still is listened to the messages of salvation from the outside being fired at him. No person will discover the truth in the half or whole lies by clerics injected into the community from the pulpit in the name of religion. Half or whole lies, because the truth cannot come from another person who also is infected with the Luciwhear paradigm. A person can only find truth and love when he seeks within himself. After a lifelong struggle walking the inner path that truth and love are always found. Each will find his share of truth, love. Despite the insistence of the clergy, everyone feels that the truth lies within. It is important not to succumb to the pressure from outside to conform to what thousands of years before was precooked for you. You came right here into this world to outgrow that one-dimensional culture and to get beyond fear, to reconnect your light with warmth and love, with the three-dimensional existence.

What is said here is not a new doctrine to replace your old. It is a support to put your old dogmas overboard and to take no more new ones, other than what you find on the road, on your inner journey. Anyone can walk the inner path, because you do not have to be studied or whatever. You do not need to have some posh background, because as well as the semi-sacred as the supposedly dumb can take the inner road. The only

thing that helps you on your inner road is experience. Your own experiences. For how difficult it is to make the first step on your inner way, often the entry already is hard to find, once on the inner road you will find that over time more and more uncertainties disappear. You will also begin to experience increasingly clearly that nobody can tell you anything anymore, that nobody can say anything and that you have nothing and nobody to answer to. Nobody else than what you choose yourself.

You are an eternally existent created one, you are here in this form to learn something that could not be learned in another way, and after this physical life is over you continue on your learning path. No judgment from anyone, than your own 'judgment' about how to proceed. You need not to believe this knowledge and you need not suddenly to invoke Yahweh, God or Allah as the FirstOne. Swap the old precepts imposed on you not for a new set. Verify everything yourself, though this is much harder than accepting a pre-cooked heaven and pre-cooked God - who is also even nonexistent. Yahweh, God and Allah are corrupted by the Luciwhear paradigm. You can rediscover them yourself by picking up your own responsibility, by looking for them on your inner road.

Notes to "The last will be first"

<sup>37)</sup> The great importance of the "final judgment" in the Islamic belief system is underlined by the many references to it in the Koran and the many names for it. Thus, it is also called "the Day of Reckoning", "the Hour," "The Last Day" and "Judgement Day".

The Koran states that belief in God and faith in the last Prophet Muhammad, including the belief in all prophets of Islam, the Last Day of Judgement and doing good works on earth, is a requirement for salvation. Non-Muslims, with the exception of the People of the Book -Christians and Jews-, will go to hell for eternity.

"Those who believe (in the Qur-an), and those who follow the Jewish (scriptures), and the Christians and the Sabians, any who believe in God and the Last Day, and work righteousness, shall have their reward with their Lord: on them shall be no fear, nor shall they grieve." (The Qur-an: Sura II.: Baqara, or the Heifer.: Section 8, Aya 62).

<sup>38)</sup> Gog and Magog appear in the book of Ezekiel in the Tanakh, in the book of Revelation in the Christian Bible and as Ya'juj Ma'juj and in the Koran. They are sometimes individuals, sometimes people and sometimes geographic areas. The etymology of the names Gog and Magog is uncertain. Gog would originate from the Hebrew version of the name of Gyges of Lydia. Magog would be a reference to Babylon, but this is far from certain. Magog is also the name of one of the sons of Japheth, a son of Noah.

Several passages in the "Jewish Antiquities" and "Jewish War" of the 1st century Jewish historian and scholar Josephus show that the Jews of his time identified Gog and Magog with the Scythians. Alexander the Great, says Josephus, imprisoned these horse riding barbarians of the north behind the mountains of the Caucasus behind iron gates. A version of this story was the basis of the Koran story Dhul-Qarnayn.

<sup>39)</sup> According to the orthodox Jewish faith, the Hebrew calendar dates from the time of creation. The year 2000 represents the year 5760 from creation, making the year 6000 equal to the year 2240 of the contemporary era.

<sup>40)</sup> Gehenna (Greek), Gehinnom (Rabbinic Hebrew), Gēhānna (Aramaic) and Yiddish Gehinnam, are terms derived from a place outside ancient Jerusalem in the Tanakh known as the Valley of the Son of Hinnom, one of the two main valleys around the Old City. In the Tanakh this was originally the place where apostate Israelites and followers of Baal and other Canaanite gods, including Moloch, sacrificed their children by burning them. In the Jewish, Christian and

Islamic scriptures, Gehenna is the final destination of the wicked, the cursed - it's hell.

In Roman times, fires were kept burning here and the valley was used as the garbage dump of the city, where also the bodies of criminals, and the carcasses of animals were left behind. Reportedly, this is the place where Judas hanged himself after betraying Jesus.

<sup>41)</sup> Ahura Mazda or Ohrmazd, which means the wise lord or also "the uncreated Creator", that is to say, God.

Notes <sup>42)</sup> and <sup>43)</sup> on [www.manasnaala.net](http://www.manasnaala.net)

<sup>44)</sup> Chaoma, hauma, hom, homa, sauma. The ancient Parsi (Iranians) had a sacred drink known by the name haoma (also hauma, corresponding to the Indian soma), which is reputed to have had inebriating effects and to have been a source of divine inspiration. This inebriating substance was consumed during the communal bull sacrifice. Source: <http://psychotopia.co/?p=2200>

<sup>45)</sup> "1 Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. 2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: 3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: 4 Who maketh his angels spirits; his ministers a flaming fire: 5 Who laid the foundations of the earth, that it should not be removed for ever." This Psalm 104 continues a further thirteen stanzas.

<sup>46)</sup> In Egyptian mythology, Duat (also Tuat and Tuaut) is the underworld. The Duat is a vast area under the Earth, connected with Nun, the waters of the primordial abyss. The Duat is the realm of the god Osiris and the residence of other gods and supernatural beings. It is the region through which the sun god Ra travels from west to east during the night, and where he battled Apep. It also was the place where people's souls went after death for judgement, though it was not the full extent of the afterlife. Burial chambers formed touching-points between the mundane world and the Duat, and spirits could use tombs to travel back and forth from the Duat.

Notes <sup>47)</sup>, <sup>48)</sup> and <sup>49)</sup> on [www.manasnaala.net](http://www.manasnaala.net)

<sup>50)</sup> Some historians suggest that the worship of Yahweh originated in pre-Israelite peoples of the Levant region, specifically in Midian. The Hebrew Bible mentions that Moses first encountered God as a burning bush in Midian. An Egyptian inscription also relates the Shasu, who are described as living south of Palestine, with the name YHW (Yahu).

<sup>51)</sup> <http://www.zeitah.net/> & <http://www.andreascenter.org/Articles/Alphabet.htm>

<sup>52)</sup> On the basis of philological research it is agreed that the oldest part of the Torah is the song of the Sea. "Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea." Exodus 15:4.



Sons of Shem

Noah's Semitic Legacy

Origins of the triad, Judaism, Christianity and Islam



The evolution of a creation

The introduction of light

It does not matter in which way a person reflects upon the origins of the universe, the wonderment about the existence of it is universal. Watch the sky at night by new moon when there is no cloud and when you are far away from any artificial light, chances are that in one way or another the universe captures your cosmic self-awareness. The all is amazing. It makes a person muse silently about his origins<sup>53</sup>). Religious believers have a description of the origins. That origin often resonates as fantastic, sometimes too fantastic. Yet, the religious believers have no answer to the question why. Visions are no evidence. Scientific believers also have put forward their idea of the origins of the universe, linguistically as well as mathematically. However, nobody seems to be able to tell why the universe exists. Scientists sometimes pretend to answer that question, but really only give an answer to how the universe came about and not why. Science gives no evidence. Moreover, nobody has answers with the certainty of evidence. Answering the questions what and how is pretty much the limit of human knowledge, of the capability of amassing knowledge. Seeing and understanding of any causal connection

whatsoever, is virtually impossible for man outside reason, which he himself has designed. Who then tells why?

For whom travels the inner road a little more is possible. The inner journey eventually leads to love, to the rediscovery of love and love is truth. In this way may also be determined what is not true. What is and what is not true, is the subject of this book. Not to create a judgmental dichotomy alike good and evil, but to provide inspiration for anyone looking for the inner road and for those who travel it. It gives the reader the opportunity to take to hand this book and to rise above his religion and science himself. Science that only measures -and then only the observable- at most can only be partly true. A religion that preaches guilt and atonement cannot be true at all, because every human soul knows that this adage produces repression. Read on and be critical of your empty shell of knowledge and dispose of your repressive religious shell and so come to your inner journey and your part in the truth. Who knows the truth knows why.

The history in the first book of "The Key" tells the story of why we live in this material universe. It is written as a personal story, making it possible for every reader to experience this story as a matter for reflection, a brush with eternity or to brush it as dust from your sleeve. The Story recounts the history of an old world, a world of three constituent forces, Light, Love and Beauty. The Light that gives insight, InsightLight. The Love that is true, RighteousLove. The Beauty that unites in warmth, WarmBeauty<sup>54</sup>). These forces were created by the FirstOne, the cause of everything. He created these forces from himself and he gave them an independent and autonomous existence. These forces, or essences, or souls existed in a place that was also created - that place would perhaps be called heaven or paradise. Each of the forces from the many aspects of their being created souls, who may be called the souls of Love, the souls of Light and the souls of Beauty. Billions and billions aspects, billions and billions of souls. Each individual on the road of further personal growth. On this road it was that the souls of Light incarnated in a material world, because that was the only way an aspect of personal growth could be achieved. To this end, the FirstOne created the material universe and gave it to Light.

This creation myth gives a reason for the creation of the material universe, even a cause for the creation of what is called paradise or heaven. An answer therefore to the question why. But it remains a myth without a sliver of evidence, evidence that in the material world is

regarded as plausible or satisfactory. The proof lies in the inner journey. The truth lies in the rediscovery of love waiting to be found on the inner path by every person, every soul. No physical evidence therefore, because the world where everyone comes from and returns to is not physical like the universe that we perceive around us. Simultaneously it is a creation myth that dissolves any form of guilt and penance. The FirstOne is the father-mother of everyone and everything. His presence is directly observable in the state wherein the soul was and will be, but not directly during life on earth in incarnation. Finding Love on your inner journey is to restore the connection to the eternal world. The FirstOne is not the same as Yahweh, God or Allah - the ruler of the material universe, yet not the creator of the material universe. The FirstOne is the creator of everything, including the origination of the material universe, which he gave to the Light, to Luciwhear, with his people to go the way which is necessary towards personal growth. Not Luciwhear as the great demiurge. Luciwhear is the Light, but not evil or the devil. As to money, there are only two sides to all to the human mind, while between these two extremes in fact billions and billions of variations exist. For the souls of Light, the people of the earth, it is a learning track to the discovery or actually the rediscovery of the variations of Love and truth. Also for Luciwhear the certainty of the continuation of living after this universe will arrive only when it arrives. Until that day he imagines to be Yahweh, God or Allah, every god in every religion that conforms to the Luciwhear paradigm.

#### The God of the Book

The first book of Moses, Genesis, contains elements from a much older epic of creation, the Enuma Elish <sup>55)</sup>, the Babylonian origin myth. The editorial group around Moses has been inspired, as discussed, more than once by the wisdom of precursors. The Abrahamic Genesis story equates to the following. "At the beginning God created the heavens and the earth. And God said, "Let there be light." And God divided the light from the darkness into day and night. On the morning of the first day God created the heavens and placed water above and below. It is said that the waters were arguing about this distribution and so the controversy was introduced into the universe. In any case, God said not at the end of this day "that it was good." On the second day, God said, "Let the waters under the heaven come together and let the dry land appear." On dry

land grew the plants and trees and God saw that "it was good." On the third day, God said, "Let the great light and the small light in the sky control every day and night", which reportedly was the beginning of time. God saw that "it was good." On the fourth day he created the fish and birds and on the fifth day God said, "Let the earth bring forth every kind of living being." God saw that "it was good." When God saw that the



Lilith

earth was finished he said, "Let us make man from dust, Adam, to rule over all creatures." Thus Adam - Adamah, ground for life- was created from the dust in God's image. God saw that Adam needed a companion - a woman. It is said that the earth was worried and asked, "How will I feed all their children? God replied, "Fear not, together we will find food." As consort Lilith was created from the dust in God's image. But Lilith refused to live with Adam and she went her own way. (. . .) Eventually, God brought Adam into a deep sleep, took a rib from him, made Eve, and placed the pair in Paradise. On the seventh day God finished his work and he rested. Paradise was blessed, until Adam and Eve -Chavah, mother of all life- ate the fruit of the tree of knowledge of good and evil, while God had forbidden to do so. God punished them, and drove Adam and Eve from paradise, so from then on they had to make efforts in this earthly toil."

The story section on Lilith and her refusal to live with Adam is not in Genesis. Eve is created by God from Adam's rib in Genesis 2:21-23, while in Genesis 1:26-28 can be read that man and woman were made by God on the sixth day. This made a story line about a previous woman needed. The story of Lilith first appeared in The Alphabet of Jesus ben Sirach, a Jewish medieval text, at least it firstly appeared at that time. The story of Lilith occurs in ben Sirach's answers to Nebuchadnezzar. Nebuchadnezzar lived in the 6th century bce, but of course this does not mean that the text of Jesus ben Sirach is also from that time. In one of the answers to Nebuchadnezzar is stated why Lilith and Adam did not agree well. "Adam and Lilith immediately began to quarrel. Lilith said, "I will not lie beneath you," and Adam said, "I will not lie beneath you, but

on top. Women are suited to take to the lower position, while I take the superior position." Lilith responded, "We are equal to each other, because we both were made from the earth." But they did not listen anymore to each other. When Lilith noticed this, she spoke the Ineffable Name and flew away."

About Lilith and Adam in very old Israeli myths and legends is said that "from their union the demons or Shedim emanated, evil spirits who traversed the world, chasing people and pouring out diseases and other suffering." Eventually Lilith indeed leaves Adam and becomes the demon-goddess responsible for cot death and infant mortality. God sends three angels Snvi, Snsvi and Smnglof to Lilith to bring her back to her husband. She refuses, however, and the angels want to drown her. Lilith -also known under the name of Meyalleth or the screeching one- cries for mercy and promises that when a child wears an amulet with the image of these three angels, this child will remain spared<sup>56</sup>).

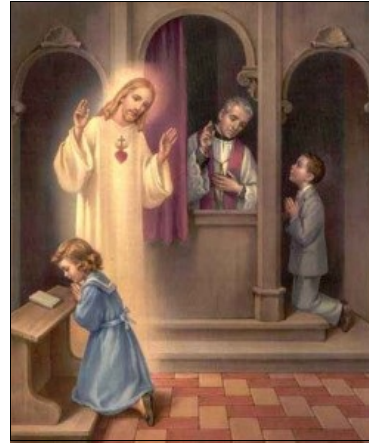
The Genesis story as in the first book of Moses is an edited story. There may have been very valid reasons at the time to remove the character of Lilith from the Genesis account. Obviously, Lilith was too reminiscent of the strong Mother Goddess who the patriarchy just wanted to forget. In the Sumerian city of Erech -Uruk- Lilith was one of the Nu-gigs, the pure or unstained, women who were revered as sacred. Lilith was the high priestess of the temple of Inanna [Ishtar] and was sent by the goddess "to get men off the streets." On a fragment of a Sumerian clay tablet Lilith is called a young girl, the "hand of Inanna." Later, in more patriarchal times, the temple rituals were denounced as "ritual prostitution", as in Chapter 1 was already apparent. Lilith was also another name for the Babylonian Ishtar. She was the goddess of the night and of darkness, who hunted the souls of men and women. Lilith appears in the Bible one more time, in Isaiah 34:14, though her name there is night beast or night ghost. In the English King James Version this is mentioned as a "Screeching Owl". Not without reason then Lilith remains in existence in folk tales as the demon goddess and killer of children. The editorial group that wrote Genesis in the name of Moses has put a lot of effort into erasing the memory of Lilith, thus cutting the link with the matriarchal past. What remained is the Genesis story in which God created the world in six days with everything therein from the beginning. With the first man and woman in Paradise who were both expelled when they ate from the fruits of the tree of knowledge.

This text in the Tanakh was adopted virtually unchanged by Christianity in the Bible and by Islam in the Koran. The three religions agree that

Yahweh, God and Allah is the beginning of everything and the creator of all that exists. What that all is may be interpreted as the world and the heavens. The world then as the world of the sacred books, not the sphere on which we know mankind lives, because that was only general knowledge since Magalhães many years later. That the world of the book was rather small may induce a primitive approach, but remember then that it took until the twenties of the twentieth century before science found out that our galaxy is not the entire universe. Likewise, the entire universe is just a backwater compared to the original world. This book -the Key- speaks about the original world in the meaning of the existence where every human soul comes from and goes back to.

There are also differences between the books of the Book. In the Tanakh and the Bible, man is created in God's image. The Koran rejects out of hand this explicit similarity between God and man. Fundamentalist Jews and Christians persist in that creation actually took six days. A more liberal position corresponds to the premise in the Koran, which refers to six periods, wherein a period can be thousands, millions or even billions of years. The concept of original sin is unique to Christianity. Judaism and Islam do not recognize this concept. For them, eating the fruit of the tree of knowledge and the distinction between good and evil is an inevitable consequence of being human, while Christianity sees this as a fundamental flaw in man with implications for every person in every time. This has as obvious following consequence that Muslims and Jews do not and Christians do believe in the death of Jesus of Nazareth as an act of redemption from original sin and him being the son of God. Furthermore, in a droll and interesting detail, the Koran says that God did not rest on the seventh day as the Tanakh and the Bible describe, but that he that day ascended his throne. Allah after all is God who knows no fatigue. The rationale behind the Genesis story in all three religions is that man has a responsibility to be a moral being and to aim himself and the world in a constant effort to improve. It seems that this awareness among the Christians and especially the Roman Catholics is less developed, as these believers for their mistakes in life already ask forgiveness from a priest. Quite the opposite seems more true. The external pressure on man from religion especially to live a moral life is very strong through the phenomenon of confession. The cleric to whom is confessed, can now know the nature of the sins of the individual believer. In the other Christian movements as well as in Judaism and Islam this is not the case - unless a believer seeks personal advice from a cleric. The statement

must rather be that the clergy in Islam and Judaism has a powerful hand in the moral consciousness of the believer, because it is the spiritual leader who knows best the prayer and the writings. The stranglehold that the Catholic church has on the believer is many times stronger and correspondingly the force to hold to a moral code. Judaism and Islam preach that the individual should lead a moral life and must find his salvation in a personal relationship with God through his actions in life. Judaism also preaches that God sees man as a partner in a constant effort to perfect the world.



The confession to a priest and forgiveness through Jesus

Would Yahweh God Allah have meant this with his creation? Was this his purpose? We cannot ask him, says the stereotypical answer. A Jew, Christian or Muslim cannot ask his God, as long as the believer hangs himself to the words of those who lay claim to guide in life, the connoisseurs of the Book who persevere to advise. All becomes totally different when a believer, and every non-believer, no longer discusses the guidance and advice, solicited or unsolicited, being fired at him from outside. To study the books of the Book is still a meaningful use of the precious time in life, but each person himself should weigh what the ancient words mean. Anyone who carefully reads the Abrahamic texts, and that goes unabatedly for this book the Key, needs no escorting sage to comprehend what is written. One would otherwise surrender to the outside powers that be - the Luciwhear paradigm. Man is not without guidance, but that is discovered only when one treads the inner road. And that inner guidance is justly unobtrusive, that inner voice will speak only when one purposely opens in receptivity. The human moral sense is much more ingrained than the scribes profess to the people. Indeed, disorder and destruction in the world are just a result of the efforts of the scribes. Saying one thing and doing another, that duplicity of the scribes -those who impose a responsibility upon people and at the same time take that away by treating them like religious cattle- is seen by everyone and is the main reason why people turn away from religion. It is the main reason why people turn away from a contemplative attitude in life and choose consumption and aggressive behaviour -as it has ever been-. The

religion of the Tanakh, the Bible and the Koran was perhaps whilom formulated as a result of a brilliant inspiration of a founder, but immediately thereafter it was encapsulated within the human condition, the Luciwhear paradigm. Considered in this way, Judaism, Christianity and Islam do not 'serve' the God, the FirstOne, who created all, but Luciwhear the Light to whom he gave the universe. And there be light.

The God of the Book by the nature of the Genesis story is a singular figure. Or rather, man who created this God and knew no other God to create, could only imagine a stern patriarchal God who invents tests. The criticism is often heard. First he goes through eons to create everything including man, in order to place them in a pleasure pasture where anything is possible except eating the fruits of that one tree. At first glance, the view that humans by nature have no choice but to eat of the fruit sounds more plausible than this being due to a prompting of the devil. From the perspective of this book, however, both are the same. Man in the soul is a creation within the kindred of Luciwhear, of which it is in its nature to observe and analyse, acquire knowledge and draw conclusions. When one steps away from the false dichotomy of good and evil, the decision to eat from the tree of knowledge is Luciwhear's and therefore a property of its people. It is indeed singular then to set up a penalty and to expel man from the pleasure garden and thereupon to convict him to a lifetime in sweat and pain. It is singular that the writers around Moses needed this construction to make their point for the believer. Unless, however, one assumes that the genesis story harbours a control mechanism to lead man on the leash of the clergy, simultaneously making woman subordinate to the man. Not inconceivable, because such a form of manipulation is a feature of the Luciwhear paradigm. The Luciwhear paradigm encourages the dependence of man, letting him look to authority to solve his problems. It discourages initiative to find redemption from his difficult existence in himself. Because there is the contact with Love, the truth, while the last thing those of power and authority can endure is a mass that is not listening to them and, this addition is crucial, who find their moral guidance in themselves.

The God in the Genesis story represents a distorted image of God, the FirstOne, motivated by religious political motives. That this distorted God is increasingly being abandoned is a positive development - because it means leaving the Luciwhear paradigm as guiding principle. It is even more positive when man then for the development of his ethics, the



discovery of his purpose in life and the rediscovery of Love makes his journey on the inner path. For this, you do not need to become a monk, not an ascetic, you do not need to develop transcendent intelligence, but just that what you can do in between your daily activities - then over time you will find that you are doing your daily activities 'in between' and your inner journey becomes your main motivation in life. No vagueness, because everyone needs food and a roof over his head, but indeed a changing meaning in and of life.

#### The conceivable God

Then God saw that the earth was finished and he said, "Let us make man out of dust" [Genesis 1:26]. Apparently God was not alone when he conceived the plan to create man, or perhaps he spoke in the pluralis majestatis. On the origins of Yahweh numerous sometimes heated debates were conducted. This is not the place to repeat these or start afresh a new one. What for one person is an exposure from different angles, is for the other an internal contradiction. To each his own way. One need not give credence to the existence of YahwehGodAllah to value the books of the Book as beautiful literature, written in a time far and far before the present. Listening to stories and tales is a characteristic of man, whether they were told in a teahouse a long time ago in a now to dust reduced ancient city on an ancient trade route, or as a soap on a television at home. Usually easy to digest for those who want to escape reality and are looking for confirmation of an already set thinking pattern. Still prefer the heavy meal of the Book -Tanakh, Bible and Koran- that calls for reflection on a deeper level, life and death, about man and his place in the cosmos as a whole. It is almost sad to see how the clergy feeds the Book to the faithful as if it were a soap opera, with rigid positions and a fixed pattern. Who reads the books of the Book with an open mind, will be much inspired for the voyage on the inner path. You do not have to repudiate your past, any past, to be able to put a step into the future. Find the entrance to your inner journey. When you have found that, you have almost already found what you are looking for.

See everything in perspective and study the religions not as hallucinations that cannot possibly be true, but see their development as steps on a collective inner path. Like our ancestors developed materials and techniques we now routinely use in our everyday lives, often without reflecting on them, similarly, try to consider the steps that Jews,

Christians and Muslims as your predecessors have made, when you open the door to your inner self. See everything in perspective and study the religions not as malevolent machinations which aim to ruin a person into hell, but behold the stages as a cry for deliverance and a desire for the Love that is missed. Whomever considers Allah and goes back through God to Yahweh and then tries to discover his origins, could say that the great monotheistic God is a sublimation of lesser gods. This may be true, as will appear, but the travel of man with God is not unlike the cry for help from the soul in what some see as the prison of the incarnation. That man calls out to God for deliverance must, however, be seen as calling for freedom to the jailer, while the escape route and the way home can be found after some searching by oneself.

Who then was Yahweh, who is said to have created man. Of him it is said that he was the husband of Asherah at the time matriarchy was the dominant social structure. At that time he was called El, and their son was Baal. For a wide range of peoples of northern Mesopotamia to Egypt Asherah, under different names, was the Mother Goddess. The



Elohim

Canaanites worshipped her. The Israelites knew El from the time they were still the underclass in the Canaanite cities. In Genesis 14 Abraham says that El and Yahweh are the same. This could be seen as definitive proof for the proposition that with El and Yahweh the same God is intended. Others read this as an indication that El and Yahweh at first were two distinct gods who increasingly merged. Without a doubt Israel -IsraEl (AherahEl?)- is the people of El. To Abraham's son

Ishmael, ancestor of the Arabs, the same relation applies. Abraham's grandson Isaac bought some land in Canaan and erected an altar on it and called the altar El Elohe Israel, the God of Israel is God [Genesis 33:20]. El was a known God for the Israelites, while for a long time the origin of the name Yahweh has been discussed. Based on the book Deuteronomy [32:8-9] and Psalm 82 it is stated that Yahweh originally was a lesser god in the divine council of El. On the other hand, a distinction is made between the cult of El in the northern kingdom of

Israel and the worship of Yahweh in the southern kingdom of Judah. In the eighth century bce the two gods are finally merged into one God and there is no longer an association with Asherah<sup>57)</sup>.

Who the God of the patriarch actually was, is not very clear if only this would be known about him. However, something more is known about the two. On closer inspection El and Yahweh differ from each other more than they had in common. The oldest Yahwist traditions suggest that Yahweh was the god of war of the Bedouins from the region of Edom<sup>58)</sup>. His warlike character stems from his name -or vice versa-, from the ritual worship of his deeds and his ark. Yahweh's full name is "Yahweh Sabaoth", which means "He gathers armies". Yahweh's name identifies this god, in the first place as the military commander of his people. It is therefore not impossible, it is perhaps even evident, that Yahweh in the distant past has existed as an actually living person. A man with the name or title Yahweh Sabaoth. It was in Chapter 1 already shown that a particularly successful leader could be considered as God sent, only to be proclaimed God by later generations. Exodus 15:3 says explicitly: "The Lord is a warrior; Lord is his name", where Lord in the King James Version stands for Yahweh. From the Song of Deborah, one of the two female prophets of the Tanakh, these are two lines: "Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel." [Judges 5:4-5, King James Version]. The entire song of Deborah is a wonderful example of the ritual worship of the deeds of Yahweh. The ark was also connected with the conduct of war, as illustrated by these lines in Numbers [10:35], "And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee" [King James Version]. Originally, the ark was a small platform on which the army chief was carried around by his men. At a later stage when the bellicosity flattened and the tribes migrated to Israel, Yahweh was represented as a God with a special alliance to the head of the tribe, as to Abraham for example. During the migration Yahweh then becomes a God who offers the prospect of land and prosperity, milk and honey, for his followers. The earliest identifiable form of the worship of Yahweh is thus an archaic Arab religion before it became a Jewish religion. The people of Midian or Madyan fit well in this historic line. These people lived in the northwest of the Arabian Peninsula on the east coast of the Gulf of Aqaba, in Egyptian

sources indicated and maps by "yhvh"<sup>59)</sup>, and it was the land where Moses first became acquainted with Yahweh in a burning bush.

The worship of El goes back to an Aramaic origin. Jacob and his people settled in and spread from the hills of Ephraim, a very fertile area. When they arrived in Canaan, it became clear that there existed a similar reverence for El. Both in Aramaic as in the Canaanite pantheon the male supreme god was El. El presided over a divine council. Such a bureaucratic pantheon quite clearly shows the Mesopotamian origin of such a pantheon. Both the Canaanite interpretation of El as the Aramaic interpretation are clear descendants of their Mesopotamian origin. In Psalm 82, however, El does something quite unexpected, he 'sacks' all his sons from the divine counsel, and condemns them to mortality. The cause probably has been a political one. King Jeroboam I had as objective to acquire a more independent position for Israel against Judah. To this end, he dismissed the gods of the other tribes, including Yahweh, at least he left it to El to do, so that El was the only reigning supreme God. Yahweh remains for tribes in the south the main God, whether or not part of the board of El. There is strong evidence for local variations and hybrids with El and Yahweh in a variable role. Over time, mostly under political pressure, El and Yahweh are ultimately one and the same God<sup>60)</sup>.

Yahweh had a wife named Hokma, Lady Wisdom, who along with him existed before anything was created. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were



Hokma-Sophia

no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was

daily his delight, rejoicing always before him;" [Proverbs 8:22-30, King James Version]. The Mother Goddess Asherah was the wife of El, the supreme god of Canaan. Eventually Yahweh and El merged in popular belief and then formally in the Tanakh. Yahweh was in the Tanakh ultimately synonymous to include El, El Elyon, "God the Most High", El Shaddai "God Almighty" and the original plural Elohim, as in Genesis 1:1. But did Yahweh also take possession of the wife of El, and did Asherah and Hokma become one? Khirbet el-Kom and Kuntillet Ajrud are two places in Israel where excavations have been made. There pottery was found dated to the 8<sup>th</sup> century bce. The potsherds bore graffiti with blessings, such as: "I bless you by Yahweh of Samaria and by his Asherah," and "I bless you by Yahweh of Teiman and by his Asherah." Scientists point out here that both the goddess Asherah may have been intended, as the symbol asherah, the Tree of Life of Asherah that adorned the entrance of the temple of Asherah in the entire fertile crescent. From Hokma nothing is ever heard anymore, other than that hokma or chokma remained the Hebrew word for wisdom -in the Greek translation Sophia-. That Asherah was expurgated by the religious elite of Israel, most probably as part of reducing the role of women in an increasingly patriarchal society, has already been demonstrated. Ultimately, Yahweh prevailed as the absolute and monotheistic God. And he was so alone that he enacted it into law, "Thou shalt have no other gods before me." [Exodus 20:3, King James Version].

#### Connections and consequences

From the multitude of data the following picture emerges. Both Yahweh and Hokma as El and Asherah were gods pairs. The great Mother Goddess Asherah with her husband and god El in the north of the country of the Israelites -AsherahEl-, and Yahweh and his consort from the time before time existed Hokma -the Lady of Wisdom- in the south -Judah-. From Canaanite times Asherah and El have distinct religious and cultural connections with the gods in Mesopotamia and in part also with the Egyptian gods -Isis and Osiris-. For Yahweh and Hokma connections are found in archaic Arabic religions, whereby can be specified that Yahweh was a god revered in the pre-Islamic Kaba in Mecca. The obvious question then is, when between the pre-Islamic Arab God Yahweh and the Jewish God Yahweh, and hence the Christian God the Father, a direct

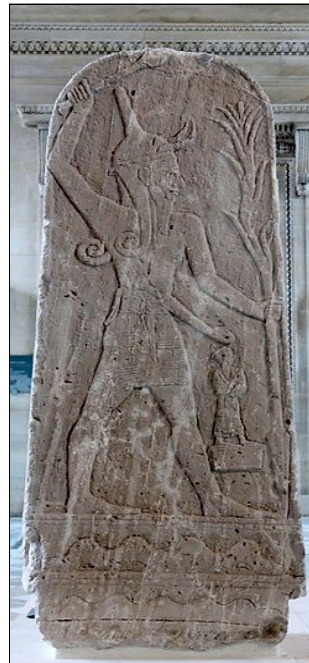
link exists, does therefore the same connection exists between Yahweh and Allah, Elohe and Allah?

The discussion one finds in the various sources is mostly highly biased, although the relationship between the gods must be there a priori, since Islam is said to be based on both the Tanakh and the Christian Bible. In order to stay away from opinions and interpretations and especially away from political conflicts between Muslims and Jews, it is wiser and more informative to explore the connection in etymological knowledge about the names of the predecessors of the monotheistic God of the Tanakh, the Bible and the Koran. It should be noted that the name Yahweh can be associated only with the knowledge Moses gained in Midian, as described above. Nothing stands in the way therefore, neither historically nor geographically, to conclude that the Yahweh of Moses is the same Yahweh who was worshipped in Mecca. El's name, historical linguistically produces much more information. The Canaanite noun Elohim is the plural of the word El which means God. The word Elohim, though plural in that language, is used in Hebrew in practice as a singular word for Yahweh. The Aramaic and the Syriac as equivalent for Elohim have Alâhâ, which in Arabic is Ilhâh as plural and Al-lâh as singular. The root word for all these derivations is "lh" (el) which means "strong" and also "go ahead". A striking similarity with army leader Yahweh.

It sort of resembles a law - primitive cultures have a multitude of gods and more developed nations tend to a monotheistic religious world. The ancient Greeks were not primitive, yet always have known a multitude of gods. That they have developed no form of monotheism, can only be explained by the lack of central authority. A developed nation therefore must also have a strong central government to bring forth a monotheistic religion. Ancient Egypt had a strong central authority, but did not develop monotheism, apart from the one attempt of Akhenaten. This attempt failed because it was also Akhenaten's goal to break the power of the existing religious caste. Moreover, Akhenaten was not enough statesman, especially in the economic field, to develop the stamina to continue as a manifest central ruler. The central authority in a developed state is therefore only able to create a monotheistic religion, when that is done in cooperation or collusion with the clergy. In this respect the initiative seems to lie with the political ruler, rather than with the religious elite. It is the political ruler who seeks legitimacy for his authority. In this respect also Akhenaten was a little talented statesman. It is the ruler who needs it that the clergy into the capillaries of society

states that he is the only true leader and that his god is the only true god.

Cyrus the Great understood this well when he united the Medes and Persians in 550 bce and proclaimed Zoroastrianism the state religion. Flavius Valerius Aurelius Constantinus also understood this when he put an end to the persecutions of the Christians with the Edict of Milan in 313 and then as the Roman emperor Constantine the Great made Christianity the state religion of the entire Roman Empire. The Merovingian king Chlodovech understood it when he was baptized in 496, with which he brought the Frankish Kingdom under one Christian denominator, unifying it thereby. To this day leaders when assuming office take an oath, in which at the end the blessing of the monotheistic God is being requested. From the outset the development of monotheism was a political act. A religious act too of course, because politics and religion were no separate issues in time that Judaism, Christianity and Islam religions were leading. In addition, the ruler was not completely free to develop something entirely new -again Akhenaten erred here-. A dramatic new development, however, was a distinct possibility, as in the example of El who dismissed his entire pantheon condemned to a mortal life. Muhammad did not do other by purifying the Kaba in Mecca from all gods except Allah. Yet popular belief ultimately is the determining factor on the content. Yahweh won of El because the people saw it that way. That nevertheless Yahweh lost his consort Hokma or Asherah and thus became a monotheistic God, was mainly the choice of the elite. For a long time the elite was forced to fight the belief in Asherah and it remains to be seen whether the elite ever really won. To steer the average believer slowly but surely towards a pure monotheism the intellectual elite wove several edifying stories in the Tanakh. The Canaanites -and their descendants the Phoenicians and in Phoenician colonies such as Carthage- especially in difficult times people brought offerings to their god Baal - often children. Also in Jerusalem, in the Valley of the son of Hinnom, human



Baal

sacrifices were made. In the campaign as part of the prohibiting of the Canaanite gods, stories were written, which should make clear that human sacrifice was not desired by Yahweh. The story of God's command to Abraham to sacrifice his son, Isaac or Ishmael<sup>(61)</sup>, fits in very well. Often interpreted as a test of Abraham's faith in Yahweh, it is far from putting the patriarch to the test. The sense of purpose of the story is not embedded in the command of God, but in the revocation of God's command. Yahweh himself revokes the child sacrifice as a means to placate him and he lets Abraham in his place sacrifice a lamb. With this new creed Yahweh El conclusively distances himself from his Canaanite and Arab roots. The sacrifice as an of origin pagan practice was finally cancelled later by Jesus when he offered himself as the Lamb of God, as the Gospels tell, the final sacrifice to end all sacrificing, where after the sacrificing of animals with the Christian no longer took place - only bread and wine.

"O my Lord! grant me a righteous (son)!" So We gave him the good news of a boy ready to suffer and forbear. Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son I see in vision that I offer thee in sacrifice: now see what is thy view!" (The son) said: "O my father! Do as thou art commanded: Thou wilt find me, if God so wills one practising Patience and Constancy!" So when they had both submitted their wills (to God), and he had laid him prostrate on his forehead (for sacrifice), We called out to him, "O Abraham! "Thou hast already fulfilled the vision!"—thus indeed do We reward those who do right. For this was obviously a trial— And We ransomed him with a momentous sacrifice: and We left (this blessing) for him among generations (to come) in later times: "Peace and salutation to Abraham!" Thus indeed do We reward those who do right." [Koran, Sūra 37:100-111]. In the Koran, the sacrifice again regained its position. This not to reintroduce the child sacrifice, though it is asked of Ibrahim to sacrifice his son, yet neither to test Ibrahim's faith in God. It is about doing as is commanded by Allah. It is therefore a test of obedience. This passage from the Koran laid the foundation for the great feast Id ul-Adha, with a lamb or a sheep slaughtered that is shared with family, neighbours and the needy in society.



## Overview and insight 2

The goal here is not to teach Jews they worship an ancient Arab God, nor to learn Muslims a god from their agone pantheon has become Jewish. Nor that the God of the Jews and Christians is called Allah or Elohe. On the other hand, when Moses sees sufficient points to synthesize the religions of the Middle East into the unique and prevailing Yahweh El, why then would the brothers of the Book now still be fighting? But the Jews yet persist that God has chosen only them and Muslims persist in their one true God as a redressing of the Jewish and Christian God. The Christians and their God are actually pretty much outside everything and simultaneously have a finger in the pie everywhere, because they earn in every way of the conflict between Jews and Muslims. The political conflict though is not the subject here, although the fanaticism in experiencing God is a corollary of it.

This is about the credibility of God. The credibility of the God of the Tanakh, the Bible and the Koran. How credible is he when his name is that of an army commander and perhaps that of a real-life man. It is here not about doubting the religious sincerity of Moses, Jesus and Mohammed, but one must still ask how their religious inspiration has value for humanity if the premise is undue. It is the thesis of this book that every god of this universe is not the God who created everything and everyone, but his son. Not a usurping demiurge, but his son. Not Samael, Satan or Iblis, but his son. As every person is a son or daughter of the FirstOne, so is he who is called Luciwhear in this book his son. He is not good or evil, nor good and evil, he is like the reader of this book, good nor evil, because this dichotomy is a figment of the imagination. The readers of this book and those who have not read it yet,



Samael

are like him, because man is the kindred of Luciwhear. The God of the Tanakh, the Bible and the Koran is Luciwhear, precisely because these gods are a creation of human religious experience. Because the human

religious experience sees God as an authority beyond himself and because he awaits, or hopes for, his salvation by the God outside of himself, the God of the Tanakh, the Bible and the Koran can be none other than Luciwhear. Man believes in Luciwhear as God, because man is Luciwhear's people. We are all here, including Luciwhear, on our quest for Love, truth, and to connect this with the Light in Warmth and Beauty. Even if the reader would reject the idea of a FirstOne and thereby reject the existence of any God or gods, even then the ultimate quest is still that of the reader inside himself. Tell that to a cleric from the Tanakh, the Bible or the Koran, you will at least be cast out. It does not matter to the FirstOne whether you believe in him or not - he is. Sooner or later, usually later in the day, you begin the search within yourself. Who starts late, does it in greater uncertainty. It is therefore better to start as early as possible. Who starts late, has all his life already hung his mind on someone else's words. It is therefore better to begin the inner quest as early as possible. However, it is never too late, because each has his and her own starting point and his and her own track of learning.

Also a person who denies the existence of God, perhaps because his scientific believe says so, gets into a form of respectful enthusiasm when he sees the night sky. Something similar happens to you when you discover your inner source. That inner source could be called God, or the FirstOne, but that is no obligation. It does not matter to the FirstOne, because it all is not about him, but about you - he is. For him it is not about obligatory liturgies, the observance of special laws, a dress code and prayer times, or any other form of coercive straitjacket and it is certainly not about the prosecution of those who think differently, who are different. When you walk your inner road, he sees that you have dissociated yourself from the laws of physical incarnation, or training to, and hence from the Luciwhear paradigm. He smiles when you are walking your inner journey which always concludes in truth and in reunion. The last to leave the material universe for home is, his son. Then no more star will burn and the cosmos will be dark - Luciwhear has gone home.

Notes to "The evolution of a creation"

<sup>53)</sup> According to science the beginning of the universe -13.7 billion years ago- was a singularity, an infinitely small point. The basic forces still formed a single unit. The basic forces are electromagnetism, gravity and the nuclear forces (weak and strong). From the whole the force of gravity was separated, so the singularity expanded - the Big Bang. According to this theory everything was put in motion by the particle that gives everything mass, the Higgs boson - the "God particle". A process started whereby matter and antimatter were annihilated, after which an amount of matter left over - all matter in the present material universe. Through a process of nuclear fusion hydrogen and helium were created, allowing the light in the universe being ignited.

The scientific believers cannot look back beyond the Big Bang. Some, however, postulate a multiverse of which our material universe would be an offshoot. Although it may seem that by this theory -Big Bang and further back- the cause of the material universe is given, it just seems that way. The theories, whether or not verified, just provide a description of how it happened, not why. The why will for those who are believers of the material universe always remain a mystery, because the knowledge of the scientific believers is limited to the measurable in matter.

<sup>54)</sup> See Book 2, The Knowing of the Soul, Part 1, The Story observed, Essay 7, The instruments of the FirstOne.

<sup>55)</sup> See for instance: [http://faculty.gvsu.edu/websterm/Enuma\\_Elish.html](http://faculty.gvsu.edu/websterm/Enuma_Elish.html)

<sup>56)</sup> See also: <http://gnosis.org/lilith.htm>

<sup>57)</sup> See: <http://drchris.me/higgaion/?p=445>

<sup>58)</sup> Edom, kingdom south of Judah with the main site of Petra (See map on the next page). The oldest known reference to Edom -"yhvh"- is in an Egyptian source from the time of Pharaoh Merneptah (circa 1213 to 1203 bce). The Edomites are mentioned in passing as a group of interrelated Bedouin tribes.

The Tanakh states that the Edomites descended from Esau, the elder brother of Jacob and takes a list of chiefs from the period shortly after Esau.

<sup>59)</sup> Of the name "yhvh" the first letter Yod emanates the spiritual awareness, creative inspiration, this is the level of Soul called "chayah". The second letter Hey

creates the mental, it gives intellectual powers, understanding, this is the level of soul called "Nashama". The third letter Vav forms and reveals the emotional soul of Man, it is called the "Ruach". The final Hey emanates the Animal soul called "Nefesh" and makes physical world continually.

See also: <http://godssecret.wordpress.com/category/yhvh-and-elohym/>.

60) Dr. L. M. Barré, El, god of Israel - Yahweh, god of Judah. See further: <http://www.biblicalheritage.org/God/el-goi.htm>

61) In the Koran, the name of Abraham's son who is going to be sacrificed remains unmentioned. Within Islam, it is generally assumed this son was Ishmael.



Sons of Shem

Noah's Semitic Legacy

Origins of Judaism, Christianity and Islam



The prophets for the new Era

The questions one should ask

How does one respect someone? How to do justice to someone you do not know? When has a historical period elapsed? How does a doctor tell his patient that it will soon end? A result is solely really achieved when not only the messenger has been open and honest, but also when the dying is fully aware. Both the practitioner and the patient go through stages as denial, anger and acceptance. The doctor will question his research results, wondering if he has taken all alternatives into consideration, to eventually definitively backing his inevitable conclusion. The diseased will not want to believe, perhaps against better judgment, blame his doctor for his incompetence, to finally face reality. So with the religions. To be on record as the undertaker of the religions, is not a position which immediately provokes everyone's acclaim and the motives of those who do pay homage to the undertaker deserve further investigation. This book is not religious nor antireligious, but simply announces the end time, the end of the religions.

The death struggle of the religions is already a long spun out process of which the severity of the acute crisis nearly has bottomed out. The patient is near death. The greater part of mankind does not really believe in a God anymore, except by tradition or because in any way one is dependent on a religious organization. The largest part of humanity does not truly believe in a God anymore, if they ever genuinely believed in the God of the religions - people know, a person feels the God of the religions is not the genuine article. The God of their parents was an imposed God, the God of the rulers. How do people rid themselves of the power of the ruler, the high priest and the social control, when one is kept ignorant because the doctrine is called secret by the priests? How does one cope with the fear to leave the traditional path? Herein the fear to step into -what is perceived as- the godless plays a role, in past and present. The step often is taken anyway, but also often subsequently one clings onto the substitute religion of satisfying the needs that make material life less disagreeable - if one can afford it that is. Whoever cannot afford this material religion remains stuck to the old faith.

One has to ponder whether the belief in the one God in ancient times was really widespread. Rulers of temple and state -often the same- have used politics and religion for centuries to manouevre their subjects, to manipulate them, to keep them under control. Subsequently the question may be put concerning the orthodoxy of the politicians and the clergy. How orthodox is a rabid politician when he takes action against his professed principles, for example because the economy demands it? How credible is a cleric who collects money and power to help build huge temples? To counteract any abuse inspired movements sprang to life yet none of these movements were able to resolve the flaws of religion nor politics. The orthodoxy of the believer has never really been either, except in a minority of fanatics one can find in each camp. The ordinary man let himself be intimidated, often out of fear and ignorance, and he usually chose to belong to the group. The group indeed is safer. The ordinary man knew better, but opted for the dominant religion out of self-preservation. This approach is best illustrated by the fact that we as consequence still not live in an ideal and perfect world.

The political and religious developments in the past millennia were necessary to bring society, humanity, as a whole on a higher level, some say. Perhaps. Indeed, you just not let go of your children into this world without them educating with the finer points. Do you do that educating by creating hundreds of rules, prohibitions and commandments? So it went in the past millennia - rules, commandments and prohibitions are of

all time. An enlightened spirit who had visions, saw how all could be different, could be improved. An enlightened spirit who proposed himself as the example, who sought authority and often found, so he could spread his message. An enlightened mind that at long last had no choice but to float along in the boat of the ruler who needed him. The most striking example of this mechanism is the conversion of Constantine the Great to Christendom. The Roman Empire adopted Christianity and Christianity gained the dominant position. Examine any culture and any religion and similar examples are not hard to find. Power brings forth power. At the same time this power is impotence or at least semblance power, for while the faithful let themselves prescribe a creed for bread and circuses, in their hearts they believe not. Each person creates his own faith, although thereby often utilizing the terminology used by the rulers.

Faith is like war. In the twentieth century, people said, "Suppose it is war and nobody goes there." But they did, forced by politics, the state. Like this they still go to the house of prayer in any religion, enforced by the religious, as the result of social control, because of ignorance resulting from fear of eternal damnation. A dead fragile skeleton it is, faith, barely alive. Not much is needed to divulge the real face of religion as the uninhabitable condemned building it is. The time has arrived wherein man cannot be told anymore what he should believe. The time has come wherein man finds in himself what he needs while being also fully aware of it, needing no material religion. The time has come so that man for the first time can raise to a higher plane by not listening to the inspired, but to the inspiration in himself. Although the religions are in denial and though it still will take some years before the diseased religions finally are deceased, the death process in full swing.

In the times of Abraham and Moses, Jesus and Muhammad it was customary that people conformed to the prevailing religion, because man was a collective living being. Generally, it did not occur to people to do anything different. The collective living man was under an authority that united all power - politics, economics, religion. What a Western or Western-oriented person now sees as naturally acquired and self-evident, even though he may be not aware of it was nonexistent until the Enlightenment. No separation of religion and state, no individual autonomy, no human rights, to mention a few notable differences<sup>62</sup>). Besides, already mentioned here earlier was that history on the basis of verifiable facts and source material in biblical times was nonexistent.

History was no different from a collection of stories and traditions that usually were not inscribed - hardly any person could read and write. A captivating and edifying story around the campfire or in the teahouse, that is what history was. Stories to keep the listener within the limits of what the ruler allowed. Thus, standards and values were transferred and wise lessons were learned. Then again, you reader, make an effort to do justice to the people of that time by not criticizing or judging them, but by trying to understand how influences then were shaped for the intended benefit of the most part of mankind - Jews, Christians and Muslims. Try to see the way of your ancestors and keep seeing the beauty of the stories and lessons that still may carry some ancient wisdom.

From the desert a father came

Abraham and Moses were the fathers of the first true monotheistic religion. Perhaps these people actually existed or they may be fictional characters, possibly modelled on real people and put on the scene by writers and sages with them as protagonists designated to bring their intentions over the floodlights, wanting to tell a story. Of Abraham it is the most unclear whether he really existed. Abraham himself has written nothing nor left behind anything that makes it plausible that he actually lived. Abraham is more a character in the books of Moses, and his persona functions as a peg from which stories and wisdom could be hung and displayed. For the three religions Judaism, Christianity and Islam, he is nevertheless the binding person. In the scripture his ancestry goes back to the stories of Noah and he is presented as a forefather of the Jews through his son Isaac and of the Arabs through his son Ishmael. He is not only regarded as the progenitor of the Israelites and the Ishmaelites, but also of the Midianites and the Edomites. Through Isaac Christians regard Jesus as a descendant of Abraham. Muslims regard Muhammad as a descendant of Abraham through Ishmael. The character of Abraham, however, appears for the first time in the literature only during the Babylonian exile in the 6<sup>th</sup> century bce, an exile that lasted nearly fifty years. The temple in Jerusalem was destroyed by Nebuchadnezzar II (586 bce) and the Jews were deported to Babylon. The figure of Abraham at that time was set to the people as an example by the Jewish leaders in their stories to remind the people of the covenant God made with them and to let the people believe in and hope



for a future after the exile. Much if not most of the Jewish literature was established in this period of exile, unmistakably influenced by Zoroastrianism, a proto-form of monotheistic religions<sup>63</sup>).

In the story as it emerged during the Babylonian exile Abraham was portrayed as a Bedouin in the land of the Tigris and Euphrates with the home city of Ur. In Bereshit in the Tanakh, Genesis in the Bible, the life story of Abraham is

recounted. Abraham's wife Sarah could not have children. Therefore, she conceded that her servant Hagar became the concubine of Abraham and she became pregnant by him. From this union came Jishma'el, also named Yishmael or Ishmael. With Keturah, a second concubine, Abraham got six sons: Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. In



Abraham on his way to Canaan

a vision God appeared to Abraham and he told him therein to go to Canaan, where he would find land that was suitable for him and his descendants. In addition, he promised to make Abraham's wife Sarah fertile, so they could give him a son. That son was Yitzhak, also named Isaac. Arrived in Canaan, God confirmed his covenant with Abraham and through him with the many descendants and nations that would come from him. God described the land to Abraham that his descendants would inhabit. "On that day the Lord made a covenant with Abram, saying, 'To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates: the Kenite and the Kenizzite and the Kadmonite and the Hittite and the Perizzite and the Rephaim and the Amorite and the Canaanite and the Girgashite and the Jebusite'." (Bereshit/Genesis 15: 18-21). The idea living in many, that Abraham was given land by Yahweh that was empty and uninhabited, is not correct. The Israelites occupied land that was inhabited by others, even though they were wandering tribes, based on a claim that was supported by the almighty. The distinctive sign of God's covenant with Israel was the circumcision of the male. Abraham and his descendants under this covenant would worship Yahweh as the only true God. Abraham died 175 years old. Abraham is regarded by Jews as their patriarch and the

founder of the Jewish religion, by Christians as the perfect Christian *avant la lettre*, and by Muslims as the first true Muslim. If Abraham indeed may be considered as the father of the three peoples and three religions, he became a father of a family torn.

The covenant that God made was in the vision of the Jews exclusively with them. God had chosen the Jews his people. "For you are a people holy to the Lord your God. The Lord your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession." [Deuteronomy 7:6]. Which meant that a person was Jewish or not Jewish and could not become one, otherwise than by birth. The only way to be sure of the latter, the inheritance of being Jewish was through the maternal line. This way heredity was not only governable, but was also very likely the last vestige of the matriarchal society in the Jewish community, left over from when they formed the underclass in the Canaanite social structure. The status of being chosen, is another indication that the Jews retained an exclusivity for themselves as a means to acquire an identity among the other peoples in the Levant. Also, noteworthy in particular is the patriarchal character of the story. Abraham as the patriarch of his people and also all the nations that sprang from him, Yahweh as patriarch over his chosen people. Circumcision is by Yahweh commanded as external mark that not only embodies exclusivity. It is also a way to get the people to abide, to bind them, as a Jew -and later a Muslim- thus undeniably marking them as a Jew; it could not be denied. By this feature one could not be non-Jew anymore. Thus, a child from his earliest moments was funnelled within a thought pattern it could impossibly relinquish. A thinking pattern that was not and is not determined by the individual who is inwardly looking for the deepest truth, but the person who is exhorted to believe, who is programmed from the outside with views on the external and internal world. A crystal clear example of the *Luciwhear* paradigm, in which authority is imposed from outside instead of the truth being rediscovered from the inside. In addition, circumcision is an excellent remedy for masturbation, according to reports. Along with dress codes, regulations regarding food and its preparation, provisions concerning the burial ritual and so on, these stipulations constituted a straitjacket in which a Jew in his life was steered from moment to moment by the priests, prescribed in the name of Yahweh. With the return from Babylonian captivity from 538 bce onward the canon of the Tanakh practically was established. The majority of the Tanakh was written during the Babylonian exile and was determined under the responsibility of the leaders at that time,

Zerubbabel the Prince of David and Joshua the high priest, although the book of Daniel almost had not met to be included in the canon. That story was incorporated in the Tanakh only after heavy pressure from the populace that found the story was so wonderful, as a tradition recounts. Thus the literary history of monotheism began with Abraham, although this story was recorded in the Tanakh only until some seven hundred years later than the time of Moses. The history of the Jewish people hence effectively began with Moses.

Like Abraham, there is no solid evidence for the existence of a historical Moses - Moshe in Hebrew and Musa in Arabic. Some circumstances, however, indicate a possible historicity of the Moses myth. Canaan was within the Egyptian sphere of influence and it is therefore obvious that the ethno-social group from which the Israelites would come forth was not only found in Canaan, but also in Egypt. There too, forming an underclass of servants, workers and undoubtedly also serfs or slaves. That a person as Moses could work socially and was able to get some form of education, possibly even worked at the court of Pharaoh, shows that the ethno-social group from which he emerged as a collective had no permanent slave status. The story of baby Moses floating in a wicker basket dredged up by Meritamen, Pharaoh's daughter, from the Nile and so coming to the court, is a mythologising to give the Moses of the stories more status, as if kept alive by the hand of God. The myth is otherwise an exact copy of a Mesopotamian myth about king Sargon. Moses, still assuming he is a historical person, in the context of his education almost unavoidably got acquainted with the religious writings of Re-Harakhty-Cheper-Aton, Pharaoh Amenhotep IV who renamed himself to Akhenaten. Thus Moses came in contact with the idea of a monotheistic God who is Love.

Studying the writings of Akhenaten may have resulted in a penalization for Moses, because it was forbidden literature. Akhenaten himself was struck from the Egyptian record of pharaohs. Moses was then exiled from Egypt, conceivably for a certain period. During that period he went to the kingdom of Midian<sup>64</sup>) where he came in contact with more stories about the God who is alone. Leastways, in Midian Moses met Jethro Reuel -he who is the friend of God-, in the Koran called Shu'ayb -he who shows the right path-, the king-priest of Midian<sup>65</sup>). Moses married Zipporah, his daughter. The years that Moses spent in Midian, the scriptures speak of forty years, proved decisively formative for Moses. It was also in Midian that Moses met Yahweh in a burning bush. At the place where this would



The traditional Jewish candelabra "Menorah" symbolizes the burning bush

have played already for centuries now is the Catherine monastery<sup>66)</sup> with in the courtyard reportedly a descendant of the bush. Moses and Yahweh had a conversation after which Moses definitively became an adherent of the monotheistic God. In Midian, Moses met his fellow tribesmen from Canaan who had liberated themselves from service to the Canaanites and had formed the first Israelite community in the hilly area of the West Bank of the river Jordan. These connections led to the institution of a group around Moses of like-minded people who formulated the ideas about the one God in a coherent synopsis. Moses was a man of letters and it is unverifiable whether the Israelites were. It is clear though that the later ancient Hebrew script but has found limited impact from the Egyptian and was more akin to Aramaic encoding. In itself the spoken Hebrew belongs to the Semitic branch of the Afro-Asiatic languages and besides Aramaic is also related to Arabic and Akkadian, while to a lesser extent to Egyptian and Berber. It is therefore more than likely that Moses and his group put the starting Jewish faith into writing, but also that of these writings now nothing has been preserved. It is to be expected that at this early stage alongside the written wisdom also an oral tradition existed, whereby the wisdom of the intelligentsia became written record and the wisdom of the people remained an oral tradition - two forms of wisdom that were complementary rather than contradictory.

The strategic political aspect of the nascent nation of Israel at any time must have held also that Moses returned to Egypt to serve his tribe

telling of the formation of the Israelite community on the West Bank. Also in Egypt therefore came an end to the servitude of the Israelites. Whether the withdrawal from Egypt got the form described in Shemot, Exodus, cannot be confirmed by means of any historical source and should therefore be questioned. No parting of the Red Sea. The story as in Shemot and Genesis should be seen as an effort to compare to the other nations, but especially for own use to create an own identity and to give to Yahweh a superior status in the history of the Jewish people. It is quite possible though that pharaoh sent out his officials, or perhaps indeed a part of his army to see whereto all the 'Jews' migrated. Canaan was indeed within the Egyptian sphere of influence. Perhaps the pharaoh suffered a tactical setback, but defeats in Egyptian history were not recorded.

What Moses and his editorial group have written all those ages ago in what has become known as the Five Books of Moses, the Chamisha Chumash Torah, may still be read in the Torah, the first books of the Tanakh of the Jews and the Old Testament of the Christian Bible. Everything that was written there and is also related to the person of Abraham is a more recent addition to these books from the time of the Babylonian exile. Perhaps Abraham was a legendary character from the oral tradition. In this way the Jews provided themselves with an even older history and therefore a greater legitimacy, especially where it concerned the occupation of what was called the Promised Land. Concerning this older fabled history in Islam Ibrahim, Abraham, has a special place, not in the last resort because he as the father of Ishmael is seen as the ancestor of all Arabs. The Koran refers to Ibrahim as a "Hanif", a person who before the advent of Islam had devoted himself to monotheism. Adam and Jesus in the Koran are also "Hunafa". In Islamic belief, the



Musa in a miniature from the 15th century

Koran is a continuation of the message that Ibrahim received from Allah. The discussion about whether Ibrahim is or is not a Jew, is within Islam is an absolute non-debate - he was a monotheist, even the father of the monotheistic peoples. The scrolls of Ibrahim, the Suhuf-i-Ibrahim, are seen as manifestations of Islam of which is spoken with respect. These Scrolls of Ibrahim, possible these were actually the first writings of the editorial group of Moses, were revealed by God to the prophet and messenger Ibrahim, but are now considered lost.

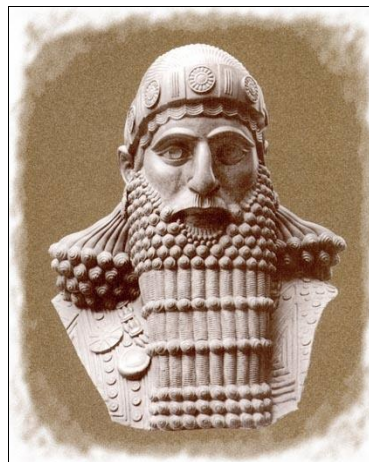
Moses is called Musa in the Koran. Musa is a messenger and prophet who was sent by Allah. In more than a third of all Suras in the Koran Musa and his function to monotheism is recounted. Also about his life in Midian and his return to Egypt, where his brother Harun, in the Tanakh and the Bible called Aaron, became his spokesman. The Egyptian plagues and the Exodus, the parting of the Red Sea, all these elements in the Tanakh and the Bible, have a place in the Koran. The story of Musa and al-Khidr and is unique to the Koran. In the Koran, the wise al-Khidr was renowned and a righteous servant of God. Musa and al-Khidr spent time together during which al-Khidr tried to teach Musa his wisdom. They parted both empty-handed [Sura The Cave 60-8].

How many roads lead to the one?

Stripped of mythologising, a major objective of this book, the story of Moses, Moshe or Musa, remains plausible although further historical evidence for his life seems to be exiguous - in fact it is not much more than an educated guesses. Clearly, there must have been contact between the Israelites, the group on the West Bank, and their kinsmen in Egypt, most probably in Midian. Through the visible effects in the literature it is also clear that there has been a symbiosis between Egyptian and Mesopotamian wisdom with the folk wisdom of the east and southeast of Palestine and the tribes in the northwest of the Arabian Peninsula - the latter most likely the tribes that are marked on Egyptian maps with the rather cryptic reference "YHVH". The dominant war god Yahweh evolved into what perhaps could be called best a migration god, the promised land, who in a later development merged with the god El. Whether Abraham has had a function in this all, and thus whether he really existed, is doubtful, apart from legend. The reason for this doubt is the fact that the story of Abraham is of much later date, from the time of the Babylonian exile (586-538 bce), than the undertakings of Moses

(around 1250 bce). The story of Abraham is post-Moses immortalized in the Tanakh as a 'prequel'. Moses probably really existed, or else he is a compendium based on real people, because of his embedding in plausible and verifiable historical events, although the evidence is paper thin. Is demythologizing and historical verifiability instrumental in bringing back people and events to a less fabled human scale and to socio-political purposes, the contents of the message that emerged is quite another and important aspect.

What the editorial group around Moses and the wise in exile eventually produce is a viable identity, but also a socio-psychological pattern and a dogma, a religion coming from the many roads in the Semitic world forming the specific amalgamation that is called the Jewish faith. The laws of Moses are normative within that faith - one should abide to them, or else. The laws of Moses did not materialize out of thin air, but are a reflection of the oldest known legislative texts displayed on the so-called pillar of Hammurabi, the Codex Hammurabi<sup>67</sup>). Hammurabi was the first king of the Old Babylonian kingdom and his name means "related healer". The emulation and interpretation of his laws by the editorial group of Moses, mean nothing else than that in the Levant the laws of Hammurabi were seen as general truth and universally valid. Some 1789 years later, Roman law was experienced as such, although obviously not in the Levant, and again about 1789 years later the same was the case in Europe



Hammurabi, 1792-1750 bce

regarding the Napoleonic Code. The adoption of Hammurabi's laws in the Torah, more than three hundred, not only shows that his laws were regarded as universal, but also that the Israelites besides cultivating their own identity felt being part of the larger Semitic world too. Of the Mosaic laws, the ten commandments are generally known, often also by nonbelievers in the western world, but there are also wider ethical laws also relating to murder, theft and adultery. There were social laws pertaining to such as property, inheritance, marriage and divorce. There were the purity laws that dealt with what a woman was allowed to touch or not when she had her period. The holidays were regulated by law. And

of course the food laws, about what was clean -kosher<sup>69</sup>- and unclean, and about cooking and storing food.

The laws were interpreted and enforced by rabbis, the priests. Who upholds the law also must be prepared to reprove and punishment invariably was done in the name of Yahweh, the God. A situation that also existed within Christianity until the Enlightenment in Europe (1630/1687-1789) and still exists in Islamic countries and in countries with strict Islamic movements. Although in the latter countries, like Britain, it is formally prohibited to administer justice according to the traditional Sharia -which does not mean it does not happen-. The problem in this is that under these existential restrictions the clergy is in full control over the individual, and attempts to have the same over his thoughts and feelings. It is quite possible that in the starting Israelite society the adoption of and the alliance with the monotheistic God Yahweh, besides formulating an identity, is an act of idealism, perhaps even enlightened idealism. Similarly enlightened was the embracing of the laws of Hammurabi, who were very modern then - in some ways they still are. The foundation of the modern state of Israel and working in a collective as the kibbutz arose from idealistic motives also. However, the limitation of the human, his virtual imprisonment within the Luciwhear paradigm, ensures degeneration of idealism and the infiltration of power politics in the acts of man. The gazing of man on the importance of the earthly, the material universe, makes him functionally blind to the importance of the inner, the intangible universe. Every person, every group, every nation that is trying to be organized based on external rules and external authority, and thus not on the inner road, will inevitably eventually lose its way.

#### The holy man by the lake

Jesus of Nazareth after Moses is the second important influence on Semitic monotheism. To one a dissident Jew, a renegade rabbi perhaps. To the other the Son of the loving God and the Saviour of humankind. To the next a wise prophet in advance confirming the wisdom of Muhammad. Three times fourteen generations since the legendary Abraham had passed by, when this controversial person appeared on the stage. For as with Abraham the evidence for his existence is only circumstantial and what was written is about him, not by him. Although, still one contemporary historical source exists. "Now there was about this



time Jesus, a wise man, if it be permissible to call him a man; for he was a doer of wonderful works, a teacher of such men as to receive the truth with pleasure. He appealed to both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day." [Flavius



Icon of Jesus

Josephus<sup>70</sup>): Antiquities of the Jews, Book 18, Chapter 3,3] What advocates the authenticity of Josephus is that he was a nigh contemporary of Jesus, as a Sadducee very likely had access to the primary sources and that he could not be counted to the followers of Jesus or the Christians. Against the historical accuracy of Josephus argues that his text was not published until sixty years after the death of Jesus, incidentally in almost the same period that the first Gospels were written.

Whether or not Jesus was a historical person has been the subject of bookcases full of respectable studies. The life of the real man though is not the foremost aspect of him -whether or not he was married with children or not-, yet the meaning of his life was tremendous, including the implications for the Christian version of monotheism. The significance of Jesus for Christianity is similar to that of Moses for Judaism. With Moses came a change in thinking during the last millennium bce. The old fragmented tribal thinking -the politics and religion that came with that- was replaced by a philosophy -with an ensuing religion and politics- which was more centralization minded, which merged an archaic Arab war god and an ancient Canaanite supreme god in the strict but fair Yahweh. The aim of the Israelites to establish a centralized Jewish empire in the Levant<sup>71</sup>, however, never became a reality - the religion -ergo, the politics- did have the potential. Before this could have become reality,

the Jews were overrun by a force that already fully benefited from a central organization, the Romans. The sage Jesus of Nazareth saw both the potential of a central authority -the domination by the Roman Empire- and the impotence of the centralist idea -the subjected Jewish kingdom-. Where centralization and organization reign they will ever fail, because it is not the situation in which justice can be done to each human. Jesus tried to give back man's autonomy by making the relationship with God the Father a personal relationship<sup>72)</sup>. For precisely this reason Jesus of Nazareth had to die<sup>73)</sup>. After all, who pursues central government regards a figure such as Jesus an 'anarchist'<sup>74)</sup>, a threat to authority, especially when his supporters continued to grow. At this point the Jewish and Roman authorities found each other, which inevitably led to the told martyrdom of the charismatic thinker. That the ideas of Jesus the Anointed continued to live, how ironic, is due to the fact that in the three hundred years after his death they became institutionalized and the resulting religion became the state religion of the Roman Empire.



Isis with Horus, fresco in Pompey

Did Jesus really die for his ideas and for humanity? Were did his ideas originate? About the origin of the ideas of the founder of the second version of monotheism many and various claims are made. Thus in the sources the analogy between Jesus and the Egyptian god Horus is repeatedly pointed out - in iconography, Mary with the infant Jesus is depicted identical to Isis with the child Horus. In short it can be said that the Egyptian pantheon consisted of indeed a large amount of gods, but that all these gods, including Osiris, were no other than various aspects, attributes or phases of Ra, his son Horus was born

of Isis. Who reads Yahweh for Ra or Osiris, Jesus and Mary for Isis and Horus, has established the connection between the Egyptian religion and Christianity. If one also assumes that Horus was not only the son of Ra, but also an aspect of Ra, as the Egyptians believed, one has also found the origin of the Trinity. Herein Jesus is not only the son of Yahweh, but also an aspect of Yahweh and part of the trinity with God the Father

Yahweh, God the Son Jesus and that consisted also of the Holy Spirit, in Egyptian terms the Ka<sup>75</sup>). Another analogy that is often made, is that between Jesus and Mithras, the son of Ahura Mazda, the supreme god of Zoroastrianism. Mithras was an among Romans -especially in the army- generally professed deity. The acceptance of Christianity by the Romans in the fourth century can be partly explained by the fact that Mithras and Jesus were almost identical. Both were also born of a virgin and they had the same date of birth. Moreover, these similarities also applied to the Greek god Dionysus and the hero Perseus, son of Zeus. In modern times the scientific method applies as a benchmark for the genuineness and truth of knowledge. In the ancient world for gods and godliness obviously certain features existed that were to serve as a stamp of authenticity<sup>76</sup>).

Jesus was not without competitors. Appolonius of Tyana and Simon Magus, for example. The distinction between them and Jesus of Nazareth was not easily made for a simple believer<sup>77</sup>). Some followers of John the Baptist continued to believe in John as the Messiah and did not believe in Jesus. These so-named Mandaean migrated in the second century to the north of present-day Iraq, where they still reside. Simon bar Kochba like Jesus was a descendant of King David. He did want to be the king of the Jews and he led them into a revolt against the Romans that ultimately was struck down by the Emperor Hadrian with such annihilating force that until 1948 the state of Israel ceased to exist. And then there is the Nag Hammadi library<sup>78</sup>).

The writings in this library from the third and fourth centuries show a different Jesus than the Jesus of Nazareth from the traditional Gospels, a Jesus who was a man rather than that he was regarded as divine. This collection of writings belonging to the so-named Gnostic writings were deleted from the official canon



The Nag Hammadi library

because they were judged to be contradictory to the accepted gospels. The Gospel of Mary Magdalene and the Gospel of Judas are not part of the Nag Hammadi library, but they are authentic writings from the second and third centuries with also a different view on Jesus. The practice that emerges from all this is that during the life of Jesus, but

even more pronounced after his death, anyone who had known Jesus or had followed him, or knew someone who had known him or had followed him, retold the stories about Jesus, most probably with the best intentions, that in a later stage were transcribed. The collection thus created was ambiguous about the figure of Jesus. The institutionalization of the faith in Jesus and the determination of the canon, culminating in the Council of Nicaea, did select those writings the leaders could use, while the others were excluded - burned mostly. This manipulation does not say anything about the authenticity of the writings, canonical or not. It says something about third and fourth century Christians and their perspective on Jesus of Nazareth.

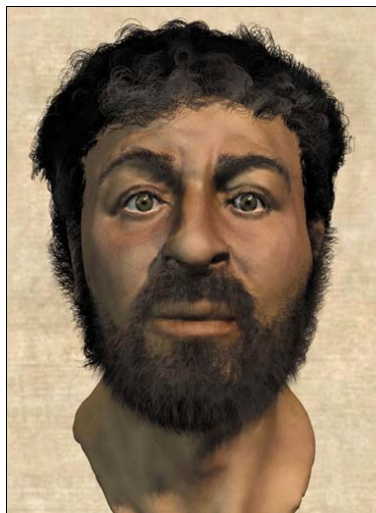
#### The bridge builder

Jesus of Nazareth was and is seen as a wise man with possibly prophetic gifts and foresight. As much as this can be assumed. Calling him the son of God and saying that he has done marvels, at the present day is not seen as a safeguard of true divinity, but as a marketing strategy - also used by the other "sons of god". Furthermore, it is irrelevant whether he was indeed crucified, as Flavius Josephus and the disciples of Christ claim, and that after three days he was resurrected. Perhaps he escaped in time to Cappadocia and has lived there under the name Appolonius, while back in Jerusalem Jesus Barabbas -son of the father- as yet in his place was on the cross. It is not important whether the fate of Jesus of Nazareth is true in the biblically way, with miracles and angels, it is important finding out whether the Biblical truth in the modern era is maintainable. It is of interest whether in a historic responsible manner can be established that everything in the New Testament and the Gnostic writings is true. The only then that really with reasonable certainty can be determined is that around the beginning of the present era a Jesus of Nazareth existed and that he was a wise man with perhaps prophetic gifts and foresight. When all theatre around Jesus, with the for his time required major religious labels, is omitted and when Jesus is detached, almost freed, from the context of the early Christian sect that in three centuries developed into a state religion, with its political objectives, then there appears a man with very special ideas for his time. A man with extraordinary ideas. A man. Ecce homo. Consider the man, every man. Each man. He was and is scourged and scarred by life, he wounds himself to the rawness of life and he is mocked, insulted and crucified when he

walks his path, not in league with the crowd. In that sense, every man is Jesus and Jesus is each man. Like this each man is a child of God - the son of God, the daughter of God.

The Bedouins who preceded the first monotheism worshipped a tribal god. The leader of the tribe received all worship because she or he was in contact with the deities. These tribal gods were not significantly different from the gods when man left Africa more than seventy-five thousand years earlier. Matriarchal and patriarchal deities. Thinkers such as Zarathustra and Akhenaten and building upon them Moses changed the rules of 'the game'. After Moses and his legendary ancestor Abraham, the world was a completely different world. A central deity was a reflection not only of a religious experience, but also that of a political purpose in the wake of the Neolithic revolution - the development of agriculture and the emergence of the first cities. The focus was on the political objective though, especially where it concerned the centralization. In the experience of the deity no significant change came about. Whether it were the nature gods to the African ancestors, tribal deities of nomadic tribes, polytheistic pantheons as in the Egyptian and Mesopotamian cultures, it were always gods interacting with humans, gods who by their actions sealed the fate of man and humanity. As a number of times this has already been shown, such a steering god cannot be the God who is the foundation of everything that exists. A god who allows this has goals that are inconsistent with the God who is truth and so is Love. Such a god falls seamlessly within the Luciwhear paradigm and is therefore Luciwhear himself. Not evil, as has been amply argued, because the partition 'good and evil' belongs to the imaginary dichotomies - dichotomies do not exist, because everything has many nuances. The Luciwhear paradigm reflects the concerns of Luciwhear to abide man and to stop him from discovering the truth, Love. That truth can only be truly discovered by not leaning on authority and by making the inner journey. Akhenaten pointed to the one God who is Love. Jesus of Nazareth did likewise and he also encouraged this by everything he said, which is recorded in the canonical Gospels and the Gnostic writings, in the gospel of his alleged wife Mary Magdalene and in the Gospel of Judas his alleged betrayer, that is to seek a personal relationship with God. "I do not receive glory from people. But I know that you do not have the love of God within you. I have come in my Father's name, and you do not receive me. If another comes in his own name, you will receive him. How can you believe, when you receive glory from one another and do not

seek the glory that comes from the only God?" [Bible NT, John 5:41-44 esv]. Jesus points out that people tend to seek the solution and redemption in each other and therefore outside themselves, in authority. He wonders openly how people may come to an inner self-discovery when they do not seek the Love in themselves. "Jesus said, A grapevine has been planted outside the father. And because it is not sound, it will be plucked out by the root and will perish." [Nag Hammadi Library, The Gospel of Thomas, saying 40]. Any wisdom or truth that is found beyond the truth of God, coming from outside the human rather than found on the inner road, is a semblance truth. That illusory truth cannot bear fruit. "Jesus said, God loves to see that his servant learns a trade so that he may stand independently of other people, but God hates his servant who



This is what Jesus may have looked like. A reconstruction of a common skull dating from the time of Jesus

acquires religious knowledge and then practices this as a craft." [The Muslim Jesus<sup>79</sup>], saying 122]. A man should independently find his way in this world and the inner world, because reliance on the -religious- knowledge of others makes no sense.

These statements are always attributed to Jesus of Nazareth and are invariably equipped with an explanation that emphasizes the status and the status quo of the context in which the commentator writes. Underscoring so the truth according to Christianity, the Gnostics, or the Muslim tradition. Here, after each statement the perspective is given from the principles of this book. It is for the reader to decide by which he feels

best. The argument of this book is that Jesus broke with a tradition that Moses formulated. That not the centralist absolute ruler God Yahweh determines what is good for you, and certainly not his servant who practices the religious craft, but man himself who is looking for God in himself. That Jesus broke with the centralist religion of Moses, is also illustrated by the following saying of Jesus. "His students said to him, 'Is circumcision of benefit to us or not?' He said to them, 'If it were of benefit, their father would have them born from their mother already circumcised'." [Nag Hammadi Library, Gospel of Thomas, saying 53].

With some good will and relativism the first glimpse of the theory of evolution can even be recognized here. Jesus was very modern in his time and he also is now when one becomes aware that there are still people who believe that God created the world in six days and is now a few thousand years old, on which they reject evolution. In the history of man Jesus as the first steps outside the Luciwhear paradigm, and builds the bridge to the inner path. He declares to search the truth and thus salvation in oneself. The Christian Church thereafter hijacked Jesus Christ for its own purposes. Two thousand years of Christianity enclosed Jesus again in the Luciwhear paradigm, and that yields some sad and sometimes ridiculous and ludicrous representations of Jesus. Look around and you will abundantly find the examples.

#### Visions of the refugee

Abā al-Qāsim Mohammed ibn 'Abd Allāh ibn 'Abd al-Muttalib ibn Hāshim is the full name of the man everyone knows as Muhammad -the laudable-, the prophet of Islam. Of him it is virtually undisputedly clear that he existed. He was born in Mecca in 570 and died in Medina in 632, according to the first biography that appeared about at around 750 him, a hundred and twenty years after his death<sup>80</sup>). Within Islam, Muhammad is seen as the perfecter of monotheism, which means that by the Islam he is simultaneously considered the last prophet. The historicity of Muhammad is not undisputed. The biggest problem is that there are no sources for the pre-Islamic part of his life. The historicity of Muhammad can only be shown when the sources are not overly critical approached, while under a critical appraisal of sources his historicity is impossible to determine. As a Cameleer he came into contact with Jews and Christians and thus with their religion. Besides a merchant, he was a shepherd, at least in his younger years. He had kept the habit from that time periodically to retreat to a cave to pray and meditate. During this session he received through the angel Jibril, or Gabriel, his first revelation from God, but started preaching about it only after several years. The core of his message, that what God said through Jibril, was that only the complete surrender, Islam, to God was acceptable for God. Moreover, Muhammad declared himself to be a prophet and messenger of Allah, in the tradition of the other Islamic prophets such as Nuh, Ibrahim, Musa, Yahya and Isa<sup>81</sup>).





Muhammad seated on a Buraq, a celestial animal, arrives in heaven. Persian miniature from the 16th century

The social aspect of his message to the people had the result that at first especially the lower classes and slaves felt attracted to his teachings. That meant that the propertied classes felt threatened by the message of Muhammad, which led to an attempt to murder him. Muhammad fled to Yathrib, a town later renamed Medina. This flight, the hijrah, marks the beginning of the Islamic era. In Medina, Muhammad developed into a religious leader and into a political and military leader. In several battles, Muhammad eventually defeated the army of Mecca. In 630 the time had come that Muhammad could purify the Kaba in Mecca of the 360 gods who were worshipped there and

could dedicate the sacred temple exclusively to Allah. The Koran emphasizes that Muhammad was not the founder of a new religion, but instead made an appeal to return to the original religion he called "the religion of Ibrahim". God had addressed previously other peoples, but now revealed himself explicitly to the Arabs, especially to warn for the Day of Judgement.

Muslims view the Koran as the revelation by the angel Jibril of the will of God by order of God. Many islamologists see the Koran as an Arabic adaptation of the Jewish Tanakh and the Christian Bible. There are many similarities between the books. Within Islam itself Sura 94 Jonas is cited to challenge the opponents of Islam to consult the People of the Book -Tanakh and Bible- as to understand the truth of the Koran. "If thou wert in doubt As to what We have revealed Unto thee, then ask those Who have been reading The Book from before thee: The Truth hath indeed come To thee from thy Lord: So be in no wise Of those in doubt." The first documented Christian knowledge about Muhammad comes from Byzantine sources. Therein is indicated that both Jews and Christians saw Muhammad as a "false prophet". In the "Doctrina Jacobi nuper baptizati"



from 634, two years after the death of the Prophet, Muhammad is described as "misleading [,] because do prophets come with sword and chariot?, [...] You will not hear the truth from the referred to prophet except human bloodshed." The main point of contention between Jews, Christians and Muslims, as is often said in the literature, is the status of Isa, Jesus. According to Muslims he is an important prophet, but to the Jews he is not a prophet at all, while to the Christians he is more than a prophet, God's son. Jews and Christians never wanted to acknowledge Muhammad as a prophet. Had they done so, they would have de facto converted to Islam. Jews at long last described Muhammad as "ha-meshuggah" -the possessed-, a false prophet who seriously damaged the old stories by his retelling in the Koran. The Christians thought it unthinkable that Muhammad denied the divinity of Jesus and finally saw in him a false teacher, who was inspired by Satan. "But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. And many will follow their sensuality, and because of them the way of truth will be blasphemed. And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep." [2 Peter 2:1-3, English Standard Version]. In the list of Gnostic saints in the "Ecclesia Catholica Gnostica"<sup>82)</sup> Muhammad is recorded as one of the saints. According to the Baha'i faith<sup>83)</sup> Muhammad is not the last prophet, a view that is shared by the Ahmadiyya Muslims<sup>84)</sup>.



Al-Masjid al-Nabawi, the Mosque of the Prophet in Medina with the Green Dome built on the tomb of Mohammed in the middle of the picture.

### By fire and sword

Who is concerned with the questions whether Muhammad really existed or not and if he has gleaned together the texts of his revelations himself or whether they are indeed God's messages, is concerned with questions that are irrelevant. The observation that the Islam with its Koran determines for more than one and a half billion people on earth their lives and offers them guidance in life, is the only relevant. Muhammad is, the Koran is and Islam is - these are the indisputable data. What role Islam plays is the next question, to which the answer is far more complicated. Therefore, the entire field must be surveyed, the role that Islam plays in the world today. To begin with, herein it is important to know how Islam is perceived. For the majority of the Muslims, who commonly are thoughtful and pious citizens, applies nothing other than for the average



The cave Hira in the mountain Jabal al-Nour where, according to Islamic faith, Muhammad received his first revelation.

Jew or Christian. He works hard, wants to be happy with his wife and he takes good care of his children. That in Islam relatively many groups operate that are fanatical and violent, is not inherent to Islam, if the fanaticism can be attributed to the relative youthfulness of the religion. In a comparable period of Christianity fanaticism and violence was also a means of religious profiling and prevalence. That goes at least from the first crusade up to and including the Spanish Inquisition. Also within Judaism a fanatical period occurred, although only an effect of this can be found in the lessons that can be drawn from the Tanakh and other Jewish literature,

while in historical sources nothing can be found; if these still exist. The assertion that Islam is a reprehensible religion because of the condoning of violence against non-Muslims, therefore can only be associated with a preconceived notion, often neglecting the own religious history or even ignorance about it. Fanaticism and blindness are always sad qualities - for the blind fanatic.

That Islam is a violent religion, is subsequently an empty conclusion as if saying that the lion kills a gazelle. Any system with political ambitions, or at least implications, contains violence. Joshua as Moses' successor

conquered the Promised Land not with summit conferences. "Then they devoted all in the city to destruction, both men and women, young and old, oxen, sheep, and donkeys, with the edge of the sword." [Joshua 6:21]. The walls of Jericho came thundering down - and God helped with that. The fanaticism with which Christianity was spread and defended, the religious wars in Europe and the defence of the Holy Land against Islam, shows that the followers of Jesus were not nonviolent hippies. The battles that Muhammad waged against his own people in Mecca, and won, but also a certain interpretation of the term jihad, the conquests of the Muslim armies in North Africa and Iberia, show that the message of peace only had to be carried out after the submission. Perhaps all that violence can be explained from the position of oppression where the founders initially had to deal with. The Jews in relation to the Canaanites and Egyptians, the Christians in relation to the Romans and the Muslims in Medina in relation to their tribesmen in Mecca. It shows, but this is not a new observation, that the great monotheistic religions were not pure in the sense of a philosophical and religious ethical system of thinking, but also -and above all- economic-political systems. Specifically for Islam is that the allegation that it is a violent religion is invariably countered with the statement that it is fundamentally a peaceful religion, an answer in which the imperialist political motivations in the response are filtered out. Whichever Islamic wise one hears or reads, though the message of peace may be true, one usually closes the eyes to the blood that was shed to make Islam a defining religion in this world. The lioness necessarily satisfies her hunger, but it should not be forgotten that a life lost its life.

#### Authority or self-determination

Islam means surrender or submission to God, Allah. This premise is at odds with the main principles of Isa, Jesus, one of the major prophets of Islam. It is not possible both to find the truth, love and redemption in yourself, to find Allah by looking deep into your heart, while you submit to Allah. It is not possible simultaneously to take to two different paths. The required condition of surrender and submission excludes walking the path of inner discovery, like walking on that path means that outside influences -influence, power, authority, direction, rules- are no longer relevant phenomena. Who puts salt in his tea, so may no longer make sweet flavours. The person who is walking the inner path allows only external advisers as he himself seeks external advice and will only apply

this advice when he has internalized. Only when an outside opinion first is translated to own terms one can find a use for it in ones mind before. When an external advice says to love one another, then each person must decide for himself and herself what love is, before they can make this advice their own and apply it. It will also show that determining a content -for example love- through life has further growth, a nuance that each person applies based on the distance travelled on the inner pathway. It is not conceivable, it is impossible that a consultant or external authority can make that nuance based on personal development. Isa is understood within Islam in a specific way, in a way that rather shows the stage of development of Islam, than that it shows how one should understand Isa.

Also in other religions complete surrender to the god is demanded of the faithful, sometimes even loving surrender. Each time it appears that apart from surrender and submission also subordination is meant - that is a hallmark of a hierarchical system. Only one thinks hierarchically within a system and that is man, man as the subject of Luciwear. Man who is still stuck within the Luciwear paradigm, the conceptual framework within which not the inner is considered for the solution and the answer to all questions, but only the authority outside man. Man in a hierarchical system is made insecure to seek the inner truth for deliverance from the pain and the discovery of Love, by the constant bombardment by authorities. In the words of Isa clues can be found, so that every man can find the way to the inside and no longer needs to take heed of the words of the sages who stand on shore. If the comparison may be made in which Isa was a revolutionary who tried to reform Judaism, Islam may be regarded as an attempt at restoration. Muhammad and his followers returned to the "religion of Ibrahim", Musa actually, and Isa was marginalised by denying his -symbolic- divinity. Why Isa should be regarded as divine, it was already made clear above, is because we are all children of God. Precisely this enables a person to find Love and truth through the inner, while for redemption not being dependant on authorities. The authority is an emissary of Luciwear and should be avoided, if you sincerely want to walk the inner path.

The authority always carries a big stick in case you do not wish to obey the authority. This feature of Luciwear is not limited to Islam. In the case of Islam Allah addressed, after having spoken to other nations, the Arab nations especially to warn of the Day of Judgement. As already described, in the Koran is often referred to Yawm ad-Din. Those who have not observed the rules, will be judged and destroyed, according to

the Koran. No worse punishment is imaginable and as a good Muslim you like to follow the rules, because you want to be with Allah in eternal life. The desire to live forever in the presence of Allah is a wish that every person has - unless one is a fundamentalist atheist; and then still. Consider this, the defining characteristic of someone who threatens when you will not stay under his charge, is the one who has fear to be abandoned. Each time Allah in the Koran promises a negative judgment at Yawm ad-Din, he also suggests that it is apparently possible to act against his will. Acting contrary to an idea in all likelihood is only probable when that idea is not the highest truth. A person cannot and does not want to go against the supreme truth, when he has rediscovered it himself. When the need arises to go against a proclaimed supreme truth, then this proclamation is obviously not the whole truth. Every person, from the 'humblest' to the most 'illustrious', feels the difference between the declared and discovered truth deep inside. The given prospect of gloom and doom prevents acting upon it in the human world. If the truth really lies with Allah, he has no need to threaten with hell and damnation. If the truth cannot be found there, he can be none other than Luciwhear, he who wants to keep the people -his people- with him to bring his vision to accomplishment. It makes no sense to submit to an incomplete truth, one that misses Love and Beauty. A person is quite capable of rediscovering the truth in himself.

What can be seen as one sees

Did Muhammad speak truth, or was Muhammad misled, or might Muhammad have misled? To whom did the prophet listen when he got his messages? What does a person hear when he listens to his inner voice, when he sets his steps on the inner path? The first steps are the hardest. Each person inevitably gets black and blue of life and the incarnation in which we are often encourages to find retribution for this. Healing yourself and reining the animal, is the very first thing you do on the inner road - the second is in fact results from the first. Your healing brings about equilibrium. The healing process is important to learn whether the inner voice is a true voice or possibly a manifestation of a physical illness. It is a process with a constant feedback. Any answer found is queried. The inner voice is getting clearer - some call it the conscience, moral guidance, or the ethics handbook, though these are overlapping notions that collectively do not cover the experience.

Becoming aware of one's injuries and the awareness of one's own deficiencies are characteristic of the inner learning path. On the inner path nobody is present who will reproach you for your flaws, there is only helpfulness. Sometimes one must pass through a difficult period, but self-reproach then is not helpful, because it does not lead to any solution. Knowing that you are not alone is helpful, because nobody goes through life without getting bruised and battered - we are all equal in life. Know that your way never ends in this life and that the wisdom that you build is for you and only for you. It is not your wisdom, but your share in the all-embracing wisdom. Throw this wisdom in the world of people and immediately it falls prey to the Luciwhear paradigm. The only thing one can do with the inner-found wisdom, the truth and love, is to let it be of consequence for one's actions in this world, because a person must act - one cannot not-act. The actions of man in the world -from the regained inner wisdom- is effectively the very quintessence of incarnating. Furthermore, -it sounds sad, but that it is not- you are as lonely as on the day you were born and again will be on the day you die. No other support exists than the inner support.

Mohammed has waited for two or three years to bring on what he had heard. It is quite conceivable that he discussed his first experiences within a small circle. Possibly the first time with his wife Khadija and his friend Abu Bakr, his cousin Ali, his adopted son Zaid and another friend



Jibril tells Mohammed his revelations

Uthman ibn Affan. It cannot be otherwise than that this first group has encouraged Muhammad, or that Muhammad felt encouraged by their reactions. Possibly also an external factor has played a role, such as dissatisfaction with the polytheism in the Kaba in Mecca was. Muhammad was attracted, this much is clear, by what the Jews and the Christians he met

on his caravan trips had told him and through his visions - he felt called upon to come to an Arabic version of the faith of Ibrahim. Whether Mohammed was aware of a phenomenon as the Luciwhear paradigm, is a question difficult to answer. Mohammed is a deceiver if he knowingly has brought his visions into the world to deter man's inner search for God - this is a strategy of Luciwhear, but not exclusively applicable to

Muhammad. Only the most cynical leaders could be accused of such an attitude. It can therefore not be otherwise than that Muhammad was deceived by the outside influences that came to him - dissatisfaction with the polytheistic religious perception of his community, his desire letting to prevail the monotheistic faith of Ibrahim, and the acclaim he got this from his closest friends. One by one external influences that in themselves are laudable, but nonetheless goals that are irrelevant to what a person is really looking for on the inner road - external influences distract. That Muhammad was not able to give shape to his inner change in the concrete world, is made clear as he conducted battles. A person with inner peace would never have done this and would have moved to Medina to develop there in peace. The choices of Muhammad have determined the nature of Islam.

Notes to "The prophets for the new Era"

<sup>62)</sup> As in so many places in this book only a brief outline is given of information that is indirectly relevant to the main line of the text. Who wants to have more insight into a topic, in this case the Enlightenment in Europe, will have to go elsewhere to read.

<sup>63)</sup> As already explained, Zoroastrianism has evolved from an initial monotheistic form into a dualistic form. Originally, the God of Light and Fire Ahura Mazda was the main God. This religion was of Iranian-Afghan origin, but, like Hinduism its cradle lies on the Eurasian plains with the Aryan tribes.

The development of monotheism to dualism meant for the first time the introduction of evil, Ahriman. In any polytheistic pantheon gods have their pleasant and unpleasant sides. That is precisely why these gods had to be sacrificed to - to propitiate them. In Zoroastrianism the good and evil are linked to two separate gods and it was the task of man to support the good in his struggle with evil.

In each time a new life, similar to Hinduism, man had to improve ultimately to live after death forever with Ahura Mazda.

<sup>64)</sup> Midian is seen as the land of the descendants of Abraham and Keturah, in the northwest of the Arabian Peninsula on the east coast of the Gulf of Aqaba. There where now lie the places Eilat, Aqaba and Haql and perhaps the land towards Al-Bath and Magna. The lineage of Abraham and Keturah comes from a later literary addition to the Torah in which Abraham is the central character. Making an appeal on a fictional hereditary is not uncommon in any monarchy in any time whatsoever. Often that was done to increase the own status.

If one assumes that Moses could be a historical figure, then the encounter with a Bedouin tribe in Midian was no fiction, although Mount Sinai lies on the west side of the Gulf of Aqaba. Moreover, Midian is also referred to be situated in the current Sudan. The sources are inconclusive.

<sup>65)</sup> Jethro was most likely a common title for a king, such as "Sire."

<sup>66)</sup> See also page 570

<sup>67)</sup> <http://www.specialtyinterests.net/codexhammurabi.html>



<sup>68)</sup> The ten commandments

Hebrew Scriptures: Exodus 20

3: Thou shalt have no other gods before me.

4-6: Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth....

7: Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

8-11: Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant [male slave], nor thy maidservant [female slave], nor thy cattle, nor thy stranger that is within thy gates....

12: Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13: Thou shalt not kill.

14: Thou shalt not commit adultery.

15: Thou shalt not steal.

16: Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant [male slave], nor his maidservant [female slave], nor his ox, nor his ass, nor any thing that is thy neighbour's.

King James version of the Bible, Deuteronomy chapter 5

I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

10 And shewing mercy unto thousands of them that love me and keep my commandments.

11 Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

12 Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

16 Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

Holy Koran

17:22: Do not associate another deity with God.

47:19: Know therefore that there is no god but God.

6:103: No visions can encompass Him, but He encompasses all visions.

14:35: My Lord, make this a peaceful land, and protect me and my children from worshipping idols.

42:11: There is nothing that equals (like) Him.

62:9 O you who believe, when the Congregational Prayer is announced on Friday, you shall hasten to the commemoration of GOD, and drop all business.

2:224: Do not use God's name in your oaths as an excuse to prevent you from dealing justly.

73:8: Remember the name of your Lord and devote yourself to Him exclusively.

76:25 Glorify the name of your Lord morning and evening.

17:23-24: You shall be kind to your parents. If one or both of them live to their old age in your lifetime, you shall not say to them any word of contempt nor repel them, and you shall address them in kind words. You shall lower to them the wing of humility and pray: "O Lord! Bestow on them Your blessings just as they cherished me when I was a little child."

17:33: And do not take any human being's life - that God willed to be sacred - other than in [the pursuit of] justice."

17:32: You shall not commit adultery. Surely it is a shameful deed and an evil way.

5:38 & 39: The thief, male or female, you shall mark their hands as a punishment for their crime, and to serve as an example from GOD. GOD is Almighty, Most Wise.

25:72: And (know that the true servants of God are) those who do not bear witness to falsehood.

4:32: Do not covet the bounties that God has bestowed more abundantly on some of you than on others.

<sup>69)</sup> <http://www.jewfaq.org/kashrut.htm>

<sup>70)</sup> Titus Flavius Josephus (37 – c. 100), also called Joseph ben Matityahu (Biblical Hebrew), was a 1st-century Romano-Jewish historian and hagiographer of priestly and royal ancestry who recorded Jewish history, with special emphasis on the 1st century and the First Jewish–Roman War, which resulted in the Destruction of Jerusalem and its temple in 70.

His most important works were *The Jewish War* (c. 75) and *Antiquities of the Jews* (c. 94). *The Jewish War* recounts the Jewish revolt against Roman occupation (66–70). *Antiquities of the Jews* recounts the history of the world from a Jewish perspective for an ostensibly Roman audience. These works provide valuable insight into 1st century Judaism and the background of Early Christianity. See also: <http://www.livius.org/jo-jz/josephus/josephus.htm>

<sup>71)</sup> Yahweh had given Abraham's descendants the land between the Nile and Euphrates [Bereshit/Genesis 15: 18-21] as part of the covenant that Yahweh made with Abraham.

Although the term “promised land” is generally thought to be Palestine or Israel, all the land between the Nile and Euphrates really was the by Yahweh promised land.

<sup>72)</sup> According to legend, Jesus after the flight into Egypt there came into contact with the writings of Re-Harakhty-Cheper-Aton, Pharaoh Akhenaten. Jesus would thus have studied the same writings as Moses more than a millennium earlier.

Although in the Gospel of Matthew is implied that Jesus already at a young age returned to Judea, there is also a report that cites a later date, possibly even until his adult years.

<sup>73)</sup> It is nonsense to state that Jesus wanted to be the king of the Jews and that he had to die because of this claim. Jesus was not a champion of the central authority, but tried to give each man on his own level hope and faith.

Maybe there were people who believed the king claim -concerning the fight against the Romans- and drew hope from that or it was seen as a threat -for example by the Jewish establishment-. The only royal to Jesus was his lineage of King David and the legendary Abraham.

<sup>74)</sup> It is not surprising that among others for this reason in the Interbellum of the 20th century a movement arose in Europe that sought to unite Christianity and Socialism, the Christian Socialism.

Christian Socialism is a socialist ideology that sees capitalism as a belief or ideology that is rooted in the deadly sin of greed and they claim that it is a form of Mammon worship is. Christian Socialists believe that the cause of inequality in the world should be associated with greed, a manifestation of capitalism.

<sup>75)</sup> A comparison of 'facts' one may encounter at several places in the literature.

Manas Na'ala - The Key - the books of heart and knowing

Event	Horus	Yeshua of Nazareth, aka Jesus
Conception:	By a virgin. There is some doubt about this matter	By a virgin.
Father:	Only begotten son of the God Osiris.	Only begotten son of Jehovah (in the form of the Holy Spirit).
Mother:	Isis-Meri. 4	Miriam (now often referred to as Mary).
Foster father:	Seb, (aka Jo-Seph). 4	Joseph.
Foster father's ancestry:	Of royal descent.	Of royal descent.
Birth location:	In a cave.	In a cave or stable.
Annunciation:	By an angel to Isis, his mother.	By an angel to Miriam, his mother.
Birth heralded by:	The star Sirius, the morning star.	An unidentified "star in the East."
Birth date:	Ancient Egyptians paraded a manger and child representing Horus through the streets at the time of the winter solstice (about DEC-21). In reality, he had no birth date; he was not a human.	Born during the fall. However, his birth date is now celebrated on Dec-25. The date was chosen to occur on the same date as the birth of Mithra, Dionysus and the Sol Invictus (unconquerable Sun), etc.
Birth announcement:	By angels.	By angels.
Birth witnesses:	Shepherds.	Shepherds.
Later witnesses to birth:	Three solar deities.	An unknown number of wise men. 3 They are said to have brought three gifts; thus the legend grew that there were three men.
Death threat during infancy:	Herut tried to have Horus murdered. He was not successful.	Herod tried to have Jesus murdered. He was not successful.
Handling the threat:	The God That tells Horus' mother "Come, thou goddess Isis, hide thyself with thy child."	An angel tells Jesus' father to: "Arise and take the young child and his mother and flee into Egypt."
Rite of passage ritual:	Horus came of age with a special ritual, when his eye was restored.	Taken by parents to the temple for what is today called a bar mitzvah ritual.
Age at the ritual:	12	12

Break in life history:	No data between ages of 12 & 30.	No data between ages of 12 & 30.
Baptism location:	In the river Eridanus.	In the river Jordan.
Age at baptism:	30.	30.
Baptized by:	Anup the Baptiser.	John the Baptist, aka John the Baptist.
Subsequent fate of the baptiser:	Beheaded.	Beheaded.

<sup>76)</sup> See also: <http://jdstone.org/cr/files/mithraschristianity.html>

<sup>77)</sup> Appolonius of Tyana fed the hungry, healed the sick, was an exorcist and brought the dead back to life. He preached peace and love and lived and worked around the same time as Jesus, but in today's Turkey. He was not crucified and has reached a ripe old age before he was conducted to heaven by a host of angels. While the teaching of Jesus was brought especially among the poor, Appolonius was especially popular among the Roman intelligentsia - possibly a reason why his cult never received massive attention, although it may have played a role in the acceptance of Christianity.

And then there was in the time of Jesus a preacher called Simon Magus, the magician, a Samaritan. That he was seen as a threat by the early Christians, explains why in the Bible, the New Testament, he was ridiculed [Acts of the Apostles 8:9]. His followers believed he was the Messiah. According to Irenaeus Simon Magus claimed that he had the power of God, the male incarnation of God, while the thoughts of God were the female incarnation of God, a woman named Helena -Sophia, Hokma-. According to the Acts of the Apostles [18:8], Simon Magus tried to buy in in the early Christian movement, which of course was refused. According to the Acts of Peter [3:33] it even comes to a confrontation where both try to prove that their God is the best. Obviously Peter wins and Simon is stoned, even by his own followers. Simon remained for a long time honoured as a god in Italy and Asia Minor. The Roman Emperor Claudius would even have set up a statue for him.

Another Simon, Simon bar Kochba -son of the star-, just like Jesus was a descendant of King David. He called himself Yisroel Nasi, prince of Israel. When the Roman emperor Hadrian wanted to build a temple to Jupiter on the site of the Jewish temple around 125, he led a guerrilla-like insurgency and largely drove the Romans out of Judea. For his followers he was the long awaited Messiah in the Old Testament sense of the word. He demanded of the early Christian groups that they would renounce Jesus and would accept him as Messiah. In 138 Emperor Hadrian had short shrift, not only with Bar Kochba and his followers, but with the whole state. After Hadrian Israel was nonexistent until in 1948 the modern state of Israel was proclaimed.

Until the year 350 there were followers of John the Baptist in the Holy Land who did not recognize Jesus as Messiah, but saw John the Baptist as the Messiah

[Letters of Clement 1:60]. These Mandaeans migrated in the second century to the north of present-day Iraq, where they still reside.

78) The complete contents of the Nag Hammadi library:

<p>Codex I (also known as The Jung Codex):                  The Prayer of the Apostle Paul                  The Apocryphon of James (also known as the Secret Book of James)                  The Gospel of Truth                  The Treatise on the Resurrection                  The Tripartite Tractate</p>	<p>Codex II:                  The Apocryphon of John                  The Gospel of Thomas a sayings gospel                  The Gospel of Philip                  The Hypostasis of the Archons                  On the Origin of the World                  The Exegesis on the Soul                  The Book of Thomas the Contender</p>
<p>Codex III:                  The Apocryphon of John                  The Gospel of the Egyptians                  Euginostos the Blessed                  The Sophia of Jesus Christ                  The Dialogue of the Saviour</p>	<p>Codex IV:                  The Apocryphon of John                  The Gospel of the Egyptians</p>
<p>Codex V:                  Euginostos the Blessed                  The Apocalypse of Paul                  The First Apocalypse of James                  The Second Apocalypse of James                  The Apocalypse of Adam</p>	<p>Codex VI:                  The Acts of Peter and the Twelve Apostles                  The Thunder, Perfect Mind                  Authoritative Teaching                  The Concept of Our Great Power                  Republic by Plato - The original is not gnostic, but the Nag Hammadi library version is heavily modified with then-current gnostic concepts.                  The Discourse on the Eighth and Ninth - a Hermetic treatise                  The Prayer of Thanksgiving (with a hand-written note) - a Hermetic prayer                  Asclepius 21-29 - another Hermetic treatise</p>
<p>Codex VII:                  The Paraphrase of Shem                  The Second Treatise of the Great Seth, Gnostic Apocalypse of Peter,                  The Teachings of Silvanus. The Three Steles of Seth</p>	<p>Codex VIII:                  Zostrianos                  The Letter of Peter to Philip</p>

Manas Na'ala - The Key - the books of heart and knowing

Codex IX: Melchizedek The Thought of Norea The Testimony of truth	Codex X: Marsanes
Codex XI: The Interpretation of Knowledge A Valentinian Exposition, On the Anointing, On Baptism (A and B) and On the Eucharist (A and B) Allogenes Hypsiphron	Codex XII The Sentences of Sextus The Gospel of Truth Fragments
Codex XIII: Trimorphic Protennoia On the Origin of the World	

<sup>79)</sup> Tarif Khalidi, *The Muslim Jesus. Sayings and Stories in Islamic Literature*, Harvard University Press, Cambridge (MA), United States, 2001

<sup>80)</sup> The question of exactly when Muhammad was born cannot be answered with certainty. There are no certain chronological data for the Meccan period of his life. His activity in Medina account for about 10 years from the Hijrah in 622 until his death in 632.

Biographers of Muhammad set the age of 40 or sometimes 43 at the time that, according to Islam, the angel Gabriel appeared and appointed him as a prophet of God (Islam).

His birth can be calculated by from 632 (death year Muhammad) subtracting: 10 years (length Medinian period), and another 10 years (length Meccan period) and 40 years (age at first activities as Islamic prophet), is 572. Uncertain is the length of the Meccan period of Muhammad and the age when his first activities as Islamic prophet began.

<sup>81)</sup> Prophets of Islam:

Arabic name, Biblical name	Short description
Ādam, Adam	Adam, the first human being, ranks as the first prophet of Islam. Adam and his wife, Eve, fell from the Garden of Eden after they ate from the forbidden tree. On earth, Adam received his first revelations and lived many generations.
Īdrīs, Enoch	Idris is believed to have been an early prophet sent to

	mankind. The traditions that have built around Idris' figure have given him the scope of a prophet, philosopher, writer, mystic and scientist.
Hūd, Eber	Muslims believe that only Hud, for whom the eleventh chapter of the Koran takes its name, and a few other people survived a great storm, similar to the Deluge five generations earlier. God inflicted the storm to punish the people of Ad who had forgotten God.
Sālih, Saleh	According to the Koran, God ordered Saleh to leave behind his people, the tribe of Thamud, after they disbelieved and disobeyed God's order to care for a special camel and instead killed it. When Saleh and the believers fled from Thamud, God punished the people with a loud noise from the skies that killed his people instantly. Note that Saleh does not equate to the Shelah mentioned in the Hebrew Bible.
Ibrāhīm, Abraham	Muslims regard Ibrahim as one of the most significant prophets, because they credit him with rebuilding the Kaaba in Mecca. His family included such great figures as his sons, Ishmael and Isaac, as well as his prophetic grandson Jacob. Holy women from his household included Sarah and Hagar. Because of his significance as a patriarch, Abraham is often titled Father of the Prophets.
Lūt, Lot	Muslims know Lūt best for attempting to preach against homosexuality in Sodom and Gomorrah, in addition to encouraging his people to believe in the Oneness of God, although his community mocked and ignored him. Islam denies the acts which the Hebrew Bible attributes to Lot, like drinking and becoming drunk, and having intercourse with and impregnating his two daughters.
Ismā'il, Ishmael	As a child, Ishmael - with his mother, Hagar - searched for water in the region around Mecca, leading God to reveal the Zamzam Well, which still flows.
Ishāq, Isaac	According to Islamic tradition, Ishaq, the second-born son of Ibrahim, became a prophet in Canaan. He and his brother Ishmael carried on the legacy of Ibrahim as prophets of Islam.



Ya'qūb, Jacob	The Koran portrays Jacob as "of the company of the Elect and the Good". He continued the legacy of both his father, Isaac, and his grandfather, Abraham. Like his ancestors, he deliberately worshipped God exclusively.
Yūsuf, Joseph	Joseph, son of Jacob and great-grandson of Abraham became a prominent adviser to the pharaoh of Egypt after he interpreted the King's dream which predicted the economic future of Egypt. According to Islam, Joseph received the gift of half of the beauty granted to mankind.
Ayyūb, Job	According to Islamic tradition, Job received the reward of a Fountain of Youth, which removed all illnesses, except death, for his service to God in his hometown. It is mentioned that Job lost his wealth, family, and health for many years as test of patience carried out by God.
Shu'ayb, Jethro	According to Islam, God appointed Shu'ayb, a direct descendant of Abraham, to guide the people of Midian and Aykah, who lived near Mount Sinai. When the people of the region failed to listen to his warnings, God destroyed the disbelievers' villages.
Mūsá, Moses	Moses, whom the Koran refers to more than to any other prophet, had the distinction of revealing the Tawrat (Torah) to the Israelites. The Koran says Moses realized his connection with God after receiving commands from him during a stop at Mount Sinai. He later went on to free the enslaved Hebrews after the Egyptian pharaoh denied God's power. Moses subsequently led the Hebrews for forty years through the desert after they refused to obey God's command and enter the Holy Land. On another trip to Mount Sinai during this long journey, Moses received the Torah and the Ten Commandments.
Hārūn, Aaron	Aaron served as an assistant to his brother Moses. In Islam, he, like Moses, received the task of saving the Israelites from the Egyptian pharaoh. He would often speak for Moses when Moses' speech-impediment prevented him from doing so himself.
Dhul-kifl, Ezekiel	The status of Dhul-Kifl as a prophet remains debatable

	<p>within Islam, although all parties to the debate can agree in seeing him as a righteous man who strived in the way of God. Some studies identify Dhul-Kifl with Ezekiel, mentioned in the Hebrew Bible's Book of Ezekiel.</p>
Dāwud, David	<p>In Islam, God revealed the Psalms to David. Dawud also has significance as the slayer of Goliath and defeater of the Philistines. Note that Islamic tradition and the Bible differ in their accounts of the story of King David and Uriah.</p>
Sulaimān, Solomon	<p>Solomon learned a significant amount of knowledge from his father David before God made him a prophet. According to Islamic tradition, Sulaiman received power to manipulate nature (including the jinn) and the power to communicate with and control animals. Known for his honesty and fairness, he also headed a kingdom that extended into southern Arabia.</p>
Ilyās, Elijah	<p>Ilyaseen or Ilyas took over control of the Kingdom of Samaria after the kingdom of Solomon collapsed. Islamic tradition says he attempted to convince the people of Israel of the existence of only one God, but the people remained persistent in their disbelief.</p>
Alyasa', Elisha	<p>Elisha took over the task of leading the Israelites after the death of Elijah. He attempted to show the king and queen of Israel the power of God, but they dismissed him as a magician.</p>
Yūnus, Jonah	<p>Islamic tradition states that God commanded Jonah to help the people of Nineveh towards righteousness. However, Nineveh's people refused to listen to his message, so Jonah decided to abandon trying to help them and left. After being swallowed by a whale, Jonah repented in the stomach of the whale until it spewed the prophet out on dry land.</p>
Zakariyyā, Zechariah	<p>Zachariah became the guardian of Mary the mother of Jesus. According to the Koran, he prayed to God asking for a son, since his sterile wife Elizabeth could not provide one. God granted his wishes, lifting his wife's sterility and allowing her to give birth to John the Baptist.</p>
Yahyá, John the	<p>Of John, Islam states that, throughout his lifetime, he</p>

Baptist	captivated audiences with his powerful sermons which preached Abrahamic monotheism.
'Īsá, Jesus	God sent one of the highest-ranked prophets in Islam, Jesus, to the Children of Israel. The Koran makes it clear that Jesus was not divine nor did he have a share in God's divinity and rather spoke only of the worship of God. Jesus is called the Masih in Muslim belief.
Muhammad	Muhammad, the last prophet, is important for sealing prophecy in Muslim belief and reinforcing the same faith that started with Adam. Muslims don't view Muhammad as the beginner of a new religion, but the Koran states that Muhammad simply preached the same religion as Adam, Abraham, Noah, Moses, Jesus and all the other prophets.

<sup>82)</sup> Ecclesia Gnostica Catholica, or the Gnostic Catholic Church, is the ecclesiastical arm of Ordo Templi Orientis, an international fraternal initiatory organization devoted to promulgating the Law of Thelema. Thelema is a philosophical, mystical and religious system elaborated by Aleister Crowley, and based on The Book of the Law. The word Catholic denotes the universality of doctrine and not a Christian or Roman Catholic belief set.

<sup>83)</sup> The Bahá'í faith is a monotheistic religion founded in the nineteenth century by Bahá'u'lláh in Iran. It emphasizes the spiritual unity of mankind.

<sup>84)</sup> The Ahmadiyya Muslim Community is an Islamic community in India and was founded by Mirza Ghulam Ahmad, who lived from 1835 to 1908. The members of the Ahmadiyya Muslim Community believe that their founder is the Messiah and the Mahdi, who was foretold by the prophet Muhammad.

Sons of Shem  
Noah's Semitic Legacy  
Origins of Judaism, Christianity and Islam



The learning track and the smile

The delight of tea

With whom I would like to have had a good talk. Certainly Moses with Jesus and Muhammad would be on my wish list. Akhenaten and Zarathustra certainly too. To sit with Zarathustra along the Amu Darya, sipping a cup of tea. Afghanistan, I saw it as one of the most beautiful countries on earth. A country with great open plains where in summer continuously a mild breeze cools your face. With always on the horizon, the foothills of the Himalayas already climbed by our oldest ancestors on their way towards the Eurasian plains. I wonder if Zarathustra already knew this, from truly ancient stories handed down. The mountains arisen in incredibly ancient times long gone, harbouring the sources of immense sacred rivers with which not only the water flowed over the world. Zarathustra in his heart always remained a shepherd and his philosophy must have emerged from the wisdom of his people. I would like to hear more from him.

Or sitting along the slowly flowing Nile while being somewhat distracted by the stunning beauty of Nefretiti, querying Akhenaten's theses. I ask him about the origin of his ideas, for they were verily without precedent.

Simultaneously a surprisingly clumsy man, this Akhenaten - with his lanky body in his enthusiasm he ran down everything in the room at times. Something of a loner who had the good fortune of having a loving wife at his side, a woman who was his perfect match in terms of feeling and intellect and the erudite challenger of what he said.

My real grandfather I remember as a sweet and gentle quiet man -what his eyes saw, his hands could make-, but to have Moses as grandfather must surely be the happy fulfilment of really all stereotypes about grandfathers. A somewhat ungraciously looking brusque wise man who from his heart shows to be kindness itself, yet who is always caught off guard when criticized. I ask him about his sources and he looks at me as if I just met his youngest daughter in marriage, seeking his permission to that end. I am in for the long haul, for Moses speaks slowly and gladly, as if the future depends on it.

A conversation with Jesus, a man who just became too self-absorbed, because it came to pass so often that he



Amu Darja

explained at great length notwithstanding nobody really understood. I understand this. Also his indestructible optimism I understand, because what was said was real while not anyone's personal need was served with what was needed to be said. Indeed, how to make the deaf hearing, the blind seeing, the blunted sensitive a conversation thereon, I would like to have with Jesus. A conversation about how he made the reversal, or rather, how he recognized that everything was upside down and how that can be put right.

Mohammed I would have loved to look deep in the eyes, the dark eyes with the long lashes, to discover the truth of his mind. To understand the man who initially did not know what happened to him. To ask him how he came to understand. Ideally I encounter him in the period before he had to flee to Yathrib, en route to the cave where he usually prayed and meditated. I approach him gently as you approach a restless thoroughbred. I feel his confusion arising not out of despair but from hope, because he begins to suspect what he has to do with the multitude of wisdom he met over the years.

When travelling the Middle -and slightly further- East certainly outside the big cities the countryside is as it was when the great prophets were still alive. It is not an effort imagining meeting them. I have always had a tremendous respect for the history these countries harbour, the enormous wisdom of generations. The enormous wisdom and great human experience of which you feel the presence as the mass of the river that is unstoppable and irrevocably flows through the land of the living. As if Sisyphus has converted his big load into wisdom and has found a resting place on a terrace in the mountain worn by time, never really sure if the load will not move. I feel the melancholy of the tribe who found wisdom and that simultaneously realized that this is of no importance, that all probably will be decided over their heads. A fatalistic wisdom, a wisdom that lets realize that it all will probably be for nothing anyway. Look father, here I stand and cannot be otherwise. You feel by the firmness in the conversations that uncertainty is hidden.

#### The reversed inversion

What lies on the other side of the water, what lies on the other side of death? The next island, the next continent, the next planet, all so tangibly reachable. What to do with the immaterial question? Nobody knows the real answer, because everyone is seeking. The leader takes the lead. Maybe he had a shaman beside him, a medicine man or woman, maybe he was a priest-king. The pattern is established and grows together with the community. There is only one boss above the boss and that is the god. As the god he decides what happens to the people, for better or for worse. So it was long, long ago and so it remained. The hundreds of thousands of years the god governed life and death were like this. And when the people advanced materially, they turned away from the god - thus it is formulated in the books. They turned away. Then the men surrendered to drink and women, they surrendered. A moral judgement, designed to govern. Men have always surrendered to the pleasures of life and women always participated. It is the sovereign remedy for eluding the leader, as in certain parts of the world with carnival when roles are reversed. "Carne" and "vale", a farewell to the flesh, an attempt to break away from incarnation. The leader often goes along and abides, for a few days. Then there is the whip again and everyone is humble again, except the boss.

Where the boss no longer has a real face and his boss, the god, has long been declared dead, there carnival is nigh permanent. There you can live it as you like it and buy whatever your heart desires. In times of economic downturn the boss regains a bit his lifelike shape and you lay low and call in sick less often. The god is still dead, unless you near your own demise of course, because obviously there is something. Ah, the somethingism. The somethingism exists by virtue of a leader, such as Judaism, Christianity and Islam arose because of the leaders of that time. I feel that there is something, and Moses says this and that - he sounds so sure he must be right. Jesus refuted the leader and was made king of the Jews. His apostles and the other chroniclers simplified his message to a lesser dimension and in doing so laid the foundations for Christianity. Muhammad restored the god to his authoritative position. He restored making sacrifices in one of the pillars of faith, where Yahweh would not have Abraham's sacrifice and Jesus sacrificed himself as the last. But he won his battles, so he cannot be wrong. So said the people.

The god has always been a despotic leader and in the Semitic religions even an authoritarian absolute ruler. Despite his monopoly he always attached hell and damnation to his message. It seems impossible to escape him even when one reverses positions for more than a few days. This therefore is the reverse inversion, a movement that by definition again produces leaders, Prince Carnival this time. Just like the real leaders, he wears a mask, the mask of Luciwhear. To break through the human condition, or more precisely the Luciwhear paradigm, man requires no role reversal, but role breach, the busting of tradition. Yahweh, God the Father, Allah and Prince Carnival are better interred in the museum where Zeus and Jupiter already stand on guard.



Masks, the face of Luciwhear

The people of Luciwhear in overwhelming numbers populate this earth. This people can convert the presumption of somethingism into something concrete. Something that never will end up in the museum. To this purpose it is necessary to find the authenticity, love and truth, so to

unleader<sup>\*\*\*)</sup> the leader. Not denying the leader or beheading him as if there is a revolution against the last absolute ruler, but unleading him as a daughter leaves her father for her husband. Does the woman leave it at this, then the leadership is continued, but when she breaks with the old habit then role breach can be reached. Or the son who leaves his mother. He may choose to install a woman in a motherly role, yet he can also break the old pattern and choose the new, the really new. Not by being dominated by a battle-ax, which would be role reversal, but an actual break through. A person can make the transition by positioning himself as an independent in the leadership issue. Role breach instead of role reversal.

One cannot invalidate Yahweh, God the Father, Allah and Prince Carnival by all of a sudden declaring them dead - man is unable of doing so. It is not possible to declare Luciwhear dead and to flee into atheism or science - or both. Try it and you will find yourself running in circles. Man cannot ostracize Luciwhear or flee him, because man himself is Luciwhear, because he is of the people of Luciwhear. The only thing man can do is to unleader the leader and to dive into his inner to heal himself, to make himself whole, looking for the Love that is waiting in everyone to be rediscovered. Consequently, the Luciwhear paradigm knows no inherent condition of man, for it can be healed, a break through is possible. Not your material career, but your inner journey is the reason for your existence in this world. Who you are and what you do in the material world, subsequently emerges from your inner journey. The inner road. It can be wide and passable and sometimes steep and winding. However, you will never fall off, when you keep true to yourself.

Mohammed was correct, he was the last prophet. After him comes the end of the authoritarian religions. Avoid new leaders. Do not believe them, for else inevitably you will get a whole new set of the emperor's new clothes and you will ultimately end up naked in the cold. The only thing you can do is to go inside and find the warmth. The only solution to what makes you insecure in life is to appreciate your own beauty. You know yourself best and if you think that this is not yet possible in your case, learn to know yourself and be amazed that you also harbour warmth and beauty, that you too can cross the bridge that is built over the chasm that seems to be there, looking for the love and truth within yourself. Not your truth, but your share in the one truth that everyone

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\*) Compare hinge - un hinge, leader - unleader.



has a part in. Your inalienable share that you cannot sell to anyone, as the truth, but that is invaluable to you. Luciwhear is not the evil. You yourself are Luciwhear, from his people. To refute Luciwhear therefore makes no sense, on the contrary. Then celebrate that you have your wits and that you are endowed with the ability to observe, analyse, draw conclusions and plot a way for the future. For these amongst others are the characteristics of Luciwhear, of his people. Make your inner journey and reconnect with what else exists. The reunification of reason, the Light with Love in WarmBeauty is not for this world, but you will discover that yourself.

#### Compassion with the prophets

Those conversations I would like to have had. With Moses and Jesus and Muhammad, with Zarathustra and Akhenaten. Time travel is not possible though, besides, I would not have wanted to talk to convince them to unleader, because I am not a leader. The conversations with the heirs of Shem, I can have now. Not an official debate to reach oecumenism between the separate faiths, but a conversation between people. For then you will notice that among the few fanatics the many thoughtful people live who do their best to get a grip on life. That between the few rapsCALLIONS a large majority lives doing their pastoral work out of compassion for their fellow man. You notice that most in their thinking are much further than the bosses orate. Many decades ago my father said to the cleric making a home visit, that for his problems he preferred to go to the boss, the god that he felt, rather than to his servant. Whereupon they laughed together and poured out again. That the transformation, breaking through the Luciwhear paradigm, the breaking of the hierarchy has not yet occurred is a result of the strength of the leaders. Not because of the weakness of their followers, but because of their uncertainty and -often material- dependence. The latter also applies to the pastoral clerics, as they after a long study have built their careers and thus their certainty in life on a once taken and now often long-abandoned position. At the train station everyone is still busy, yet everyone grows and will get to their destination.

A long and deep conversation with Zarathustra in one of the most beautiful places on earth. Would I have deterred him from the creation of evil? Because that was the implication of his god of good, the creation of evil - Ahura Mazda and opposite him Ahriman. Man had to choose

between the two. Would I have dissuaded Zarathustra, would I have been able? He would have asked me why I wanted this and he would have asked me about my motives. I would have given him no answer to these questions, because I will not and cannot get involved in the development of a person on the inner path. The only thing I could do is through my actions explicate my own inner journey and that takes longer than a conversation. I had never been able to suggest to Akhenaten the scope of his failure of his unique creation of the one God, the immense egocentrism supposing to be able to know the one truth in this manner. Nobody can get passed the ultimate wisdom that he or she can consider as inalienable share in the universal wisdom and truth.

Telling Moses he is a potentate. Would he have listened? Would he have wanted to consider my criticism? Possibly he had told me that while this was so, this was necessary in the light of the future of the Israelites. That he accepted that this failure meant he would never enter the promised land, but that in his eyes this was a small price to pay for the independence of his people. Moses, Caesar, Lenin. Doers who developed the theory to suit themselves for the good of the future of their people, while simultaneously they seemingly made themselves subordinate to that goal. Then entered the derived leaders who in the name of the great predecessor laid the whip over the people. In the case of Moses, his ideas eventually but partially were concerned with religion and rather show a mixture of political ideology, economic power hunger with a mystical legitimization. A fairly typical blend at that time.

Jesus, I would have told that his ideas really were unique and that he was the first in the history of humanity who put forward the uniqueness of every human being on such an eloquent manner. Too eloquent, because nobody really understood what he meant. His followers did not, for nothing in the Gospels shows the apostles truly understood what Jesus was talking about. Neither his followers who were called Gnostics -there are also Jewish and pagan Gnostics- and yet continued to expect salvation from the outside. For them, the demiurge who governs this universe is truly the devil and the inner path is mystical. Jesus, I would confront with the tendency of his statements showing too many layers and that his comparisons have a limited shelf life - after two thousand years scribes are needed to clarify them. I would consider him as my friend though or my brother, because I feel that he is akin to me as I am to him.

Muhammad I would ask not to peak too early. I truly would have wanted to walk with him through the desert or seated on a camel's back being

guided by him through the Arab country - he must have known it as the veins on the back of his hand. If I could, I would like to share his pain when he looked to his own people, the multitude of cults, while he knew it could be different and more genuine. I would nevertheless ask him to wait until his pain would be gone, because one's actions in reality reflect the stage the inner journey. Thus, his pain became the pain of a large part of humanity. His inner jihad to come to true faith could in



Muhammad (made faceless), Abraham, Moses and Jesus

this way become the outward jihad, against those who not yet adhered to the true faith. Had Muhammad but lived some longer.

Moses with Jesus and Mohammed and the others, I would have loved discussing with them. Rather from the desire to stand at the historical source than from the pretentious desire to change these people's, people(!), mind. Everybody travels his own path, everyone. Not only man grows, humanity grows also. It seems difficult to see that humanity, as the people of Luciwhear, discerns the characteristics of growing. As you long see a younger version of yourself in the mirror until suddenly you see an older self. A sudden realization. The true meaning of aging is contained herein. People want to live forever. I thereupon would say, just wait a little until you die. The often intermittent growth in life is so you discern your characteristics more clearly. Humanity needed first Moses and Jesus and Mohammed thereupon to reach the shocking discovery that they could not tell the truth, that they could not bring Love. Humanity grows, man grows. As the oppressive religion of material happiness is pushed aside, it is time for the conscious inner path.

Everyone walks the inner path, but it is an unconscious way as long as one remains hopeful the rescue will come from outside - some call this discrepancy karma. Fortune and especially misfortune, it seems that a person gets the most of the latter, apparently determine the course of life. It seems as if man -and thus the soul- is being dragged by the hair through life in the end to perish. So it seems that life is to unfold when one follows the Jewish potentate Moses, Jesus' Christian version and the

one-dimensional Mohammed, when one follows leaders. Yet, who takes the last exit and crosses the bridge to the inner road and who knowingly travels it will find that inner harmony increases and thus the pain in life decreases. Fortune and misfortune are then not more like a summer day and a sudden shower of rain. Both are needed. Whatever the weather, it is, come rain or sunshine. Not anymore, life takes you in tow, but your actions are determined by whom you are - and will be. At the end you will not die, because you return to life before you were born in the world. You step out of the temporary compaction of eternity where you learned what you wanted to learn and return to your original state.

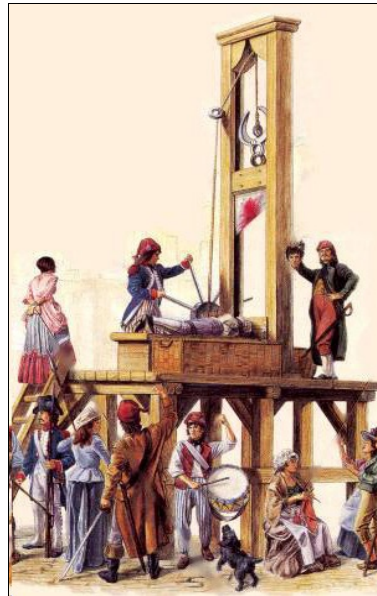
Epilogue,  
the eliminating of the bosses

There is only one way to get rid of the bosses. Ignore them. Avoid them, whenever possible. Whenever possible - these are obviously the words that reflect the essence. Often, they seem unavoidable. Then assess who they are and which ones you have found yourself. It will show that there are more of those than the inevitables. The most difficult leader to unleader is the leader in your relationship, by which it does not matter whether you are that leader or your partner. The difficulty for the leader in unleading is the consequence of appearing to be weak - whatever that may be. The solution may be to get out of the situation by negotiating, deploying all the warmth you hold. You must be conscious of your boundaries though, because unleading the leader is meaningless if a new leader can emerge thereby. In a relationship, in fact in any relationship, you may conclude that negotiations ultimately are pointless. Having the will to end a relationship can be hard and hurtful, feel like a downfall, closing doors you preferred to keep open. Who has vowed, internally to begin with, no longer to walk on a leader's leash needs to get through this. The resulting situation is always better than the situation dominated by leaders. That applies to every leader. Within your relationship, your circle of friends, within your faith community, at work, all the way to your relationship with the god.

With the god you negotiate not so easily, you would think. You might think this, because the clergy so long have been pounding you - into submission. They are as the first next on your list who should be unleadered. Even more difficult than the work within your relationship.

Within your relationship, you may at least in any way rely on a form of solidarity, the common wish to travel together. Within your faith community not always such benevolence may be expected. Pressure can be exerted on you not to leave the community, by which in extreme cases most unpleasant effects may occur. What your reaction thereto will be may be determined by none but yourself. Sometimes biding your time is possible and to pursue your inner path. Nevertheless, if the discrepancy becomes too great, leaving the community probably is inevitable. Do this on your own if necessary and with others when possible. Do it in sincerity and with truth in your heart, with the newfound relationship with your inner love in your being.

In any case, no unleading by revolution. No collective abolition of whom or whatever, thereby favouring anyone or anything. This only brings new leaders to power. Therefore, this can never be the way of the inner recovered Love. Who has regained the inner Love -being able to determine the veracity of something, the truth- and has enfolded it in Warmth, is a gentle person. Not turning the other cheek, because nobody allows for being beaten. These words of Jesus most certainly were misunderstood and taken out of context. Do not bring yourself in a situation where you can



Change of leadership

be beaten and when that still happens, end that situation. Returning the blows makes no sense and does not help the other either. A gentle person is not a weakling, but a person who acts in the world from inner found peace. The acting in the world from the inner found peace is essential for your life in this world.

Your permanent withdrawal from the world does not prevent your acting in the world. Your temporary retreat from the world -highly advised- makes sense when finding the oasis in yourself, such as when uncovering the entrance to the inner path. However, there is always a moment of return out of your self-imposed isolation accepting the fullness of life in this world. Your acting from your sense of responsibility, will do well to

the world. A responsibility you feel to yourself and your acting responsibly in relation to the world. What responsibility to yourself is, you must substantiate yourself. Responsibility to the world may mean to use only that in the world what you need to live, taking care of the ones you love, raising your children and if need be to support your parents in their old age. Responsibility to the world is much more. How wide you feel that circle is yours.

What is described here contains no new range of rules that you must keep. It is a description of how the leaders may be unleadered and what may happen afterwards. Only the word truth is key, truthfulness, the valuation -the love- of whom you are. Especially the latter can be difficult to accept as a necessary step, because it is so often confused with selfishness - like Akhenaten. Egotism excludes always acting responsibly to the world. The found sense of self includes this. Find out where in the writings of Moses, Jesus and Muhammad the basic approach described here is also delineated. Then make your choice.

Sons of Shem  
Noah's Semitic Legacy  
Origins of Judaism, Christianity and Islam



How you have fallen from heaven, morning star, son of the dawn!  
You have been cast down to the earth, you who once laid low the nations!  
You said in your heart, "I will ascend to the heavens; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of Mount Zaphon. I will ascend above the tops of the clouds; I will make myself like the Most High."  
But you are brought down to the realm of the dead, to the depths of the pit. [Isaiah 14:12-15]

The root of all evil

The mirror image and the counterpart

Evil is something like gravity. Everyone can see the impact on reality, but nobody can explain what it is. The experts take the material world as a basis for their hypotheses. By contrast not taking matter as a starting point, but the state of development on the inner road, and when the acting is not determined by observations and interests in the material world, but when the inner maturity is principle to acting in matter, -while mathematical reality can remain intact- one can surpass the limit of

material reality. Observations are more comprehensive if besides physical reality also immaterial reality is involved in the observations. A hypothesis about the nature of gravity then becomes the pursuit of the light to return to its point of origin, the world where including Luciwhear all originate. This is expanded upon in more detail in book three. It is still debatable whether dark energy will dominate dark matter and the universe will end in a Big Rip - if only because the actual existence of dark matter has not yet definitively been shown. Moreover, the theoreticians of this hypothesis have not taken into account recent developments, such as the discovery of dark flow<sup>85</sup>). What forces and influences cannot be considered still more, as they remain to be discovered? The desire of Luciwhear to return to the point before the material universe was created, produces to him for the time being only the dead end of the black hole. Luciwhear collides with solid doors of which the one will only open when his people and eventually himself have made the inner connection with Love, truth and authenticity. The material universe will end, not as a dark place without stars and light, but like a sigh in the wind that passes away into eternity. Everyone then is back home and healed from the boils, bumps and bruises of learning in matter.

Who learns to see beyond the limit of the material, sees in evil not the preconceived want to hurt, but pain itself and the inability to resolve it. Evil in this perspective does not exist, only the lack of man to recognize his pain. All religions maintain that salvation and deliverance are to be expected from the outside, from God and his long-awaited Messiah. This counteracts the intention to introspect and man will want to look outside of him to get rid of his pain also wanting to deposit his anguish there. That is like throwing ones refuse over the fence or dumping it on the land of the other. Once man, however, tries to find the cause of his pain in himself, passing the buck of suffering -thereby causing more pain- ceases. Not passing your pain though is not a panacea a psychotherapist may recommend, because it is a long personal and often exhausting road that must be travelled, for only gradually the ability to hurt another, inflict evil doings one used to say, dissolves from inside. When a person arrives at this point, then the rediscovery of Love is not far. Confuse this inner development not with the advice "you must learn how to love yourself", because in this advice a dimension lacks and one is led to selfishness and egocentrism. There is also no question of an inner or internal struggle, for fighting, also with yourself, has never led to anything. The inner road is neither a place for such phenomena as guilt



and penance. Guilt and penance are moral judgments designed to govern the masses. The answer from a person thus accused often used to be the reproach - nonsensical also. A person on the internal road has nothing to millstones as guilt and penance, nor reproach. Just observe the weight of existence without having to follow a judgment on it and accept no judgment on it from outside. Take action yourself on the otherwise unbearable heftiness of being. The pain in the heart is a disease that no doctor or specialist can cure, for it is a disease that can only be cured by the patient.

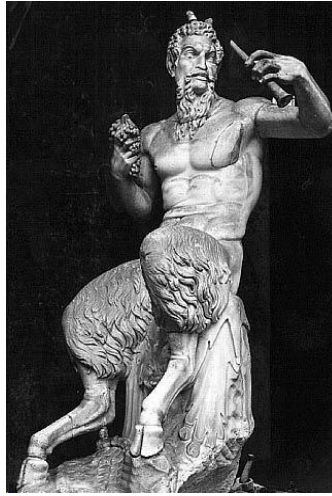
Everyone is poorly in some way, is in pain. That disease stems from injury, physical or mental, as a result of which a person cannot function normally. Normally, as in harmonious with his surroundings. Such damages often result from the upbringing, the formative years - the self healing of this pain is often difficult, because first the grievance, and thus the feeling of guilt, must be left behind. Moreover, everyone is afraid of a diseased, frightened to be even more infected. However, nobody is afraid of someone who is on the mend, of whom it is obvious that the damaged person seeks on his inward way. Words and intentions reflect the healing of the sick not, because only by his deeds in the world, a recovering person mirrors the inward road. The world can change from a world full of sick minds in a world of healing beings. One can even help each other with this by not punishing, as they anciently tried to retaliate evil, and by creating conditions in which people can heal. This can start with dividing the wealth of this earth so that everyone can eat and drink and have a roof over his head. By providing people with an education that fits their desire for development, by giving opportunities to who wants to make himself materially useful. In this way everyone can find well-being in his own strength. No specific political system is needed, for it can be done in any political system in which the leaders do not lead for their tangible and intangible personal gain - wealth and prestige. The damaging illness largely comes from the distance between people who have what they need and those who have no means to progress. Those who have much are ill, for fear of losing something, living in fear of shortfalls. Those who have nothing are sick because they have already lost everything and are in need. The solution of all this illness is only possible when man from inner need expresses in reality the want to live harmoniously. It is possible, indeed it is even the only way, but it takes a long time until the desire for harmony has grown from every man. Voting for Mr. X or Mrs. Y is pointless, even if they appear to have the next great plan. The only fundamental change, and thus the elimination of the disease of pain, can

only come from a multitude of individuals who each in their own way seek harmony.

The very first step on the road to harmony in this world in which every individual human being without instructions or consultation on a self instigated way can contribute, is not seeing evil not as the inseparable property of someone, but as a temporary illness. A disease that is curable only by the patient himself, who, wherever possible, should be given support, instead of being punished. Place this principle within the old system and there is room for old wine in new bottles, wherein the prisons are transformed into reeducation camps. It would be a solution that fits the Luciwhear paradigm. The journey on the inner path however, cannot be organized, because it is the only place in physical life where man has nothing to do with physical life<sup>86</sup>). The road to a harmonious society will be long and not entirely feasible. Yet, the utopia that religions promise after Satan has been defeated in the last battle, is a dictatorship where salvation is imposed. The rules of the god in such an utopia must be universally respected, otherwise one still ends in the hell of destruction. Once more it is the scourge of the jailer who speaks here and not Love, the truth one can find on the inner path. The last devastating blow that will be done to the evil one will never happen, because evil does not exist. The suffering human can heal his own pain and only in this way it is possible that eventually a form of a realm of peace will exist on earth. That world is a reflection of the state in which no man as now lives primarily for his own gain, but for his own development. A world that is the mirror image of the world in which man lives under the jailers and where the leaders are in control. It will not be a totally perfect world, because the harmony in which all aspects are united -Love, Light and WarmBeauty, is not here.

Also for the adherents of nature religions and within polytheistic pantheons evil never did exist - as an autonomous religious philosophical idea. The Egyptian god Seth who killed Osiris was indeed the god of chaos and war, but that was only his scary side. He was also worshipped, because he was masculine and virile, radiated vigour and potency. As people the gods had pleasant and less pleasant properties and because the gods ruled the lives of many, it was best to sacrifice to propitiate them. In the pre-Jewish period in the north of Israel the gods El and Baal were worshipped, also gods you would better keep as friends. Similarly, in northern Galilee, in the time of pre-Judaism Greek gods were worshipped. The Roman client king Herod in later times in an ancient

place where the god Pan was still worshipped built a temple for this god. The god Pan represented the mysterious and sensual, the animal like in man. Pan showed many similarities with the Hindu god Pancika, husband of the mother goddess Hariti with many breasts. A correspondence that need not surprise, because both the Greeks and the Aryans were emigres from the Eurasian plains and thus shared their religious philosophical background. The god of evil has never existed in the polytheistic pantheon, only the 'bad', as in for human frightening aspects of the various gods. They all had their likable properties and their reprehensive characteristics.



Pan (Louvre, Paris)

Evil as an autonomous idea makes its appearance only when the monotheistic religions manifest themselves. Evil is commonly known as Satan, but also as Lucifer, and the counterpart of Yahweh, God the Father and Allah -Yahwehgodallah-, whereby should be noted that Satan, the Shaitan or Iblis, in Islam is not the opponent of Allah, who is far above matters of good and evil, but rather the adversary of man. On the origins of evil several myths are told. One of the most famous is the Jewish myth that Lucifer was an archangel who rebelled against Yahweh. He wanted to be equal to Yahweh, God the Father, and rallied a third of all angels. They were all banished from heaven. In Judaism and in Christianity Satan is not seen either as equivalent to Yahweh or God the Father, but as a demonic being who has brought evil into the world. Later in time, from the early Middle Ages onwards, when Christianity was preached throughout Europe, the devil was mainly seen as the personification of the pagan religions. Who did not convert to Christianity was therefore bad and consequently a follower of the devil. The devil, Satan or Lucifer, in that time went through a development, after which he almost became the evil equal of God. Realizing that all comments emphasize that Lucifer is not the godlike competitor of Yahwehgodallah is important, because by recognition of this fact of course these religions could not be named pure monotheistic religions anymore. De facto, the dichotomy good and evil indeed is the representation of a dualistic religion.

In iconography the devil took ever more clearly the shape of the ancient Greek god Pan along with elements of the Canaanite god Baal -Baal Zebub or Beelzebub- and the Zoroastrian Ahriman. Of course the demonizing of the old beliefs and the promotion of monotheistic religion were central herein. The various holy books do not interpret the actions of Satan in the same way. In Judaism and Christianity in Paradise Eve is



Lucifer, falling from heaven

tempted by the serpent to eat of the fruit of the forbidden tree and Eve, in turn, seduced Adam to do the same. In the Koran the devil tempted Adam and Eve together and simultaneously. In the Tanakh Yahweh allows that his subordinate Satan -in the Book of Job named one of the sons of Yahweh- as Prosecutor of the human Job test the steadfastness of his faith in Yahweh. In the Tanakh Yahweh uses Satan to punish Saul and David was brought to very bad thoughts by him that were against the will of Yahweh. Satan or Lucifer only in name was not the divine counterpart of Yahweh, but he could bring man to evil

or cast him into utter wretchedness. In Christianity, Satan is the great opponent of Jesus. Through his death on the cross Jesus nullified the original sin that began with Adam and Eve and all people could from then on, by believing in Jesus, after their own deaths partake in the glory of God the Father in heaven. A related mythology tells that Jesus in the days between his crucifixion and his resurrection visited the Greek underworld Hades and freed the souls trapped there. Another version of this story tells that Jesus in the underworld defeated the devil. These stories have played a role in the Christianizing of the Greeks<sup>87</sup>.

The great power that Satan -in biblical terms- has on humanity, begins with the temptation of Adam, whether or not through Eve. Adam was the steward of the earth, but after the Fall, Satan took over that function. Satan is therefore sometimes called the prince of the world. From that moment onwards in the Christian tradition a battle is going on between God and Satan, wherein both are trying to convince man of their rightness. God seeks man to believe in grace obtained through Jesus, while Satan is trying to prevent this by turning man to evil. As with the Old Testament Job, God allows the seduction of man by the devil, to

show to man he has freedom of will<sup>88)</sup> and therefore does not need to follow Satan. Islam sees Iblis the Satan not as a fallen angel, but as a demon, a jinn, although Allah created both beings. Angels were born from light and demons from fire. Therefore Allah has in reality created good and evil and both are under Allah's control. However, man is required to comport correctly and to follow the will of Allah.

It is clear that man in his thinking about the world and beyond, has struggled with evil and the cause of its occurrence - a struggle to be able to identify evil so to combat it. The three monotheisms have not gone as far as to assume a god of evil, the adversary of Yahwehgodallah who is the personification of right, good according to these three religions. In all three religions, Satan is the counterpart -of the God- who desires to bring man's mind in the opposite or another direction than wished by God - a god therefore in everything save in name. In practice this meant that anyone who could make feasible he represented and could speak for Yahweh, God the Father or Allah and could best emulate and defend his message could also control the people in the faith community. Now that is truly satanic.

Thus spoke Zarathustra

Zoroastrianism or Mazdeism is a still living and actively professed religion, especially in Kurdistan, Iran and India and had its immediate origins in the fourteenth century bce in Afghanistan. The sacred book of this religion is the Avesta and the part that contains the seventeen Gathas, religious hymns, are attributed to Zarathustra or Zoroaster himself. The whole of the Avesta is put in writing from the third and fourth centuries and so canonized. The linguistic and cultural similarities between the texts of the Avesta and the Rig-Veda are obvious and show a joint Indo-Iranian origin. Especially the Gathas testify to an affinity with early Hinduism, which establishes their common grounds on the Eurasian plains. Although Zoroastrianism and Hinduism grew apart, both religions retained the same base and especially the same rituals - the steadfastness of the rituals is in both religions were the most important, even more important than the precise content. The word Avesta very probably means "Teachings of the Unknown". Many texts and manuscripts have been lost, mainly at the time of Alexander the Great and as a result of the Islamization of the areas that were previously

Zoroastrian. The Parsi who then fled to India could save some of the documents.

The Yasna is the primary liturgical literature in the Avesta and includes prayers and hymns in honour of the supreme god, Ahura Mazda, the Angels, Fire, Water and Earth - these are the Gathas attributed to Zarathustra. The Vendidad -the only book surviving intact- enumerates the various manifestations of evil spirits, and ways to confuse them. This text consists of excerpts, Fargards, arranged as discussions between



Ahura Mazda (National Museum of Iran)

Ahura Mazda and Zoroaster. The first Fargard is followed by the description of a destructive winter that has similarities with the deluge mythology. The other texts of the Vendidad include laws on hygiene and ethics - the later Mosaic laws are similar to this part of the Vendidad. The Yashts is a collection of songs dedicated to a particular deity or divine principle. The Siroza contains invocations of the gods who govern the thirty days of the month. The Khordeh Avesta is considered the prayer book for general use by laymen, in which five Niyayishns or "hymns" are included, addressed to the sun, Mithra, the moon, the waters, and fire. Finally, a collection of twenty separate fragments is part of the Avesta, including the Aogemadaeca or "we accept", a treatise on death<sup>89</sup>).

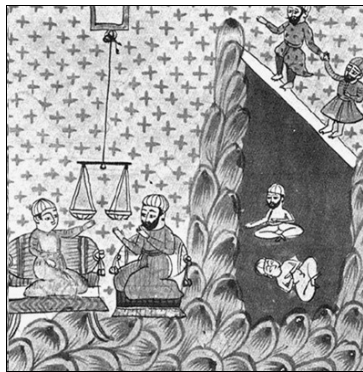
"I pray to Thee, O Mazda, with uplifted hands, and to thy Holy Spirit, first of all and hope that through truths and righteousness I would enjoy the

light of wisdom and a clean conscience, thus bringing solace to the Soul of -Mother Earth- Creation." [In another translation not the soul of creation is mentioned, but the Ox-Soul]. These are the opening lines of the Avesta, the Gathas that Zarathustra wrote. It characterizes the person of Zarathustra, a man who as a child was expelled by his community and who was raised by a she-wolf. He therefore may have had a more intense desire for justice and a desire to gain wisdom. Around the age of thirty he had a vision of a light radiating being that made itself known as "The Good Cause" and who took him into the mountains. There the God Ahura Mazda spoke to him after which Zarathustra descended the mountain, preaching his new message to the world. The message he preached was that of the one God, Ahura Mazda or Ohrmazd, the wise lord, the creator of heaven and earth, a message that can be considered as the first monotheistic religion. Yet Ahura Mazda is far from alone, for seven spirits of goodness surround him, including Spenty Mainya -the Holy Spirit-, Asha Vahishta -Truth and Righteousness- and Vohu Manah -Just Thought-<sup>90</sup>). Opposite Ahura Mazda stands the God of the negative, misery and unhappiness Ahriman, accompanied by his evil spirits. It is up to man to choose between the two, because man is able to choose. That makes him simultaneously responsible for his own destiny and salvation from the world, where after that person is rewarded with access to the eternal kingdom of joy and light. Provided that in life the right choices were made and is counted by Ahura Mazda at the final judgment as those who are good. At the last judgment the Wise Lord will finally destroy evil and those who by their actions in life are counted to the bad, whilst then also the cosmic battle between Good and Evil will end. The Good will all be living in Paradise. When the Mazdean reckoning of time is converted to the contemporary version, the end of days will be in about 2500.

The fundamental idea of the separation of good and evil is a fact with Zarathustra. For the first time in the history of humankind -in so far as is known- good and evil are not seen as two sides of same coin or as two of the aspects of being human. Zarathustra places the negative outside man, as the evil influence on man. The story motif of wisdom obtained on the mountain from God and the prophet who descends to the world proclaiming that wisdom, occurred for the first time with Zarathustra. Of course this is the same story motif used in the story of Moses descending from Mount Sinai with the Ten Commandments. Another motive copied in the Tanakh is that story of the rescue of Moses in a reed basket,

borrowed from the Akkâdic stories about King Sargon, as previously explained. The course of the entire history of man on earth and the fate of man is in Zoroastrianism and Judaism also virtually identical. There is an idyllic beginning in Paradise and a sinful life on earth, while following an apocalyptic event the worthy people will return to a paradisiacal situation. Several socio-political elements are almost identical, as the position on a fair dealing with disadvantaged people in society and a clearly defined priority in the appreciation for own people and family.

Mithra finally, is one of the spirits of goodness with which Ahura Mazda surrounded himself. Mithras, the Roman form of the name Mithra, was also known as Meitros, Mihr, Mehr or Meher, the god of the sun and the good, as also of the covenant and oath. He was also regarded as the all



Chinvat bridge

seeing protector of the Truth, the keeper of the livestock, the harvest and of the waters. The etymological meaning of his name is "that which binds". Mithra is also one of the three judges at the Chinvat bridge, "the bridge of separation" or "the bridge of judgment" that links the world of the living with the world of the dead<sup>91</sup>). That bridge had to be crossed by all souls. Who had led a bad life was dragged to the House of Lies, and who had lived a good life was ushered into the House of Chants. The

Chinvat bridge would be a mythological imagination of the rainbow, but possibly also of the band of stars of the Milky Way. Mithra was interpreted in later times as the next incarnation of Ahura Mazda - not dissimilar to Krishna compared with Brahma in Hinduism. From the mythology surrounding Mithras elements were taken to give more relief to the mythology around the figure of Jesus - Mithras was like a son to Ahura Mazda, as Jesus was to God the Father.

In the Avestan language he is called Angra Mainyu or "the destructive spirit", in ancient Iranian Ahriman. In the Avesta he is also called Aka Mainyu or "the evil spirit", opposite Ahura Mazda who is also named Spenta Mainyu or "the generous spirit". Angra Mainyu is the first Satan who is presented to the world as a being of evil. Not a god with his grim and his friendly sides, no, Angra Mainyu was the original undisguised evil. The evil, just like the fire may be hot and not otherwise, as the darkness



can only be nothing and nothing else. The root of all evil. How the break with the Hindu brethren was established, is clear to no one. The most fearsome god from the Vaidika Dharma is Shiva, the destroyer. Yet he destroys the old to create the new, like physical death yields the manure for the new to grow. Angra Mainyu, however, is nothing but pure evil, the ruiner of everything beautiful and idyllic in the world. From before the time of Zarathustra there is no precedent to this philosophical or religious notion, he brought it forward the first. Some say the idea of evil has emerged from the traumas of his youth, like his desire for wisdom culminated in Ahura Mazda. These are mere speculations, psycho-babble about someone one did not meet over a time span that is further back than the origins of the Semitic religions. Untenable statements therefore.



The struggle with Angra Mainyu

The fact remains that for the first time a being is presented to the world that is only concerned with the antithesis - Ahriman, Angra Mainyu, the devil.

A striking detail in the construction of the Zoroastrian universe is that the Daevas, the group of demons that surrounded Angra Mainyu, were beings that not only deluded humankind, but also themselves. They imagined themselves gods, but they were the wrong gods, the "false gods", which emerged from evil thought. Tellingly evil thinking and thus Angra Mainyu arose when Ahura Mazda spoke the words "yatha ahu vairyo". These are the opening words of the Ahuna Vairya, the most sacred Gatha of Zarathustra. When Ahura Mazda said these words, everything came to be. That also meant the creation of Angra Mainyu. Who then chose to be a god who frustrated the work of Ahura Mazda, which was reversed repeatedly for good. When Angra Mainyu created the snake, the snake curled up and hid at the sight of the mace of Mithra. When Angra Mainyu tried to dry out the earth, his plans were thwarted as when he tried to prevent the rain on earth. In one of the myths Angra Mainyu offers Zarathustra dominion over the world, only if he would turn away from Ahura Mazda. When Zarathustra refused, Angra Mainyu sent legions of demons to him, which Zarathustra all managed to resist. This story motif is reminiscent of the struggle that Jesus had with Satan in the

desert where Satan offered him world domination, if he only stopped to pursue his goal in the world. Angra Mainyu arises in the Avesta increasingly open and clearly as the rival of Ahura Mazda. When he creates the earth of the sixteen countries<sup>92)</sup>, Ahura Mazda sees this answered by Angra Mainyu with his creation of the sixteen pests like winter, disease and vice.

Zarathustra is the prophet of the Avesta, the book that made known the first monotheistic god, Ohrmazd, Ahura Mazda, the lord of light and wisdom. Diseases and disasters could never come from such a gracious and benevolent God and assuming a creature which had brought these negative factors into the world was therefore inevitable, Angra Mainyu, a god only in his own thoughts. There are no indications that it would not



Amu Darja amidst the mountains

have gone as the legends tell, in which the shepherd Zarathustra in the mountains on the banks of the Amu Darya ponders his life and life as such. In the evening at his campfire he may have smoked Afghan hashish, making him even more

susceptible to extraordinary experiences. Or he may have not taken this at all and the great solitude utterly impressed him against the majestic backdrop of the seemingly endless mountain ranges - in itself a hallucinatory experience. Visions of the lonely god who was unborn. More than ten years he has spent so before he got his epiphany and went farther into the mountains - to find what? Did he let his flock alone? Perhaps the mountain was a metaphor for, you cannot go higher. It is quite conceivable that a man set apart from everyone at that place in the world gets ideas, thoughts, visions that nobody gets. Who has seen the complete desolation of the landscape and experiences that backdrop of the utter solitariness of man, knows what can happen to a person totally thrown back upon himself. Back in the valley is the ordinary life with the daily hassle, but in the mountains one is exclusively lonesome with oneself. For many what Zarathustra experienced, described and wrote about at best is poetic talk of a tormented and seeking man. Then peel yourself. Try to peel off all those centuries of intellectual progress, as perhaps so may be called, of whom you are now. Let the philosophers of

the Enlightenment, the ancient thinkers, the innovators from the religions for a brief moment stand aside and pretend they do not exist. Take some distance from the comforts that you are provided with, the comfort of the 'communication' satellites that are available to you, the provision of electricity itself, clean running water from the tap. Imagine going on that mountain, or perhaps a real mountain, and experience how it is like to be perfectly alone. Then come back and read Zarathustra, read the Tanakh, the Bible and the Koran. Then say again that it is all meaningless.

Culture pessimists say that man technically has improved enormously, but in non-materialistic sense has made little progress since our distant ancestors crawled from their caves. This statement seems true, until one realizes the enormous achievement Zarathustra made, and after him Moses, Jesus and Muhammad. These people have brought humankind further than any technical development at all. On the other hand, the first industrial revolution of the steam engine is over, and so are Zarathustra, Moses, Jesus and Muhammad. The religions are now experiencing the dialectics of lead. Religion is an outdated concept, for it has become unworkable. Within a community people can help and support each other without the burden of any authoritarian system of thought whatsoever. A large part of the world can move freely, independently of whichever superordinate. A large part of humankind can think unencumbered and express this, no matter whichever Prince Carnival from whatever religion. It is time to share these achievements with that part of the world that is being denied these achievements. It is high time that no one anymore gets foisted with a sense of guilt, as if the devil would dwell in us. It is more than time to educate yourself to the highest degree feasible and to start to think for yourself. God, the FirstOne, is not dead -he roars already for decades now with laughter at this statement- because man is not able to declare him dead. Not God, but the religions are dead, because man can think for himself, feel for himself, walk his inner way. With the death of the religions, Satan, the devil, Lucifer<sup>93</sup>, evil is dead. Go looking for a true religion with a Satan in broad daylight with a flashlight, and you will not find them. Yet Luciwhear is alive, for man is Luciwhear, the human being comes from him. Raze the Luciwhear paradigm and set the powers that be to the side, think for yourself and walk your inner road.

### Sympathy for the devil

Satanists believe that God is not an entity outside man, but is rather created by each person as a projection of his or her own personality, a friendly and stabilizing force in his or her life. Satanism exalts the virtues of exploring man's nature and instincts and the indulgence of experiencing these. A mind set that is virtually identical to the principles of hedonism<sup>94)</sup>, a philosophy which states that pleasure is the only intrinsic good in life. The enjoyment is not something seemingly unattainable towards which one must consciously strive, for it is naturally present in humans. Satanism ultimately seeks the accomplishment of so-called sins, since they all lead to physical, mental or emotional gratification. With this Satanism contradicts the Ten Commandments and the Golden Maxim, which says one needs to approach another as one



Usually worse than the other creatures

would like to be approached and to forsake which you think that should not be done to you. Satanism sees these spiritual principles as nonsense and hypocritical self-deceit. It is the bodily life that determines the actions of a man. In addition, a person must only be kind to those who are worthy and he must take revenge on those who want to attack, instead of turning the other cheek. A person must take responsibility for his own life, rather than be drained by mental vampires, those who by being pathetic make an appeal to compassion and generosity, according to Satanism. Man is sometimes better, but usually worse than the other creatures that walk on all fours, because centuries of so-called spiritual development have

turned him into the most vicious animal. Finally Satanists say, probably with a bit of a wink, that Satan is the best friend of the church, because he has kept them in business already for centuries.

Satanism is strongly against the notions of good and evil and lists the interpretation of those terms as arbitrary. By contrast, Satanism agrees with the maxim of social Darwinism that in short states, "Death to the

weakling and prosperity to the strong." The human being is instinctively predatory and there is no reason to deny or counteract this. Furthermore, Satan is not seen as "an anthropomorphic being with cloven hooves, a tail with thorns and horns on the head", but as a force of nature that only by the religions is depicted as evil. Satan is seen by Satanists as a metaphor or a symbol, not as a being who should be worshipped. It makes therefore no sense to pray to Satan for one's own happiness or the misfortune of someone else. Satanism is about ones own development and that also applies to the experience of sex. Any restriction on the experience of sex is rejected, if all participants do so voluntarily. The ultimate freedom is the choice for death. This does not point to suicide, but to euthanasia as a means to end unbearable suffering.

Satanism has a long history, but still has many supporters in the current time. Although Satan is no entity that can be worshipped, there are many rituals in which Satan is supplicated. A Satanist will always emphasize he aims to express in a pronounced way the primal forces that live in him, whereby he will try to influence the other -who must be willing- as much as possible. One cannot say that Satanism is atheistic, because God occurs in this doctrine. Often, however, terms such as God and Satan are used interchangeably. In addition there are Satanists who do consider themselves atheists, because they fully assume the sovereignty of the person and label everything else as a religious ineptitude. Although Satanists know no official organization with a central leadership -at least to the extent that non-Satanists know of-, they have a book with writings called "the Satanic Bible". The introductions to that book are written by people who claim to belong to the Church of Satan. Furthermore, this Bible contains writings that refer to the elements, such as the foundations of the world were seen until the emergence of modern physics: fire, air, earth and water. Some texts are a modern retelling of ancient writings -like those from the Enochian, reportedly a language older than Sanskrit-, other texts are descriptions of rituals and invocations. The book can best be regarded as fitting an effort to give Satanism a historical and theoretical basis. Satanists give each other a sign, the cornuto, making them recognizable as Satanists. They press the thumb, ring finger and middle finger against the palm, so the index finger and little finger stand up as two horns.



The analysis of what lurks in man is fairly accurate. The human is a scary beast that is capable of barbaric ferociousness worse than any other beast. Worse, since then man in his history has come to a certain moral sense - whether or not under the influence of religions, whether or not approved or disapproved of by dissenters. Not merely the religions have influenced the thinking of the man - quite the contrary. In itself the observation that man is a scary beast is valuable, but no argument is sufficient to make such a determination and then leave it at that. That would be like the toddler who says, "Why should I learn to walk? I have enough to eat and to drink and my buttocks are all wiped clean." Satanism is a pleasant doctrine when one is the subject and highly unpleasant when one is the object. The Satanist tries to bring as much as possible others within his sphere of influence and who stands against him is reprehensible and should be disqualified. By explicitly or implicitly, depends on the Satanist, endorsing social Darwinism Satanism argues for the prevalence of the law of the jungle. Thus, the Satanist brings "the jungle inside" to the outside. Thus also the Satanist is very similar to the criminal, as described above, who spreads his disease - not evil, for that does not exist. The Satanist is therefore like someone who throws his rubbish over the fence or on the land of another. Regarded in another way the doctrine of Satanism makes the impression it got stuck in the childlike phase or in adolescence. Immediate gratification and if you temper with me or my stuff, I will beat you to pieces. It is as if the Satanist wants to remain in that phase and does not want to grow, perhaps for fear then the responsibilities of adulthood must be addressed.

Cannot a hedonistic Satanist then enjoy anything as he criminates the moralist of saying? Life does not need to become boring for anyone who treads the inner road. Anyone who chooses a life as an ascetic, because that attitude is best for the inner development, is free to make that choice. Who can live life as a party is prevented to do so by no one, for that too can be the expression of inner growth. Nobody who expresses his inner growth in the material world can be thwarted in his aspirations. If a woman from the feet to the neck wants to tie up in a concealing garment, then she must do if she finds that it suits her. If a woman wants to give expression to her life by expressing her physique -like in dancing or gymnastics-, then she of course is free to do so. A man should exercise restraint when a woman does not invite him - her expression is not ineluctably equal to an invitation, as a displayed statue or painting evidently cannot be taken home<sup>95</sup>.

That Satanism positions itself against religion reinforces its image of fallacy and immaturity. For Satanists in particular the Semitic branch of religions of course led to disappointment. The lord of the universe is dismissed in the religions as the power of evil and Satanists do not regard Satan as evil - incidentally, entirely justified. However, instead of developing further and independently of the religions, Satanists withdrew within their satanic circle and taunted the world from that position. By continuing to be rivetted to this world the Satanists and the religions show the remarkable parity both to be the ultimate examples of the embodiment of the Luciwhear paradigm. Both forms of spirituality have holy books and authorities which propagate dogma, by which man has no room for his own path, is kept away from it and is directed to a false trail. That while leaving "the prison of Luciwhear" is simple, by willing. This makes Satanism or religion no worse or better than anything else, but simply proven to be outdated and outlived forms of connecting with what is usually called the "spiritual". Any form with a dogma and a leader or leaders, is outdated and obsolete. Satanism is too sad for words and actually somewhat ridiculous - then again, so are the religions.

When will they learn?

The nonbeing of evil

From religionists one sometimes hears that the most cunning deception trick of the devil is convincing man successfully he does not exist. Conversely, one could say that the most cunning trick of the religions is convincing man successfully that he does exist. Which statement is true? Or are both true, can both be true, or both false? How do you prove or disprove a phantom, something you cannot see? How do you prove the wind? For a long time, people thought that the four winds came from four giants in the four corners of the earth. The devil does not exist anymore than these giants, because both images are the result of an obsolete mentality, the old way of thinking - the devil is a nonbeing. We the people have reserved evil exclusively for us, for we have now recognized that animals are neither evil nor good - they only kill to eat, or in extreme cases to defend their territory. All things considered we humans do nothing more or less than the beasts, it is only our ability to reflect on this that distinguishes us from the beasts in our opinion - strictly speaking, we cannot know whether animals reflect; certainly not in a way we recognize. Anywise, it is clearly our ability to reflect that essentially

makes us a creature with a different background and future than the beasts. The ability of observation and analysis, the ability to draw conclusions and take action for the benefit of the future binds all people together to one species, the kindred of Luciwhear. The name Luciwhear is chosen here because he is the light of discernment. Opted for is a different spelling, because the association with Satan or the devil had to be cut. Yes, Luciwhear exists. He can be seen as a personification of the nature of man, he can also be seen as the fabled invisible hand that wields power over man, he can even be seen as a person sees any other person.

Seeing Luciwhear as the power of evil means thus laying the doom over humankind, like the religions have done. Noting that the human is a very scary beast and then continuing to live with this knowledge, is what Satanists do. The doom from which we must be freed, as the church proclaims, and the doom we must learn to live with, as Satanists want people to believe. Both positions are derived from an observation error, the error that anyhow an event of doom exists. What will happen in the end depends on more than the force of light. There are more forces than the power of discernment, insight, the ability to express. There is the power of seeing the right, the just, the non-improvable of truth, in another word Love. The real love stripped of course of all sexual connotations in this world - and more. And there is a force that brings Light and Love together in Warmth and Beauty. If you like a catalyst that makes the Light warm and bearable, so it is not scorching, but giving inspiration. The catalyst that makes Love felt making it the source of vision crucial in making choices. WarmBeauty is the third force. One can if one wants see these three forces as metaphors, yet one can also see them as personifications or even people to whom one can talk. On the inner journey, anything is possible. Even a conversation with God, the FirstOne, is possible -however, do not pray or beg, or ask for the solution to all your problems<sup>96)</sup>-. In this book he is referred to as the FirstOne to avoid confusion with the god Yahwehgodallah. One can see the FirstOne as the impersonal primeval creative force behind the material universe, but that would be selling him short. He is the creator of the original world wherein the current material universe is but a small star in the firmament. He can also not be seen as impersonal primal force, but as the personification of the creative, or as a creative person. He imagines himself also quite frequently as a person and he then walks the earth. Here and there, he puts his encouraging hand on a shoulder -he does not want to intervene further-, but he is also keen on sports - he has



somewhat of a preference for pole vault, because he finds it simultaneously poignant and comical.

So, evil does not exist and good neither. Love is not here and WarmBeauty only as far as is needed. Man in this material universe can do with the resources it has, the incarnation, and the introspection that breaks free from the material. Which means thinking independently of the physical, the Luciwhear paradigm, and letting that be of consequence in the reality of this world. Thus a person heals himself and needs not to pass his pain anymore to another or for the resolution of his -learning in-pain to look outside himself. So there will come an end to religion, any religion, so there will be an end to domination and dictatorship and the time comes that perhaps is like the kingdom of peace from the religions, however, without a Messiah or a Mahdi. Evil does not need to be defeated, because it does not exist and never has.

The longer one ponders it, the stranger the idea of evil becomes. Although people speak in everyday speech of evil things for something like for example a car accident, people then do not mean evil as one assumes of the devil. Animals that kill in the same way cannot be called bad either, because they only kill out of necessity. Only with humans an unfortunate combination of circumstances or the feeling of a certain need is not recognized as inherent to a type of situation or appropriate in a survival strategy. That is just as remarkable as calling generosity stupid, or altruism suicidal. In other words, the assessment of certain characteristics of behaviour in a positive or negative way is taught to us - by our parents in our education, by the synagogue, the church or the mosque. A message that the media convey -in whatever form- and repeat consistently - the media parrot everything, rarely anything original comes from them. In fact, assuming that good and evil really exist is just as hilarious as declaring that God is dead. The human plays with great concepts that lie far beyond his ability and he does not even suspect he is as a surgeon who bleeds someone with anaemia, acting absurdly and counterproductively.

Added to all this is that the concept of evil and good was determined in a period of at least three and a half thousand years ago, while the religions from which the interpretation of those terms actually stems since long are deceasing or near death. The death of the religions is not yet generally known, and masses of people still walk after the coffin as in a Catholic pageantry behind a wooden image. Who really wants to live

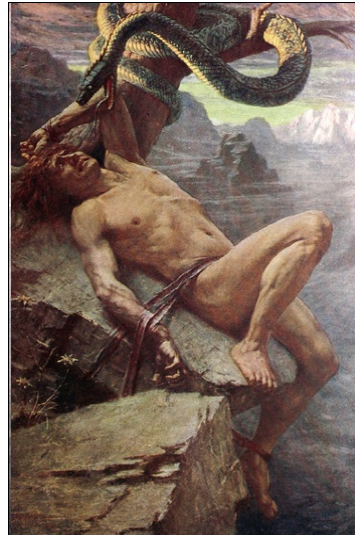
must not for his guidance grab the handle screwed into decaying wood. Who really wants to live will have to think about what is real and what is nonsense, what in life is actually a parroted lesson and what one really thinks and feels. Therefore, for every human the inner journey is a necessity. The earlier one starts the voyage the better, while on the other hand it is never too late to get started.

The extract of millennia  
A very brief summary

Very likely Moses was a real person from the mid 13<sup>th</sup> century bce who, probably as supervisor of an editorial group, has made a synthesis of what wisdom was available in the Levant, a religious political philosophy that became known as Judaism. The principles underlying Zoroastrianism -14<sup>th</sup> century bce- and through this religion those of the Vaidika Dharma -Hinduism-, Hammurabi's laws and philosophy -18<sup>th</sup> century bce-, Egyptian wisdom including Akhenaten's -14<sup>th</sup> century bce-, Canaanite and Arab religious elements and last but not least the existing popular wisdom of the pre-Israelites, have all contributed to the emergence of Judaism and therefore are at the root of Christianity and Islam. Some influences were clearly active in for example Christianity -Egyptian elements and some Zoroastrian motifs-, but not in Judaism. It is also plausible that the regionally accepted gods have had their influence when Islam originated, while this popular wisdom has not influenced Judaism or Christianity. Broadly speaking, it is defensible to say that Judaism, Christianity and Islam are three variants of the same monotheistic religion.

This means that basic thinking about big philosophical issues follows a pattern that more than three and a half thousand years ago was recorded in the hearts and minds. The thinking within the religion did not change - an inseparable feature of religion. About earthly matters such as marriage and divorce, contraception, euthanasia, the status of women and homosexuality, is not thought of essentially different within the religions from three and a half thousand years ago. About contemplative affairs is thought even more conservative. Yahweh is the boss and after him the Chief Rabbi, God the Father and the Pope after him, Allah and after him the Grand Ayatollah and beyond them all their servants. End of story.

The imperialism that is ingrained in the Semitic mind in the case of the Jews is not obvious -although anti-Semites will certainly claim that the Jews actually economically dominate the world-, in the case of the Christians precisely very evident and in the case of the Muslims highly topical. The Jewish faith is waning quantitatively, although since the founding of the state of Israel optically apparently this seems not true. The Christian faith is past its peak, because in the western world the people either are Christian in name only -while they are actually adherents of somethingism- or adhere to an interpretation of Christianity that is sectarian -such as the various fundamentalist groups in the United States of America-. Islam risks walking in its own knife, because Muslims in Western countries are rapidly secularizing and the fundamentalists pose a threat for ordinary people not acceptable to governments. Political, economical and religiously the sons of Shem are at the end of their tether or are well on their way towards collapse. Philosophically, they already are long dead. The thinking about life and death within the religions stands in stark contrast to the daily reality in ever larger parts of the world that erstwhile walked meekly behind their religious chieftains. The philosophical assumption that there is such a thing as "evil", including the religious implications, has proved unproductive. This thesis has in the thousands of years of its existence delivered no better world. This presumption of the Semitic monotheisms in its time was an improvement compared with the invariant whims of the polytheistic gods that posed man with an accomplished fact - submit and sacrifice, or suffer the consequences. The problem and therefore the failure of both polytheistic and monotheistic philosophical premises is in the phenomenon of "leading". The community in the two systems had to be central to the detriment of the development of the individual. The individual has long conformed to it, because the individual would rather comply in the face of physical and metaphysical punishment than swimming against the flow - a consequence of the Luciwhear paradigm. Now that virtually all religions are dead and increasingly



The punishment of Loki

widespread in the world people for their daily needs do not depend anymore on the servants of the religions, individual thinking is on the increase. To give individualism more than a materialistic completion, for his values system a person can only look inside, for the truth is not out there and there is no leader within - the breaking of the Luciwhear paradigm. What internally hurts -learning in the material world always hurts-, cannot be passed to anything or anyone else - in the passing on is no learning. Who internally learns in this manner and does not pass on his pain, or does not look for a solution outside him, is a person of action in the physical world who pursues living together in harmony. The inner learning is no internal struggle -no one has ever learned something from a fight-, but an often slow healing process. Nothing needs to be overcome, because where winners are also losers are - the inner process only knows growth. The devil, Satan and Lucifer do not have to be defeated, because they are the imaginary product of the Luciwhear paradigm, the disease where organization and therefore every religion is suffering of, the disease from which every human suffers who has ever been fooled.

Notes to "The root of all evil"

<sup>85)</sup> According to the discoverers of "dark flow" this phenomenon may indicate that because of the neighbouring presence of a universe beyond our own material is attracted into a certain direction. In combination with a separate observation that, seen from the earth in opposite directions of observation two different types of shift in the absorption spectrum of the electromagnetic force are observed, may also indicate that the universe is not spherical, but toroidal. But that is another story.

<sup>86)</sup> In a society that is organized and systematic, a manner to move away from penal sentences the transitional form of compensation might be used. The damaged and the damaging party then must agree on compensation. It is a transitional form in which the awareness of the pain of all parties plays a central role.

<sup>87)</sup> There is a myth which appears to be the inverse hereof. The Greek Orpheus, known for his beautiful singing voice, descended into the underworld to rescue his beloved Eurydice who was abducted by Hades. Orpheus returned from the underworld with Eurydice, but failed to adhere to Hades' ban to look back. Eurydice was lost forever.

In the Greek Orthodox Christian church this story is told in a variant. Orpheus descended into Hades and conducted a veritable "Harrowing of Hell" to come back in the land of the living as the prophet who taught the people how to live forever. The ritual that accompanies Orphism is the change of blood into wine -not wine into blood- consumed with bread. Orpheus came horribly to his end because he had left the cult of Dionysus - which did not settle with this fact. His death was seen as a sacrifice, so that humanity could be liberated - 6th century bce. According to tradition, the story of Jesus has taken many elements from the myth of Orpheus to facilitate the conversion of the Greeks.

<sup>88)</sup> See the essay "Complete freedom of will" in Book 2, "The Knowing of the Soul".

<sup>89)</sup> <http://www.zarathushtra.com/z/gatha/index.htm> and <http://www.youtube.com/watch?v=tyEmqJJZ7kg>

<sup>90)</sup> Another definition of Zoroastrism goes as follows: Mazdeism is the name of the religion of the Magi and the belief in Ahura Mazda. Ahura Mazda refers to the beginning and end of a spectrum that encompasses the whole of creation rather than the proper name of a human like personified deity generically known as God. Ahura means the stage of having existence and Mazda means the stage of having a Mind. Yasni means to Celebrate and the Mazdeans also refer to themselves as Mazdayasni or those who celebrate the blessings of having a Mind. This is in stark contrast to those religions based on faith and giving their adherents the luxury of not having to think. The great thinker Zarathustra or Zoroaster is the best known

teacher of the Mazdayasni way of life and thus Zoroastrism is another name given to this set of beliefs.

<sup>91)</sup> Chinvat bridge: According to ancient Persian myth, when a person dies, the soul remains by the body for three days. On the fourth, it travels to Chinvat Bridge -the Bridge of the Separator, also call Al-Sirat-, accompanied by gods of protection. The bridge is "finer than a hair and sharper than a sword" and spans a deep chasm teeming with monsters. On the other side of the bridge is the gateway to paradise.

Demons guard the foot of the bridge and argue with the gods over the soul's fate. The actions of the dead person, both good and bad, are weighed, and the soul is either allowed to cross or denied access to the bridge. Spirits whose evil outweighs their good fall into the demon-infested pit to face eternal torment. In this abyss of the damned, each soul is tortured by a Ghoul that represents its sins in life. Once fallen into the gulf, no soul can escape the horrors of hell through its own power.

Zoroaster had warned his followers of this obstacle to heaven but promised to lead his flock safely across. The ancient manuscript Gathas -Songs of Zoroaster- explains that the Bridge of the Separator "becomes narrow for the wicked," whereas the holy can easily pass unharmed -In Gathas, the fair god Rashnu is named as the judge who helps determine who is worthy of salvation and who must be damned-. All infidels -nonbelievers- fall into hell, which the prophet says has been created especially for the "followers of the lie."

The legends are sketchy but assert that Chinvat bridge is located somewhere in the far north. It is a place of filth where the damned endure physical tortures and spiritual agony. Souls who are unsuccessful in crossing the Chinvat bridge suffer these torments until Ahriman is destroyed by the good god Ormazd during the last judgment. As this time, lost spirits are restored to the truth since "the lie" has been eradicated, or they face final annihilation.

<sup>92)</sup> There are sixteen tectonic plates, the Anatolian plate included.

<sup>93)</sup> Lucifer means morning star. "When the morning stars sang together, and all the sons of God shouted for joy." [Job 38:7]. It is said that Lucifer is a fallen angel who was the head of the ministry of music in Heaven when he was in heaven. It has been said of him he was the most beautiful of all angels and he was the director of the flow of music. "Thy pomp is brought down to the grave, the noise of thy viols: the worm is spread under thee, and the worms cover thee." [Isaiah 14:11]. Throughout the bible in passages in the books of Ezekiel, Job, Isaiah and Psalms speak of his life in the past tense. "For Satan himself transforms himself into an angel of light." [II Corinthians 11:14]

<sup>94)</sup> Hedonism is a school of thought that argues that pleasure is the only intrinsic good. In very simple terms, a hedonist strives to maximize net pleasure -pleasure minus pain-. In contrast to the philosophy, the commonplace use of the term

hedonism often refers to a lifestyle oriented only towards selfish momentary pleasures. In this sense the term is often used pejoratively and interpreted as a sign of decadence. The term "psychological hedonism" is the basic assumption that humans are psychologically constructed in such a way that we exclusively desire pleasure.

Ethical hedonism is the idea that all men have the right to do everything in their power to achieve the greatest amount of pleasure possible to them. It is also the idea that every man's pleasure should far surpass their amount of pain. Along with those ideas ethical hedonism supports that idea that it is morally and ethically right to do what is needed to achieve such pleasure.

<sup>95)</sup> See the essay "The Soul in the Flesh" in Book 2, "The Knowing of the Soul". The parts "The way of the woman" and "The way of the man" are of interest to the state of mind wherein men and women are equal. The necessity to bring up this topic in itself is ridiculous, for why shouldn't they be equal. Regardless of development on the inner road, everyone is valuable to the entirety.

<sup>96)</sup> Often one can see particularly sportsmen making signs before beginning their task invoking or obtesting their god to grant them success, a victory. This form of imploring dates back to much older times than the birth of monotheism, when each tribe had its own pantheon. It represents a way of thinking even more obsolete than obsolete. The FirstOne of course does not take sides.

Afterword - The part of undertaker  
or the spectator's compassion

If I understood correctly, I was told  
that I am the One, while I know that  
cannot be. I am the Other.

The Ancient Spirit

With your head in the present time looking back at the earlier time. It is an exercise in a form of time travel. Travelling back in time, not to a date or an event, but to a mentality, a vision of the world, another and older vision of the world. Old memories get a new shine, like an old shoe that was found in an excavation and lovingly cared for and meticulously restored was put to a place of honour in an exhibition case. In this way one considers the theories, the teachings and the wisdom, and especially the human. For the moment dusted and polished to have another look at it to see. From the African savannah to the Eurasian plains one sees people struggling to not to perish. People who survived and by that gave shape to their world. For if there exists a single difference between animals and man, it is that an animal adapts to its environment -he must, otherwise he will not survive- while man in his instinct to survive adapts his environment to himself. That has yielded great spiritual and intellectual constructions, in which everything that happened to man got its place and therefore became manageable.

When one considers the human one feels nothing but sympathy, an unprecedented sense of compassion, an optimistic form of sadness at the sight of so much suffering. As if one sees a child learning to walk. Although you would like to you cannot help the child, for it must learn by itself. Sympathy, because man struggles tirelessly to arrive at the truth behind everything. Compassion, because of seeing so many mistakes and deceptions. Sadness, because of the inevitability of the pain of learning, an optimistic form of it because of the realization that learning always leads to knowledge followed by a hint of wisdom. What is wisdom? Whether one lives under the once great religions, or whether one lives in the tradition of virtually wiped out cultures, much of what people think is predetermined for them in a period before history began, in prehistoric times. The once great religions can all be traced back to the harsh times on the Eurasian plains - more was invented there than the wheel, more



was tamed there than the horse. Whichever pantheon one considers, it hailed from there. Nordic, Celtic, Greek and Roman gods, the gods of the Aryans that in the blend with the gods of the Indian subcontinent engendered Hinduism, the Indo-Iranians and the Semites with Zarathustra as champion in the blend with the gods from the Levant thus spawning monotheism. Ultimately even from before the Eurasian plains the primal ancestors of these pantheons can be found on the African savannah. All of humanity is not only of African ethnicity, also his thinking, his mind is African. Whatever modification may have taken place -intellectual or cultural- that old basic pattern has never changed.

The Ancient Spirit tells you that you need to listen to someone who knows better, to someone who has lived a bit longer, someone with more experience, someone who has studied. That indeed made sense when on the hot savannah a beast had to be caught and when on the cold plains a horse had to be tamed. It always makes sense to listen to someone with more experience, at what level and in what time whatsoever. On the road we walk thus for millennia, another feature of the Ancient Spirit manifested, which stated that we should have

respect for those who taught us the world. This is an essential peculiarity that displays the manner in which a human is constructed. Nowhere was further specified and no one tended to pay respect to the learner to the knowledge of the ancients. That is because with respect mostly submission is meant, submission to the authority of the scholar, the village elder, the shaman. One can appreciate the ancients who pass on their knowledge, if necessary



Authority

thankful, but respect is a word that coerces. Respect is a word that commands admiration, unconditional admiration. There are worlds of difference between appreciation and admiration. Someone who understands the received wisdom expresses appreciation, while admiration specifically lacks understanding. Someone who admires understands little or nothing of what he sees, but he is astonished all the same. The Ancient Spirit uses the amazement to improve his own position. Next to an animalistic pecking order, based on the primal pattern now an intangible hierarchy was a reality.

The Ancient Spirit developed a political system, economic means of allocation and a religious dogma. Even the leader had respect, from the awe for the great man walking along the firmament with his lightning

flashes to the wonder for the great spirit that allowed the spring to come every year. Those who understood that it worked like the Ancient Spirit prescribed to man -the old nobility-, joined themselves with the village chief or later the king, with the shaman or the later priest class, with the scholar or the later intelligentsia. Who did not belong to one of these groups and yet liked to be, made certain to be extremely competently in killing the opposition. With great pomp all these people were hoisted in their clothes and adorned with their rattling regalia. Those who watched in admiration, had to pay taxes to make it all possible, fobbed off with a pittance of the wealth and often not even that, treated as a slave. The Ancient Spirit made gods and goddesses of the lightning and spring and eventually the one god who ran everything and of whom the ruler was his representative on earth. The philosophers who had made possible the system may not always have been automatically the minions of the rulers, while those who understood the system and did not appreciate it often met gruesome martyrdom. The rulers, however, have usually encapsulated the -sometimes referred to as liberating- philosophies and theologies and shaped them to their needs.

When one considers the human one feels nothing but sympathy, an unprecedented sense of compassion, an optimistic form of sadness at the sight of so much suffering. For man is looking for something that lacks him, which is not here. He is looking for a completeness which is not harmonious with the material. Humanity wanders around like a group of lost tourists looking like crazy for the guide to free them from their predicament. Virtually no one comes with the idea the let the guide be for what he is -he has since disappeared, and the cause of being lost- and to explore whether own accord can save the situation. Remember where the sun was when you left, estimate how long you have been travelling, look where the sun now stands. Every person can learn that you ultimately can only rely on yourself. Can you help another therewith, or do you find other people who have similar ideas, fine. Does the group fall apart because different directions are chosen, also fine. Eventually, everyone ends up somewhere. The last thing one needs -no matter how tempting- is a leader who rises and declares which way the whole troupe has to go. He may just as well lead everyone to their death. A person must learn to trust in his own strength, not to the exclusion of everyone else, but to the inclusion of everything within his abilities. This requires training and development, the path of self-knowledge. Without self-knowledge the law of the jungle enters into force. Then the other is excluded and man imagines himself the strongest - until it turns out that

there exists an even stronger. The only way-'out' of the maze is the path of self-knowledge - understanding who one is and what one is able to, especially by discovering one's talents and to ripen it to the maximum, to bring it to maturity.

Who does not thoroughly educate himself, who does not choose his own upbringing -no matter what talent you have- will be someone who watches open-mouthed in admiration for the tricks of the boss, while the pickpocket steals empty his existence. Whoever educates himself and chooses the right education for his essential self, will never be below anyone, recognizes someone with similar talents and will never feel exalted towards other people with talents, those who explore their talents. The basic pattern of the Ancient Spirit that is in all of us may indeed not be changed, but it can be replenished. With the replenishment of initiative and the building the self-confidence nobody has to listen to the bosses anymore, the heads of the old thinking, the representatives of the Ancient Spirit.

#### The replenishment

The people who, before history began, created the ideas under which "the great religions" could arise -prehistoric thinkers like Zoroaster, Moses, the Aryans giving shape to Hinduism, the Buddha- on the one hand trusted in the Ancient Spirit and on the other hand used wordings that could be understood in their time. In their days they were the great innovators. The great prophets, however, used language and images that were prehistoric and that were already old-fashioned in the time the stories were canonized. Living stories live amongst the people. The necessity to put them in writing reveals the fact that the stories were about to die - the development of writing stemmed from an administrative need and not from a literary. In this way, the religious dogmas were established for 'eternity'. It enabled the religionists to stay in power, even when common folk developed further in spite of the religions. This discrepancy between law and reality has widened since long ago the last prophet died. What initially probably was the articulation of a high ideal, became an increasingly oppressive straitjacket from where the ordinary man preferred to break free. A comparable development can also be seen in nonreligious philosophies such as Marxism. Religious obligations were still met and especially festivals continued to be celebrated -nobody is shy to have a party-. The

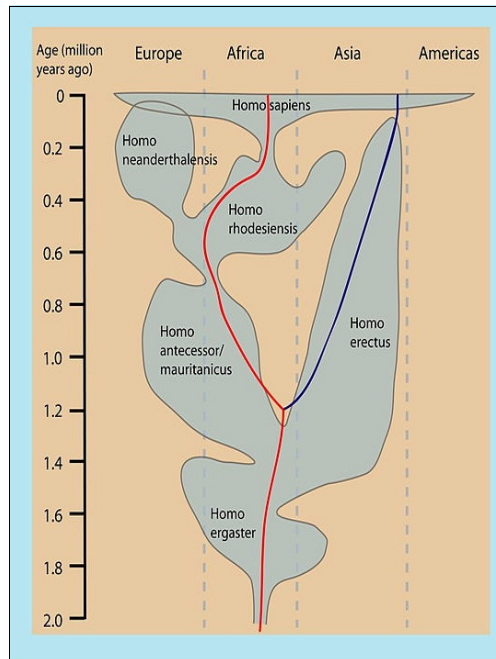
rulers, however, never gave the reins from hands. The tendency to use contemporary means to get the people back into the temple, church or mosque is futile, since the basic message remains prehistoric. The religions are out of date, not because generally the ethical message is old-fashioned, but because man no longer can be addressed as the religions do. The Ancient Spirit still exists, but man has got his education and he takes the form in which the religions address him not seriously anymore. Wonders will cease, for people demand scientifically verified information.

Shaking off the old symbolism of the religions is a necessity and not accepting a new religion also. The new prophets stand ready in droves to address the people and to preach where to go. In many ways people are inundated with new forms of belief, new forms of mysticism -or old forms in a new guise-, ways to fill the gap the religions have left to fill, often the self-interest of the new prophet and his cronies being of paramount importance. If a person is compliant to the new prophets -duped again perhaps-, he misses a unique opportunity to teach the Ancient Spirit while for the first time in history taking a step really recognizing the emergence of individualism. Just one single step has to be taken. The Ancient Spirit cannot be taught in a collective way -as the past shows-, for there is no philosophical, let alone a religious, panacea that redeems everyone. Each person in an individual manner will have to look for the truth, the one truth - which does exist and the denial of its existence is another an instrument in keeping a person from independent development. Every person, however difficult that may seem at first, must find the truth personally and independently on the inner path. Although "must" is not a good word, it does suggest that truth and love is only to be found in the interior of a person, not in the message of salvation from outside. Much praise can be given to the religions, because in their time they have given humans direction in thinking about vital issues. In the history of man, however, they are outplayed and the individual can acquire their role, the individual who yet uncertainly is seeking.

The Ancient Spirit and the model he has brought forth is in need of a personification -that is most convenient- and is called in this book Luciwhear. He is the embodiment of the Luciwhear paradigm, the model of bosses and subordinates, the model of hierarchy and oppression. Luciwhear is not the villain of the story, but the ancient that cannot be overcome -and need not be-, but who must be replenished. With which is

commonly called in this book Love, the authenticity and truth. Yet it might as well be called the discovery of one's own authenticity, the talent that can be expanded upon and the only way one can be truly happy. The Ancient Spirit cannot be overcome, because he is you. Nobody can beat himself, no one can conquer himself - it would mean the denial of whom you are, impossible. On the inner path, the path of the self-discovery, all solutions are ready in waiting, you just need to go that way. The sole model and example thereby is you - that is the hardest, because who are you? Discover.

Religion dates from at least three and a half thousand years ago -the oldest must date back about 200,000 years ago-, so it is prehistoric and may no longer be able to represent the present - it no longer can give any direction, because the Ancient Spirit haunts it. The religions carry within themselves the Luciwhear paradigm and they cannot escape it, since the replenishment of the old creates a way of thinking that is just not a religion. The religions are the steam engines that have proved their services. The undertaker will bring them a visit, or has already done so - a momentous era comes to a close. That visit includes the religion of consumerism, the ultimate selfishness of the "age of me", which is also worn to the grave because there also haunts the Ancient Spirit - in wonder and admiration tempted to



purchase the latest touted by the opinion leaders. Not only for a select and elite group, but for everyone now comes the advancing era.

Who was god?

It has never and nowhere really become clear who it was who passed the ultimate wisdom on the mountain to the prophet. Zarathustra went to the mountain and from there became wise. Moses went to the mountain and Mohammed went to the mountain and they also became enlightened. In a variant, Jesus spoke from the mountain, and there were three wise men -Persian Zoroastrian magi- who at his birth came to him. In Hinduism, people and heroes go to the mountain to meditate and to become wise. Whom did they all encounter? It must have been someone with the power of persuasion and he was called God or a god. Or there was a direct emissary of God - the wisdom came directly from God. How does a human being recognizes God? How is God recognized by a person who thinks and lives according to the pattern of the Ancient Spirit? It is obvious that when God speaks to man, he does so in terms that humans can understand. Two possibilities then emerge. God speaks to man in terms that man can understand so that God can reveal himself, and God speaks to man in terms by which God is recognizable for man. These two options are mutually exclusive. Either God is central or man - the first instance is God-centred and the second man-centred. In a system in which God is central, man is guided into God's philosophy and man who responds perfectly will taste the eternal presence of God. Man must therefore meet the requirements put to him by the authority God is. A contribution of man is essentially not appreciated and such a person is usually thrown on the heap of misfits to be destroyed. The person who would gladly want to measure up to the requirements of God does so without exception without understanding the mysterious ways of God's wisdom, and that person follows his directions, perhaps his orders, in admiration - fear is a stronger emotion than belief, it is said. In some religions after death one changes in a single move from human to a heavenly dweller, in other religions one must go through different stages -one may even be thrown back into a new human existence- ultimately to be admitted to the highest heaven. Then there is always someone at the gates of heaven asking the deceased for his or her credentials. This God does not change or improve anything in the nature of man, thus making possible a better understanding of the ways of God or more insight into the workings of the soul itself, but he tests the product man on its validity and whether it works as he has designed it in the beginning. This God just takes exams. This God of punishment and reward, keeps man so busy with his commandments and prohibitions,



There is always someone at the gates of heaven asking the deceased for credentials

with his guidelines and submission, that he gives the impression to be busy with diverting attention from what really matters. He does actually distract attention, because he knows what man is looking for as he seeks himself. And as long as man does not find the link, he is God in this universe. He is Luciwhear, not the evil one, but the Light. The hunger of man with the Ancient Spirit for eternal life ensures that he gives himself to the force of whom it is plausible that can deliver eternal life to him -for he knows not where he should look-, as he accepts the offer of a manufacturer who can supply a product at a competitive price. Not finding what he is looking for, is the fate of the person who seeks outside himself.

The God of the universe, Luciwhear, is part of the force that created everything, the force whom in a personified form is called the FirstOne in this book. His son-daughter Luciwhear and Alnatreah are the light of this universe, the thinking and analytical capacity and the Ancient Spirit that dwells in man, that man is. The FirstOne who created everything, created more than just the material universe which he gave to his son-daughter. In this material universe they can shape their ideas about creation, while through that it will become even more pronounced whether creation needs Love. The Love that every soul in Luciwhear's universe lacks and of which each day is shown that human is yearning for it. The Love that the

Light needs so badly. The Light that cannot carry Love, because it is the Light. Man who will never leave Luciwear, the God of this universe, but who in himself needs to search for Love, for there is the link, there is the connection with the Love. The deliverance from the pain of learning is not outside man in a God who cannot provide Love, but in himself, on the inner journey, where love is ready to be discovered. For those who believe in the Mahdi, or the second coming of the Messiah or Krishna, there you can find him. The saviour is not coming from the outside sitting on a cloud, or any other magical manner -or as some think, as an alien with a spaceship-, however, the 'saviour' dwells in you.

Do not believe what is written here, but take the proof of the pudding. Do not believe in a FirstOne as a God as you may have done with Luciwear, because he is not such a God. He chooses when it pleases him to manifest himself as a person or personification and he is not a creation of the human mind that seeks security. If you want to think about him in the abstract, as a philosophical premise or only as the impersonal creative force -as a Brahma-, it is all right to him. His concern is not for himself, but for you. He does not need to be worshipped, although he really likes the music composed for his son-daughter in their function as God. You do not have to believe in him and you may deny him, although the latter makes little sense. It would be like denying your existence. And he has a great sense of humour, which had to be mentioned here. After all, he invented it. Keep your allegiance for the God of this universe, for he is you and you are him, but remember that the solution of the problem, the 'redemption', cannot come from the Lord of this universe and that he himself is a part of all created. There is more to discover, discoveries that will change your life on earth, that will change your actions in life on earth. Therefore ultimately you are here, to transpose your quest for love in perceptible human action. Concretely in matter -not as the idea in abstract-, therefore man lives in the dimension of the material. No action will bring you further from your goal, while your acts from your learning soul will always have consequences. These consequences of your acts have a healing effect on the world from which you cannot detach - the world you cannot detach from, your acts from which you cannot detach. You do not act commissioned by or on the behalf of God the Ancient Spirit, but from your soul that learns. You do not have to reinvent yourself, because you are who you are. You heal yourself, and you replenish yourself. Furthermore, there is no commandment that you should follow and there is no prohibition that you must respect. There is only the supra cosmic invitation to love one



another, an invitation -you may accept when you decide when you are ready- that no one will refuse. Just be worried about your human death as those around you were worried about your human birth. For some it will be easy and for some a difficult process. After your death you are where you were before you were born - equipped with a larger luggage to wisdom. In this book that place is called the original world. You can imagine that place as a world where learning does not hurt. It does not really matter now, because you will see when the moment comes. Those who still claim that there is nothing after death, would do well to make a brief study of the law of conservation of information.

Of course every person is free to reject the idea of a God, even ridicule the notion. This approach to the phenomenon is well explained by developments in the nineteenth century that began with Darwin's theories on the evolution of the species - or in fact the theories of Thomas Malthus about population growth and food availability that inspired Darwin. Especially the reaction of religion on his theories, reminiscent of the rejection of the heliocentric model of Copernicus and the fervent defence of this model by Galilee, has led to a separation of minds. An old and unwieldy institute always suffers from Urban's bane -see the examination of "The God Delusion" by Richard Dawkins elsewhere in this book-. On top of this the events from the First World War and especially those of the Second World War in the twentieth century, particularly the Endlösung, greatly contributed to the rejection of the idea of a God. The Ancient Spirit had nothing more to offer to modern man, or so it was thought.

The outrage over war seems justified, but is also selective. One of the last battles Hannibal fought against the Romans, the battle of Cannae, in one day costed more Roman casualties than the total death toll on the American side during the whole Vietnam War. The memory faded quickly and a new generation exterminated the enemy with renewed motivation. Immediately after World War II Korea, not long after Vietnam the Gulf Wars. In short, war has never been the counter-argument for the existence of God. On the contrary, the conduct of war is an expression of the Luciwhear paradigm, the notion in which superiority and inferiority play an essential role. War is the final evidence for the existence of God, the Ancient Spirit the human being is.

More than the denial of the nonexistent God of this universe, atheists and others nonreligious reject the existence of a God any event. Also the God who is called the FirstOne who created all including the material universe.

It is too easy to say that atheists and nonreligious as it were became allergic to God the Ancient Spirit, or by the religions that were based on him. Rejecting the idea of a God by atheists and nonreligious looks much more like a declaration of independence. After the separation of Church and State, now the separation of Spirit and God. It is a development that is to be welcomed, since it means that to think man dives in himself and for his salvation no longer looks outside himself. The secularization of society had also negative consequences, such as the rise of consumerism and the selfishness of the individual and of the intellectual upper class. However, the separation of Spirit and God has many positive effects for the long term. It compels each person probing himself to think about his moral and ethical principles. First there are a number of publicists that imagine themselves to be the new templates and who try to conquer the world stage, but gradually that barrage subsides and every god substitute will have fallen by the wayside. Humanity can finally start thinking for themselves.

Where else can a person for his moral and ethical guide search than within himself? There is no other place left to look. Through trial and error, man finds within himself the most sustainable solution for a mental attitude to the world, the basis for his views. This development is not a purely intellectual development, though many think it is, but also an emotional or intuitive development. A person knows unerringly whether something is right or not, whether something is justified or not. The more people go through the healing process of trial and error, and transpose their conclusions into action, the less ruthless the world is. Anyone who is looking for the replenishment of the Ancient Spirit will ultimately find this only within themselves. What then is brought outward from a person is not a new philosophy or a new religion, but are the actions arising from an inner found peace. A peace imposed or taught by nothing or nobody, but that comes from within. For every person his or her share in the one truth already sits inside, ready to be discovered. No one hands it to you, you have to find it yourself - that is not as difficult as it may seem beforehand, you just need to start searching.

#### The new religion

A person must be able to rely on certain things, because nobody has all his knowledge of himself. A person in the material world without his inner journey is like a zombie of the Ancient Spirit, while a person who deals

with only the inner journey without regard to material reality is like a glider without a home base. It is preferable when these two aspects are -getting- in balance in a proportion that is self-evident for the person concerned. No two people are identical. Similarly it cannot be said that someone who has been a long time on the inner wayfaring is a wiser person than someone who yet only briefly in life walks this path. Also, people usually first gather knowledge, before finding wisdom. Knowledge is acquired by studying the world -in the widest possible sense- or by finding out what others have studied in this context, while wisdom is what a person subsequently does with his knowledge. In short, someone who believes he can get everything of himself without heeding the reality of the world is either a God-sent demigod, or a fool. Unfortunately, the first type is not common. Similarly, someone looks like a fool who believes he can trust in the pure material without dedicating to further and deeper reflections. Fools, they are here to observe themselves in the mirror -for a certain time-. The knowledge of the world that everyone builds up during his life comes firsthand through personal observation and in the second instance by consulting the perceptions of others. Usually a person trusts his own perception and is inclined to do the same where others are concerned who are known or trusted. The observations and perceptions of people who are socially further away are not unreservedly trusted. This also applies to what people say who stand farther away geographically or historically, unless that person has acquired authority. These characteristics of observation, perception and knowledge reflects how the Ancient Spirit works. It is a system that works as long as it relates to trivial matters -is not it just about time that the ewe lambs, glad my football club has won, and perhaps the president is a good candidate for the next term. The old way of gathering and evaluation of knowledge regarding major issues -how the planets move and what is the path of the sun, to the nature of the deity and the existence of evil- has gone through a more radically progressive development than the way of thinking on a daily level. Perhaps this was obvious, because it concerned the issues far from home and hearth and therefore more in the need of verifiability. However, religion could not be approached with the progressive method -excommunication, torture, liquidation, condemnation to hell-, but everything else could. The radical-progressive development -from about the early seventeenth century onward-, led to the scientific method by which observations had to be verified in several ways, or if possible falsified, before a hypothesis could be promoted to the status of theory. Then a reputed theory could

be rebutted or corrected as more or better observations emerged, for instance from more sophisticated means of observation. This standardized method made knowledge very reliable and transferable on a global level. Moreover, this physical method had repercussions on the way in which it was thought about the metaphysical, which eventually led to the declaration that God is dead.

A person must be able to rely on certain things, and with the development of the rational scientific method a good foundation was poured in making information reliable and so also the assessment process within each well informed individual, any individual who educates himself properly. One hears rationalists often say that in the intellectual process emotions ideally are excluded in order to achieve a purely rational reasoning or to come to a purely rational decision. These rationalists strike the nail on the head when they mean the emotions that arise from the chemical brew, bubbling up from the cranium of less knowledgeable man, an almost animal form of expressing a reaction to an action as in some sports event. As ever, rationalist must be careful not to differ in valuing, to prevent the suspicion of allegiance to the Luciwhear paradigm wherein there are the avant garde and the backwater, the superiors and inferiors, and in which having emotions is considered to be of a lower order. Moreover, rationalists that wish to eliminate the emotion in reasoning ought to know that one first must gather all information in completeness, before one can apply any kind of logic in a valid manner. Many rationalists omit in their appreciation the variation in which one can have feelings based on good informedness. Not the aforementioned bubbling emotions from the animal aspect of man, but an affective evaluation of the same data as playing a role in the intellectual process. In short, drawing conclusions and making decisions -making statements in general- based only on rational data and arguments can only lead to an imperfect process and to imperfect decisions, as the same using only emotions similarly leads to disastrous consequences. The decision making process should contain a continuous feedback loop involving ratio and emotio both as legitimate components that are essential to arrive at the right decision - and even then decisions are never really final. Who does what with which information depends entirely on the acting person and therefore cannot represent an objective process, even though by verifying information greater guarantees are built in for correct inferences, than the information from authorities of whom you are told they should be trusted. In other words, only rely on information that is the result of the complete process and shun information that is presented

as based purely on scientific grounds, at least in cases that matter. Else you risk relying on incomplete truths, hearsay and judgmental utterings that are advertised and sold as the plain truth.

Would removing the authority factor have been sufficient to break the Luciwhear paradigm, the Old Spirit, we all would now live in a land of milk and honey. However, it is not about removing anything -that would mean something like a lobotomy- or changing something in the human structure, it is about replenishment. In addition, a conception of science that will have people pose as the champions of rational thought leads to the formation of a new religion, complete with its educated priests that form the new upper class in society. Fully congruous to the old priest class with its own language for only the initiates, with its own subculture and a social shield to the rest of the underlying society. This class formation has already occurred in business and in government, where scientific knowledge is applied to everyday life. This group is increasingly distrusted and feared by ordinary people, because these new priests have the power to decide about daily life - they collect and employ the numbers that 'say it all'. The new religion has already taken roots in daily life though not everyone sees it or not everyone names it so. Next to applied sciences the purely scientific level is also only for insiders, although the impact on everyday life from this group is not immediately evident. However, what is clear is that the old priest class has been replaced by a new one. The Luciwhear paradigm that could have been breached with the emergence of a new mentality has not led to the overruling of, but to the compliance with and the confirmation of the Ancient Spirit. Scientists definitely form the new priesthood.



Does science has still time left to escape Urban's bane? Does science have become a rigid system on which it no longer is possible to amendment, or may it be possible science honours its own maxims and deploys a process of change in the light of new data? Science then will have to find the right balance between rational accuracy and sentient sincerity. In addition, the decline of the scientific revolution is also in another way not yet total. In ever larger parts of the world, the education of people has come to a better level than a hundred or two hundred years ago. Moreover, and this is perhaps the most important

development, all information is potentially available to everyone and by the technical developments also accessible for everyone. The electronic meeting place where everyone can meet with everyone may sometimes resemble a 'hang out' for sick minds -what is new?-, yet it is also the largest library ever - it comes down to how you use it. However, in many ways the rulers mean to curb this first time freedom - therein is no real news either. Fight not the Ancient Spirit therefore, but walk the inner path where no ruler can affect how your walk goes and to where it goes. Yet above all, school yourself as part of your replenishment of your own Ancient Spirit.

#### Postscript

When something fails continuously, the most obvious to do is to quit. Not so with humans. The most peculiar to man is that he keeps continuing as he was used to do. A recipe for guaranteed yet another failure. To grasp the intangible he designs over and over again a superior god -one creation is a better success than the other- and still allows that god to disappoint. The overall happiness does not break out and war and misery continue to exist as before the coming of the this time true god. In still again new ways the human tried to reach God and always the highest showed to be an operatic character. Then man concluded evidently God was dead and he created a new religion without god, or an impersonal god on an abstract level - they went to do science. Science contains a higher purpose and that is the knowledge about existence. That should eventually after many hundreds of years result in the answer to the question of where we come from and what we do here. The only that according to science is suitable to carry out research on is observable material reality. That is factual and it is measurable.

Gradually it proved and will prove that the study of the concrete does not provide the answers one is looking for. That feeling that something is right around the corner, that one cannot just put the finger on the spot - this feeling is always present, the itch that cannot be scratched. It is like in observing and measuring a created reality that would not have existed if it had not been measured. As if by observing another reality has been lost which one also wished to have measured. A type of Heisenberg quantum uncertainty principle, but on an existential level. Added to this the fact that each solved problem poses new problems, shows that the solution of the great question of life will never be approached when only

the material is relied on. It is as if man wants to reach the speed of light, while we all know this is physically impossible - it would demand a not producible quantity of energy. In the approach of the speed of light always a certain gap will remain, because time should remain, or rather the temporality. Everything in this universe must be born, it knows ripening and decay and will eventually die - that what one usually calls the course of time. When



reaching the speed of light is not available, it should be assumed that to all observations there are limits, like the looming of multiple questions where one is dissolved also suggests there is a perception limit to the possible acquisition of knowledge of man. Which obviously does not infer that scientific research should better end, quite the contrary.

The sense of purpose in the existence of man lies not only the achievement of gathering all the information to collect in the cosmos, the macrocosm and the microcosm. The final sense of purpose is not in the what and the how of existence, but the why of it. The physical examination of reality alone will never produce the answer, because only mere material answers will come out -the what and the how-. Ask the builder of musical instruments. He wants to achieve the highest possible degree of professionalism in the modelling of his wood or his metal -therein lies a mass of gratification-, while for him the real satisfaction lies in hearing the music produced with his creation. This simple comparison should make clear that although knowledge about the material world outside gives man satisfaction on the intellectual plane, yet the true purpose lies in the interior of man. As the gods or god that man worshipped existed outside him, while the true God can be found in himself. He is a completely different God than the gods of the material universe. He does not need to be honoured or doused with incense and he hands out no punishments or reward. He is.

Manas Na'ala - The Key - the books of heart and knowing