

The human as animal

Who is the human? The human is an unique creation of the FirstOne, unique because like the human there is no second created. About the stone and the water, the tree and the animal is spoken already. The human forms no purpose in itself in the sense that the conscious existing begins and ends with the human existence; our conscious existence does not begin with this life nor ends with the end of it.

The human is an amalgamation of animal and man. In this unique combination the soul has to hew itself a way through life, learning the lessons. The combination of the soul and the animal is chosen so that it razor sharp brings to consciousness the learning-points of the soul in outermost consequence. The combination or the basic pattern of the human life on earth.

Why is our soul not fused with the water or the stone, or the tree, to learn the lessons in this way? Why in the animal? Does our soul differ then so little from that of the animal?



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In the Original World all foundations of life exist like they exist in our universe, only not in the material form people know. There, in our home universe, the soul of everything is. The soul of water and stone, the soul of tree and animal. There all is in harmony with each other. There is the soul of water, while the water in this world only is a material depiction of it.

There the soul of the stone, of the tree and the animal and the human are in harmony with each other, in qualities that cannot be reality in the material world. There is a flowing line of creations; the water and our soul are aspects of a wide spectrum. And while the colour violet differs from the colour red, there is no difference in quality, no difference in worth.

Neighbouring to our soul in that spectrum is the soul of the animal. Therefore our soul incarnates in a material expression that lies most close to that of the animal. The difference between the animal and the human in the flesh therefore is not that great. The animal and the human are two colours close to each other in the spectrum.

But for the reason of an absolute different lesson in material life, there shows a chasm in our material world between the human and the

animal, a chasm that does not manifest itself as a unbridgeable chasm in the Original World.

For the origins of this chasm we have to view the endowment that our soul has been given by the FirstOne in the shape of the complete freedom of will. This distinguishes our soul from that of the animal, without disturbing the harmony in the spectrum; and while the complete freedom of will does let our soul differ from the remaining in the Original World, there is no difference in eminence. For making the whole complete all components, with every one's own form and characteristic, are essential.

The difference between our soul and that of the animal is fundamental in that it has made a difference for the learning of the lesson of life of the animal and that of the human in the material world. The difference between the human and the animal in the material world is very great, while in the Original World we are close to each other.

People beget children

Our soul is made by the FirstOne according to the image that the FirstOne had formed of itself. Those who want to name this the crown on creation can do so. Those who are able to name this the crown on creation are fully aware of the consequences of it. No summit without base; that goes for the mountain, that goes for the entire spectrum of the creation and therefor also for the human. That is how creation is, that is how the FirstOne is. Ultimately there simply is a harmonious all.

That our soul received the enormous grant of the complete freedom of will, did not make us into an exception in creation, but made us the conclusion of it. Our souls form that part of the spectrum that the FirstOne sees as the image of the self; the FirstOne who is the spectrum and includes the spectrum. Who in us created a proficiency of and for the self.

While the creation of the FirstOne is, our soul was created to come forth from it and go forth from it. We, we all in the Original World, became the children the FirstOne let go to get able, in complete freedom of will and in from the FirstOne independent development, to understand the harmony through our own ability, to understand the total of the spectrum, through that to understand the FirstOne. Like this the FirstOne confirms that the FirstOne fathoms the self, that is how the FirstOne mirrors the FirstOne.

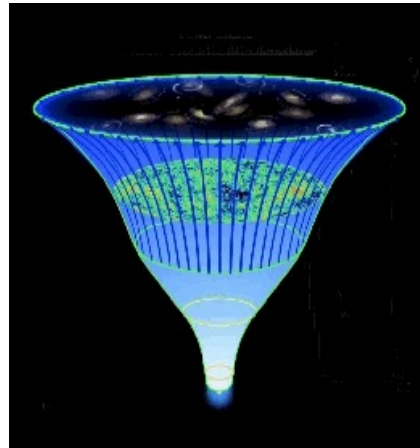
That is why we in the Original World were given the gift of complete freedom of will, that is why it was unnecessary to grant it to the total of creation. The existence of our soul has its own design like everything else has its own design.

The bestowing, the granting of the complete freedom of will was an act of Light, an enactment of the most ultimate sagaciousness. An act of Beauty and therefor of Warmth, an enactment of hope and consolation. An act of Love, an enactment of righteousness.

We, the souls in the Original World, we actually used the complete freedom of will. And like children we stumbled and got up again, guided by the hand of inspiration of the FirstOne. We realised that we did not know how to be like a child, a child of the FirstOne, unless we actually could have been innocent and have led the innocent.

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The beacon resolved and it became pitch-dark. The Light got kindled and the material universe was born. And in this material universe we came as the offspring of matter. Innocent and stumbling on a road of hope and consolation, searching for our heart, using our sagaciousness. Each of us on our way to a balance of our own and a balance that can be only there when everyone has found balance. Only when the balance with the whole of the spectrum is found, the road shall be finished.



Early universe developing

A human and the human walk a long road. A nearly endless road of which in a lifetime the end does not seem to get in sight. But hope is best experienced by a human when one sees that the road will not be severed. As long as men and women beget children, there is a road and therefor hope.

Every human does his or her part and dies to go home. By begetting children the human eventually will get home. Not in the least the human in pre-eminence, Luciwhear, he who governs this material universe. He shall be gathered in like the convalesced son.

This is the meaning of begetting children. Like the FirstOne let us go, thus the human begets children, equips them with baggage and lets them go, in the confidence and consciousness that the baggage and the road are just like they are given. That the road 'simply' has to be walked, that the baggage 'only' has to be used.

The man and the woman



Nothing is for nothing in creation and though the human lives in Luciwhear's universe, this universe is a mere variation on the tune of the great whole. Nothing in the creation of the FirstOne is just like that, whether it concerns the creation of the Original World or the conception of this ephemeral universe.

A child emanates from a man and a woman. To get them together, to let them spawn a

child, something has to happen; nothing happens by itself. Therefore the man possesses qualities that attract the woman and the woman possesses qualities that attract the man.

Why creating a difference between man and woman and why not chosen for asexual procreation? Everything has a reason; nothing is for nothing in creation.

The difference between living in matter as a man or as a woman stems from the difference in the lesson of life between souls. The road that the man walks is a different one from the road the woman walks. This difference is not the reason as such for the distinguished roads women and men walk in the distinctive cultures of this world. It is important to establish that the reason why there is a difference between man and woman is no direct ground for the different roles man and woman have in the cultures of this world.

In the many cultures of this world there came into being conventions through which the dissimilarity between man and woman has been interpreted as a hierarchical disparity; this apart from the fact that this would mean that men are superior to women or women superior to men.

It is sensible to sense that there is only one who is served with such a hierarchy, with subjugation and superjugation. It is Luciwhear who is served with dividing and ruling, because it is the only way left to him to prevent that the human discovers the righteousness, Love; it is the only device with what he can try to thwart that the soul regains the balance. Like it is obvious to ascertain there is a difference between the blossom and the bee, it is obvious to state there is a difference between a man and a woman. No one will fit a quality contrast in the tasks that the blossom and the bee have in this world. Like this it should not be conspicuous to adapt a distinction like that to men and women.

There are numerous matters wherefore a man is better equipped than a woman. A blossom will never make a honeycomb. There are numerous

matters wherefore a woman is better equipped than a man. A bee will never be able to transform this world into a plethora of colours.

All creation asks for, also this material universe, is to recognise the own abilities, the own talents, to perfect them and apply them in such a way that everyone can enjoy them and benefit from them. Even so, that it can be an inspiration for proceeding one self.



This mutual impregnation exists in our universe, it is the basic principle of the whole of creation; it is the nucleus of the Original World and the thought that lies behind this material universe. The reason why the FirstOne realised creation. It is up to the human, man and woman, to recognise here this baggage and to use it.

The Warmth towards each other, the creation of Beauty, the use of intelligence, the fostering of longing and hope, the working in righteousness, the pursuit of the balance of the total; these all are descriptions, each of them aspects of harmony. The harmony that existed in the Original World and that shall exist even more completed when the human will have finished learning on earth.

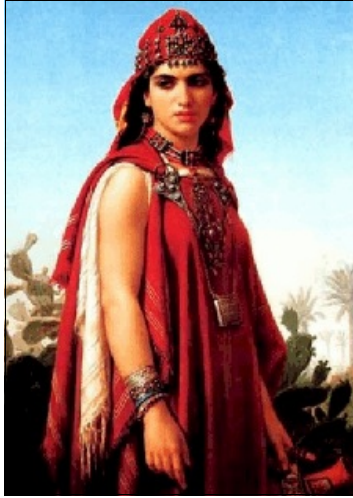
The human is on earth to learn that harmony, to long for it, to hope for it, to rediscover it. The soul learns this, caused by the untold variety there is in souls, not by incarnating into uniformity. There is a difference between man and woman. There is no difference in longing for harmony.

To exploit the difference between man and woman in a subjugating and superjugating principle is characteristic for Luciwhear's world, this material universe, where the rediscovery of Love is tried to prevent.

That there is a difference between man and woman is not Luciwhear's doing, but the consequence of a difference in lessons of life for souls.

The way of the woman is concrete, it is the creating. She lets grow and she will arrange it like this so she is able to let grow. She is the depth that offers shelter, wherein something can grow. She invites into her depth, therefor she has to be inviting. She has to master the ways with which she can invite. Thereto she has to be concrete, earthly, steadfast. She is this all because she has to, because nothing is self evident.

The soul learns in this way, because the concrete and receiving wants to be learned. To welcome the most beautiful someone else has to offer and to build on with that, so that there can be developed and the developing soul becomes more by it, becomes deeper, becomes more self conscious.



The way of the woman is the way of the soul that wants to embrace, the way of she who wants to fathom. In this way also a depth is established; for she who wants to embrace originates a depth. Who wants to embrace explores for an objective to embrace. It is both, the objective and the embrace. With as result that the soul learns, augments, deepens.

It is one of the ways that lead to learning, to incorporating, to absorbing and digesting so that a new phase is reached. This is the way of the woman.

In Luciwhear's world the invitation is deformed into officiousness and therefor to subordination. There are women who reject this subjugation; and right so they reject. But what

exactly is rejected; how to arise from a subjugated position when it is not known how one got into that reprehensible underdog position. To fight and find one is equal to those who are called superior is an falsehood, because the way of the woman is the way of the woman and there is no other way to her disposal.

To fight and find that those called superior through that in fact are inferior, is to institute a new superiority. It is throwing over a hierarchy to substitute it with another new one. And exactly this is not the way of the woman, but the way of Luciwhear. He who tries to prevent the rediscovery of Love.

The way of the woman is her own way, which she recognises and uses to reach Love, righteousness and balance. The way of the woman is the way whereon she shall not let herself be subjugated, nor can she be tempted into feelings of superiority regarding all other in the creation of this universe. She walks her way so that her soul learns how that what was obtained can be used, so she can grow through that in her being, so she becomes more complete and in this way the world becomes more complete; thus, when she is home, she also gives shape to greater perfection in the Original World.

The woman who creates to help perfecting the harmony, who in the field of her own being, her talents, knows how to create in whichever manner, knows she is a part of the FirstOne, because the FirstOne created the feminine for this reason; the feminine is a facet of the FirstOne.

The way of the man is abstract, it is the donating. He lets grow and he will arrange it like this that with what he will let grow will be recognised. What he gives is concrete, but after that his donation is accepted, he

does not take part in the process of growing to where his gift is a contribution to; abstract in this way.

What he has to give not only must be recognisable, but it also must be sufficiently provocative. What the man offers must be inspiring and incorporable.

This the man does as a result of his own process of growth. He carries his gift out of himself as a gift which can be a freely acceptable inheritance. He can never give his offering, but his offer will always be accepted in free spirit.

The soul learns in this way, because the abstract and the giving want to be learned. To present the most precious one is able to offer to someone who can build further with it. To give it so that someone else can grow with it.

The way of the man is the way of the soul that wants to be embraced, the way of he who wants to be fathomed. Who searches for a new medium for that what emerges from him; for he who wants to be embraced originates a depth. It is both, he who presents an offer asks for the acceptance of it. With as result that the soul deepens and aspires to show the best of himself. Thus he does not only work at himself, but at the same time at the whole. This is the way of the man.

In the world of Luciwhear the ability to give is deformed into the power to give and especially into the power to withhold the gift. Who experiences this power will perceive this as superiority in regard to those who want to receive. There are men who reject this



superjagation; and right so they reject. But what exactly is repudiated when one does not comprehend the origins of the rejectable, the feeling of superiority. To fight and find that the man must embrace the role of the woman, has to adapt himself to it, is a falsehood, because the way of the man is the way of the man and there is no other way which is to his disposal.

To fight and find that the man has to reach out to elevate the woman to the place of the man is an aspiration wherein is admitted that the woman is inferior and the man superior. It is throwing over a hierarchy and to replace it with something which has the outward appearance not to be a hierarchy. This way neither is the right way, because it forces the woman to come towards the man. On the way towards righteousness and balance, the rediscovery of Love, compulsion is an insurmountable hindrance. In this way Luciwhear tries to prevent the rediscovery of Love.

The way of the man is his own way on which he does not let bar himself, nor let hang down his head submissively to gather with those called inferior. The way of the man is to disclaim this false image and to walk his own way, so that the woman can choose freely for what the man lets come out of himself. To present the most exquisite of his growth as a gift which can be freely accepted, is the way of the man and there is no other way to his disposal.

In this course the man walks his way, so that his soul learns to give in such a manner that through that there can be growth, making this world better, and when he is home in the Original World, he also gives shape to greater perfection in the Original World.

The man who presents the most beautiful of himself to help perfect the harmony, who on the field of his own being, his talents, knows how to give in whichever manner, knows he is a part of the FirstOne, because the FirstOne created the masculine for this reason; the masculine is a facet of the FirstOne.

It is so that the woman creates to give and it is so that the man gives to create. The masculine is like the feminine and the feminine is like the masculine; the soul receives, creates and through that deepens itself, it makes the new transferable.

In the Original World there are inseparable complimentary couples of souls who mutually shore each other as the masculine and the feminine. Every pair, every complimentary couple, works within and from the own pair to other complimentary couples, to mutually shore each other for perfecting the harmony of the whole.

It is the FirstOne who inspires this development, because it is the FirstOne who is both feminine and masculine. It is the span of the FirstOne which embraces all.

Who in the material universe, the world wherein the human lives, is a man or a woman knows for certain that he or she wants to learn the masculine or the feminine, to walk the one or the other way.

To be a man or a woman in the material world stands apart from being the masculine or the feminine in the Original World. A human is in matter what was wanted to be learned.

The way of the transposed paths is a path in its own right. The masculine is like the voice, the feminine is like the hearing. Who wants to learn to speak learns just that, who wants to learn to hear learns that just too. To hear and



to speak are aspects of understanding. Because a voice without being heard will never be understood, nor will the hearing understand where there is not spoken. Who understands is willing to hear and who understands is willing to speak.

Souls match in complimentary couple s of which in one half of the pair the speaking, the masculine, is the most intelligible characteristic and of which the in other half of the pair the hearing, the feminine, is the most eloquent characteristic. A complimentary couple is one and inseparable, like head and heart are indivisible.

To perfect oneself a soul will want to hear better and comes into matter as a woman; to perfect oneself a soul will want to speak better and comes into matter as a man. Not being a soul of speaking or a soul of hearing determines whether one is a man or a woman in matter, but that what the soul wants to learn in order to find the balance in the soul and thus what the soul wants to learn in endorsement of the soul-pair; the pair speaks and the pair hears.

A soul of speaking who wants to reach perfection in speaking, comes into matter as a man. A soul of speaking who wants to reach perfection in hearing, comes into matter as a homophile. A soul of speaking who assumes perfection in hearing is to be reached, comes into matter as a woman, but will not feel just in that form. The choice for learning the perfection of speaking as yet is made in the heart; in matter she is a transsexual.

A soul of hearing who wants to reach perfection in hearing, comes into matter as a woman. A soul of hearing who wants to reach perfection in speaking, comes into matter as a lesbian. A soul of hearing who assumes perfection in speaking is to be reached, comes into matter as a man, but will not feel just in that form. The choice for learning the perfection of hearing as yet is made in the heart; in matter he is a transsexual.

A soul of speaking or a soul of hearing who is in the dark about how to reach the balance -they choose on their feelings and leave their sagacity just yet unused- make the choice to be hermaphrodite in matter; only in matter, in the realm of Luciwhear, it will become clear to these souls -by facing their discernment there- which choice is to be made.

In this allotment -not a division- there is no opinion included; it is the course of creation that determines the form, like the stone and the water only can be stone and water.

No human by pre-eminence is one of these seven. There always is one who plays the solo melody, the remaining always play their bars.

In the same way the finding of balance is not a matter of an equal distribution of the masculine and the feminine in the soul. In the masculine soul the masculine always will be the definitive factor, like this is so for the feminine in the feminine soul.

The balance in every soul comes down to the right proportions of blending in that soul, a proportion of blending that is unique for the essence of that soul, like also there is a proportion of blending within the pair that is unique for that pair . A proportion of blending that

decides on in what way the scope of the complimentary couple, the approach, is co-determining for the harmony of the all.

Like the FirstOne let his children go, like this the souls of a soul-pair let each other go. There is something very special the matter, when the souls of a complimentary couple are man and wife in matter too; then there is something very special to learn.

It is the FirstOne that has the all as span and who has a perfect balance in the masculine, a perfect balance in the feminine, as well as a perfect balance between the masculine and the feminine; in a way a way to symbolise the trinity.



Like it can be said that Light, WarmBeauty and Love stand as symbol of the trinity. Light: the sagacity and the masculine, Love: the righteousness and the feminine, WarmBeauty: the hope and comfort, consolation, the junction of the masculine and the feminine, the origin of balance.

Nothing is for nothing, everything has its reason. And like the FirstOne let his children go, like this the human takes its responsibility to nourish its children and to let them walk on their own road.

The human, the man and the woman, come together in a heartfelt embrace. They give each other confidence to taste their bodies. What a man has to give, the seed of his body, the woman absorbs and she prepares with this a new life, a new human.

This is an act of delight, of lust, of taking pleasure in each others essence and to see the authenticity of the other. This all together makes it possible to incarnate souls into matter; it is an act of Love towards the soul that will be born into this world.

For the man and the woman it is a way of learning to beget a child and to nourish it. From this responsibility the learning of the soul emerges.

But also from being deprived of the gift of creating new life there emerges learning. To taste the joy of the act of generation, to give each other the confidence to taste each others body intimately and so to commit a part of ones nature, but not being able to reap the fruits of this. This brings the human to awareness; pairs of equal or different gender alike.

The longing for the responsibility of the nourishing is like the yearning for harmony, it is one way of realising this -with all its problems that go with this responsibility-, it is another way not being able to realise this -with all the problems that go with not being able to do so-.

No road is lesser than the other, no road is more than the other; they just differ. Every soul walks the own way and no human, no soul can, like the FirstOne will not, judge upon it. Every soul chooses the own way and that soul alone knows in the deepest self the sanity of that road, the pain, the learning and the bliss that are the consequences of that road.

What is evident, is that all roads mount up to the same point: the returning home, all lessons being learned after incarnations in the First World and in the Second World, the perfection, the balance reached in the soul to perfect thus the harmony of the Original World.

Were the act of generation an act of repugnance, no child would be born. Therefore it is a good thing there is passion, lust, between two human beings, so that they can share each other completely; so that they enjoy.

But do not confuse this lustrous lust with Love, because the Love does not exist on earth; the Love is only to be found in the soul by the soul self, in the contact with the Original World. When the soul has discovered this Love, then this one can be a true fellow human; to give Warmth in Beauty to the other, the recognition of the enduring of the other -the pity or rather the co-enduring-.

Do not confuse lust with Love, because there is one who profits from it, who has to gain by the creation of this false image; a false image of Love. It is Luciwhear, master of this material universe, who tries to prevent the soul in the flesh from the discovery of Love in the self.

The lust he calls Love, so he can even offer it as merchandise. And it is the people of Eewhezejel that he abuses for this; the nation of Beauty whored.

And as the soul does not give up the trek for Love, the inner fulfilment, then Luciwhear has more lusts to tempt with, for in his realm all is a commodity.

Again it is that typical contortion apt to Luciwhear. That what exists in matter -a material form of what exists in the Original World-, that what is in service of the soul in the flesh, is not annihilated -that is not within his power-, it is corrupted in order to serve his purpose.

The means of lust, the longing of the human to give, to embrace, degenerates in this world into a goal; lust and lasciviousness as a goal.

Who snarls lust with Love has a long way to walk, before discovering Love.