



Manas Na'ala The Key

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

Manas Na'ala

The Key

the books of heart and knowing,
or how part of eternity was slowed
to the speed of light and all on this side
of the mirror was turned on its head

*containing
the books:*

the story
the knowing of the soul
letters and conversations
the book of resonance
the book of thoughts

2014

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Welcome

Well, now you have found the key. Where is the lock wherein it fits? What do you think you will find when you open the door? Sooner or later every human being will have to meet the ultimate challenge in trying to answer the questions: what am I doing here, where to am I here? The books of "the key" will provide you with the answers. Or rather, the books aim to assist you in finding the answers yourself.

It is said, "The one truth does not exist". The effect of this is that everyone's individual truth isolates man from his fellow men. Therefore see what you shall find as your share of the truth. The one truth as a result of what everyone is tied together with everyone else. Just like the one love that includes everyone.

These books are neither religious by nature nor anti-religious. They unite all religions, remove the separations between them. Or rather, they take the subjects of controversy away between the shadows and disciples of all religions. After these books no christian can mistrust a muslim anymore. After these books no muslim disdains himself anymore, capable of blowing up the other. After these books the jew embraces the muslim, the muslim the jew. After these books the children of Abraham will learn from the heirs to the Veda, will these heirs of every caste see the end of their almost incessant cycles.

After reading, after studying these books, after having fathomed yourself, you will look back upon religion like our time looks back upon the gods of antiquity; probably also with a smile. What you shall discover, what you will disclose rises above persuasion and religion, because it has nothing to do anymore with believing. It becomes knowing. The knowing of your heart and of your intelligence. The not tangible has become knowable.

These books can be unrelenting. At times as hard to comprehend as life itself. Approach these books as something that exist outside you and you will arrive at nothing. Speak to these books as in a dialogue with a friend. A true friend does not regard the friendship because he needs something from you. A friend is a friend because he gives selflessly. Through friendship you become another person.

About Manas Na'ala

Manas Na'ala is a pen name. There are two reasons for using a pseudonym. Firstly, retaining my anonymity allows the texts to take centre stage, for to me the texts are infinitely more important than I am. Secondly, I aspire to write my texts in the comfort of my study or somewhere on my travels, not behind barbed wire with bodyguards at the gate to protect me from sinister fanatics. I am no coward nor do I wish to be a hero.



At school my teachers thought I was good for nothing. My father died when I was fifteen and shortly after I was expelled from school, judged to have been a persistent truant. For the next ten years I held a series of odd jobs and went to evening school. In my late twenties I studied history and language, in my thirties I studied political sciences.

At some stage in his life a man is forced to choose a trade; men are socially expected to become the bread winner. The positive spin off of this force was that after careful digging into my soul I became aware I was a teacher. It was also in this period I felt the presence of a book under my skin, behind my eyes, on the shelves of my mind. I also knew I was not even ready to begin to write. I had not experienced enough of adult life yet I deemed and expected the writing would announce itself when I was ready.

So after my study of language I became a teacher myself, in spite of my experiences at the hands of several poor examples in that profession. After careful observations I chose to educate those who are termed less gifted and less intelligent and are consequently stowed away from the mainstream; this preference was a pronounced political choice also. Because I was politically engaged I also became active in the teachers union and a political party. The latter made me aware that in a very hands on manner life stank. In any way that politics stinks. I retreated from life in many ways and was able to take a sabbatical.

It was in this time, in my late thirties early forties, that after a series of what people call coincidences I met several people who consciously or not provided me with the absent pieces of the riddle I had been trying to solve. For a brief time I found myself working together with a small group of people with similar goals who had arrived at a similar stage of development. This work progressed until it became apparent one in the group put himself forward as perchance the spiritual leader, thereby underlining a growing feeling I had landed into some sort of a sect in creation. I had to leave for I would not fly in formation as I eventually was required to do. I was flustered when I broke out through the front wall, sad for I had to leave my love and exultant for I felt I had passed my last trial. I had plunged in at the deep end to resurface into the warmth twenty five years later.

Now more than fifteen years after my break out I can look back on a time I had known to come even as I entered adult life. I had seen life in many ways. From a 'bottom' looking upwards and from a 'top' overlooking the plains. Now, as I approach sixty I can reassert I know this universe just as well as I knew it when I was sixteen. The fundamental knowledge is the same, the difference being a certain expressive style. What I was unable to voice in my teens I now can phrase.

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Prelude to
The Key

The bridge has already been built. However,
the craving to cross it has to be aroused.

Prelude to the Key

State of mind

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

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

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



K'ung-fu-tzu

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

time of the origination of the first cultures, while the roots of their fundamental concepts reach deep into a time long before the tribal age.

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

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

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

It are the leaders and their executive systems who have thwarted each attempt to moral and spiritual development during the bygone millennia. It are not the religions and the philosophies which are stale, but the theocracies and the leaders thereof that are odoriferous. That which always began with a spark of inspiration has always been gagged and institutionalised, eventually to be exploited as a means of coercion to subdue the masses. It is the leaders, those who divide and conquer, who belong onto the compost heap of history together with the Stalins and the Hitlers. If there is anything to be learned from history it is this.

He who, in this time and age in this world, has learned anything as a craftsman, has been studious or at least thinks affairs through and has

comprised something of a notion about shared global collectiveness, has a primary responsibility for himself to avoid sinking into the post-Neolithic moral atavism that is consumental materialism. Global collectiveness stands contrary to the sophism that everyone has his own truth. He who accepts that everyone has his own truth will eventually end up on a mind's island where the mobile phone has no coverage and where nothing on the internet makes sense anymore. A breakaway from the confinement of the infallibility of the own culture is indispensable, whereas in this process multiculturalism is a deceitful trap and a nonsensical falsehood and no match for the real breakthrough towards global awareness.

The aged and ostensibly holy books are corrupted and must now be cast away for good along with their scholars and other leaders. They must end up on the compost heap because, after thousands of years, the archaic standards no longer have anything to offer to this modern age. Trying to find a synthesis between all existing religions and spiritual approaches will not aid advancement because the old schemes formed specific solutions for the problems of individual societies in a certain epoch after the transition of the Pleistocene to the Neolithic - twelve thousand years ago, the time of the passage from the age of tribes to the age of modern



John Lennon

civilisation. Most of the sparks of inspiration have now been smothered and extinguished, while others have grown out of control into a blistering blaze.

"God is a concept by which we measure our pain", the latter day romantic Lennon sang. Contrarily rational man says, "God is the label we put on anything we as yet cannot explain. The more we clarify, the lesser God's patch becomes". Lennon's declaration may be paraphrased as 'in time of need one learns to pray.' His adage shows simultaneously a perception of God in essence not different from early Homo Sapiens' concepts. Not a grand result after such a long time of devout

thinking. Whereas rational man stands diametrically opposite to reality as far as I am concerned, I hold that depending on the quantity alone of the physical universe man can account for man's scope on God's patch diminishes - this I call the Luciwher paradigm. Indeed, the world has to continue with rational thinking, with sound and solid scientific research, weeding out superstition and old wives' tales. Every sane and sensible person though also knows the materialistic can never provide the full and satisfying answer to the matter of the what, how and why of existence. Even a small child knows this, one can never be happy with the mere material. And then again, what about God? Did he really die?

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

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

State of affairs

The Key is a collection of five books. Each book offers an entrance to the subject of the entire series: why do we people exist, to what purpose? It seems pretentious that one human has and gives the answer to this

question; it only looks that way. The writer has no pretension at all to proclaim the definitive truth to humanity in order to unite the world in this manner in a peace-loving all. This world will know no peace, unless it is a Pax Romana or today's variant the Pax Americana; which is no peace because it is enforced. The recognition of the truth is not something that someone can impose, nor something one can convince someone of.

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

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

You are firstly invited to read "The Story". In the first chapter of "The Story" the reader is introduced to the book and the book is introduced to the reader. An effort is made to make clear and assure that the one cannot manipulate the other. An invitation is made to tell one's own story. This part of the first book was written in 1991. The other chapters of "The Story" contain in brief the tale of the Original World. From this world we all hail and we all will return to it once our present life is done. It also tells the story of the world of the First Incarnation. In this world we all lived our first life outside the direct presence of our maker. There was a lesson wanting to be learned. This world ended in destruction and the face of this world was washed. And finally it tells the story of the world of the Second Incarnation. This is the material world wherein we all now live. It explains why man is upon the face of the earth and to what end this universe will come. The writing of this part of the first book was finished in 1993.

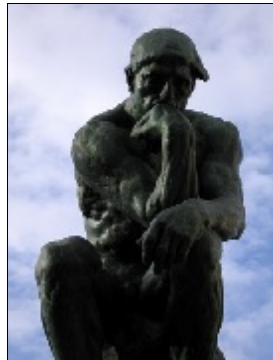
Secondly there is "The Knowing of the Soul". While "The Story" is written in the form of a narrative, this second book "The Knowing of the Soul" contains a collection of compositions and essays. All key-elements from the Story are considered not too academically. This book not only asks to use your perception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

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

These days the fourth book: "The Book of Resonance" is the focus of attention of the writer. The book deals with how your every day Joe is under constant threat of the nameless faceless authority - the ancient spirit that haunts us already since we left Africa some 80,000 years ago.

The almost Kafkaesque Luciwher paradigm. In the core the book is about ordinary people who just want to be happy, their love to their side and a few children at school, who have no other desire than be left in peace.

The larger part of "The Book of Thoughts", is now put into words. This book deals with all religions on earth without intended partiality. It is both weird and conceivable that man searching for the meaning of life winds up with a god. What happened in the minds of the first people who understood they understood



nothing? What is in the minds of people who still do not understand and who therefore parrot others who actually also do not understand anything. Religion appears to be nothing other than just another political doctrine, for with the discovery of a god it has little to do. Not that

science provides better results - or rather, that is all that science offers: the results of sums. With the meaning of life it has nothing to do.

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

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

Where to begin?

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

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

Would not it have been wonderful if not the writer had written this book, but an invisible hand directing the manus of the writer from an unseen other world? Or would not it have been wonderful when these books were dictated, presented to the writer by a spiritual entity? Or at least

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seen for the first time on age old parchment in the rediscovered library of Alexandria, or found between ancient manuscripts at the University of Timbuktu? No, that would not have been more wonderful. These books are real, actual and of this age. No mysticism or supernatural twaddle. The subject of these books is too complicated to be 'polluted' by transcendent wind. This book was written by a human in a universe that does not anymore scare.

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Book One

The Story

the history of worlds

Like the sun does not revolve around the earth,
likewise man has no soul. The eternal soul
resides in a temporal body.

Introduction

The book



This first book is named The Story. This title is to underline that this book is an universal story. Universal in the only possible meaning of the word: a history, a tale about the past, the world that was; the world that exists now but that will end; of the Original World where we all come from and to where we all shall return.

At the same time this book also could have been titled Eewhel's Story, for it is written by one soul: Eewhel. With that name nothing is taken away from the universal nature of The Story. The tale then has not become just one point of view of an individual soul, an

individual person. It then just means that this universal story is passed through by one.

There will be others who will tell the same story, not least the reader of this book who will comprehend in the soul the truth of The Story.

*

This book is not meant to convince, to convert. It was written knowing that by no means it even remotely would contain scientific proof. No attempt is made to give what is mystical a scientific sauce, nor to mystify science.

It is the history of the Original World and at the same time also the future of the Original World.

Moreover it is the explanation of the existence of this material world and the temporal nature of it with all and everything in it.

*

This book was written to let you know, you are part of what is known as the seemingly unexplainable.

Recognise this in your own life, now or later. Do not be afraid, do not push it away; do not ignore it. Acknowledge that what exists. There is nothing secretive about it. It shall occur like falling in love. It is veraciously true.

This book is meant to be read and to feel through and foremost to think over; do this within your self.

Do not accept without more ado what is in this book. It can be a road sign though, or a milestone on your road.

What you feel, think and do after that is your own fate. Your own destiny, your own lesson in this life.

*

Though it primarily is about the main forces of creation, this book is about everyone's personal reason for this life on earth. Therein are no inferior or superior. This has effects for our all being human.

With that this book does not advocate egalitarianism, because every human, every soul, is unique. This book does not advocate either anarchism, or some form of proto-communism. Nor does it advocate the free flow of -economical- forces.

This book advocates awareness: the unique worth of every human, every soul. Without anyone being higher or lower, possessing more or less value than any other human. That no human has power over his fellow humans. More over, this is so without this book advocating that. It is the truth were to nobody can get around; also without this book.

For, power corrupts and all earthly power will pass away eventually. In the end, and not exclusively in this world, every soul is responsible for one's own development.

That can only be so by doing it durable; this world is not durable.

*

This book is not political in the respect, that it does not advocate a new political order. Though the consequences of this book mean to herald the end of all political systems of power.

*

This book is a religious book, while it also heralds the end of all religions, cults and sects. Because they also developed into systems of power; great or small. Systems with inferiors and superiors, masters and pupils, clergy and lay.

After all religions cease to be, after all temples, synagogues, churches and mosques will have other uses, from concert halls to storerooms, there will be no new religion.

Everyone's faith will be personal and the responsibility of everyone personally.

More over, it will not anymore be a faith; it will be knowing. The knowing of the soul.

*

With this book you have got the key in hands. Not the key of the heavens, the hereafter; that key does not exist. But it is the key of your own heart, the key that will bring to the discovery of your own soul and the connection with the Original World; the world you spring from, the world where to you will return after this life on earth.

You cannot use this key in haste, the discovery of your soul happens as a gradual and slow flowering. Do not squander this book -the key, the discovery of your soul- in haste. Read slowly. Read and weigh paragraph for paragraph, sentence for sentence. Read and reread. And when you think you have finished, begin again. Grant yourself time, because time is a blessing; a blessing so that you can learn.

A key has no merit when there is no door opened with; this book is without significance when it stays on the shelf, when it is not read. For not this book is momentous, but the endeavour of the reader is.

*

The reader

All people know of something greater, bigger than themselves; something 'beyond this world'. People unite in religions, in sects, or in the denial of them. Everyone, in his or her own way, seeks an explanation for the question where they come from and where they are going to. All people seek the explanation for the question why this world and this universe is.

Realise that there is no religion or sect nor the denial of it, nor science, that can tell you why this all is. No human being other than yourself, can tell you why this all is like it is.

Enter the house of your heart, your feelings, your own sense. Search your soul by living in utmost honesty with yourself. Realise the pain this life has brought you. The inward pain that as yet the lips cannot tell.



*

No priest, no mullah, no monk, no guru can tell you what you will find in your heart. Nor can the total of what you will find be told to a fellow man. The only thing you can do is to live with what you find in yourself. To live a pure life, so that what gnaws in you will be resolved at the end of your life.

Thus your life will have been meaningful, with purpose. Thus you will return rinsed and clean to the state you were in before you were born in this world.

*

Never mind the organisations which claim the word of Yahwehgodallah or Brahmavishnushiva. Sooner or later they are an instrument in the hands

of Luciwher, in whose world you now live. Organisations with the higher and lower, the commanding and the obeying.

Do not change your old church, mosque or temple for a new one.

Do not replace your Gītā, Tanakh, Bible, Koran, or any book pronounced holy, with another; no book whatsoever. Be no leader, follow no leader of this world.

*

Read the words in this book and descend in yourself; there in all honesty, stripped from all human interests, you will find your soul. Your contact with the First. The First and your companion-soul will inform you further about this book and why you are here.

*

Follow the truth that lies in yourself, it comes from the First, the One. In every human there lies the truth, no one excluded, where ever you are.

For it is that you are not a human that possesses a soul, but you are a soul and inhabit a material mortal body. Just as the sun does not revolve round the earth, but the earth revolves round the sun.

Your body is only temporary. Your stay in time is only so you may learn what you wanted to learn; to go home rinsed and clean to the state you were in before you were born as a human.

That is why you are here. And because all others around you are too, that is why no one is more or less than you. Everything that makes it look different, is the work of Luciwher. To overcome him and to clean yourself is your and everyone's task in this world, so you can return to the original state in the presence of the FirstOne.

*

One thing remains true, because it is universal in the true sense, in this world as well as in the original. It used to be called the commandment: do the wish of the Lord and love each other.

When you descend deeply in yourself, you will not interpret this anymore as a commandment, an order from the boss. You shall experience this as your own wish.

All your feelings, thoughts and actions in this world, how to take a stand in this world, emerges from this.

*

No new religions anymore. The old will fade away, because they became organisations of people in Luciwher's world. To organise implies to call to arms. To struggle inside the organisation about this or that point of view. The original thing diluted with every compromise.

Every battle knows losers. Do not organise and meet each other as you are; accept what and who you are and accept everyone else for the same reason.

This world with all its people is going to reach a new state. A phase in which every human will have contact with the Original World. A phase wherein people understand each other, because everyone understands that everyone is here for the same reason.

Because this is so, no human is capable anymore of exercising power over another human. There is no political doctrine at hand anymore, no human canonised dogma, that says it will take care of all people to make them happy so they shall not want.

Even the most promising human systems had power and the abuse of it and inequality as a consequence. Every such apple turned maggoty. Where ever that apple fell off the tree; in east or west, in north or south. All these system had their foundation on power and the concentrated form of it: wealth, money.

*

In the end Luciwher will try one last time to keep the souls bound in the flesh to him. He will not succeed. Every human shall know his or her soul and know again that their true home is with the One, the First.

And Luciwher finally, will realise that too. He will come home last of all.

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

The cradle

The Cradle

The end of temporality

The older man told this: a child of seven years young is set for a choice that not only will determine the course of his life, but also the future of eternity. Whether eternity indeed has a future and has had a past, for now it must suffice to know that time does not exist, anywhere. All is, no more, no less. What man experiences as time is decay whereby everything that first had a form of organization increasingly disintegrates until it is no longer as before. One sees that not only in the mirror with aging, this universe as a whole is subject to the principle of entropy¹⁾. Nothing anywhere is ever as before, though only here this change equals decay. The notions of past and future do not have the same content and meaning in the physical universe as in the universe of origin, eternity.

The material universe, where we are now, is not an intrinsic and eternal part of the original universe. This means that there is a force in the material universe which despite its organizational capacity cannot bring eternity here. In physics, it would be delightful if dark matter and dark energy -over ninety percent of the material universe- could be an illustration of this, under which dark matter holds together the organization and dark energy drives everything apart whilst the universe slowly but surely peters out - the Big Crunch. I await with impatience the developments in the field of physics -not as evidence, but again as an illustration-, just like I am very curious about new findings about the boson that gives mass to elementary particles - "the God particle" is really a humorous name. I remember that as a young teenager I also could hardly wait for the next rocket to blast off - Sputnik, Vostok, Mercury, Gemini, Apollo.

Since I can remember, I am very interested in the new, and that is as an aging man still true. The soul learns and does not age, the entropy concerns the body¹⁾. With the new the hope renews, the hope that recognizes the value of all life. Not what is usually called hope, an outward reflection of what inwardly seems extinguished awaiting rescue, not the hope of the prisoner on his release, not the hope that good will overcome. With dichotomies like good and evil cannot be worked,

because dichotomies are subjective and bound to one perspective. The latter perhaps is best illustrated with a perception from quantum mechanics, in which zero and one -also a dichotomy- both may be true simultaneously and may be located anywhere concurrently without suffering from time -after all time does not exist-, until someone makes an observation with which either the zero or the one becomes reality. Dichotomies, they cause myopia, they are of no use.

Maybe promise indeed is a better word than hope. The promise of a new life in which anything is possible, before the entropy becomes noticeable. You give warmth, yet the promise of eternal beauty however withers in the temporary at all times. You see people around you getting damaged, getting sick, what influences their subsequent actions. It sounds bleak, broken promises, so hopeless, yet not when a person realizes that if he focuses his hopes in himself -not on himself-. Then the world may damage him, the entropy can strike, but the recognition of the value of all life and self-esteem -and thus the promise for the future- grows regardlessly. For damages and diseases are temporarily too here and can be cured. The route towards eternity however cannot be offered by anyone or found in the physical universe, but by your individual inner journey - that is the sole path.

From that night at the age of seven, I have always felt being placed for choices. Who actually was there in my unwarmed bedroom I did not know then - not my father or mother. I can hardly imagine that I had remembered unconsciously a scene from a book or a movie. How many movies does a child of seven watch, then not many - hardly any television existed and I even doubt if we already had one. The one who spoke to me, asked me the question, felt familiar though he appeared to be much older than my puny years. Although to me the choice was presented between material or immaterial well-being in my life, I have always felt that those alternatives, more than well-being, were standing for the focus in life. So not the dichotomy like the choice a child makes later in life in favour of a certain professional direction casting aside the rest, but the choice for, or rather the sharpened awareness of a property in yourself you want to give priority - as a composer develops a preference for a combination of certain musical instruments without excluding other combinations, as a joiner has a preference for a specific

type of wood without discarding others. In essence, the choice for your purpose in life, the meaning of your life.

That this person stood then in my cold bedchamber, I have never found strange. It was sudden, but not frightening. I now imagine he tenderly pulled the blankets somewhat further over me tucking me in before he left the room. Despite a further turbulent life in my younger years -the years before my fortieth- a constant internal property in myself remained untouched, not subjected to entropy, that of the choice of the child. Through all the mud, pus, vomit and blood of life, and despite all disappointments, broken promises and despite attacks, despite all pathogenic agents I continued down the path I was certain is the right one - at least for myself. Everyone got from me what they needed until the moment they wanted more than I could give, getting past the point of renouncing my choice. Because I let me devour no further than to the bone, I could regenerate after each event while my inner could not decline, was not afraid, was not defenceless, not permanently maimed, for I always lived truth. Although I did not become inviolable, there was little or nothing that could touch me.

Like all people looking for the meaning of it all, for the unification of the quantum- and relativity theory, the sweetener that does not make fat, the constant movement that costs no energy, the deepest trough in the ocean or the highest peak on land, I went looking for anything in the world that could suit me and everything that could not. I read about hordes of sages who in their time had discovered the truth and spoke with many people who imagined themselves to be a saviour, the last avatar, the final teacher and a few who did not specifically express this. I believed them all and found it heartbreaking. The grievous desire and good intentions all of which were stillborn. Each one wanted to be the teacher of all, because they thought they knew the truth. They knew not though that the truth does not lie in custody with one person, but that each person holds his own and unalienable share of the ultimate truth. Too few as yet see that the pursuit of another one's truth always leads to hell on earth.

The evening of the children's fete when the in many weeks accumulated tension was discharged into merry laughter, was the evening I decided to climb the stairs to the attic. It was crisp outside, not cold, and the tree

branches swayed in the northwest wind - truly a night to go to the attic. A lovely evening also to come down again into the warmth of the living room, with a ream of paper under each arm - part of what I had collected in all those years. Some documents were already yellowing and were written with oldfangled fountain pen ink in a quasi doctor's handwriting - that only I could read. Other papers were typed with the hammers of the old portable typewriter that I had ever owned. In the following bundles that I took downstairs were also turn outs of a primitive printer - the ink was already fading. I sat in my oh so lazy chair and surveyed my external memory scattered across the floor and noticed that of each stack I knew fairly accurately what was recorded therein. How rich is a human life and what a shame is it when that would be completely lost when dying.

The line was clear to me. All I knew was clear to me. How to write without joining the ranks of universal teachers with their eternal lease on the truth. I may be a teacher, but the teacher of this universe I am not. That role is played by another. A sad role at first sight, for it is kind of sad to proclaim your teachings while everyone longs for just that piece of the story you cannot tell, because you do not know it, for you are not it. Withal, his role is not that entirely sad, because each has to live his indivertible life, his own part of the truth. That may seem sad here in the material universe and concurrently it is grand. Not unlike my mother on her deathbed, sad and simultaneously grand. That grand greatness makes telling the story here a bit easier. A human being only needs to live his life truthfully. This is the hardest task that exists for someone who has not started yet, it is the simplest there is for someone who lives his life in this resolution - otherwise nothing to be excessively proud of; it is. It was the night after the children's fete that I wrote the first lines, a story about the creation of worlds.

The beginning of the eternal

Some still call the beginning of the eternal Brahma or Krishna, Yahweh, God or Allah, but that is not the actual beginning I tell about. The gods of the world religions are the gods of the entropic universe, while behind the temporal eternity lies. I name the beginning of the eternal the FirstOne,

a personification of course. The beginning of eternity for us was the instant we were created. Not our physical human existence, but our essence, our soul²⁾. Perhaps it is somewhat too easy to imagine the cause, the reason giver of eternity and our soul as a person, but that is his own doing. He manifests himself to humans in a way that is comprehensible for a human³⁾. He has great pleasure herein because we are his children. He is none other than our father-mother because we consist of his properties. Three characteristics that define the human souls, RighteousLove, WarmBeauty and InsightfulLight. Who considers the human world, sees that these forces either define a presence, or define an absence. The existence of the human being in matter is determined by the degree of presence or absence of these forces - this might sound a bit puzzling. We can trace all we know to these three forces as aspects of the FirstOne, that what you hold and who you are therefore, and that what you feel the lack of and therefore quest.

The FirstOne did not make clones of himself, but gave his children independent existence from his qualities, such as human children inherit characteristics of their parents⁴⁾. In Mellhor and Nananjah he created RighteousLove. In Eewhel and Anounjah he created WarmBeauty. And in Luciwher and Alnatreah he created InsightfulLight⁵⁾. Each quality consists of a male aspect and a female aspect. Not a man and a woman, but the male and the female, or if you like yin and yang, the one and the other. As the FirstOne created Mellnan, Eewhan and Luçal, from each of these came peoples who were carrying forth the properties of RighteousLove, WarmBeauty or InsightfulLight. All individuals bearing a variation on the theme within which they were born - an inexhaustible variety.

RighteousLove, the appropriate, the correct, the just, the only possible, the legitimate, the empathy and the compliance, the knowing of the heart. InsightfulLight, the awareness, the inspiration and verification, the analysis, the determining and establishing, the sureness of the certain. WarmBeauty, the unifying medium and the extenuating detail such as varnish consolidates and simultaneously highlights the details, that what inspires existence, for it generates attraction and aggregation. An existence in perfect balance where the FirstOne is the inspiration for all, yet not the leader to whom all were and are subordinate, as an inhabitant of the material universe might think. Following the will of the FirstOne was no element in creation, for he created all with a complete

freedom of will. "Coercion has never been my strong point," he says laughing.

The first incarnation

As children live in lodgings during their study or an internship before real life begins, so investigated the peoples of RighteousLove, WarmBeauty and InsightfulLight their understanding of the complete freedom of will by creating a world in which the inspiration of the FirstOne was not obvious. A study and practice period that in essence continues until today. In the first incarnation the people of RighteousLove, Mellhor and Nananjah -Mellnan-, regarded freedom of will a gift with the community as a basis, beneficent for all. The rightly knowing of the heart and compliance by empathy according to them could only be realized when every individual in the community could stand behind this principle, growing Love from the consensus. The people of WarmBeauty, Eewhel and Anounjah -Eewhan-, did not disagree with this essentially, although they saw achieving harmony in complete freedom of will not as a collective process, but as a process that should take shape on the individual level. The people of InsightfulLight, Luciwher and Alnatreah -Luçal-, was of the opinion that total free will primarily was intended to investigate all possibilities and that there could or should not be a predetermined path to return to the harmony of the FirstOne. Though collectivity even more pronounced was the definitive goal for them, this could only come from the individual insight of all authoritative possibilities.

These were the cardinal directions that smoothly might have converged on an individual level, but that in spite of all inevitably diverged as the debate ensued - the individual debate, the public debate. This happened with the children of the FirstOne who were created with a property of the same FirstOne. That of course raises questions as, did the FirstOne create his children to learn knowing himself or, did the FirstOne create the three forces because he felt conflict within himself. These questions are conceivable for a human and can therefore be answered by a human. Place this question then in the perspective of man and ask whether humans conceive their children because they feel conflict in themselves or feel they do not know themselves enough. No one will react to these

questions positively or negatively, saying that children are born out of love, the warmth that one feels in being together and often also knowing that children may care for their parents when they are old and weak. Interpreted in a different way, the question of the why of creation is the demand for the ground of existence. A question no one can answer except every person for himself, also in this physical world. A question that can only be answered after a human has recovered the contact with himself and has rediscovered the truth -the Love- a human can live.

The first part of the 'study internship' -in this book further named the first incarnation- of the peoples of RighteousLove, WarmBeauty and InsightfulLight ended just not in harmony, although everyone was focussed on reaching harmony by using the complete free will in a manner they deemed right⁶⁾. The individuality of each of the aspects RighteousLove, WarmBeauty and InsightfulLight had come to fruition precisely because it could be lived in complete freedom of will, while the full freedom of will had led to disharmony in the union of the three aspects. Although the goal not seemed to be met, the first incarnation had been a learning programme. On occasion first things must come to pass in an unintended way - call it serendipity.

After the first incarnation

The first incarnation had been an overwhelming experience - in several ways. What life in incarnation, outside the direct presence of the FirstOne, could mean no one had imagined this way. Inestimable the result was of living with a completely free will that drove three brothers and three sisters so wide apart, but above all invaluable to the extent they had learned. The deepest characteristics of the three forces had unequivocally surfaced. Mellhor and Nananjah had come to the conclusion that however just, empathetic and observant RighteousLove could be, that to this dimension of living, in any way whatsoever empathetic, aspects missed which can only exist in the presence of WarmBeauty and InsightfulLight. That Love could only be warm and glorious in the presence of Eewhel and Anounjah, could only give grasp and support in the presence of Luciwher and Alnatreah. As the others Mellhor and Nananjah came to the conclusion that the complete free will without the

presence of a full spectrum of all possibilities and the absence of a uniting cause only leads to the hegemony of the own capabilities - a form of compartmentalization and tunnel vision, and the idea that the others are relevant in an other way.

Eewhel and Anounjah saw that WarmBeauty contains a rich variety of properties, which can only exist when it is shared, because the gravity of life is unbearable when it is focused just on itself. The mass of a world is not hammering only when all carry the substance. Beauty not only has an intrinsic value, but it also has a meaning for others at so many wavelengths allowing thus everyone to perceive the lambency. However, the lustre is only then correctly dimensioned and accurate when radiated with InsightfulLight, only then appropriate and just when it is broadcasted in harmony with RighteousLove. Eewhel and Anounjah with hindsight were taken by surprise to find that they had been inclined to focus their warmth and lustre on InsightfulLight more than on RighteousLove. Thus they had thought to prevent InsightfulLight to differ from course, trusting RighteousLove would see, to arrive better balanced at the point of equilibrium.

Luciwher and Alnatreah came to the realization that finding harmony is not a matter of in full free will and total singleness investigating and determining -proposing, examining and establishing- if that means that what falls outside the doctrine should be rejected. Focussed light can cause to burn, damaging when it misses warmth and aesthetics and when it does not internalize the knowing of the heart. Rejecting and pruning are at odds with harmony in which everything has its own place. Light and Insight cannot be without WarmBeauty, for the light then blinds, nor without Love and Righteousness to provide with relativity, giving unthreading a place in proportion before it determines the proportions. In short, the essential equilibrium - not the precarious balance, but the weighed and balanced equilibrium, the proper measure.

The deliberations and the purpose

The FirstOne explained the perfect first step was made, the first step towards perfection. The second step he saw would again bring his children outside eternity, however, not in an interdependent

introspection, but in an autonomous self examination. The learning objectives and tasks were designed to dig to base and root of life and would lead to unexpected discoveries. Looking in the mirror of loneliness, however, can lead to despair and doubt, because the mirror never dissimulates and unveils what one does not know nor holds for possible. The loneliness may cause pain and the lessons learned may also. Loneliness can lead to thoughts of despair and doubt that aim at the elimination of loneliness, while ideas born of despair and doubt can only deceive. Moreover, what you see in the mirror, you may hold for the single truth, while the full truth equally lies behind the mirror.

Complete freedom of will would distort the learning process when it would be part the dynamics of weariful learning. It was therefore decided that every soul, every imminent human being, would establish his learning objectives and tasks for the new incarnation in complete freedom of will as a soul and then would live the human life without that free will. Like a concert is composed in the full freedom of possibilities while playing it is bound to the established notes. Everyone needs a good friend who criticizes and praises, a companion teacher who conducts and sets the limits until you can jump the barrier. Each incarnating soul would therefore elect a true friend and seconder from eternity, to the human a nurse of conscience and realization who comments and supports - a soul of Love and Righteousness, a companion of empathy and observance.

Three parallel universes outside eternity could ensure the pathway of individual learning, however, this principle in its most far-reaching consequence could also mean a separate universe for every ever so lonely soul - billions and billions and billions of parallel universes. An unravelled pathway that way would fail fertility and exclude cohesion. It was concluded that outside eternity one temporal universe would be created for the different learning objectives of RighteousLove, WarmBeauty and InsightfulLight. Luciwher and Alnatreah proposed they should be the ones to be scrutinized in this material universe. Saw RighteousLove in the first incarnation harmony as a goal of the collective and WarmBeauty this as a state of mind that had to be cultivated from an individual angle, InsightfulLight in the deed had put forward their nature as nigh the alternative to the harmony with the FirstOne. The Light of Insight would therefore face the relentless mirror and examine

themselves to the smallest detail - know why the then harmony oriented discourse had led to the opposite. The Love that is Righteous, empathetic and observant, wanted to learn by becoming the bottom of the abyss, yet also the bridge across that abyss and in effect the point where the human could see through the mirror. The Warmth of Beauty, the Beauty of Warmth wanted to give substance to the relative - to make existence relative on the one side of the mirror by relating it to the way to the other side. Also, in pointing to the way home showing the sometimes sorrowful clouds of the material world have a beautiful lining. Not by being the road, for the road is different for each soul, but by being the signpost to and on the road, perhaps even paving the way for the road - so unifying the individual and the collective.

For the duration of the temporary Luciwher and Alnatreah committed themselves to the physical universe, just as their people not verifiable and with certainty knowing where the reason for their existence originated, thus enabling fully to search themselves. Eewhel and Anounja engaged themselves to the physical universe with a question mark in their heads and an exclamation mark in their hearts, the ambivalence at the intersection of the two. Throughout the people's era they incarnate where every soul of InsightfulLight completes the learning in one lifetime. An act of Beauty and Warmth again and again binding wounds and loose connections - pointing man to the nexus with the harmony of the FirstOne that runs alongside the inner road⁷⁾. Mellhor and Nananjah and the crowd that is their nation, bolster all souls in incarnation in experiencing and achieving the ultimate goal in life. A learning goal in itself to comply with the temporality from eternity, not becoming party to it - it requires a greater level in their empathy. Great solidarity by feeding the incarnated.

The older man told on another occasion: You do not let your children loose and let them lose their courage, never. A parent does not let that happen at any age. Not while your child cannot yet stand on its own feet and not when your child thinks he could or indeed can - whatever age they have reached. As a parent you always keep in touch and occasionally you ask how life fares when they get older themselves. You cannot protect them later in their lives for what they have to suffer in their own way, but you never let them down, you are always there. You

steer no more, other than with encouragement. This is in broad terms the relationship between the FirstOne and his children in the physical universe. There is more. In the physical universe incarnated souls can next to an absence of freedom of will neither have memories of the world of origin. This is because the soul by incarnation is bound to matter, under which matter is the limiting factor. As if you are used to swimming in crystal clear water that because of incarnation suddenly gets a much higher viscosity, like swimming in syrup - incidentally, the origin of the experience of time is enfolded herein. Energy condensed into matter -the reverse of $E=mc^2$ - and eternity thereby slowed to a velocity that cannot be exceeded in the physical universe, thus confining the limits of the observable universe - the immaterial soul though does not suffer from this inhibitory effect. Luçal first made their appearance in matter, in which the birth of the light in the physical universe is contained, an aspect of the creation story that appears in almost every carnal religion. The original universe from then on could not directly be perceived anymore from the physical universe.

The complete freedom of will cannot be carried out in the physical universe, yet takes shape in a way that is not always obvious for everyone - the learning. The population of souls of RighteousLove remains in the world of origin and nourishes the population of souls in the physical universe with everything that was decided in complete freedom of will. Every incarnated soul in the physical universe has designed and authorized for his incarnation a programme, events and aspects with a good friend of RighteousLove, by whom a person is accompanied through life. What a person learns -the main objective- in the physical universe he has decided upon himself and he is nurtured and seconded by his counterpart of Love and the knowing of the heart from the original world. That this is so any person on earth can authenticate by walking the inner road. That is the path on which the truth and therefore Love can be discovered. Besides, walking the inner pathway in no way involves a rejection of the material world, as is often unjustified and unnecessary thought by hermits, ascetics and samnyasins. Acting in the material world cannot ever be avoided. Walking the inner path and discovering the inner Love brings forth another motivation to act in the physical world, different from the motifs derived from the physical world. In other words, who takes his motivation for acting solely from the material world

has a long pathway to go -and unnecessarily prolongs his illness and inner agony-, while someone who is acting in the material world inspired by his growing inner spiritual wisdom, is closer to his origins and makes the physical world more beautiful, warmer and born from love. Acting from reasons that the carnal religions of the world have motivated is meaningless, because the unquestionable motivation comes from your inner self, from your own loving heart.

The pathway in the physical world is indeed full of hardship and that this is so, shows that every human has to fulfil karma, where the word karma means nothing else than the tasks and learning objectives a person has set for himself. A person who is far from his inner wisdom, interprets the pain of learning as negative, which provides the feeding ground for the names of good and evil. A dichotomy as good and evil and also light and dark, high and low -also hierarchical-, beautiful and ugly, valuable and worthless, is a feature of the analytical brain and consequently of the people of Luciwher and Alnatreah. Where the dichotomy has a favourable outcome for humans, Luciwher is called God and where the consequence of being on earth is negative Luciwher is called the Devil, at least in the Indo-Semitic religions that are Zoroastrianism, Judaism, Christianity and Islam. Luciwher is obviously not the evil one, but the God of the physical universe, the original soul of InsightfulLight who in matter investigates his way to harmony and with him all of his kin⁸). In short, by incarnating in matter everyone has got lost and only an honest and penetrating look in the mirror of self examination makes you realize who you are and let you find the way to the inside and back home, therein supported by your good friend of love and advice from the beauty and warmth that can be found on earth.

Before the second incarnation

The second incarnation in which you live, reading this, is besides what it is also a reflection of the first incarnation. The karma that every human being has made for his life here is his curriculum partly shaped by his actions in the first incarnation - karma is his learning, not a supposed punishment of a suspected god. Clerics indeed do interpret karma as punishment, doing penance for something called original sin. However,

the only punishment that exists is the punishment of the clergyman in the physical world to whom you say you do not believe in his ill advised paradigm. During Medieval Christianity one could end up at the stake for heresy and in other religions that is still the case. The clerics wield the dichotomy punishment and reward. In the parental education of the children of man notions as reward and punishment have long been outdated. You talk with your children, you cuddle, you talk more and a lot, and you explain when you can muster sufficient wisdom.

The karma of a human in the second incarnation is his programme for life in which a good friend of RighteousLove assists him, which reflects the first incarnation and which aims to learn what is needed before going back home. A human at the end of life, at the end of earthly pilgrimage, is a wiser person, a wiser soul. Only that human being can see and appraise his wisdom, nobody else. Though there is often little to tell, because not all wisdom can be put into words. The wisdom of a person is usually complicated to appreciate for a fellow human being, for a human au fond is diseased from a sickness that no one else can heal. Also, the disease is often barely noticeable, because all people are riddled with the disease. So, seeing through your illness and then seeing through the illness of the other to see his wisdom is almost impossible, but do a great effort. Then do not judge anyone and let your own karma be enough to keep you busy in life. Endeavour for the love that is in you, in every person and create warmth and security on earth. Find that warmth and find the beauty, because they are present on earth.

However, in the sometimes dire circumstances of learning on earth there is always a way, a signpost, pointing at a road, one that points to the road. Care for what you and yours need and do not take more than what the earth gives, because else that comes at the expense of all others. Search the guide to the road and find the path that is found in a place that actually you know. Find the pathfinder, if you need him, and open the door to your inner journey. Learn on your inner road and materialize this in the physical world - materializing your inner findings is extremely important. This way you take care of yourself and your fellows without craving for more than what you need in essence - amassing material wealth can never compensate for the lack of inner missing love.

You are not superior and you are not inferior to another human being and all that makes it seem so is the result of deception of the leading. See that a dichotomy has an infinite number of gradations between its extremes and that extremes meet as different interpretations of the same. Realize that you are a constituent, an aliquot part, of the cosmic experiment of Luciwher and Alnatreah, not as subject but as part and willed participant. Understand that the experiment, the self-examination, is aimed not only to discover what and who you are, but also what is missing - always be aware of what is not there. What you miss cannot be found out here in the world of Luciwher, but only in the inner world of yourself. Tear yourself loose from the monoculture of the material, the paradigm of Luciwher, and complete the spectrum with the Love that dwells in you. Let you be pointed to the Love by Warmth and Beauty and become whole. Not to serve, except your self-esteem.

The truthfulness of The Key

Of course this part of "The Story" was told as a sort of allegory, a symbolic representation, and perhaps this gives the reader cause to label it as balderdash. Realize then, that it is that reader who says this all is nonsense and never "The Story" that considers the reader as absurd. The Story is written in a way, so that it is manageable for everyone, that is you do not have to be qualified with a degree to understand it - the rest of the book is already complicated enough. Despite its apparent simplicity, however, The Story represents the foundations of existence, told for people who are religious, but also for those who disappointed or not abandoned their faith. Yet, it is also a book for the hardest of atheists -there is no faith forced upon you- and the thinker with a scientific mind. The Story and the other books do not replace any book of confession, because these books are not the new books of confession. These books aim to inspire people in thinking with their mind or with their heart and preferably with both. Otherwise, if that suits you better, put aside The Story to find The Story deep inside you. Distinguish between the psychology of beast you live in and the principle of your being that is your soul. They are like one, but only for the time being and only so you may learn. Find your own content of The Story, because the truth is

present in every human being, every person has his or her own share in the universal truth.

A secondary goal of this book comes from the hope that you will have no need anymore to engage with charlatans, people who claim to have supernatural powers - seducers, though they do not recognize that themselves sometimes. When you discover you have no need for earthly examples to imitate, then you are already pretty far. "The Story" is no Gita, no Gatha and no Tanakh nor a New Testament or Koran. Not a Kojiki, Nihon shoki and Engishiki, nor Popol Vuh or Munay Ki⁹). All these books and all other similar books tell the story of Alnatreah and Luciwher and are steeped in the law of Luçal, the Luciwher paradigm. These carnal books are local variants on the underlying saga that tells about the God who wants to instruct or will have anyone who does not obey the commandments of that God consumed by fire, or cast into the abyss, or in the rearmost darkness. All these books are variations on the same theme, that of the truth that comes from outside - the Luciwher paradigm, while the eternal truth resides deep within you awaiting your discovery.

"Do not be mistaken," said the older man. He looked in the mirror and called himself a victim of his genes - he had to laugh. The once powerful young man was now a stout man. He further said that every young man has ambitions to move forward in the world, higher. That he specifically did not write the Story and the rest of his books at that age, because you do not have those ambitions later in life. Like a symphony that starts quietly and experiences its peak with much percussion and brass instruments, a full string section with violins, cellos and double basses and then comes back to rest in several now balanced fundamental tones, a harmonious simultaneity. The decay of the fortissimo lets the essence emerge, which is without ambition, which has found itself, and is, and needs to be nothing more. Herein the purpose of decay and entropy is expressed. No punishment for sins or disobedience, nor the promise of a heavenly afterlife for following rules others have set. Just the indestructible wisdom you have learned in a lifetime, gained in your soul. He told that after the decay of the fortissimo in the calm of his latter years, this is the best time for him to give away his books - no particular

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

interest is served. Life is what unites us and death is what unites us all,
yet there is more. "Read on quietly," he said, "it will become clear."

Notes to "The cradle"

1) The decline which can sometimes be shocking concerns not the soul of man, but the spirit. Although in this book the distinction between the two is not always formulated as sharply, it is inferred that the soul is the essence of the human being, the essence that is not physical and has a meaning for eternity. The spirit is matter bound, you might say the physical transmitter of the soul, which decays with the body. That is to say that entropy proceeds in such a way that physical functions may fail and for example dementia occurs, while there is no repercussion for the soul.

2) The word soul is used without the in the world religions usual connotations. It is the essence, the nature or pith of man - or actually the other way around, for man is a physical manifestation of the soul. Furthermore, the word soul does not infer an entity that will be judged, rewarded or punished by the creator of the soul.

3) Throughout the book I will refer to the FirstOne with he and him. I wish a word would exist that expresses both the masculine and the feminine in balanced measures.

4) It is probably superfluous to say that the inheritance by children of their parents' attributes is a mimesis of the process that was put in motion by the FirstOne.

5) A brief note on the names: Except for the name of Luciwher the names of the souls occur in this book for the first time. The name of Luciwher is commonly spelled as Lucifer. The softer pronunciation of his name should underscore he is not the force of evil. As in the traditions of Indo-Semitic heritage he is the force of Light - in every concrete and abstract meaning of the word. That he is regarded as the Devil or Satan, the evil one too, is the result of the grave illness from which the name givers suffer. Who walks firmly on his feet on his inner road has no use for naming and blaming and contrariwise will always try to discern his own reflection in the mirror. Luciwher in one way or another is always present not only in the religions of this world, but also in philosophy, in political theory and the like. In short, he permeates this world. Alnatreah plays a role perceived as with a much lower profile. Generally she is judged more favourably, named as mother earth. Ever wondered why all creatures must kill to consume? Use these images and elaborate on them for yourself, you know them better than you sometimes wish.

Mellhor and Nananjah are not present in this world and will never be, though their words have fed the most enlightened persons in history, like Krishna, Moses and Jesus or Isa, but not exclusively these. In the case of Hinduism the claim is made that Krishna reappears in history when times are dire, each time in an incarnation suited to that time. This is a clear case of shift in perspective. The persons involved were different each time, while the inspiring souls on each occasion were Mellhor and Nananjah. The legacies of the humans involved eventually and without exception were passed on distorted due to the operation of the Luciwher paradigm - the primary topic of this book. Yet, humankind as a whole was helped a step further each time.

The names of Eewhel and Anounjah will never be household names and they do not aspire to this except for the caring functions they orchestrate to give courage. This may be realized on a personal level or a communal. Find them in the arts and in sciences and any derivative fields thereof on any level. Their work never polarizes, is never designed to present themselves and is always beneficial to all, time and again, aiming at the alleviation of all sorrow and suffering. They mostly work inconspicuously though some prominent cases can be found in present day and history. Catholic Christians sometimes compare their working with that of the holy spirit. This is not widely beside the point, though their work is more down to earth.

Always bear in mind that not the names are especially important, but your understanding of their trinity, with its equally feminine and masculine aspects, and your understanding of the trinity as the representation of the FirstOne who has many names. Only the FirstOne is complete within himself, male and female, yin and yang, positive and negative: the alpha and the omega as is known from old. When contemplating the FirstOne one cannot determine whether the sensation is masculine or feminine, it is both. Incidentally, the FirstOne looks surprisingly young. No old man with a beard.

⁶⁾ In an earlier version of this chapter I wrote twenty-two years ago, I recounted that the world of the first incarnation ended in destruction. Mentioning this now seems superfluous, for all outside eternity ends with its demise. Disorder and discord are more emphasized in the present narrative, for this outcome describes more precise the discrepancy in the goals the souls set for themselves. Emphasis on destruction might also produce the conclusion that RighteousLove, WarmBeauty and InsightfulLight degenerated, which is not true. The failure, if that is the right word, of the first incarnation may be seen in the conclusion that none of the peoples in the end knew exactly how to handle complete freedom of will, while they still had a common goal, harmony - unity, concord, compatibility, unanimity, consensus, balance, coherence.

⁷⁾ Often the question is asked why every soul of Light completes the self-examination in one lifetime, and Eewhel and Anounjah during the presence of man in this universe do repeatedly. Several times readers assumed that the penalty for Eewhan needed to be more substantial than for the souls of Light and Insight. Such a question assumes incarnation in the material world is a punishment for mistakes made - the contrary is the case. Punishment is an obsolete notion, a derelict dogma born from the religions of the material universe. Learning never is a punishment, though learning may be full of growing pains. The further clarification is that Eewhel and Anounjah with great regularity incarnate in the material world, because a constant presence would make their pathway of self-diagnosis 'equal' to that of Luciwher and Alnatreah and therefore would corrupt them as happened in the first incarnation. Incarnation at regular moments is also more effective in the renewal of hope, showing the uncorrupted beauty of existence.

⁸⁾ From this data it should be clear now that when Luciwher is the God of the physical universe, all gods from carnal religions are representations of Luciwher. Ahura Mazda is, Yahweh is, the Christian God and Allah are, together with a host of other Gods. The inspirational figures who spoke about the true god are not necessarily advocates of Luciwher. Quite the contrary, more often they are not. Yet, the nature of the physical world turns their inspiration into a corrupted doctrine. The consequence of the Luciwher paradigm. Particularly in Book Five the analysis of the carnal world religions can be found, showing this to be so.

⁹⁾ Gita is the Bhagavad Gita, a part of the Mahabharata, in one of the four books of Hinduism. The Gathas are the writings of Zoroastrianism -Zarathustra- and of -Zen-Buddhism. The Tanakh is the book of the Jews, consisting of the Torah, the Newie'iem and the Ketuvim. The New Testament is an addition to the Tanakh -that by Christians is called the Old Testament- and that tells the story of Jesus Christ. The Koran is the book of the Muslims and contains the revelations of Allah, received by the prophet Muhammad through the Archangel Jibril. The Kojiki, Nihonshoki and Engisjiki are the books of Japanese Shintoism. For the Maya that is the Popol Vu and for the Incas the Munay Ki.

The junction

After the first Incarnation

The Junction

An armour of flesh

This is a tale of two worlds - well, actually three. Two worlds in which the soul learned and still learns. Not learning as we do in school with a teacher and punishment for not paying attention, but the real learning, learning life's lessons, the emergence of wisdom. Many a people believe they are not able to find wisdom, at least often that opinion is spoon-fed to them while the opposite is true. This is a very personal story, recorded here because it could be emblematic for everyone's life. Not to imitate or emulate, but because it can help answer deep gnawing questions and especially to try to convince the reader above all to stay out of the hands of occult quacks, mesmerizing charlatans, crystal ball gazers, forecasting clairvoyants, mind readers of the past and future, and more who shortchange you and thrive on your credulity. For help in life we are all dependent on the expertise of others -the doctor, the car mechanic-, but to resolve the question we have for life no experts exist, because no fellow human being can look into your heart like you. The help of clerics can only offer a temporary solution, because they can help to alleviate symptoms of your injuries only. The real solution for your trauma you may find yourself based on the life's lessons you learn. Because who finds the answers, knows what the question has been.

Who wants to answer the most profound question of all, cannot avoid using dedicated time for it - time was therefore invented. This is difficult in a period that demands you to study hard and to work hard at an age that compels you to deliver top performances - with which incidentally is nothing wrong, as long as it comes from your own honest heart. The pursuit of a good social position and possessions that besides protection will also give you comfort is only at odds with the others if they must bleed for it. You risk losing yourself in the rat race not only because of disadvantaging the other, but also because it may absorb too much if not all of your observational power. Therefore, take good care of yourself, but do not forget taking dedicated time to pose the deepest question, trying to answer it. It is the only question that you cannot out source,

you need to as it were in source your search. A happy and balanced person you can be, if you walk the inner path. You are the only one who can be candidly critical of you without people on the sidelines who want to make you or break you. Nobody will ever monitor you in your self-critical excavation and no one will reward or punish you for what you find there. The deepest question may only be answered when you accept your shortcomings, working on them with the serenity of someone who has found his inner balance, or is heading for it. You will find that notions like Truth and Love come to mean the same thing. You will also find that your attitude to the world and your actions in the world will alter.

Your history from worlds determines what is for you to learn. Not as a contract or punishment of any God, but as a programme for your life towards your end as onetime caged human. You can call to mind that programme, because you have defined it yourself before you became a physical human. What you learn as a physical human being thereafter is luggage for your soul. Because you did not really think everything evaporates and ends when you lay down your armour of flesh.



A Tale of Two Worlds

Ideals and reality

The warmth and the beauty, the beauty and the warmth - the existence on the one side and the existence on the other side of the mirror. The road passes through and not up to the mirror. The road goes on and your home is your place of rest. There is your man who takes you in his arms and asks how your day was, there is your woman who kisses you and gives you to drink. The warmth makes clouds that release their rain high in the sky. The dark clouds of the world have a lining of beauty. Crepuscular sunrays point to our home making it recognizable as a resting place for the weary traveller. In the sea of decay our homely house is the oasis that makes you sane, that gives you the momentum for coming to your senses. We are not the road, but we live along everyone's road. We can be the signpost and perhaps even the trailblazers for everyone who seeks - thus unifying in us the individual and the common. It could have been here the realization of a dreamed reality.

Once, it feels like a world ago, it went different. We were accessible for no one except ourselves. Then we felt in our own the desire to grow. To each his own we built on the absolute exclusivity of the autonomous self - in that respect Anounjah and I were each other's complete complement. The woman Anounjah who developed as a birch with billions of little rustling leaves and the man Eewhel as an oak tree with large branches leaving marks of his presence everywhere. We were like the wonder of the world and all who wished we brought warmth, and beauty for those who could see it. We both were as beautiful trees, beautiful true warm beings, who were two beautiful separate trees.

It was the celebration of what made each of us unique, while ignoring what could bind us together, that made us vulnerable - that this cocktail was lethal, we did not see. While we played music and sang through the open windows for the audience that listened before our house, disharmony came in silently through the back door - we came within the reach of Luciwher and Alnatreah. Those declared to be our friends, and with whom we have experienced so many happy evenings, eventually ripped apart what we had together. Each of us was fed with what we needed individually and what could bring us together was not mentioned. We heard what harmony was on the nights Luçal came to celebrate our individuality and individual talents. It seemed impossible that our friendship could produce anything else than the harmony as the FirstOne had meant. The four of us were wonderful and we wished Mellhor and Nananjah joined us.

I did not realize that 'being right' is not embedded in the majority, but in communality, and then that quantity cannot prevail over the quality. 'Being right' just as little lies with the quality of the minority, because finally it also retreats to the numeric. Whether you belong to a majority or a minority, your arguments and your conclusions can never be universally valid, because you have taken a position and have ignored the common. Anounjah and I drifted apart and being with Luciwher and Alnatreah became the examination of opposites where differences at first were celebrated as features and expression of individuality. Also Mellnan were put in the dazzling light of polarization. Mellhor's maxim remained that harmony was the only way to get ahead. A religious fanatic, a maniac I found him in the long run - so straightforward and unyielding. His views on the universal harmony were at odds with the autonomous

perfection of the individual, the soul, as development phase before thought could be given to the common, as I persisted. Mellnan's argument, that everything focussed on the development of the individual ultimately would have no place for the common, I considered a fallacy. It was also at odds with Luçal's view that under good leadership anything is possible. The position of Mellhor and Nananjah we saw as an attempt to disassociate Anounjah and me from Luciwher and Alnatreah and bring us within the sphere of influence of Mellnan. The quality of the argument of Mellhor and Nananjah I did not contest, but the way it was put forward struck me as haughty, as the arrogance of power.

My actions fitted perfectly in the strategy of Luciwher and Alnatreah - and were probably so provoked by them. Luciwher and Alnatreah, Luçal the InsightfulLight, presented themselves as the visible alternative to the FirstOne, as the stewards of understanding until the king of creation would be visible again. Warmth and Beauty -the connection of everything with everything- were broken and RighteousLove was fitted with a false image, as the party that denied the leadership of the FirstOne. In the final phase Luciwher and Alnatreah faulted Mellhor and Nananjah openly for the abuse of the trust of all souls and accused them of an attempt to usurp all power. The division bell finally sounded for WarmBeauty because of a presumed 'coup' of Mellhor and Nananjah. Eewhel felt left out by them, misunderstood and ignored - what in fact brought him into the camp of Luciwher and Alnatreah. Anounjah however did not want to undergo that Eewhel just about gave up his individuality by involving himself with the camp of Luçal. She did not see, however, that she did the identical by involving herself with Mellhor and Nananjah - it brought Eewhan to a sad rage and he felt betrayed. After all in his eyes it were Mellhor and Nananjah who usurped the righteousness of the world and thus all power - and he saw Anounjah choose the beauty of power, not necessarily in favour of RighteousLove.

By manipulation and misrepresentation Anounjah and Eewhel were driven in opposite directions by which for Eewhel Anounjah's desperate flight looked like as a conscious choice, while Anounjah saw the from uncertainty born choice of Eewhel as an autonomously taken position. Manipulation and misrepresentation are words that belong to immaturity or at least reveal the agenda of beings who still have much to learn. Mellhor and Nananjah, Eewhel and Anounjah, Luciwher and Alnatreah

investigated the presence of the FirstOne in themselves and thereby emphasized their differences, while the presence of FirstOne can only be found by investigating the shared and communal.

What followed defies description. The world fell into chaos, the souls were in chaos, billions and billions and billions of souls lost their grip, lost all ground beneath their existence. The separation of spirits had not only taken place between Mellnan, Eewhan and Luçal, but also through their nations. The nations were torn in their search for the harmony of the FirstOne, the world was torn. The first world came to a chaotic end.

The Mirror of this World

Thrown back in time we slowly regained consciousness. Half a life was necessary to learn and experience, a half-life to wake up from sedation by matter. For many, the awakening is like waking up in a prison cell. Though the inherent scare is understandable, the awakening is positive. Regaining consciousness with depleted anaesthetics of course is painful. This pain, however, is not forced upon you, it is your own pain. You carry your own pain. No pain cast into you through education and training, movies and commercials. No hollow feelings, but the feeling you might burst and you need to scream it all out. Let the bomb then burst and what remains is your own pain - your pain and no one else's. From that moment onwards, nothing can harm you anymore. That is the comforting.

In this world of the Second Incarnation Eewhel and Anounjah live their break up again. Where this once was the introduction of polarization and radicalization that led to the downfall of a world, the outcome is now beauty and warmth - the consolation is in the knowing that Love is waiting for all, to be rediscovered by anyone without exception. Besides everything else he might do, Eewhel will write now. He needs to write his messages to the reader, to anyone who cries without knowing why. To the man with both his feet in the mud and the woman in unmerciful labour pain, the person on his deathbed. Yet also to the kings and emperors of country and industry whom are celebrated, while no one knows exactly why that is. A message also to those who see a devilish

child or perhaps a monstrosity in the mirror, an incitement to crawl out of their shell and discover how wonderfully gorgeous they are.



For us our awaking was peaceful and joyful - it was as if we were home again. If I had been an able novelist, I perhaps could have described our meeting and love affair as admittedly one of the great romances of all time. We met during a music festival in a crowded café. I saw Ann at the other side of the jostle standing in a golden coloured spotlight and she saw me. It reminded me somehow of a scene from a movie I had seen long ago. It seemed that the people swerved before us while we walked effortlessly towards each other - not slow and not rushed, but as if spellbound. I said to her I had been waiting for her and she said she had too. The following weekend I drove to Ann's house - her name felt familiar as the echo of my mother's voice calling me. Her house was like my house at home - it felt like she had already prepared the bed in warm anticipation of our embrace. I looked into her mirror and saw us - we withheld nothing from each other. All around us was this wondrous cloud of serendipity, the astounding demesne wherein a person holds on to and even seeks sense in when he enters a situation of expectation. I found the mental scent of her home in my long term memory. The house even

was situated between two rivers with the same names as the streets between which I had lived in my hometown. The lea along which she lived had the same name as the street where I had lived. We turned out to have the same day-night rhythm. We had the same interest in spirituality and a shared aversion for religion, occultism, divination and similar quackery - we found each other on the fallacy of the organized and the primacy of the individual. We were both seeking, but not without direction.

Alas, if we had been the only ones on earth, we could have perpetuated our togetherness. Or at least for the duration of the universe. However, no one can withdraw into his own kingdom, everyone knows that the outside world deserves attention, needs attention, even demands attention. Not only of us, but of all 'usses'. Illustrating the fact that there is no 'us and them', but just us. We all should care for the world and thus for ourselves, and through ourselves we take care of the world. In our house we opened the door to people whom on their way came past our house. Also a man of tall stature walked in, Luke, a man who could speak with conviction. When I came home from work, the three of us were in the garden and talked. We talked about the deformity of the world and the harmony that had to be achieved nevertheless. About how that could come to pass. After some time our little company was enlarged with Alma, a stately mother earth - a good friend of Ann. It happened regularly that I was not present at the talks - I was at work then. That produced a certain degree of imbalance inside me, such as the water from the mixer tap can be slightly too warm or too cold - not so very difficult to remedy. A person who trusts himself similarly can muster confidence for others. Yet, who is too trusting may become blind to what others muster.

What was it the four of us created? We were in the process of forming an ever closer knit group and now lived in one house. People came to visit us to experience that. Luke became increasingly central in what the four of us stood for - the search and pursuit of harmony. With his words he painted extremely well and could tell the most amazing stories which vistas I saw in my mind's eye. He saw that I saw them, yet I could not tell him what I saw when he asked - I was speechless, because what I saw was not the harmony as I envisaged. He asked me if I could learn how to fly in formation. Again I was dumbfounded, because his question

compellingly led to just one answer. Who should then lead the formation and who leads the leader, I wondered. My concern grew, still without articulate words. My concern grew as I found Ann and Alma having not such a harmonious relationship as could be measured by the good-natured and courteous day to day affairs. One night in bed Ann confessed she felt bossed in her own house by Alma. I noticed also that for Ann eventually all stood in the sign of what Luke envisioned. While the latter was increasingly true, everything else became increasingly less true. We were no longer the four of us, but the three of us around Luke. The word harmony became an empty word, a hollow notion, as the slogan of a terminated campaign. We were no community of four anymore, but a cult in the making -if we were not already-.

I could walk for hours behind the dike in the lea to figure out the complexity of my thoughts. Thoughts without words, giving chance to link the imageless associations I felt in me. Where all my feelings and ideas originated, was a mystery to me for that moment. What seemed to slip from my hands and then broke off in my hands, however, did not come out of the blue. You would think -I did- that Ann at any time would climb the dike to look for me - I would have liked that. Or to call me that tea was ready. That did not happen. When I got home then in the growing dusk everyone was busy doing what he or she was doing without raising a head. This could be a silent form of compassion, the non intrusive kind, but it could also be a complete disinterest in what was happening - I could not tell the difference. Room to talk about my thoughts and feelings was nonexistent, because Luke was speaking. The temperature plummeted with increasing speed to below the feel good point - it was cold at the end of my nerves. Was the house still my home and was Ann still my wife? I could not force the answer -that would affect the answer- and I had to wait and see what the outcome would be. I finally could not conclude else than that, with the exception of my children, every person on earth you love remains a stranger for whom you are willing to apply "suspension of disbelief". A fragile bubble. A temporary cancellation of hostilities cannot include love and who keeps believing it can, keeps fooling himself, perhaps afraid to be lonely. True love you find only in yourself and only then can you give from yourself.

It was the first and only time in my life that I cried. Everything around me, mainly my own belongings, I beat to a pulp with an axe and I left.

You have been crying with your hands, my dear friend Jim said later. I did not leave the premises through the front door, but through the facade, I jokingly said much later - breaking the facade, I found it very appropriate. In the week after I left, in the village I got many looks over the shoulder and a few disapproving comments. You know of nothing, I thought, and yet you have an opinion - but still I did not speak. If you all had seen that scene in a romantic movie, I thought, you had found it uncontrollably dramatic and you perhaps would have wiped away a tear, yet the raucous reality is unpalatable for you - you can only stomach precooked emotions, you sheep. Ann said over the phone that she still loved me, but it sounded so wafer-thin. Only one action was obvious, going back to the stone desert. The stone desert where I could find silence and seclusion to consider the explosion, to investigate the giant crater around me with churned earth and rock. What I saw in my crater were dripping loose tubes and smouldering cables aimlessly sparking, wriggling hoses spouting hot air and a puddle of muddle on the bottom. It looked like war, but that war was now finally over - I knew what I had to do. A few weeks later I got a phone call from Ann's neighbour Henriette. Alma also had left, she died.

Anounjah got more insight into Eewhel, and Eewhel got more insight into Anounjah. What does Love mean without WarmBeauty? Love without WarmBeauty is cold and arrogant. Like when an actor recites lines without meaning. Yet also, what is WarmBeauty without Love? WarmBeauty without Love is in doubt. Doubts about the own feelings. WarmBeauty without Love eats more than his fill, perishes in his own hunger. WarmBeauty without Love is a fat man who becomes increasingly fatter and explodes. WarmBeauty without love is uncertainty and uncertainty looks for a strong shoulder, looks for the security of the leader. Anounjah would be guided by Eewhel, but Eewhel did not want to be the leader. Anounjah therefore turned to the only one who needed this leadership role for himself. Anounjah who once left Eewhel for the beauty of power - a mirror was held up for her in this life. Yet, Anounjah did not see the mirror, not yet. She will when she no longer judges herself. Sees herself as weak and as a servant. WarmBeauty without Love is a thin woman who consumes herself and pines away until she implodes.

This all cannot sound else than cryptic and oracular, yet to me it is consequential - creating an enigma to me is the opposite of truthfulness. At the half way point of my life all the filaments came together, were -also the wordless- presumptions confirmed and separated from all nonsense. The few years with Ann had been a life-altering event, although it took some time before my tempest had blown away Luke's echo from my brain and I could hear my own words loudly and clearly thereafter. When I heard them, I heard with clarity who I am, I saw in the mirror who I am and could unroll my path through the mirror towards the distant horizon. This happened to me, far from a blueprint or a paradigm - and yet again it is. Everyone's life subsumes a reason before the existence of this world and a consequence beyond this world. Ask yourself whether you want your life to happen to you or whether you want to live life consciously with all your senses wide open. Should you choose the latter, then the main consequence is that leadership becomes unacceptable. You will not allow to be fooled anymore, because you see much if not all, while you are aware your merits and wisdom will never sustain any claim to leadership. Look for your truth and do not say that it is the truth - see that everyone's truth is a personal, even idiosyncratic variation on the one truth, the greater truth, Love.

The second
incarnation -
living on earth

The overall principle

When the first wave of the incarnation of all souls was over, it was clear that the goals that once were set -to learn perfection in order to live in eternal harmony in the presence of the FirstOne-, were only partially reached. It was decided to embark upon the next and further reaching step: the second incarnation.

*

All people in the present world -in the past, the present and the future- are part of the second wave of incarnation of the souls. This second wave is to set right the failures of the first incarnation. The soul wants to be part of the eternal harmony of the FirstOne.

All people in the present world were part of the lesser half of all souls who did not use their lives in the first incarnation to perfect themselves in service of the greater total of the harmony of the FirstOne.

All people in the present world use this life to do just this; whether you are or are not part of one of the present religions; those religions are bound to disappear.

That what went wrong in the First World, you correct now in this world.

Learning from your lessons of life is what you have chosen yourself, you wanted this yourself. -The christian notion of original sin is a distant and distorted echo of this principle-. Because you could not live your life as soul in the harmony of the FirstOne with your history from the First World in your being.

*

You can become aware of what your lesson of life is. You do not need a rabbi, a priest, nor a mullah, a monk, or a guru, no human leader, to find that out.

Realise what in your present life time and time again were those events, circumstances, that caused you pain. Never look for the origin of those

problems in someone else, though this sometimes may seem a colourable excuse, but dive deep down into yourself.

Pose yourself in all honesty the question, what do I walk into repetitively, what is the imperfect in me?

Where do the walls are in yourself which up till now prevent, you reaching the happiness for which you hunger.

Also take stock of those moments in your present life in which you could not make no decision, other than the one which was in agreement with your conscience, the feeling in your heart, whether you liked it or not. No matter the effort it took, because you possibly hurt someone with your decision.

Do not be mistaken, this will not cost you a sleepless night. It will take a longer, but defined period before you will get aware. And probably there will lay another behind such a period, and yet another.

Persist in the seeking and finding of that what lies in yourself and what stands in the way of your existence and your well being. Not the human- or material well being, but the condition wherein your soul is supremely happy.

Get into a constant dialogue with yourself, so to find the solutions. For they lie ready in your soul, ready to discover. Realise what causes supreme happiness on certain occasions in your life.

A diligent labour is it, because it is not always completely possible to talk about it with a fellow human. But those who are working on the same at least will recognise your struggle and will have compassion and their heart will go out to you. Not the snotty snivelling tears pulling pity, but the knowing of the suffering of the other; the recognition of the endurance of the other.

In labouring on this uphill task you will never be alone, because when you truthfully descend in yourself, you not only will find your own soul but also your companion-soul in the Original World and with that your contact with the FirstOne: Yahwehgodallah or Brahmavisnushiva.



Where do the walls are in yourself?

Your companion-soul with whom you in concordance designed the life, which you are living now. Your companion soul who helps you on your road. Who will see to it that you will experience in this life what you designed with your complete freedom of will and made as a task, as a lesson for yourself. [Not lessons you had to learn so you would not be bullied by the headmaster, the boss. But the lessons of life you wanted to learn yourself and which will purify and perfect you, thus to live in the harmony of the FirstOne in full.]

Sometimes it will be possible to clear one of the causes of your pain in this life. It will be clear to you when you have succeeded. It is a stride on the road towards the perfection of your soul.

Sometimes it will not be clear whether you will succeed, or even if you have not succeeded yet. Never despair, because in this life exactly that what happens to you, is the perfect counterweight for that which was left imperfect after the first wave of incarnations.

On the moment of your dying as a human, you will experience that everything has been rounded off well. You will return home contented and cleansed.

Tales of growth

Know that your companion-soul is always with you. It is a soul who you as a soul know very well and who sees it as a task to guide you perfectly through this life. Your companion-soul knows you till the last detail, your emotions, your considerations, your longings. Better than any earthly friend.

Your companion-soul perfectly leads you through your life from event to event, from circumstance to circumstance. Exactly as you designed in complete freedom of will your life on earth yourself, so shall it unroll by the making of you and your companion-soul, your companion-soul

All sorrow and satisfaction you experience in this world, are inflicted by you and your companion-soul; are inflicted by other souls and their companion-souls towards you. You live your part for others as others do for you. Everything joins perfectly together.

*

We are heading for a time wherein all people will realise, will inwardly know, that no one is alone. You always will have your companion near you, where ever you are. Speaking with what you can call your conscience, is speaking with your own soul, with yourself. It is your companion-soul who nourishes your conscience.

In this manner you will find the most direct way to get in contact with your companion-soul. By being true and pure from the inside and to seek advise on the inside.

No hocus pocus, hypnosis, transcendental meditation, or some other floating state of mind. But simply and realistic an introspection of yourself; on a restful moment, in a quiet surrounding, there where you feel comfortable.

It can be sudden crisis which can turn you -for a moment- inside yourself. Sometimes it is a sudden occurrence. One has déjà vu's, the other feels irrevocably manoeuvred by events into a certain direction. Yet another has very penetrating dreams. Or as to be expected, everybody has experienced one or more of these phenomena at some time.

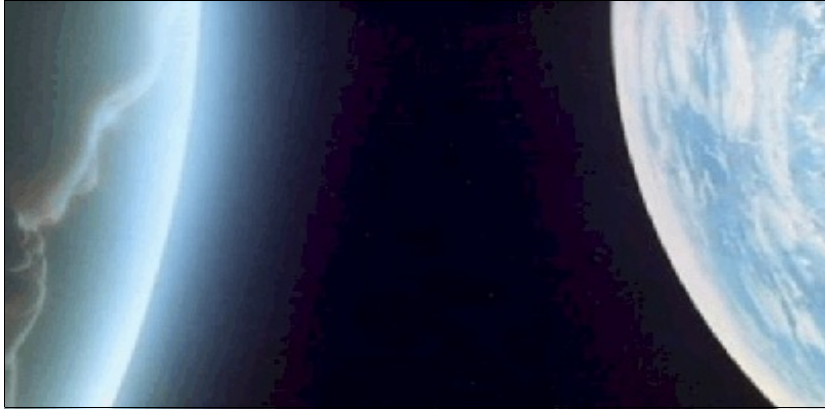
You can go floating because experiences like these, or you can leave them for what you think they are, ignore them and proceed with daily reality. But do not float, do not suppress; accept that they happen, it is reality. A realistic contact will come and it will come on the precise moment.

These occurrences will continue to happen. Always they are on a certain line. Everyone who will grasp this line, can sense certain events are going to happen. What exactly is not always completely clear, but that something is going to happen into a certain direction is.

Everyone who lives intensely with himself or herself, will get enough indications. Indications this life is designed and that you play your part as you have written it.

Know then that you always will have your companion-soul with you in this life and that one day you will make contact. You do not need a rabbi, priest, monk, mullah or guru for that. You can do it yourself, on your own. You have to do it yourself, there is no assistance of a fellow human to be expected in this. Turn inwardly, consider yourself; not for a

moment, but as often as you can, for as long as you can. Do it in uppermost truth, honesty, pureness in yourself, the soul you are.



Life

Eewhel was thrown upon earth. One who was to be newly born was prepared for him. Through a rose tunnel and a cruel blinding light made him close his eyes. And with the closing of the eyes, all memories resolved to the existence he just now had left. It would take years before his eyes were opened again here for.

I was with him when Eewhel stepped onto earth. As a father I secured Eewhel in the existence in Luciwher's world. As a child he was to me. And as every human Eewhel had to learn by trial and error. From the start he sensed he had to live the truth. Trial and error.

Hardly outgrown the toddler age, his visions and dreams began. Dreams about having had part in destruction. Dreams which in the waking up established for the moment the feeling of being deceived. Dreams and visions about how his life on earth would elapse. Dreams and visions about solitude, the finding of the key, to be naked in the eyes if man. Thus I shaped the young life of Eewhel on earth.

He grew up in a household of beauty. Where music and singing formed the daily life. Where it became clear to him that bringing beauty on earth

meant suffering. Where the bringer of beauty is lonely amongst equals, where the bringers of beauty are lonely between the others.

Thus Eewhel was formed for this life on earth: in beauty, in the awareness to seek truth, with the notion of solitude. Thus became Eewhel.

*

How could I let Eewhel know he was guided? How can one convince a human. Any human, including Eewhel on earth, can only be convinced with irrefutable evidence. Proof of Love. And I supplied him with it.

Roguary and escapades he sometimes hauled out. Though often he liked to be at home to play with his toys, or read or sketched, outside on the streets and in the grazing lands around the city was much to experience.

To play Indians and cowboys near the marsh. He rather played an Indian than a cowboy, not because he then already was aware that the Indians were a smothered people, but because he found that the boys who wanted to play the cowboys were callous and cocky.

Arches and arrows were made from freshly chopped willow wood. Doing that he once got stuck in the swampy soil. As in an illusion he thought he felt the sourish peat water flush into his mouth and nose, the cold covering his ears and eyes liquidly. As if it were reality he saw his playfellows play further and further away. His father and mother staring estranged to a stretcher with a soaking muddy little corps on it; a small paragraph in the newspaper a short prayer at school.

"Without a sign of panic I stepped out of my fast sucked boots. With my feet on hard soil a few steps further on I asked myself whether I had acted cool and collected myself, or whether I had had help. Because I was surprised I was picked up from the inside as it were. As if an adult in me had taken up the child in me". He knew for sure something had happened which would have gone above his own strength.

The first surprise that always precedes the explanation. The first occurrence that had to make Eewhel aware. The first providence in a long row.

He played truant with regularity. Because when the pressure of hierarchy became too much for him, when his solitude in the crowd overpowered him, he liked to step beside reality, or so he thought he could do. As impulsive as Eewhel can be from time to time, such daring he sometimes was as a human.

In those days there still rode streetcars with open platforms. The streetcar came from the starting point around the corner, to the first stop on its way. The streetcar still had a considerable speed, when he tried to jump elegantly on the back platform of the front car. He would have succeeded nicely, if the streetcar almost would have come to a full stop right on that moment. But the momentum still was too great. His hands which had grabbed the handles, were jerked from him and his feet not even got on the foot board. The streetcar dragged him on, his shoes scraping on the street and the rails. The speed of the streetcar and the scanty strength of his child hands, under normal human conditions would have resulted in the snatching away of the handles from his hands and that he would have been ground under the wheels of the back car.

I pinned his hands on the handles with the strength of a bench vice. *"My hands felt autonomous from me as things that were not mine for the moment, as if they were operated by someone else. I established that in total tranquillity while the streetcar dragged me on. I had the calm realisation that nothing could go wrong. I did not have any control over my hands, someone else was handling them for me. Was it a shot of adrenaline that gave me superhuman power? I felt more than all but superhuman power"*. Thus wrote Eewhel much later. *"While I scoured the road surface like this an elderly gentleman in the streetcar tried to grasp my arms, but I looked him in the eyes and told him all would turn out well. I even strictly forbade him to help me, especially he was not allowed to help me. I did not know why. My hands had to be held to the handles like this and were not supposed to be taken over by the unsteady strength of a human.*

After a little less than ten yards the streetcar came to a full stop. I struggled up and, almost whistling, I stepped in to the streetcar. The elderly gentleman

was angry with me, frightened by so much carelessness. I think a said to him not to make so much fuzz, no doubt prompted by my own astonishment and went to sit on one of the wooden benches; quite the contrary to my habit of standing next to the driver of the streetcar".

Turbulent and passionate Eewhel always will live. But here two objective were served too, two lessons learned. His growing awareness being guided and him getting conscious to be able to be uncontrolled. His explosive nature, to direct it and to give it direction himself to establish the new created, in stead of being conducted by someone else. To become conscious it is destructive to let someone else do your works for you, that it is unreal and works backwards not to take up the own responsibility.

But a child he still was. And one cannot expect immediate results from a child. Every soul, and especially those in humans, learns by ripening slowly; fast ripening does not exist.

The surprising of Eewhel's nature, when left in repose and living retreated, is that he is a very contemplative soul. A soul who can sit at a shore with a fallen off branch, making circles in the water for a very long time. He who observes him like this cannot tell whether he is in deep thoughts or resting very intensely.

When I asked him Eewhel once told me that in essence it did not matter that much to him; a filled or an emptied heart. *"To be able to fill it, it has to be emptied once in a while and when filled now and then it has to emptied. When is emptied not all is removed, but the worthwhile is preserved. When is filled, it is united with what was preserved."* In plain words, like the contemplative Eewhel can do masterly, like this he explained to me the vitality of WarmBeauty.

Yet Eewhel is lightly infectious, simply made enthusiast when the moment is right. And that is nearly always. Then one can see the turbulent Eewhel, the sometimes tempestuous Eewhel. He truly is the son of the FirstOne, who very probably is the greatest jester. Let alone when those two together let all things loose.

Paradoxically as it may appear, it were Eewhel's tempestuous moods that time upon time gave me the opportunity to proof to him he is guided.

Like the time he was tempted to clamber from a crag, a steep wall of a quarry. Eewhel did not go from stone to stone, like the others, from ridge to ridge, he jumped. And not simply a jump, no, like one of a mountain goat; moreover, he not only felt like one, he became a mountain goat. But then again, also mountain goats stalk amiss and fall to their eradication. *"Not really beside it, but such a step whereby you place one foot wrongly and the centrifugal force and a missed stone to hold on to combine to*



take care of a guaranteed shed; a brief moment of doubtful balance, but no, you are bound to fall down.

At the moment I knew I was not going to make it to stay on the cliff and was about to experience the falling down, gently I was pressed back against the bluff. As if a huge hand pressed against my chest; I even felt the warmth of that hand. Contrary to all laws of nature that had to have my falling down as a logical consequence, literally I was set back with back to the wall. My movement forwards, discarding myself to smithereens, was transformed into a motion backwards by something that not possibly could exist. The hand that held me in place; a different power. It was not a superhuman achievement by superhuman force from within myself, because no human can disable a law of nature."

What had happened to him in the marshes he could have reduced to as having had luck, which after long thoughts he did not do. What had happened with the streetcar he could have written on his own account as a by adrenaline steered urge to survive of the body, which he rather quickly regarded as an insufficient explanation.

The event at the rock-face convinced him completely, because a law of nature was lifted, because it could not be explained as a special gift to survive from within himself. He was convinced there was something going on outside himself.

And although Eewhel on earth still was far to young to oversee all consequences completely, his initial education hereby was fulfilled. No dreams, no visions anymore about destruction and his tempestuous moods, his unthinking way of doing things, ebbed away. He was filled enough to enter his contemplative years.

And in the years that every human child is about to open up to become a man or a woman, in the years that every young man and every young woman are opened to fill them with law-abiding values, the pursuit of a diligent place in society, the years wherein the potency for WarmBeauty and Love are disclosed for the first time and are impregnated immediately with the consequence of living in Luciwher's world, in those years Eewhel turned inwardly.

From the big city he moved to a small village. The young human could ripen in tranquillity, in moderate isolation. In Eewhel as a young human notions came into development, strong notions about goodness, strong notions about truth. I fed him and such an indescribable beautiful experience it is to feed a child. I thank the FirstOne to be enabled to do such an act of Love.

And I gave him the first vague contours to know who he is. I dropped the first veil that hangs between the human and the soul. And like Eewhel is, he reacted on it twofold, two actions in each other's prolonging, both flowing from the pith of the soul Eewhel is. The dropping of the first veil fulfilled him with thankfulness, inner contentment, great joy, the warmth of the knowing, the beauty of the rightness. After that came the enthusiasm, the sudden standing up and resonant shout "*Aba*". The vigour to start great things.

In broad lines I let him know what he was about to do in this life on earth. And all the new Eewhel mixed with what was preserved as valuable from his quiet years. He said, "*No, not yet; first to know this life. To experience this life like every soul on earth has experience it. There is so much to tell, but what I am about to tell, only can be told when I have lived for them also as a human.*" And Eewhel trod out of his isolation and accepted the responsibility for his own development. I let Eewhel go, like every human must let his children go.

And it became clear why he had chosen just a time like this in human history for me to reveal the first veil . The servile docility to authority, the hierarchy of Luciwher's realm, was criticised the world around, was tried to be replaced with a longing for Love and WarmBeauty.

What a child he was. He led himself like he had wanted and I now only had the role of onlooker. Always nourishing, his feelings underlining, supporting, making suggestions. He tried to learn by himself, to know the truth; stumbling and getting up, like it is with every human.

After the first unveiling Eewhel had a, be it an as yet incomplete articulated, perspective for the future. The time came he mingled with people. He started friendships, collected culpabilities and observed them. He experienced the world, he lived the life, started to fathom how this age in Luciwher's world functioned. Together with a close friend he went on a journey and chose from two the east, there where he already had footprints, had he known.

It was a complex unrolling of karma, the collecting and observing. From the whole world companion-souls brought people together to cross each other's paths. Depending on one another, giving each other help during a great voyage. And far in the east they met in a crisis situation, created for this one time these souls would meet in this life on earth.

"August -for the first time a man had walked the moon-. We have started the journey home. By passing the frontier it still was some miles through no man's land across the plateau to the next border. But halfway the plain some cars and a bus had come to a standstill. They were halted by a group of soldiers from the country we were heading for. We too came to a halt. Continuing was impossible and going back too, the visa were expired at leaving the country.

The group that stranded there in the middle of the desert plain grew in the course of the day and the days following. The shortage of food and primarily water more and more became an important feature of life. What there was of food and water was divided amongst the group, as best as was possible. But hunger and thirst, the heat of the days and the cold of the nights deceived one man's sanity. He seized the rifle of one of the soldiers who guarded us. After

the madman shot a snake, to bake and to eat it, he was overpowered by other soldiers.

But the soldier whose rifle was stolen felt dishonoured. He took the rifle of one of his fellow soldiers, determined to restore his pride, and fired upon a group of westerners. We were in that group. Several shots were fired. The conversing men and women let themselves fall to the ground or hid behind cars, like my travel companion and I did.

When the shooting soldier in his turn was overpowered by his fellow soldiers, everybody came out of hiding or stood up. All but one. A man, yet a boy, who seconds before had stood in front of me, lay killed on the ground. Were it not that this young man had been shot, the bullet would have killed me. We concluded this from the reconstruction that was made. Where I had stood one of the bullets fired upon us also had hit a van.

And yet again I noticed the composure that happens to me in these kind of occurrences. -Ah, occurrences I keep calling them. A simple word for feeling a direct intervention, giving events a conclusive turn, by my companion-soul-. Slowly I became aware, as if one hears a noise which is not recognised right away, as if one is in deep thoughts and a familiar sound awakens you from musing. As is a good friend calls your name from afar.

I knew this young man had stood there according to some plan, to sacrifice, to observe, to make something clear."

Now he was ready. A young man he was. Having tasted from the sweetness and the harshness of this world. Ready for the task he set out to achieve, albeit that he found that he lacked the experience he esteemed needed. He knew what he wanted to tell, but he would not do so before he could understand his listeners.

Love and beauty

And Eewhel went to search for Love and the fulfilment of his abilities. He showed his friendship and warmth to everyone and each time he got

entangled in the nets of hierarchy. The laws of Luciwher's world, the principle of competition.

He perceived the ugliness razor sharp and renounced it. He rebelled against power. And there were more like him who stood up against authority. But amongst the rebels a hierarchy came into being and leaders emerged. And he could not follow them. He was in pain; pain, pain, pain.

And he numbed himself with what was around. And he saw that in that world there was a hierarchy and beauty was corrupted. That Beauty could be obtained. That Love was sought, but that the act of Love was organised. And he wrote,

*"It is no use, you experience in the flesh,
to seek a group who seeks the same;
you thought it possible already.
Everyone looks for the same, but calls it differently,
though it is always named bliss.*

*No one is really ashamed to reach the goal,
to crush each other, on the road towards it.
It is no use, to adhere to a group, that seeks you not."*

And when he had written this down, Eewhel once again realised the power of words. *"Alas, for words. Except when they are written in confidence, they are made to gather power. Unless they are read in trust, they are like an attack"*. And he considered the human he was. The dowry of the soul in the human he had become.

He recognised his endowments, his aspirations. And he realised his longing for her he hoped to meet again here. Because when no group can sustain, surely the love between man and woman could.

He saw the sparkling in her eyes, she whose name means Light. The first woman set on his road. Once, a world ago, she had allured him and he had made use of her. She had allured him to turn to a new order,

Luciwher's scheme. He had made use of her to be able to enter Luciwher's order to find like-minded souls.

And now on earth again she offered him an order. Eewhel recognised the order he was not able to create, but that he wanted to accept from her to soothe it with his Warmth; in the hope to find Love.

What now began was his season of apprenticeship in 'the handwork' of live on earth. The learning and experiencing he craved when he said that he first and foremost wanted to learn his live. Now the live began of which when he designed it he said that the world of time is a prison for them who feel being stuck like a fly in the blarney; that squirming does not help, only to gorge one's way through a mound of life brings you to the end. *"You give it everything you have got and concede to your human desires, you try to give shape to your yearnings. A woman, a job, a house and some children. Your own island."*

In the world he wanted to know because of the souls who lived there, he did the things to know that world as precise as he could. He became a teacher because he is the teacher and he spoke for many in organisation and politics. And like once before in another world he entered the centre of power. But the more powerful he became, the more he felt powerless. First rebelling against power, the power showed to absorb its critics. Then working within power and with power, he saw it was not changeable from within too; Luciwher remains Luciwher.

And he threw all away again. He let not soil himself, nor did he want to soil himself.

There he sat in the dark, wiser and many years riper. Repudiated everything, what seemed feasible at first. Do not offer WarmBeauty to the Light in the absence of Love; this was the lesson he wanted to learn in this life.

The second woman was set on his road, she whose name means deliverance through Love. Once, a world ago, she had released him from his pain and comforted him. A woman from the ranks of Eewhan, come back from the flight with Anounjah. Come back with a message from Mellnan, a message of comfort. But she also, because belonging to Anounjah's conviction, hungered for the beauty of power. She saw her momentum to be at Eewhel's side after Anounjah's flight. Like this she once brought a message of Love, but also self interest. Eewhel accepted

her comfort at the time and met her with Warmth and Beauty. And this woman too brought recapitulation in the life on earth of what once was imperfect, but also now with a different result.

Eewhel on earth in the dark, saw a glowing warmth, a face lit by a spark. *"Everything which had been in the shadow the last years, I now could gratify. Once again I occupied myself with WarmBeauty. It was as if I lived renewed. And I radiated it and knew how to inspire her. Everything on earth appeared new again for me.*

I have given her a good many and enjoyed her a good deal. But her fundamental meaning for me was that through her I found the road back to WarmBeauty; the awareness about it. With her kindred I had nights long talks and I came again at thoughts and statements like I did when I was fourteen, eighteen, twenty-two. Thirty-six I had become and the truth in myself was not broken. I was not locked up anymore in the bodice I deemed necessary for myself, the corset I only thought necessary.

But she and I, we ended. She had clamped herself to me as to something stronger than she thought she was herself. I had found the beginning of a new road, but I was not her guard-rail, I did not want to and was not able to. She only can walk on her own road. A temporary fulcrum I could be for her and she for me. But I did not want to be a leader, nor do I like to follow one. I became the rabbit who knows there is one more hill to climb, before arriving in the green valley."

And thus Eewhel on earth realised what Love is. Thus the second veil was lifted. That what he could not realise in the first incarnation, he became aware in the second incarnation. He realised that Love is releasing, that Love makes free, while he once only could see Mellhiohr's Love as a chafing hierarchy. He saw that what the human misses -the imperfectness of the soul-, the solving of it never can be sought at the other. And that the demanding of it never can be given.

But also that Love that leaves the other alone and in tranquillity, Love that lets the other free in finding the own answer, only then seems merciless, when there is no WarmBeauty added, when the awareness

about the enduring is absent, when you do not show you understand the suffering. Because learning and the life on earth hurts, like the stone that is worked on suffers, but also transforms into a magnificent sculpture. Thus the soul that grows on earth endures, while the outcome is beautiful.

And so Eewhel on earth began what he knew he would do twenty years before, at the revealing of the first veil. He picked up his pen and wrote what he felt and knew inside. He had found the craft of teaching, because he knew he is the master. The showing of horizons and the vistas there after. And like that he started to write, but not at once the writings where he came for on earth. For that first a knew development was needed. The meeting with her who he -once on earth- hoped to meet again. The third woman, she whose name means the Warm fragrance of Beauty, his wife and by the FirstOne as blending given Anounjah.

In these days Eewhel was accompanied by two women, friends. Two women from his suite of yore, had he known. What they shared the three of them were words and thoughts, feelings of the lacking of Love. They often spoke until the dead of night. And when they did not speak, they made fun.

That was how it came that one of these women persuaded Eewhel and cajoled him to a party. Like so she contributed to the reunion of Eewhel and Anounjah, there where she once could not prevent their partition. It was important for her that she, almost against his own perception, could lead Eewhel to the feasting multitude. It was important for his coming insight that Eewhel not by his own wish but by my doing and that of many other souls was led into Anounjah's arms. Only hence it could become clear for both that not earthly desire brought them together, but that it was the reunion of two souls on earth. *"Walking to the bar I saw two eyes which I kept scrutinising, which scrutinised mine. I walked towards*



the woman, or better, I was walked towards her, as if someone led me towards her. I spoke the sentence that I did not thought up, but that I thought of, the sentence that laid ready for that moment, "I have been waiting for you." We spoke for a long while and we changed some appointments. Few hours later we were in each others embrace. I finally had met my wife.

One of the most intense years of my life were dawning, perhaps the most intense of all. I had the feeling of finally having met my wife, the woman that belonged with me. The other who is made from the same, whose scent is recognition. Whose way of seeing requires no explanation. The other with nearly the same pain.

Our talks were infinite. With her my memories came further loose. Memories of another time. Though we not always remembered exactly the same, the conformities were so frequent and striking.

We spoke long and frequently. Both we had remembrances of a much older relation. Recollections about deceit and abandonment. She remembered I abandoned her and I she abandoned me."

It now became time to lift the third veil . He was brought in contact with incarnated souls who all had a piece of the message with them. A message that when combined and narrated, will ring in the last face of the second incarnation. Only Eewhel could meet these people and only Eewhel knew how to combine, how to create the whole.

"Shortly after each other a mass of impressions. First the fairy-tale-like meeting with my wife, the burst of sparks in my inner self, as if all disconnected wires with 'something' were reconnected, and via which now suddenly all sorts of signals and messages came through.

Then the meeting with the female medium, through what I started to get the courage to do just that what I apparently already knew for a long time. The tranquillity I now could construct in myself.

And thereupon the meeting with a very impressive man, also a medium. After his tales and statements about me, I could chop the dead wood.

What he said was like the removal of a stone in my wall. All my insecurities about life and fate collapsed. And what was left was a fundamental sureness. Literally the foundation, the deep conscious being. Feeling and knowing that what I feel and know is right; a clear contact with the Original World."

And so we restored contact. Not only Eewhel thereby became really warm again, also the complete population of souls was in joy.

How difficult it is to see the master in the flesh, but the more Love I can give now that we actually, authentically speak with each other again.

Mellhiohr's message was conveyed clearly and complete and Eewhel preserved the valuable and narrated a new story. A new Story to replace all worn out and by Luciwher distorted stories. To replace, not to oppose, because that is not the way of Mellhiohr nor of Eewhel.

And Eewhel secluded in his desert to write, Anounjah leaving with what she had to perfect. Love makes free and hence Anounjah and Eewhel make their souls whole again.

The dawning and the last combat

We live in the days of the dawning. The span of time wherein Luciwher will notice the first signs, that his kingdom will not last. The time in which for the last time he will try to hold his empire together and try to bind himself to as many human incarnated souls as possible.

Plagues, more virulent than ever before will sweep across the earth. Natural catastrophes will occur, more often and vehemently than happen now. There will be wars in his worldly empire, more often and on a larger scale than happen now. Wars -in factual and virtual reality- that will have as a joint purpose, the complete standardisation of everything and everyone on a global scale.

He will dismiss the present dominant forces in this world because they have not succeeded. He will appoint others who will try to conquer the world, thus to establish his empire on earth permanently. He will leave no scheme untried to turn you away from the FirstOne, because with his far sight he sees the end of his worldly empire drawing near.

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He does not know yet with complete certainty, that he also will be part of the eternal harmony. Though it was told to him, he does not dare to believe it yet.

He will try all means to be able to conquer. In a gigantic struggle with himself he will try to hold on to all that seemed so sure to him.

Therefore, have compassion with him and do not fight him. Instead show him what your Love consists of, show him your inner WarmBeauty, let yourself be inspired by the only true Light which comes from the FirstOne.

Do not show any compassion by showing understanding, do not try to grasp his way of seeing. Show compassion by not opposing him with means he also would use.

Show him -you, his people- that not his Light is your inspiration, because it lacks Love, it lacks WarmBeauty. Because the FirstOne is the only source of inspiration.

When Luciwher -he who took it upon himself to be called the evil, the devil, of this world- sees you all wish to be part of the eventual harmony, then also he will realise his kingdom is not of this world.



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Then the dawning will be complete and the earth will know its reign of peace. And when the last souls come home, then Luciwher too will step into eternal harmony. Love, Light and WarmBeauty will infinitively be reunited under the visible presence of the inspiration from the FirstOne.

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After the second
incarnation

The final day

When everyone is home again, when the last combat is over, when souls are no longer bound in the flesh, then there will be a great celebration.

At that celebration the final reunification of all souls and the FirstOne will be made visible. Billions and billions of souls will see the last bound soul, Luciwher, enter the heavenly house.

Thus everyone will see that everything has been fulfilled.

Luciwher and Alnatreah will climb the stairs as proof of that; as a demonstration.

With their own tonality and colours they will demonstrate they are one with all souls and want the same: to be and to carry out the harmony of the FirstOne.

Ascending the stairs they meet Eewhel who with his beauty furnishes the rhythm they produce. Eewhel, he who once wanted to be alone, greets Luciwher and Alnatreah. He who out of brotherly Love once held a plea, greets them to which the plea applied to and they hear it now. They form a harmony.

The three together ascend further, till the point where Anounjah meets Eewhel. Eewhel is not lonely anymore nor wishes to be alone. WarmBeauty now is complete; no WarmBeauty shall be divided anymore. The heart of WarmBeauty has become one.



WarmBeauty and Light, Eewhel and Anounjah, Luciwher and Alnatreah ascend further in music and rhythm.

There Mellhiohr awaits them, there Nananjah awaits them, there is Love. Love, the focal point. Because what is WarmBeauty and Light without Love? What is Love and WarmBeauty without Light? What is Love and Light without WarmBeauty?

WarmBeauty, Love and Light reunited. There where the truth and the harmony of the FirstOne becomes visible.

They experience that their being together is like laughter. A release and a blending at the same moment.

They realise their moment and experience it. Three brothers and sisters reunited. Everyone has done what had to be done, what could not have been done in another way.

They form a bowl, like a part of a circle. And they welcome the FirstOne. The FirstOne in all generosity makes them complete. Only now they know what to do.

What was colour now becomes satiated. What was image now becomes perfect. What was Love now becomes full. The FirstOne encloses them.

The beacon again is visible for all souls. Love, Light and WarmBeauty are perfect now. And as they give to all souls, so the FirstOne gives to them.

The moment is like the river rushing out into the sea. Tranquil and satisfied and above all, magisterial.

For everyone to see, for everyone to take part in. Everyone is home, no one excluded.

*

Going home

My house is not my home, but our home. In our home we are the hosts for all who want to experience us and our home. There is nothing to be got and there is nothing to add to. It is just there and everyone is welcome.

The room where I stand is spacious and high. The walls are plastered and white. From a high point everything is lit clearly. The tile floor has just been scrubbed, the slab in the corner is still wet from cleaning. It is a

kitchen. Behind me is a tall window through which one can look upon a high earth embankment behind which the river flows.

To the right there are stairs with three steps; a wooden entrance to a room where my wife is busy with the crockery. She hums a melody, it is like the purring of a cat: warmth, tranquillity and contentment. The floor of that room in which we live and eat, is of plain wood. And thus everything in these spaces is: light of colour, scrubbed and scoured and clean.

One wall consists of three tall partible wood and glass doors, through which one looks out upon a green landscape. In warmer times the doors are wide open to this landscape. It could be a meadow. A landscape of grass and ditches. The trees stand scattered through the scene and again there is, in a wide bend towards the horizon, the high earth embankment behind which the river flows.

From the kitchen one can walk to the left and then come in a barn-like space, a threshing-floor. The space is even higher and is bordered at the front with a wooden wall which can be divided in two on its hinges. In one side there is a smaller door. I am mending the door-latch. This door, if opened, like the high kitchen window, looks out upon the high earth embankment behind which the river flows.

Between our home and the embankment there is a little road which gives access to our house. On which the traffic comes to and fro.

On the threshing-floor there is room for everything which is not yet there. There is room for two horses and a hayloft can be build there. But the space is not in use; other things are also thinkable here. The space could be made suitable for performances to a small audience.

From the threshing-floor two stone steps lead up to a plain wooden door. Behind that door is a low pitched room. The room is not large, but big enough for a large bed, a dressing table and a mirror, some chairs and a robust linen cupboard and enough space to walk between all this.

Everything in this room has been chosen and is directed towards cuddling up. The windows are small and look out to the opposite side of the landscape to where the living-room looks out. To the pasture and the high earth embankment where behind the river flows.

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The warmth of this intimate room is emphasised by the many cloths and draping, many cushion like materials, but above all by the warmth and beauty of our being.

Nothing in this house, for it is our home, is mechanical and taut. One can find our work in every detail.

It has always been our home, though it has been vacant for a while. But now we are refurbishing and putting the rooms to rights. It is almost ready and waiting for dwelling with our eternal WarmBeauty.



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Book Two

The Knowing
of the Soul

from religion to inner knowing

Consider your upbringing as the remembrance
of a one-time friend. See the lessons
of your masters as spent dung in the soil
on which you stand. Let book-learning
sail past like the wind on your face.

Remove your clothes of taken
and acquired opinions and begin to see
your contours in the mirror that as yet is fogged.

Enjoy what you will see in the naked truth
where no single value is served.

The Story observed

Complete freedom of will

There are people who can view free will only as being able to do and leave off as they like. In this manner, this is out of the question. Even when someone in his or her own perception would do and leave off, at any time that person will be confronted with consequences that weren't anticipated and which even can be unpleasant. The consequences of living in a group.

There is not something like free will, a situation wherein someone can do or leave off to make life as agreeable and easy as can be.



Also, free will that is interpreted as having control over one's fate or destiny is an illusion. An illusion which people made for themselves by organising their culture in a certain way. A political or a religious illusion. The illusion of free will is the one extremity, the belief in predestination is the other. For instance in the christian cultures, it were the early gnostics and later the calvinists who made predestination their central theme in their liturgy. Predestination also is an illusion. The illusion of the importance of the human. As if the human would stand central in creation.

Parallel to this, one must ask one self which goal is served by creating a god who imposes fate as a punishment. There can only be one who has any interest in painting the FirstOne is an avenger who must be feared. A revenging god is renounced more easily. To direct one self only to earthly success is the next step. Only Luciwher has a concern in this.

One must ask one self also whose objectives are served by creating illusions in general. In all illusions, free will or predestination, again and again it is the human and being human which stands central. Man however only is a temporary concealing of the soul. It is not man but the eternal soul what it's all about. The human life is means not objective. All that it makes appear that man stands central and not the perfecting of the eternal soul, is the works of Luciwher and only serves his objective.

Man on earth has no free will, anyone can discover that. Everyone of us experiences life as a path, a road on which one goes through many -pleasant, harsh, studious, dramatic- and of which one in retrospect deeply knows it was precise and just. Even when one is unfortunate and unhappy, in the corner of the soul one knows it had to be and one hopes for improvement in the future. One can despair for a time, ultimately there always is an end at the tunnel.

Thinking man has a free will flows from the fact that everyone of us takes decisions every day -to have a meal, to stay at home today, arranging to meet some friends- and that one has the feeling of personal choice in these matters. But as soon as one considers the great lines in life, a pattern emerges for which one hasn't chosen intentionally and important choices turn out to be inevitable steps.

The psychologist will see a pattern which has his origins in childhood or in a inability to cope with reality, or sort like conclusions. Always there is a diagnosis originating from the idea there is a defect which has to be mended. In this sense the psychologist is the successor of the priest, the minister, the mullah. These last three also vowed for a cure, but then in the hereafter.

The rabbi, the priest, the mullah, the monk, the guru, the psychologist, all serve in this sense the cause of Luciwher in that, that they pretend to have the truth in store, thereupon applying it to a fellow human. The hierarchical principle.

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There is a pattern in your life which you can recognise yourself and of what you know it squares. You don't have to be well educated for that or constantly do sentry-go in deep thoughts. It even isn't necessary one skims the pattern, it's there anyway.

The pattern didn't come into being by accident. Chance doesn't exist. What is called chance in fact is a connection between -chains of- cause and consequence of what one couldn't perceive the causes on the one hand or the consequences on the other.

There is a pattern in life and it didn't originate by itself. But there is nothing or no one outside ourselves who designed this pattern. We all designed our own life on earth, our very own pattern . We have done that before we began our life on earth.

If there is no free will in this life, if our life as we live it here is designed, then life is foreordained, then there is predestination? No, there is no predestination as the old religions intend. They base themselves upon a deity who imposes life as a punishment because some far far forefather and foremother did something inexcusable. What we have to learn from that punishment, is absolutely indistinct, unless it is humility and the fear of God.

What the consequences are of an image of God like this, or rather an image of life like this, everyone can see for himself. That the houses of worship are running empty isn't such a disaster. More serious is that the fanatics stay behind in them.

This predestination, that image of life being foreordained, is hierarchical; hierarchy being the foremost characteristic feature of Luciwher. And with this concept also the word for it has to be thrown away.

Life on earth is planned and every human has designed his or her own life. And what is more, every soul has designed this life on earth in complete freedom of will. Man knows no free will, but the soul -who temporary incarnates in man- does have a complete freedom of will. It is the complete freedom of will that truly makes the soul a child of God, an infant of the creator, the FirstOne who called everything into life.

The complete freedom of will has been given to every soul as a gift to be able to live from inner wish and conviction. The soul created without complete freedom of will, would only be able to exist through the willpower of the FirstOne. Then truly God would be a God who

commanded, forbade and banned. Only Luciwher has an interest in interpreting the FirstOne as an revenging and patriarchal God.

The FirstOne is loving, pure, and a shining instance; that is why the FirstOne has given the created a complete freedom of will.

In the Original World the complete freedom of will functions in the harmony of the whole. There is no soul who would want that otherwise, because the inspiration of the FirstOne is visible and perceptible.

To give somewhat a hint about how this inspiration works, one can best look at an example of the opposite. In the world where we live in as humans the inspiration of the FirstOne isn't perceptible directly, the inspiration of Luciwher is. And look towards what it leads: "Man is inclined to all evil", said the old ones. In itself a godless statement, because it is a statement without hope. For one without hope, this world must be like a cesspool, a dark place where evil reigns.

Those who hope cast away the deadly reign of terror. He or she who hopes realises hope is life itself, the life every man lives from day to day; from the Pygmies to the Aleutian, from the tenant of a communalca in Moscow to the agent of the CIA.

Life is hope. The learning of the lessons of life, the objectives every soul has set for the self. Once lived this life on earth every soul returns home with a better insight about how to use the complete freedom of will. The path towards perfection.

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The complete freedom of will is a gift one has to learn to manage. In the Original World, before the first and the second incarnation, it meant the taking in of the own responsibility. However beautiful and perfect the life in the presence of the FirstOne was, it also meant wanting to experience how it was without that direct perceptible inspiration, to stand on one's own feet.

That is why the First World was created. A world wherein the FirstOne couldn't been perceived directly, where the incarnating soul could test the complete freedom of will, where the lessons of life could be learned by every soul.

Each of the three paths of Love, Light and WarmBeauty learned their own lessons. After the first incarnation every soul could see for itself what life



The three paths

with a complete freedom of will had meant.

All souls of Light and WarmBeauty chose for further learning, but knowing that a new incarnation again had to be lived without the inspiration of the FirstOne, they chose for living that life in a guided way. In complete freedom of will every soul designed a life with lessons, therein longing for

Love, exactly what the souls of Light and WarmBeauty had scorned in the First World.

All souls of Love chose for further learning, by guiding their brothers and sisters in the second incarnation and thus in a way also going through the lessons of the souls of Light and WarmBeauty, what they had set aside in the First World as incorrect.

Thus all people in this Second World live a life without complete freedom of will, guided by a soul in the Original World. In complete freedom of will everyone designed his or her life on earth and the souls of Love care for the right guidance in this life.

Everyone who finishes this life, returns home to experience that the complete freedom of will has gained more substance and capacity by living in the second incarnation, the life on earth.

One life on earth

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

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



Caucasian culture -for Islam that's a future development- these religions perhaps can be called Semiticaucasian.

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

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

What these cultural religious mainstreams have in common is that life is enacted on earth, in this material universe. Where ever culture and religion on earth are contemplated upon, whether one reflects on a pantheon of nature gods, an abstracted rationalised form of it -often given shape in wonderful literary mythologies-, or the recent monotheisms, there never is outgrown beyond creation from a cosmic

primal soup or a primal detonation, a big bang. There is a creation of visible matter, wherein a notion is tried to make about how it will be here after -after life on earth or after the expanding universe has contracted to a single point-, without contemplation about our existence before man was created.

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

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

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

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

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

Here it is not denied that the three monotheisms contain truth. Here is placed that that truth was deformed and violated to serve the ends Luciwher hopes and expects to reach. It is in Luciwher's interest to call into life an existence which in imagination is even worse than the world of this earth: hell. In this way the material world will become a feasible visible alternative; the lesser of two evils.

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

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

Also the eastern incarnation way of thinking is characterised by the typical Luciwherean amalgamation of fact and untruth. In the principle of birth, death and rebirth especially the human disbelief, or rather ignorance, can be seen regarding the vigour of the soul. Look around, the by Luciwher impregnated soul says, do you see all that human misery. How can man perfect himself in just one life. You need at least several. Thus the soul in the flesh in Luciwher's realm regards life, not

appreciating his own strength, the inner Love; how insecure man is without Love; how apt to judge.

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

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

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

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

It is the religion of materialism -materialigion- wherein the ultimate truth, a soul only lives one life in this incarnation, is reversed completely; the furthest going concoction of fact and untruth. Because materialigion ignores the existence as a soul, whether before or after the human perception. This religion attaches to the enjoyment of the visible, the material. Indeed, according to this religion, the earthly existence is not that bad at all provided you have enough material at your disposal. Everything is sacrificed to matter. A world with those who have and those who have not, the rich and the poor, the higher and the lower. Like a Faustus man desires to sell his perception for the possession of earthly happiness and the stone of the wise, thereupon like Faustus realising he has been deceived. Faustus is reminder, a warning. Because see how the want for warmth and beauty has its effect on the people of this earth. See what effect it has when everyone changes the quest for Love in the own being for the razor sharp organising principle, the outlining Light, the religion of earthly possession.

But nothing is doomed nor is anyone damned. Every human has his own lesson of life, the own karma and will return home purified. Everyone has

just one life, one incarnation, on this earth to realise the own imperfection, to realise that being bound to just an unbalance, the domination of Light, brought no perfecting, to realise that perfection only then is complete when Love, Light and WarmBeauty are united in the harmony with the FirstOne, when every soul will let work in the self the Love, the Light and the WarmBeauty.

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

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

Luciwher's world

Luçal are the bearers of Light, the organising principle. Created by the FirstOne next to Love, the uniting principle, and WarmBeauty, the shape giving and communicative principle; Mellnan and Eewhan. These have been the very first creations and the tools to create all other.

They work as the created aspects of the FirstOne they are, in harmony in the presence of the FirstOne. They work on in the harmony of all by the FirstOne further created.

The first incarnation taught that these forces get into unbalance and stay that way when the inspiration of the FirstOne is absent. It is the complete freedom of will that made that imbalance possible and at the same time it is the only road the refind the balance.

The world of the first incarnation has been a world without the harmony of the principles like this existed in the Original World. In the First World these principles developed without concord.

Under the uniting principle souls were united whom experienced Love as the binding element of the inspiration of the FirstOne. They wanted to take care for the understanding by all souls of the Love of the FirstOne and to feel the necessity to love in one self. That through the absence of harmony all souls would become conscious in themselves of the miss of the loving aspect.

Under the shape giving and communicative principle souls were united who in themselves discovered the spark of Warmth and Beauty of the FirstOne. They wanted to extend and perfect this, to make and let it be a part of the coming harmony with the FirstOne. They asked all souls to discover this WarmBeauty in themselves and to consolidate it with Love and Light.

Under the organising principle those souls connected especially who saw that none of the other principles could be able to manifest themselves in an existence of chaos. To give shape in Beauty and by being satiated by Love never would lead to harmony without embodying a sufficient degree of organisation.

And Mellnan eventually saw it was not possible to let everybody realise that existence only then will be perfect when everything is gratified by Love.

And Eewhan appreciated in the end that it was not possible not to choose between the uniting and organising principle. That it was not possible to let grow along whichever principle by only perfecting WarmBeauty in the soul.

And it was Luçal's opinion finally that all efforts to reach perfection were futile if the soul not also would recede from arbitrariness and would realise that for the ultimate succeeding of the return to the harmony with the FirstOne the organising principle was an absolute necessity.

After the world of the first incarnation all souls were fully aware of the fact that the gift of complete freedom of will was the cause of the choices that were made and also that it had the result of wanting to go on on the road that in every soul would lead to the longing and actual effort to combine in the self the balance of the three principles, to call on a balance with all forces from the yearning of the own being; to reach the harmony by the own complete freedom of will. To appreciate in ultimate the harmony with the FirstOne.

No soul saw just one aspect of the FirstOne as the guiding principle. Every soul craved for an inherent balance in Love, Light and WarmBeauty; thus to be a part of the balance of the total, the harmony with the FirstOne.

The world of the second incarnation, the present perceptible material universe, knows the same imbalance as at the end of the First World. The essential difference between the first and the second incarnation is that there is decided upon the present life in the flesh in advance. In harmony and in complete freedom of will every soul has mapped out the road to the perfect balance.

Mellnan had advocated to let everything be saturated with Love, while Luçal had repudiated this and Eewhan had made all choices and none, unless that of the own importance. Love did not succeed fully, Light had wanted to dominate and WarmBeauty was not able to establish the link.

The world of the second incarnation would be a mirror. A mirror for the First World, with all the consequences for daily life. In that material world Love would be absent, barring the longing for Love in the mortal. In that world WarmBeauty truly would be the means of communication between people. In that world the organising principle would be the commanding factor.

A world wherein the nation of Luçal from the First World would be subjected only to Luciwher's laws, longing vehemently for Love, but also capable of perceiving the longing for Love in each other through



WarmBeauty, the genuineness of every human, every soul.

This world, the present material world, therefor is Luciwher's world. The world wherein Luciwher and Alnatreah can let prevail their power. Just to learn that organisation and hierarchy are not incessant. Because just like all souls who incarnate in mortals temporarily loose their remembrance of the Original World, so Luciwher and Alnatreah wanted to live in imbalance thus to be able to grow towards the balance of harmony.

Like in the First World Lucifer had organised the souls of Light under him, like this he tries to organise them again. Therefor in this world everyone

is a subordinate. In achieving this Luciwher leave no means untried. It is in his interest to present this world, and there with his principle, as the preferable to a world of eternal damnation, a hell and as a visible alternative for a world wherein everything will be beautiful and good all by itself, wherein the roasted birds would fly into your mouth by themselves, a paradise, a heaven; from where nobody has ever returned to ascertain the existence of it. Because proofs those who organise want to see; proof! Accumulating proof, to count and classify, to place into boxes and to assert theories. And that all with the visible, the direct perceptible as object, no other object.

How small is the smallest particle, how far is the farthest frontier of the universe. Like this the mortal is kept prisoner in this universe of matter. Not realising that the most elementary particle is not a muon or a quark, but that the elementary forces are Love, Light and WarmBeauty. Thinking that the boundary of the perceivable universe is billions and

billions of light-years away and not realising that the connection with the Original World beyond that confine is present in every mortal.

The material temporality only is a condensation, a fold, a loop in eternity. A snap of the fingers of the FirstOne that still resounds as a big bang; a universe that will cease to exist when everybody is home again, a conclusion in a final crunch that like fantastic fireworks will grace the celebration of the reunification. It was the FirstOne who created this universe and it was Luciwher who organised it.

By letting the scientists study the macro- and micro cosmos and letting others produce plastic pails Luciwher not only organised this mortal world, but also constructed hierarchical relations.

And by the time the humans missed Love, Luciwher introduced hate to hinder the inner query. A semblance contradistinction to force the mortal to a choice. And hate was gilded to disguise it. Hate has had many names. From defence against those who try to steal our food, till concepts as nationalism, cultural identity or political ideology. Organisation and hierarchy; us and the others. A try to annul the uniting principle.

And were Love, the inner contact, was proclaimed, those rushed up to organise. Religions came into being. Not one, but several; us and the others.

Like this Luciwher organised. Thus Luciwher divided and ruled. The only goal of hierarchies is to let Love be undiscovered. From the lowest in the hierarchy who feel oppressed and despair about the meaning of life, till those who are on top in the hierarchy, who have all the power and who eventually will realise to be impotent. For this world is not changeable by gathering power, or money and other opulence; not for an individual, not for a group.

No instrument that comes from Luciwher shall perfect this world. Organisation will not lead to happiness. And this world never will be flawless, because Love is not on earth, other than the Love that resides in each of us mortals and that only can be recognised by trying to see the genuineness, the Beauty of your fellow mortal, to make that noticeable in Warmth towards each other.

There is no me, there are no us and the others. There is only us.

Life is penitence?

As long as man has roamed the earth, that long the idea exists that humans are on earth to redeem a culpability. Whether it was and is religiously orientated or later got a psychological turn, the idea of redemption cannot be obscured or denied. Lucifer is not capable of hindering it, like he cannot hinder the eventual discovery of Love. What he can do is use his instruments to mingle truth with lies, to create semblance contradictions in the desire to make the soul lost on the road home, to conceal that road back to Love in a mist.



In that way the concept of life in a second incarnation is deformed to the concept of guilt and charge. Life in the second incarnation, the life of all souls in this material world, has only one goal, to refind the balance, everyone's balance, to place the final step to harmony. The discovery of Love by everyone of us in ourselves is the most important step in the finding of that balance and the ultimate harmony with the FirstOne.

The discovery of the interior Love and the refinding of the balance is not only an abstract road. Better, the human capability of thinking only plays a role in the secondary stage during the unwinding of the road. It is the human experiencing and feeling in this earthly existence that contains the main ingredients of the life on the road to balance. What a mortal thinks and wants is a consequence of the destiny and the experiences in this world.

That destiny and those experiences are chosen in complete freedom of will and determined before one began the life on this earth. The choice of

that destiny and those experiences is the learning one found essential, with the 'failing' from the first incarnation as premises. Again, not only in an abstract form, but above all very tangible.

A simplified example. Who in the First World was a very mighty person and used that to suppress others, will choose for that in the Second World the perfect mirror image. Obvious seems that this person will lead a life of being oppressed in this material world. Obvious also can be that this person again will ascertain a leading role, but will employ it in a positive way; experiencing this time also the impotence of power. Also obvious is that this person again will come into a subjugating position, against all odds so is experienced, and will not find joy in this role, will experience being torn apart internally.

In endless variations this Second World is a mirror image of the First World. To undo what was done, to find the road towards Love, the Love that once was scorned. Love, beside Light and WarmBeauty, an aspect of the FirstOne.

For one person the rediscovery of Love will come relatively early in life, for an other relatively late. But it will come. Every mortal will find the balance in life, albeit on the death-bed. Because in the end all does not revolve around life on earth, whether one finds here happiness and satisfaction. A happy and harmonious life or a wretched and lonely life both are preparations for the achievement of perfection in the harmony with the FirstOne. In addition it has to be noted that no human life is completely happy and harmonious or totally wretched and lonely.

Now in Luciwher's world the differences between lifes of humans are hierarchically explained; whatever religion or non religion one considers. With a pauper it is ill and learns in a hard school before entering "the heavenly kingdom". Thus one can interpret Jesus' words; but today one sees a pauper more often as a person who has got that condition as a punishment or being at the beggar's staff the consequence of being idle. But who grants the pauper charity does a good deed. To do good in that sense one has to have money. The soothing of the conscience of the rich of this world. Literally soothing, the quelling of the conscience; it is the work of Luciwher.

This is only a small example, not even an unknown one, for the contortions of Luciwher. Naturally it is a good deed to share with others.

To use it as a vindication for the heaping up of assets again is that typical mixing of truth and falsehood.

The biggest mixing with misrepresentation of course is the concealing of the learning in this Second World and the growing to balance and harmony. In a world wherein the pain of life is seen as the guilt and charge one has to do in the presence of a revenging god, that god will be abjured eventually and Love will stay undiscovered. And in a life wherein the misfortune that happens to someone is seen as something that the god causes to men, it becomes unintelligible that this god also is Love. Look at the western world that went through a secularisation after the monstrous murder of millions and millions of jews , gays and lesbians , gypsies and again millions and millions of soldiers on all fronts.

A god that allows this one repudiates, does not one? Because in heavens name what was the guilt of Anne Frank, what was the charge of that fifteen years young boy who got a pinch in the ear and was send of to defend Berlin.

No right thinking human in the christian world could take this in the end, without renouncing one's faith. And the religion of materialism could advent.

But also in islam and in buddhism this form of guilt and charge is a central dogma and therefor these religions will go the road of christianity. A process that can be hastened by the ever further penetrating materialism.

And to oppose the advancing materialism everywhere the new guru's and the new ayatollah 's stand up to curb the people. Little do they understand of what they do, because by spreading their exhortations from above, they indulge Luciwher's hierarchical principle.

Repent, repent, these men shout from the mountain, the pulpit or the minaret . They shall learn in their lifes that no one shall listen anymore.

And Luciwher concocts his plans thus, that it could be that everyone lives according to his laws. The laws of the material perceptible.

But who sees this life for what it is, sees it as the school it is to discover the Love that is ready in each of us, shall not blame the other for what befalls him, but will take the consequences.

The one who disconnects guilt and charge from the hierarchical system of Luciwher and sees that as the beginning of the acceptance of the own responsibility, shall discover Love. Love that does not have it's

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

counterpart in hate. For instance hate for Luciwher who tries to divert us all from our road. But the discovery of Love that together with WarmBeauty and the Light oneself is, takes care, that every human, every soul will find its balance.

And thus it will happen, because in the long run Luciwher also will discover Love.

The learning and perfecting of the soul

The soul of the water is unchangeable, likewise the soul of the stone. They never have repudiated the Love. They are, they are genuine and they are pure Love; they do not choose to give to the one and not to the other. They do not judge about how they have a place in the all, not even in this realm of Luciwher where they are smudged.

They know his Light but are not subjugated by it. Any form of organisation they accept and use that to their own insight in Love. This is possible because they are authentic, by their balance between Love and Light in WarmBeauty.

The mountain, it stands there; the water, it flows. The mountain feels no pain when the water erodes a cavern in it; the water does not loose itself when it is divided in the capillaries of the stone. The water carries and lets loose, remains itself, remains genuine, is Love. Unchangeable and eternal of soul.

The tree and the animal, they learn but not the Love, they know the Light. Highly organised and in an authenticity that is fixed. In their Love they do not choose who eats and who is to be eaten. Yet they do not know the balance like the water and the stone. They are the bondmen of the Light and they seek the release from that thralldom by embarking upon the search on earth for WarmBeauty.

The human, he learns. The souls of Light and also the souls of WarmBeauty, are in search for the souls of Love. These souls who are in search on earth know by the way of their searching it is Love they yearn for.

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The souls we all are changes, changes fundamentally. Because what is outside, can be brought into the inside. And more, for the soul contemplates, the soul chooses, the soul knows and determines.

It is the complete freedom of will that distinguishes the soul of the human of all other soul, the soul of the water and the stone, the soul of the tree and the animal. It is the complete freedom of will that enables the soul, the human, to nominate. To actually see that the stone is Love and Light

in WarmBeauty, to see that the animal is itself as well as a serf and lacks WarmBeauty.

Like this the parts of creation work for each other and for themselves. And again it is the complete freedom of will that enables the soul, the human, to learn there where the stone and the animal are.

Thus the greatest gift from the FirstOne also is the greatest load and the loveliest dedication. Like the FirstOne through this enables the soul to understand itself, like this the soul enables itself to understand the FirstOne.

One of the stages therein is being human. Like the souls of Light in men hunger for Love, like that the souls of Love hunger for the return of the souls of Light, to be bandaged together in WarmBeauty. Like the souls of WarmBeauty are enchained here by the souls of Light, like that they hunger for the Love to make the balance possible.



The objective of the second incarnation is no other than that of the first incarnation. For the souls of Love, to know what it is to miss the souls of Light and WarmBeauty. For the souls of Light, to know what it is to miss the souls of Love and WarmBeauty. For the souls of WarmBeauty, to know what it is to miss the souls of Love and Light. For all, to know, to feel and to appreciate in the own being not to be complete.

By the time all souls will be reunited, when time ends, all souls will have learned. The stone and the water will remain themselves and shall be asked only in Love and WarmBeauty by the Light to adjust their organisation. The tree and the animal shall be whole by having found anew their balance of Love and Light in WarmBeauty. Through WarmBeauty they will recover their voice.

The souls who were and were not in the mortal of this earth, will have learned and will be in balance. Then they truly will be able to make the first step towards the perfecting of the soul, the understanding of the FirstOne. In the Original World, where living and learning does not hurt like on earth, because Love, Light and WarmBeauty are reunited there, the presence of the FirstOne visible.

FirstOne, the names of 'Yahwehgodallah or Brahmavisnushiva'



Almighty Zeus

To express the inexpressible, to pronounce the all entailing. When there would be one word for this, then it should be the name of the FirstOne, the name of, Yahwehgodallah or Brahmavisnushiva.

Is there such one word? That one name exists, but humans cannot pronounce this one word, this name. Not because it would be blasphemous to pronounce the name -as the old ones alleged. People were stoned, burned, because they had enunciated 'the holiest of all names'. Behold Luciwher's work; fear for the Creator. All where fear plays a role in is not the work of the FirstOne!-

The name of the FirstOne -Yahwehgodallah or Brahmavisnushiva-, is not pronounceable because we are humans and our ability to articulate is circumscribed. We are too limited for being able to call, for being capable to vocalise the unabridged name of the FirstOne.

By definition the giving of a name to the FirstOne in this world is a feat of reduction, the mentioning of just one aspect. Besides, the name Yahwehgodallah or Brahmavisnushiva is not only a limited name in the sense of, only a part of the name is mentioned, moreover, they all are names that belong to just one culture, a name that comes from just one group of people.

The name that is real is of all humans, of all souls; here and in the Original World where everyone has the beginning and the destination. It is not only a name that can be spoken by our soul, also the water can utter that name, likewise the tree.

The name we in the world of the second incarnation can express, a name which is real, comes in every human from the heart; there are no limitations to that name. Every name that is uttered in Love is the right

name. Father or PrimalFather is a valid name and Mother or PrimalMother is a valid name for the same reason.

The name cannot be pronounced in awe where fear is a part of. The name cannot be pronounced in respect where submissiveness is a part of. The name cannot be pronounced in wonder where dread is a part of.

The name cannot be corrupted as in a curse; for those who curse only speak of the own -putative- impotence. The name cannot be pronounced
a s s p o k e n t o t h e

ALMIGHTY

when one considers oneself as the alinferior.

To pronounce the name is like the conception of a child, not like the enactment of procreation. To pronounce the name is like the recognition of who oneself is, the acknowledgement of what oneself is.

When in addition to all souls in the Original World, all souls on earth pronounce the name of the FirstOne in harmony, then the name of the FirstOne is proclaimed. Who wants to pronounce the name like this, in Love, his and her name will be pronounced by the FirstOne; and everyone's name has already been declared by the FirstOne.

The instruments of the FirstOne

Do not ask why everything exists; see that everything exists. Because not only what can be seen with material eyes exists, also that what the soul looks out for exists. When their eyes have crumbled to dust, the soul sees the fulfilment of the want: the balance between JustLove, InsightLight and WarmBeauty, the soul sees the road to perfection of the world where every soul originates from and to which it will return.

The soul self, every soul, will be in balance with itself and in harmony with each other, so that the perfection can be fulfilled by the soul based on the own incitement. Every soul is instrumental in the growth towards the perfection of the whole, like every soul makes perfection fuller in itself.

The learning process in perfection is a process that goes on without pain, tumbling and getting up, because in the Original World the inspiration of the FirstOne is unremittingly and unlimitedly present and perceptible. Learning in the Original World does not hurt.

The learning, growing, perfecting, is an infinite motion, because -contrary to the finite material universe man now lives in- the original universe, like the FirstOne, is infinite.

Every soul has balanced his- and herself by means of incarnation, so that the soul sees, feels and understands the intentions of existence. In this course the soul is instrumental in the harmony in an infinite, limitless, unrestricted universe. Because it is not the directive of the FirstOne that inflicts harmony and perfection, it is the complete freedom of will of every soul which applies the inspiration of the FirstOne to also giving substance to the perfection of what the FirstOne created. It is the immense Righteousness and Love, Insight giving Light, Warmth and Beauty of the FirstOne that gave our soul this grant of complete freedom of will.

It is the unlimitedness of the FirstOne that articulated expression, it was the FirstOne who gave from the limitless. From the unrestrictedness the FirstOne had that what was necessary to create. The FirstOne created, individualised, feeling: JustLove. A complimentary couple of delivery and integrity, with the articulation to do the total in that what is felt in the heart as just. The FirstOne expressed in this creation everything that is passion, ardour, intensity, unconditional and candid choice, inevitable. And because the FirstOne is complete and whole, the FirstOne created

JustLove as the feminine and the masculine. The masculine was embedded in the feminine and the feminine was embedded in the masculine; a two-unity to be inspirational and supportive for each other. With the complimentary couple JustLove as tools the FirstOne created all souls of JustLove; did the FirstOne let the complimentary couple of JustLove create all souls of JustLove through the inspiration of the FirstOne.



The FirstOne had more from the FirstOne and gave, created, and put alongside the total commitment to delivery the total commitment to intelligibility; put alongside the absolute passion the absolute lucidity, the perception: the Light that gives Insight, InsightLight. A of absolute unravelling and analysis. A complimentary couple wherein the FirstOne individualised the capacity to comprehend and to grasp coherence completely; to understand the total through the smallest and to fathom through the whole the action of every detail. And like the FirstOne is complete and whole, the FirstOne created InsightLight as man and woman, wherein the masculine was embedded in the feminine and the feminine was embedded in the masculine. Like this, this complimentary

couple became a two-unity, wherein each could be inspirational and supportive for the other. And with this complimentary couple also as a tool the FirstOne created all souls of InsightLight; did the FirstOne let the complimentary couple of InsightLight create all souls of InsightLight through the inspiration of the FirstOne.

And as the FirstOne is complete and whole, like that the FirstOne created the complimentary couple where through feeling was able to connect with perception. The complimentary couple where through Warmth was given to JustLove, whereby JustLove also became compassion, where through JustLove also became considerate, where through JustLove was bestowed an aspect of Beauty, thus to acquire the ability to become all embracing.

The complimentary couple that constituted the linking between feeling and reason where through the mathematical capability of InsightLight was conferred with Beauty, where through InsightLight besides compassing also became understanding, where through containing also became embracing, where through InsightLight was bestowed with an aspect of Warmth, thus to acquire the ability to not becoming scorching but smelting.

The FirstOne had from the FirstOne and thus created the complimentary couple that radiates, that renders splendour to everything, that like a droplet can dive in any surface to arise with the surface as in a crown. The complimentary couple that renders an energy to everything where through it does not stand in itself and on its own, but where through everything begets an emanation so all forms an inspiration and support for each other.

And as the FirstOne is complete and whole, the FirstOne created WarmBeauty as husband and wife, wherein the masculine was embedded in the feminine and the feminine was embedded in the masculine. Like this, this complimentary couple became a two-unity, wherein each could be inspirational and supportive for the other. And with the complimentary couple of WarmBeauty in hands the FirstOne created all souls of WarmBeauty; did the FirstOne let the complimentary couple of WarmBeauty create all souls of WarmBeauty through the inspiration of the FirstOne.

And as the FirstOne is complete and whole, thus the FirstOne created the complimentary couple s of JustLove, InsightLight and WarmBeauty as the

trinity so to support each other and to be able to feel, understand and radiate the inspiration of the FirstOne; to let flow inspiration through the creations JustLove, InsightLight and WarmBeauty to all and everything that flowed on from these creations.

For the FirstOne did not create JustLove, InsightLight and WarmBeauty and all souls who could be created through them, to become the great patriarch, the great matriarch. The FirstOne did not create to be able to command, but to affirm greatness, like the mountaintop only can be mountaintop because the mountain is there, because the dell and the valley are there. So that the river of inspiration can filter through downwards, so that the droplets can gather into a current, a mighty river that irrigates all and everything before debauching majestically into an ocean of revelation.

The FirstOne is the mountaintop, the mountain and the flowing and irrigating water. And we are companions therein, affectionately invited to be mountain, dell and valley and to roam there with each other in complete freedom of will.

The nature of the Original World

The whereabouts of the human after death in this world already has had many names: the Netherworld, the Elysium, Valhalla, the Heavens. Every religion promises man that eternal life awaits there. An immortal life, but how? Eternally distinguished food and drink? Eternally sleeping in, getting up late? Eternally never to work? Eternally on vacation? Eternal sunshine? A well that eternally gives water?



Valhalla

No religion on earth gives an image of life after the existence on earth, except for the fulfilment and continuance of what in a particular civilisation is seen as the utmost earthly delight. Eternally on the hunting grounds for the Indians, eternally on a marauding expedition for the Vikings, an eternal state of hallowedness for the Buddhists and Hindus, an eternal divine service for the Christians and an eternal moral correct society for the Jews and the Muslims.

But because of the fact that everything that is bound to Luciwher cannot reach beyond this earth, this material universe, no religion on earth can offer a realistic image of the existence after the life on earth. In fact,

religions on earth are especially meant to hold an erroneous image before people, to withhold the human from the discovery of the contact with the Original World.

Every religion on this earth serves the purpose of Luciwher -often called here the evil one or the devil- and he needs to debauch each and every message to the living on earth. Like the message to Abraham , to the Buddha , to Jesus and to Muhammad was warped, like this Luciwher will want to corrupt all messages from the Original World, so that it can serve his purpose : the forestalment of the discovery of Love and the hindering of the recovery of the contact with the Original World.

Therefor do not attempt to regain paradise on earth, for one will follow false ambitions. Besides, one will fit oneself into an organisation -political or religious-; organisation is the characteristic of Luciwher.

The sole contact with the Original World goes via the companion-soul and every soul on earth, every human will experience the genuineness of the contact in a sound state of mind. No human will need anymore a rabbi, priest, monk, mullah or guru from this world, because man is his and her own preceptor, guided therein by a soul of Love who now, on this very moment exists in the Original World: the companion-soul.

With all it's billions of years our material universe is but a speck of dust on the shoe that walks the road of eternity. Every soul, also on earth, is a soul who is a part of infinity; eternity that existed before the material universe was created, which exists now and after the material universe is no more.

The First World and the Second World 'merely' are stages in the learning of the soul. A learning that has its roots and destination in the real, the Original World. The Original World is the existence where every human stems from and is destined to return to.

The Original World is no place where all terrestrial wants are alleviated. Every religion on earth bids fair to man something like this and by picturing the 'hereafter' like this the human, the soul man is, is actively withheld to discover the core of existence and is withheld to discover therefor the core of the quintessence of the Original World.

There is no ' hereafter' for those whose acts on earth are endorsed, no more than there is a ' hell' for those whose acts are disapproved of. Both assumptions are false, because they have the existence of man in the material universe as theorem , while life in matter is nothing else than a

phase in the learning of the soul in eternity. The soul learned before the material universe was called into life, the soul learned in the First World and learns in the Second World; the soul learns when returned home to the Original World.

The Original World is no eternal holiday paradise, but a world wherein the soul exists like in the existence in the perceptible material world; for the present detectable world is a reflection of the Original World. Every soul in the Original World gives shapes to the existence; a design which is not based upon status, authority or power, nor upon income, but based upon the talents of the essence of the soul. The soul fully can unfurl there who and what the soul is; the characteristic core of every soul can come out in the Original World. The learning throughout eternity is the perfecting of that core and of the design the soul fulfils in the existence.

The decisive difference between the perceivable world and the Original World is that learning does not hurt at home, like it hurts in the material world. Learning in the material world hurts because it is Luciwher's world and the souls are required to wrest themselves from the absolute power of Luciwher. The soul on earth wants to wrest itself from the dictatorship of Luciwher, not by leaving or denying him, but by the discovery of Love; to make the connection between Light and Love in WarmBeauty.

The souls on earth are souls of Light and the soul can never let loose the own being; that is not what is asked, that cannot be learned. What is learned is the amalgamation with Love, the discovery of Love and to weld that union in WarmBeauty.

And the souls who are as yet on earth and are souls of WarmBeauty, are equally required to discover Love, so that they can bandage Love with Light which they already have accepted in the First World.

In this world of Luciwher learning hurts, because Luciwher tries to withhold the souls on earth from the discovery of Love. The search for Love is a pursuit, a quest for learning against the elements, wherein the soul suffers hunger and cold.

But once back in the house of origin the soul shall be assuaged and nursed and is the apprenticeship in matter no more. The learning of the soul, the perfecting, will not anymore transpire in pain, for being back in the Original World after having learned in the world of Luciwher, the soul is in harmony; the reunion of Light and Love in WarmBeauty, the balance regained.

Who wants to picture a notion of the world we all arose from and to where everyone returns to, do not regard where your lacks are in matter, but view what your soul craves for. Who wants to know who he or she is in the Original World, do not look at what was required in matter, but where the soul in the deepest core yearns for. The image that emerges from this, rises slowly from a life of seasoning and truthful searching of the soul; a soul-searching wherein the worldly things of matter do not matter -they merely represent the path along which the inner goal can be reached-.

No rabbi, priest, monk, mullah or guru, no religion of this world can tell neither man nor woman how the world after the present one looks like nor how the soul will exist. Only the individual soul can answer these questions. And who seasoning in life expresses his or her thoughts and feelings about this, will notice that the image is unequivocally.

The First and the Second World

Of what Beauty is the world where we all came into. How splendid, impressive, poetical, inspiring our present material world can be, it is but the physical representation of the world of our childhood; the world wherein we received our existence from the Creator; a world wherein the FirstOne gave us the Light to see, the Love to feel and the WarmBeauty to interchange our knowing and feeling. Little did we understand yet of the endowments we had got; little did we understand of the Light, the Love and the WarmBeauty, little did we understand of the why of them.

We accepted the existence of all as the gift of the FirstOne and we thanked the FirstOne that all was like it was. We were like the herbage of the fields, the creatures in the fields and the wafted above the fields. We did not yet concern us with the why, we experienced only that all was together with all and that this all was congruous.

How long this all has been like this, is not measurable in years or even in aeons, like we measure in our physical existence. In the world where we originally came into being nothing is measured; that world is immeasurable, unlimited and unrestricted, without time. Nothing is undersized or oversized, all has its being and is like it is: perfect harmony.

And when we understood that all is like it is and also were able to accept this, we saw that in addition to life we were provided with another endowment by the FirstOne: we were able to ask why all is like it is. Only when we saw completely, were able to feel completely and were capable of telling each other, the gift was unveiled to us so that we could wonder why this all was. Not the why in the sense of cause or reason, because that was always with us; the FirstOne gave our existence meaning, the inspirator always was with us.

No, it came down to the answer on a why which cannot be told, an answer that only can be sought and found on one's own strength. Not only the experiencing of harmony, but also the realising of why it is harmony. Not only the experiencing of the inspiration of the FirstOne, but also the realising of what inspiration is.

Once it became clear to all of us that we knew and knew nothing, our apprenticeship really opened. We had learned what Love was, what Light was and what WarmBeauty was and we were going to learn how to wield them, so that we not only could experience the harmony, the inspiration of the FirstOne, but also could understand it.

Who wants to learn, wants to objectivate; at least that is how we learn. Like the painter distances himself from the canvas, like the craftsman rubs his piece of work, like the scientist places the subject in the laboratory, like the child



takes the toy in hands, looks at it, scents it and takes it into the mouth.

Thus we took our world of descent, the Original World, outside of ourselves to be able to look at it. This was the giving birth to the First World, the world of the first incarnation, wherein all souls, all souls of Love, all souls of Light and all souls of WarmBeauty, got the opportunity to take their being into their own hands and to fathom the why of their existence.

The First World was a world not dissimilar to the Second World , the material universe man now lives in. Both are worlds that exist without the FirstOne being perceptible directly. In both worlds 'the deity' was and is only indirectly manifest for the incarnated soul, by not letting prevail the likes and burdens of the flesh, but to sail on the compass of the conscience; for it is the own soul which is directly created by the FirstOne and the soul stays through this inalienably connected with the FirstOne. The affixture of human and soul is realised by the conscience. Through the conscience the human makes contact with his or her soul. Like this the contact is realised indirectly with the Original World and therefor with the FirstOne, this again through the companion-soul.

The comprehension of the FirstOne is indirect, because the incarnation of the soul has to learn on its own feet, learning is wanted, because only thus harmony can be grasped instead of experiencing it as were it a -wonderful but uninvited- boon from the FirstOne. Only like this the soul can comprehend that the soul is needed for the harmony of the all of the Original World, only like this the soul can fathom that the harmony is not a decreed phenomenon. It is like when the child leaves the house to return in it with different eyes in its years of maturity.

The First World, just like our Second World, was a world of time, a world in matter. But in contrast to our Second World, in the First World the soul was inexhaustibly free to ask the question of the why. The in the First World incarnated soul enjoyed the same complete freedom of will as which was conducted by the soul in the Original World.

And like every soul was, like this the why of existence was tried to examine. All souls of Light, all souls of Love and all souls of WarmBeauty incarnated one time in the First World, got like this the opportunity to seek for the answer to the why as an individual. Luçal, Mellnan and Eewhan were present in the First World in at every turn a new incarnation to guide the souls of their proficiency.

And like every individual soul went through a development, thus Luçal, Mellnan and Eewhan went through their development through the millennia. In that development all souls of Light, all souls of Love and all souls of WarmBeauty took their proficiency as premises for their development. For that was all that was left to them in the absence of the direct perceptible FirstOne; every soul was cast back on itself, cast back on the own proficiency.

What began as a parallel quest for the why of harmony on the basis of the own proficiency, deteriorated into a struggle of directions wherein the own proficiency was defended more and more as an unassailable principle against the others. The goal of harmony dropped out of sight because the means -how to reach the harmony as a soul of Light, Love or WarmBeauty- decayed into an aim. Not to reach harmony through the way of Love, the Light or the WarmBeauty, but the attachment to a particular road became seen as the most important.

Every soul contributed to this decay, whether one incarnated at the beginning of this development or at the catastrophic end of the First World. Like in our Second World, the First World not only saw a

development on the individual level, but also on the joint level -small or great-, from the first to the last moment in history.

The ending was a catastrophic ending, because the struggle of directions ultimately ended in a conflict -the sole Armageddon- that had the end of the First World as a result; destruction stands invert to harmony.

That fact that there could built a conflict in the first place was the outcome of the condition that the harmonising inspiration of the FirstOne, just like in our Second World, in the First World was only indirectly perceivable.

But the end of the First World was not a catastrophe in the sense that the FirstOne considered all souls as failed for an exam. The FirstOne new that this way of learning by all souls was inherent to the way the souls had been created. What is more, only like this the souls were able to realise what learning was all about!

We, the souls, had put our first steps on the road towards the understanding of harmony. The why of harmony which was wanted to be understood, because the perfect harmony is only perfect when it is understood; not the acceptance of a well meant but unasked for benefaction, but the cheerful participation in a proposal.

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Having become wiser all souls formulated the second phase of their learning. A second stage wherein the souls knew how to learn and how to pose the question for the why. A learning wherein the soul would not grow unlimited, exploring to all directions, but a learning wherein the soul especially wanted to survey the boundaries of the own soul. No buoys that pare, but the own restriction that guarantees the space of the other. To form in this way the counterweight for the gravity that had been substantiated by the First World; the synthesis of these two worlds include the answer to the why of harmony. Life in the Second World as such yields no firsthand answer, but having lived in the Second World does. When a soul returns home in the Original World from the second incarnation the answer is clear.

All souls of Light and all souls of WarmBeauty incarnate in the present material world; from the beginning of this Second World until the end of it. The souls of Love do not incarnate in the Second World, because like

the soul the human is; learning has to be guided and that is what the souls of Love do from the Original World. Learning turned out to be not only objectivating, but also subjectivating ; there is not only something to be learned, but also someone who is learning.

In the Second World also the FirstOne was not directly perceivable, therefor the souls of Love guide us, the souls of Light and the souls of WarmBeauty, in our earthly existence; thus too the souls of Love learn the life of the second incarnation.

Like this we in the world of the second incarnation not only took our world of birth outside ourselves, but also ourselves. For the first time the souls are outside each others direct perception in existence. The life in the Second World therefor in the first place is the recovering of the road towards each other. For the souls of Light and WarmBeauty the convalesce of the contact with the souls of Love, for the souls of Love the disclosing of the convalescence. A meticulous step by step finding in reliance and reverence. Only like this the answer to the why of harmony can be found.

Are we on earth only capable of finding the answers to all questions beginning with "how", were we in the First World only capable of finding the answers to all questions beginning with "what", when we depart from this material world of the second incarnation to come home again, when we are reunited with the souls of Love, then we are capable to find the answer to all questions beginning with "why ".

And we will be able to understand the answer for the first time, to grasp through that what the inspirations of the FirstOne is, how it is conceived and why it is harmony that leads us to perfection. We have come a long way by then.

The apocalypse and judgement day

Where does the qualm of man originate from? Has fear man been suggested by the memory of a catastrophic occurrence or is it the fear for a repeat of it in the future. Because man is afraid, anxious to loose possessions, frightened to lose life.

The fear to repeat the fail of the former world is man been suggested, while the fear of making mistakes dwindles when man discovers the Love inside.



Is the prediction that in the last battle at the end of times evil will be destroyed a prediction of hope or a warning that sows fear. Is it a prophecy or is it an echo from bygone times -whether it is called hope or warning- which wants to let people in ignorance and which wants to give man an excuse not to seek purity here.

Does man place the verdict over every man in other hands out of devoutness, out of adoration or even out of the apprehension for 'the

great father', or does man try to avoid in this manner that man on earth has to shape the apprenticeship by himself and therefor is completely responsible for his and her own dealings in this Second World.

Who tries to find salvation outside him- and herself seeks in the maze of avenues where the properties of faith are recommended in lights of neon; who tries to find within him- and herself becomes genuine and will find the road towards Love. Who becomes chaste looks for perfection in him- and herself and not in features outside the self; Who becomes innocent discredits no one and looks for betterment in the self. Every soul has designed his or her incarnation on earth by him- or herself. What man undergoes is no punishment, but an in complete freedom of will self described learning; a road that has to be walked all by oneself.

Who still believes in the yarns in whatever book called holy, wherein your soul hangs by a silk thread whenever it pleases 'the deity'. Who is still terrified by tales of destruction, legends wherein one is wiped out when one has made a mistake in the eyes of the big boss. Who is still paralysed with the bogey man.

Who is still dreaded by the castigation of a greater and heavier karma and a reincarnation in a lower form. There is no lower and higher in the original universe of the FirstOne. Higher and lower, hierarchy, is the tool of power in Luciwher's world , the material universe man now lives in. Not 'god', but the fear of punishment is the concept by which we measure our pain. The fear that is suggested by Luciwher, who in this way hopes that we, man, will not discover Love. Luciwher's fear is our fear.

Our earth will not end in annihilation. The Second World will not end in a catastrophe, it will end in a stage of learning for those souls who learn harmony without being plagued by hunger and war; those who want to learn the longing. At the same time this will be the time of the last phase of learning for Luciwher.

There will be no apocalypse wherein whatever 'god' will send the human plagues to quiz him, to try his faith. There will be no last judgement in which a ruling by a 'god' himself or by an assignee will be constituted about who will live for ever and who undyingly will burn, about who will taste the sanctity of heaven and who will be annihilated, about who will walk in the golden light of god's throne and who will be cast in the

furthermost darkness. The final judgement over every soul will be pronounced by every soul self; if judgement it can be called.

The 'god' who reviews his own creatures with as possible result that he has to nullify large numbers of them -it is said that the chosen ones are little in score-, is an imperfect 'god'; obviously he was capable of creating imperfectness. Such a god does not exist, other than in the visions of fright of imperfect man! Because man is afraid of his own imperfectness. As soon as man acquiesces to his imperfectness, his incompleteness, then not only does man accept he is on the leash of Luciwher, as soon as man embraces his and her incompleteness Love can be discovered.

It is especially for the finding and comprehension of Love -the harmony of Love, Light and WarmBeauty- that we, the souls, were created by the FirstOne; not to destroy us thereupon. Every annihilation stands contrary to harmony! And since in the end there only will be harmony, it follows that there can be no destruction of what was created.

The only one who has benefit for the terror in man, who benefits from the continuation of that fear, and who especially benefits from the apprehension for 'god', who has benefit by painting the 'god' as revengeful, is Luciwher. Because only the human who has qualm for the 'god', for the FirstOne, can be turned away from the FirstOne. It is therefor that it is not the FirstOne who before the last times will immerse the earth into hardship, it is Luciwher who will do that.

The ordeals before the last times will not plummet on man as send by the FirstOne to grill the faith of man. The hardships will come from Luciwher to prevent man, the souls who in the Original World were born through Light, to discover Love and through this harmony.

In the First World the directions -Love, Light and WarmBeauty- were bereaved of each other, they did not enter anymore each others houses.



The last judgement

Thus the differences did not come together to merge, to found through that a new energy, a new harmony, but Light, Love and WarmBeauty spliced in an everything squelching explosion.

The Second World -the physical universe we now live in- is the counterpart of the First World , the mirror image of it. What the souls in the First World caused each other is scintillated in the mirror of this Second World and thereby cancelled out.

The Second World will not be destroyed, because the contrary of destruction is harmony. The Second World will cease to exist when the last soul leaves here and puts out his Light here; everyone by then is already home and everyone walks there in the inspiration of the FirstOne. Then the foundation of the perfecting of harmony is laid.

No, the Second World will not go down in the final battle between the hordes of evil and the hosts of good. The battle of Armageddon has been aeons ago and there will be no second Armageddon, because no more than evil the good exists. The legions of the good and those of the evil will never meet, because they are not. What exists is Love and Light joined in WarmBeauty.

Those who keep alive the fear for an Armageddon, preserve the apprehension for 'god', while in this Second World since two millennia it is made known that the FirstOne is Love.

In this Second World , the world of Luciwher, Love has been made known, man is aware of the existence of Love; all people, where ever on this earth, are able to know that Love has come. Now, in the times of the writing of this book WarmBeauty is on earth. As the result of this all souls on earth will be able to come into contact with the souls who guide them in their search for harmony. The Love was given to this world by Mellhior, here named Jesus or Isa; the WarmBeauty is handed to this world by Eewhel.

No, the Second World , the earthly universe, will not be annihilated. Luciwher will make his final attempt to hinder that his people and the people of Eewhel on earth will restore the contact with the souls of Love. Yes, therefor there will be plagues ; moreover, they already are in progress. Yes, there will be famines ; moreover, they already are in progress. Yes, there will be devastating wars; moreover, they already are in progress. Yes, there will be great paucity . Parents will have no

housing anymore and will not be able to care anymore for their children; moreover, it already is in progress. This all will grow into a climax.

Luciwher will try anything to prevent the merge of the souls; that is Luciwher's lot in this world. He will unleash catastrophic events on humanity. Disasters that will injure the physical environment of man and cataclysms that are designed to break man's morale. Everything to deflect the contact between the souls on earth and the souls of Love.

In preventing the reinstatement of the contact with the souls of Love he will not and cannot succeed, because the souls on earth will find again the cognisant contact with the souls of Love through WarmBeauty. When that time dawns for all on earth, no war will stir the earth anymore, everyone will be housed and provisioned. When that time arrives, people will live with each other in WarmBeauty supported by the open inner contact with Love.

Every human will know this contact personally. The always present contact between soul and companion-soul will not anymore be intuitive, but open, clear, with acumen and the contact will be directly perceptible. Man will not believe anymore, man will know. It not only means the beginning of a new -the last- era, at the same time it means the end of all old by Luciwher dominated: religion and state.

And through man, in those times solely incarnations of souls of Light, Luciwher will understand, fathom how he has become the son of the FirstOne; that he always has been the son of the FirstOne. By the time the full scope of this is in him, he will reunite with Alnatreah; the complimentary couple of Light will be accomplished and in full strength. By that time the complimentary couple of Light -as the last ones- will return home. All souls will be reunited; what a great party that will be!

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

Fairness on earth

Charity

The soul lives in this life of the second incarnation, life in the material world, a designed life. After the first incarnation every soul has designed in complete freedom of will a life for the second cycle of incarnations. This life in the material universe is the antithesis of the life in the first cycle of incarnations. For finding the perfect balance in the soul, both lives are a prerequisite. This touches the souls of Light and this touches the souls of WarmBeauty. The souls of Love fulfil their balance by supervising, guiding, the souls on earth in their uphill task, a guidance which is beautiful, like every life is beautiful, but which is also arduous, because the soul of Love is in the Original World and at the same instant has to establish the guidance in matter; this is their way of learning.

The end of the First World was a heinous one. Heinous because of the pain and destruction that was unleashed by the souls of Light. In their ambition to institute a unanimity in the total of souls, their cause justified all means. In that process, in that formation, the souls of Light learned the true nature of their souls and, once come home, drew their conclusions from this. The souls of Light had fathomed their complete depth, a comprehensive understanding of their bandwidth, as well as their inherent limitations, by living in an incarnation. A similar school of adversity had been gone through by both the souls of WarmBeauty and the souls of Love.

In the council of all souls the FirstOne inspired the next step. Every soul designed for the self a role wherein the limitations could come to full awareness. The soul learns by experiencing the concrete and only by experiencing the concrete the soul learns the lesson it wanted to learn.

Thus the souls of Light learn in the matter of the second incarnation, generally speaking, to understand the limitations of their sagaciousness and to look for Love; a discovery that only can be accomplished inwardly by accepting each other in WarmBeauty. Because Warm-Beauty is the origin of the balance in a soul between Love and Light, like Love is the origin of balance between Light and WarmBeauty.

But indeed, this is generally spoken; the soul learns in a concrete way. And this means that all aspects belonging to gruel and pain have to be gone through also. Everything a human, a soul in the flesh, has to go through in this material world is wanted to be experienced by the soul,

because it leads towards the cleansing of the soul, the discovery of Love in WarmBeauty, the achieving of the perfection that is necessary for building along in the perfecting of perfection in the Original World.

In short, who apart from the felicity of this life experiences gruel and pain, has wanted this in order to learn the lesson. Because of this it almost seems self-evident to leave a fellow human in distress, physical and mental; this soul wanted to learn the lesson in matter like this!

You live in a pleasant house, but on the other side of town one lives in a shack, or even in board containers. Let it be, because those souls wanted to learn through this?

You are not untroubled, but you can provide for yourself and for



those who are with you, with a fine roof over your heads, sufficient nutrition and a cosy fire in winter. You earn for this all and you deserve it, you find. Your neighbour loses this all, because of an accident or because his family falls apart, or for any other reason. Let it be, because this soul wanted to learn in this way?

Despite your criticism on daily routine, there is sufficient prosperity in your country; with variations everyone is satisfactory satisfied, because there are no insurmountable problems in covering the basic needs of life. You have enough time and room for thinking about the more important things of life and to search your feelings about it. In another country there reigns a dictatorship, people who do not think and act pre-programmed are murdered. Or in another country there exists a famine and not only once, but also structurally; people die of total dehydration, or their bodies swell because of hunger, or in their bodies the resistance against the atrocious diseases of this world is broken. Let it be, for all those souls wanted to learn this in way?

Who thinks to benefit a fellow human, a fellow soul, by acting -not- in any manner, who is indifferent in spite of reports of gruel and pain in this world -from afar or nearby, anyone can always learn about these affairs-,

knows for certain that he or she still has got a lot to learn before Love is rediscovered inwardly.

That a fellow human is in crisis was wanted by this fellow human to learn the lesson in this life, to cancel a karma; to fathom the bandwidth and thus to fathom the limitations of the own soul. But a human not only has to solve karma, to learn the lesson of life, also humanity as a total has a learning process. To help a fellow human therefor is a part of the own learning of the lesson of life. The learning of that lesson of life anyhow is not only the undergoing of hardship, but above all also -helping in- the alleviation of that tribulation. The learning of the lesson is not only the bearing of the suffering in the self, but also and especially acting concrete towards the fellow human. By helping the fellow soul a part of the lesson in the own soul is learned.

The fellow soul is not really helped by the transfer of material matters alone. When your neighbour becomes homeless, it does not help genuinely to shelter that neighbour. When a people starves, physically or mentally, it does not help genuinely to send tons of food or weapons to overthrow the dictator.

To help only in a material way does not suffice to learn the lesson in this life for oneself, to assuage the own karma. Then it is only the transfer of material goods and when it stays at that, one uses the ways of Luciwher. No way of Luciwher leads to the rediscovery of Love; not the Love the other can find in the self, nor the Love you will find in yourself.

The transfer of material matters is a necessity in a acute situation, but insufficient when this is the only motivation for acting. And the human goes even slower on the road towards Love when a motivation is given on the base of moral or political values. For it are the moral and political dogmas of this world that are evolved under the conditions of this material universe, the concrete situation of man. The material universe is Luciwher's domain and every religion or philosophy that has its foundations there, serves the ways of Luciwher; that goes therefor also for moral and political values that emerge from these religions and philosophies.

The soul and every fellow soul is only then helped, when the choice to give help is made from the need of the own soul to discover Love; only that road is not Luciwher's. It is by exclusion the inner way that leads concretely to the discovery of Love.

Besides, it is not possible to give help in order to demonstrate Love; who wants to do that follows a semblance road towards Love and semblance roads are per definition Luciwher's. In one way or the other it is not possible to show Love in human correlations; Love resides only in yourself, is waiting there for you to realise it is present. In relationships between people only Warmth and Beauty are possible.

Real, essential help for a fellow soul, help that has significance for learning the own lesson in life, you only can give when you have discovered Love in your soul, when you are searching in your soul for Love.

Only when help is established in this way, your soul learns; only in this way a fellow soul can learn. Otherwise, this is the scope of the enunciation Jesus made, when he said, "Healer, heal yourself (...) if you want to help a fellow human, help yourself." And it is also, help someone else to help himself.

Do not forget, in this material universe, the only 'hell' there is, hurt is not only suffered, harm is also done -it cannot be endured otherwise-. Everyone has the own part to play, do not judge and act from Love in WarmBeauty. For this is the scope of Jesus' enunciation, when he said, "Love your foe."

The discovery of Love in your hart, in your soul, is no sinecure. It is an uphill task and the adverse wind blows powerfully. But the trouble one takes to endure never is for nothing; there is nothing more beautiful than to leave the rough wetter behind and to come home to experience, to enjoy warmth and gladness, for real joy does exist also in this world. Everyone in this world gets according to the own measure a foretaste of charity, before going home permanently.

Judgement, justice and righteousness

No man can truly judge a fellow man. Every human, every soul only can judge himself and herself eventually -if a judgement it is-. Then regard the authority of people, the judiciary mechanism, like it has worked from the beginning of times with the defining of the breach of rules and the applying of the thereto attached sanctions.



As a rule the human does not know the motives to do this or that in life or to ignore, to overlook the events of life. The answer to the why is in this world not knowable; only the how. It is the companion-soul of every soul on earth who knows the why and who feeds the soul of the human, so that the soul eventually learns the lesson of life he and she intended to learn. This achieving of the final goal in life, the discovery of Love, runs by way of the remedying and thoroughly learning through the karma from the First World. What has been left incomplete after the First World is completed in the present-day Second World. This settling of karma from the First World, this learning of the Lesson of Life in the Second World, is not the payment of wergeld or some kind of a blood fine, nor

does it work according to the principle of " an eye for an eye, a tooth for a tooth". The resolving is not the receiving of pain here which was put on to someone else in the First World, nor the reverse of this. The settling of karma from the First World means here, to thoroughly live through the 'derelictions' of then and to forgive the pain then caused.

Because only the absolving of pain -in whichever shape- makes the human, the soul, wiser and better equipped for the finding of the Love which lays ready in everyone to be discovered.

Because paying back a pain caused, brings on a basis for someone who then is hurt in his turn to cause even more pain; he who brings pain maims -also like this- himself and he who has pain deprives himself from the discovery of Love.

When the causing of pain is forgiven the circle of pain is interrupted and the path of the discovery of Love lies wide open in every human.

The system of laws and convictions of people is based on the notion that people can understand the motives of those who by their actions cause pain in this world. The system is based on the notion that people can find an equivalent for the pain put on and thus to reverse the pain to the offender.

A society that is based on perpetuating thus the circle of pain never can be a society wherein pain will be diminished or even will be abolished. When pain is repaid with pain, the need to cause pain only will spiral and not only by the circular motion of it. Because for pain every the human blunts, pain makes the senses dull, blurred, and the human will reach for ever more powerful pain to achieve a satisfactory level of reparation. To feel pain and to inflict pain both work addictive; continually stronger pain is needed to let the human sense pain. With every blow the cheek gets more insensitive but for feeling pain, the soul becomes more insensitive, the soul grows more and more fuddled and less capable of discovering Love.

Pain is a drug, one needs ever more and more of it to get the same effect. Compare movies and t.v.-series from the beginning until now. Whereby people left the cinema vomiting in dismay twenty years ago, whereupon twenty years ago questions were asked in parliament, nowadays only incites risibility. A news broadcast from twenty years ago now seems so innocuous while nowadays the hurt of the world in the

evening news rarely afflicts. The seeing of the pain of others leads to ignoring, becoming dull.

The seeing of pain leads to the suppressing of it, because in truth every human is afraid of pain. That is why all media show so much pain: to frighten people. That is why every soap shows so many hurts of life: to keep the human shocked. And who is shocked and frightened, will hate and will not become forgiving. And who hates, who does not forgive, cannot as yet discover Love in his heart.

Who can sow fear and hate in this world reaps power. Also therefor it is clear that pain is an instrument of Luciwher, just like every other drug meant to fuddle the understanding and feeling of the human, the soul, and to hinder that the human perceives something truthful. Pain is a means through what in the world of Luciwher it is attempted literally to take away the sight on the road of the discovery of Love.

Because who has discovered Love finds only the thought of inflicting pain an impossible conception. Who has discovered Love in the self will not repay caused pain with the inflicting of pain; who has discovered Love in himself and herself wants to meet all pain with pardon.

The human has no freedom of will, but lives an in free will designed life. The soul knows the motives, the human only knows his motives eventually by living his life completely. At the end of human life everyone can comprehend his motives in life and they always lead to the discovery of Love. During the life on earth Luciwher tries to hinder that the human discovers Love, because Luciwher wants to keep 'his' souls within his pull; Luciwher also as yet has not discovered Love. Luciwher sees the discovery of Love by 'his' souls as the withdrawing of 'his' souls from his influence. Not yet does Luciwher see that the Love and the Light and the WarmBeauty in threesome is a trinity, because they are creations of the FirstOne. At the end of his incarnation, his embodiment of this universe, Luciwher also will have discovered Love. Luciwher also then will return home, the prodigal son newly found, and the material universe will cease to exist in an end implosion, the big crunch -like a phenomenal fireworks display which will ring in the grand celebration of the reunion in the Original World-.

Until that moment Luciwher learns, 'his' people learns: mankind learns. And no man learns by blunting his reason and feeling, but just by sharpening them. Who wants to brighten his reason and feeling does not

deafen them and does not let them be deafened. Who meets pain, meets pain with forgivingness.

The forgiving of pain is the one side, but there is another side to the matter. One cannot order the water in this world not to stream from the mountain; no dam one throws up will hold the strength gathering water lastingly. Besides the forgiving of pain especially and foremost the origins of pain must be taken away. Not only to appeal to the capacity of the other to forgive, but also to make the other really capable of doing so. To spurn just that which obstructs forgiving.

Therefor, do not see someone who hurts as evil, but help that human being by giving charity, help that human being by letting him help himself. Not because one wants to benefit from that, only to let the other benefit. Only thus the great circle will come full circle: never by asking, but always by giving. By giving charity one perfects the entirety, under what oneself.

Many say that this is not possible in this world, that there always will be people who will murder and thieve. Who says this strictly says that he cannot acquit. Who says this actually says that he does not dare to forgive, that he sees forgiving as a feebleness and he expresses with that fundamental mistrust towards the fellow human being, the fellow soul. Who says this ensues that his road and the road towards the discovery of Love is an unduly long way.

It is like this. As long as people are hurt, people will murder and thieve. As long as people in this world take more than they truly need they will hurt one another.

Therefor take to the road of providing in your needs and not more than that; you can succeed in this today or perhaps in ten years. Take to the road of the developing of your talents; you can discover them this very day or grow towards their discovery in due course, but take to that road and then freely give from your talents.

Take to the road of the discovery of yourself and you shall see that Love already has been given to you; teach yourself to see Love. Choose your own road towards the discovery of Love by not letting yourself in with the views of someone else. Accept that what is so you cannot be hurt; be your true self so you cannot be frightened. And do not let the law be laid onto yourself in your sincere soul-searching.

To end life

Each life has a purpose and therefore in each life the will to live is present, the hope to reach the goal. It is not for a human to intervene in the life of a fellow human. The maximum one can achieve in the intercourse with fellow humans is acting from charity, kindness, the warmth one can give when one has taken to the path towards Love.

Intervening in the life of a fellow human in order to influence the development of that soul is possible only when this soul is ready to accept and when the motive works in the whole of seeking of Love.

Not the human actually sets the motive in action but the companion-soul



who rouses his friend on earth to activeness. The companion-soul acts thus only when in line with the plan of incarnation drawn up before birth, the plan of action assented to between 'soul mates'.

However, among people are those who are brewing to lose the will to live, fail to have faith in own strength, suffer a lack of trust to find Love. There are those who are becoming

desperate, who can only see a black hole at the end of the tunnel. Those have suffered so much, they have become unresponsive, numb to anything but pain. He who engages pain, increasingly will need more impulsion.

The ultimate act of pain simultaneously is the act emerging from the need to end the pain, the act by which a living person takes his life on earth. An act by which a human from utter need decides to terminate the cacophony of pain that rushes in to seek quiet and serenity.

A calmness though that is created thus is a deafening lull. It is not the peace of the equilibrium found in the search for Love and how to apply that knowing. A soul who looks for relief through committing suicide

returns home in the same state as in which home was left - nothing learned.

The old ones thought suicide was a sin. That a soul like that surely would not walk in the Light of God's throne. How mislead the old ones were by the whispered suggestions of Luciwher, for his low voiced cues always describe fear - nothing is less true. The FirstOne knows all his children will return home, whatever road they may have taken.

Each road of experience and learning is unique and idiosyncratic to each individual soul and each road is beautiful in the face of the FirstOne, for each road leads towards harmony - the perfect equilibrium between Love, Light and WarmBeauty, the point of departure of the soul in the original world.

Those who commit suicide are not doomed forever, for there is no room for a place of eternal damnation in a setting of harmony - when damnation would exist, harmony would not exist. Damnation is only Luciwher's notion with which he provokes fear in the material world.

Those who commit suicide on earth do so not because of their situation in this world but because of their karma from the first world, just as anyone here is motivated on and in his own way - they just learn life's lesson in their own particular way. Each unique and idiosyncratic way towards learning harmony is a wonderful way in the face of the FirstOne.

He and she who end their material life by their own hand return home feckless and will then express the longing to become capable yet. A new life will be prepared then and an incarnation will then become reality again. They will not again slay themselves, for every road towards harmony, the discovery of Love, will know an ending, an ending in eternity - however seemingly endless that road may seem.

The ruining of one's own material life is by no means a free choice of the human. It is a deed that marks a certain level of development in the evolvment of the soul. These souls will conclude their lives on earth from the point onward where they left of formerly. They will live all despair once more and will work on their capabilities after making a new choice - a choice expressing there is hope Love is discoverable- for the remainder of their days until all here is fulfilled, thus to perfect perfection once returned home.

It goes like this with all whose way it is to despair and to walk this way until fear is turned over into self-confidence - it works like this concerning suicide, it works like this in comparable situations like euthanasia. So think again when you intend to aid in these situations for with acting out of compassion you only help yourself - the wish to end life only arises from the fear of pain, angst for life.

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Between two states of consciousness

To cut short life on earth has no bearing, neither positive nor negative, on the perfecting of the soul. Who is done is done and returns home unequivocally. Who is not done yet lives in matter until one is ready and able to return home accomplished.

Like there is no point in shortening life, there is no point either in prolonging it. So do not despair when the life in the flesh ends when you are not certain life is accomplished. Doubt is also part of life's lesson in this second world, emerging from the karma from the first world. Do not despair and do not mourn other people's life when their life seems so short - short in days or short in feel.

Prolonging life, longing for longevity serves no purpose except Luciwher's who wants to turn your attention away from the real issue. Provide yourself with what this earth serves you with to the amount that sustains

you and keeps you standing up - refrain from taking more than your share. Take more than your share, time is also a measure, and you take what does not belong with you. Though no one will measure up you, you know when you have had your measure.

When you are ill use the curative capabilities of this earth and when you are moribund use the mortality of this world. Like this you have had your share to the degree that was essential.

Prolong your life beyond your measurement and you deprive someone of medicine and care - wherever in this world. Find you soul's ease in knowing you will not return home before your time.

Inflict no harm by living beyond your time. Depending on remedies that do not heal gives you life that is only made up of suffering - while you already graduated from life.

Hook yourself up on wires and tubes having no chance of recovery and you are suspended between leaving and arriving home. This reverse of euthanasia will not serve you learning more just as suicide and euthanasia cut short your curriculum.

There is no use in extending life beyond the point of your convalescence. Trust your body to pass away the way you designed before you entered material life.

Then just as well let life begin instead of obliterating it before birth. You cannot extinguish the eternal soul that would have entered the body shortly before birth, yet the material encasing is destroyed - an act of denying life and helping Luciwher's intention.

Making a premature end to unborn human life intensifies your pain in life. You then not only extend your path on earth prior to becoming aware of love, yet also the path all souls walk before the last soul comes home.

*

Then sense this in your heart and ponder it with your brain: behaving out of fear will not be condemned - the FirstOne has given the example. When you have learned not to act out of fear and angst, that very instant the discovery of love is nearby.

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Those who murder act out of fear and those who know not how to die act out of fear. Feel this in your heart and contemplate it with your brain: with murder, suicide, abortion and euthanasia you shorten the measure that is rightfully yours while with living on the socket you take more than your measure.

This all takes you farther from home than you can imagine.

People with inner knowing

People tend to group. People with the same preference, people with the same pursuit, people with the same tenet, they coagulate to seek protection from what is outside of them, or to let come out a delineation of themselves; there is not that much difference between people and animals.

There is nothing wrong for that matter with people meeting, in order for them to review matters that are meaningful in their lives. Such a group is purposeful for everyone when each can bring into the group his or her gist without restraint, such a group is pointless when members of the group attempt to elicit their identity from that group; but do not be your brother's keeper and be only the judge over yourself.

Real problems originate when people organise on the basis of their similarities. Because sooner or later in every organisation there comes a hierarchy into being, people with more and people with less power; strife over differences in approach with winners and especially losers belonging to this phenomenon. That organising in this world has that effect, is the result of the fact that the world in which we all live is Lucifer's domain, because only on Lucifer's terrain where Love still is absent, is organised in the higher and the lower, more and less important, in hierarchy. Only in Lucifer's world there is power, the service and abuse of it.

Every human organisation begins with an ideal, starts with a picture of an ideal situation. It went like this with political groupings. Liberalism was born from the ideal of free flow of material goods and properties of the mind. Given the circumstances at the end of the eighteenth century 'a plausible and respectable paragon'. It went like this with socialism -marxism, communism and even anarchism-; born from the need to oppose the excesses liberalism, by replacing it with a complete different principle and to ascend the needs and rights of another contingent: 'the common people'.

Before liberalism there was an enlightened despotism, in itself a reaction on absolute monarchy, and nowadays many plea for a form of social liberalism, so that the consequential excesses of liberalism -capitalism- and of socialism -bolshevism- are relieved.

Thus the world has had its ideals and every ideal deteriorated into an organisation of power, into the excrescence of itself; like this it will continue in the organisations of this world.



Rembrandt, Abraham entertaining the angels

It did not went otherwise on the terrain of religion. For the moment passing the subjects of religions of nature and polytheisms, regard the three great monotheisms of this world: Judaism, Christianity and Islam. These three religions all started with one person. Surrounding these individuals, Abraham, Jesus and Muhammad, there came into being a group that accepted, a group of people that believed. In proportion as to the group of believers became larger, numerically and geographically, their need for organising proportionally became greater. That was were they went heinous. Organisation needs a hierarchy with power and the misuse of it as a consequence; struggle about standpoints with the inherent winners and losers.

Weigh the terrorism of those who call themselves believing Muslims, the sacred wars they battle. Weigh the fanaticism of the orthodox Christians,

their greed for money, the sacking and pillaging the world over from earlier times. Weigh the exclusivism of the Jews, they who kill their prophets and still call themselves the chosen people; they who still dispel their brothers from their soil.

Look at these three religions, the excesses and deterioration in present days. See the fanaticism with what these people call themselves God's ambassador on earth, see the game of power they play with this. Also see the people who stretch and dilute their broad beliefs, until the core of their thinking and feeling resolves in their doing.

Cast every organisation far from you. Cast every religious, political or any other organisation far away. An organisation which you cast away is like a leech that you remove from your skin, that you throw on the compost heap this world of Lucifer is and which molds away there. From small to large, no organisation -neither overt nor covert- will determine anymore the life of an individual, of one single soul.

No organisation or state for that matter will be able to carry anymore the colours of the great honours of individual freedom, without being seen through as an instrument of Lucifer.

Love can only be found by every individual in the heart, when this individual has wrested the self from hierarchy. And when this human acts with Love in the heart, in Warmth towards each fellow human, each fellow soul, then no human organisation will be necessary anymore; no one on earth will have a want. Everyone sufficiently can sustain the need for edibles, everyone will have a roof and a snug fire for when it is cold.

The number of people with inner knowing, those who have discovered Love inside, will be small when all starts to change. But without the direct doing of man, there will be small numbers everywhere; these are the works of the souls of Love. There will originate so many small numbers that the number will be immeasurable. This means literally: not subjected to counting; because in those days the humans will not be interested anymore in the quantity of everything, but in the quality for all. And in these last times 'paradise on earth' again will be, before this universe will cease to exist and all souls return home, including the last soul.

Those who have discovered Love in their hearts, they are no believers, they are people with inner knowing. They do not believe in a God, they know what is ineffable for the human. They know that their existence is

graced by the inspiring act of the FirstOne. Graced, without the need to say grace, other than to live in a innocent way with the use of the talents every soul has got. The FirstOne sees idolising as the act of a child that not yet has come to full growth and sees the honouring of the talents of the soul as the fathoming of the part that the soul is an expression of the FirstOne.

Those with inner knowing obey no rules, but act accordingly to the guide line of Love, the righteousness. The human with inner knowing is a human who is fair, faithful and clear towards oneself, who continuously is labouring to be fair, faithful and pure; the latter being the most probable, because perfection is not on earth.

Life on earth is a way of apprenticeship towards perfection in the Original World; there perfection is a reality.

There is no uniformity in how one internally quests and externalises purity, honesty and faithfulness, the constant efforts in this direction. People who attempt this undeviatingly are recognisable for each other by the authenticity of there being. There is nothing against them forming a group; nevertheless they will never organise. And because there is no organisation, there is no ritual.

And when they with inner knowing with their identity want to contribute to the identity of a group, there is nothing against that. But when there are people who try to derive their identity from such a group, they have not yet discovered inner Love, moreover, they have not yet found the road towards it. They are no less, no more than they with inner knowing are superior. Like a child is no less than an adult. To everyone is listened and with everyone is spoken.

A group of they with inner knowing will never form a threat for who- or whatever; it is no secret society. On the contrary, it is the most open amalgam that can exist on earth.

No group has a final form, Groups become larger and smaller. Groups form and dissolve. Groups join and groups fall apart. Groups change, because every individual is subject to change and growth. In a group there are no regimen, because rules will be violated; this is Luciwher's world.

In a group moderation is present on all terrains, but what the content and contents of moderation are is determined by the individual. The moderation is the balance in the individual. The balance is found through

integrity. The space one takes to realise the own balance and integrity is bounded by the full grown state of the own talents. Who crosses that boundary attains in instability and violates the integrity of the other. Who takes too few space, backwards modesty, causes also an instability; not only in the self, but also in the group.

There is no one who better can construe to him- or herself the contents of these books than the reader. There are no exegetes of these books.

A human who says to possess inner knowing speaks of things that are unspeakable. A human with inner knowing, only speaks of things that are speakable; in this honesty, veracity and purity are recognisable for the other.

No human will inwardly know without the support of the companion-soul; the human is a child. It is only the companion-soul who veritably can see the efforts of the human, who can recognise in it the honesty, veracity and purity, without taking the line of a permanent standard, without pronouncing a verdict. There cannot be given a verdict because the companion-soul is not disciplined to the laws of the material universe; the companion-soul is no subject of Luciwher's.

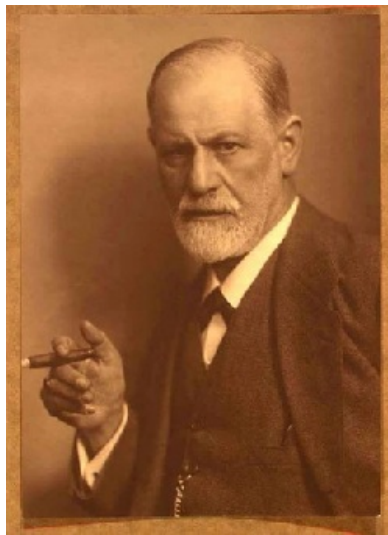
It is not so that the companion-soul grants, the companion-soul leads to the goal, guides the child every human is.

The goal everyone, without any exception, in the end will meet: the rediscovery of Love and the return home.

Psychology and the soul

Consider the knowledge of man and let us see what it is about. Let us view man as the object to gather knowledge about. To understand man is to understand what man thinks about. Therefore, let us review psychology. Let us review the way in which man accumulates knowledge about himself, the way man looks into the mirror. Man finds himself reflected in the entirety and man mirrors the entirety.

Let us take a long hard look whether man has chosen the correct object



Sigmund Freud

to gather information about. Let us see whether possibly man studies the sails thereupon to explain about the ship. So often the elements are studied while clarification is given about the commonality. Man may be studying the flesh we house and see no more than what is skin deep. He may not see more because it is not factual, because it is not measurable.

Perhaps there are as many distinguished forms of psychology as there are psychologists. In daily routine and language terms have crept in directly referring to two leading psychologists of their days, Freud and Jung. By developing understanding in psychology much of what these two put forth as scientific fact is seen now as outdated. Back then it caught on, frustrations and neuroses, syndromes and complexes, depressions and sublimations. It caught on indeed that well these notions are used by everyone in the common language. Everyone who passes a judgement about anyone else uses these terms originally from psychology.

Such a development reveals two problems. Psychology, just like any other science -some members of the scientific community consider psychology not to be a real science-, is always bound to time and place, to advancing insight. This means there will always be a moment in time

that a specific scientific view comes to an end - this of course also goes for today's science in the perspective of future developments. The second problem is judging. At best a psychologist may be reserved in building a judgement from his observations, those who use psychologists cannot or will not be irresolute. For instance, psychologists or psychiatrists observe a criminal and at a certain point deliver the result of the observation to a judge. The judge uses this observation result as any other forensic fact. Man reduced to an element of arithmetic in the calculation of sanctioning. One cannot rebuke the judge specifically for this, but one can aim to alter the judiciary system. Bound to time and place, judgement.

To express from common sense or to pronounce as a psychologist or magistrate delivers no distinction in quality, for the analyses of all are done with the same crude instruments. If there is any difference, one can find it in the measure of authority of the judgement rather than in the correctness of the opinion. Authority like understanding, whether scientific or not, is inherently undermined because it is also bound to time and place - who now can seriously speak of justice concerning a mediaeval ordeal? In short, who turns himself over to psychology as means of investigating or even self-reflecting must also overcome being bound to time and place, the mechanism by which any view is subverted.

Can concerning observations being bound to time and place be overcome? Can we surpass the inevitable bias of the moment? Some think they can. They do not hold to the principles that were formulated today, but to a system said to have eternal significance. Doctrines that were already true when our parents from forty or four hundred generations ago lived. "Thou shall not kill" is such a doctrine that was true then and still is. There are more of these valuable codes of conduct. However, these principles of conduct, handed down through the ages, are as true today because they are broadly phrased. The more specific the passed down principles are, the more archaic they seem now. The uncleanliness of certain animals for consumption, the ritual butchering of yet others, or mandatory burial within twenty-four hours, are rules that make sense within a certain time frame, in a certain place. They are however very time and place bound, archaic, within a modern society, even an obstruction for interaction between communities within a society.

'Back'telling to determine present thinking and acting is proportional in reverse to the foretelling that is to reveal our destiny in some future. The more general predictions are, the greater the chance the prediction will come true. The more specific the prediction is cast, the slighter the chance it will come true. All prophets of delusion can vouch for that, predicting the end of the world during a certain development or at a specific date. The unpredictability of the future is as the being bound to time and place of the past. Simultaneously and consequently it becomes impossible to say anything about the present - it is truly unachievable to verily look into the mirror.

It is not for man to have true insight into what is happening. No common sense nor science can warrant a fundamental explanation concerning the studied object. Not in cosmology and neither in psychology. Therefore there can exist no authority that can articulate with any potency. With that the scientific method falls off as procedure to gain essential knowledge about anything - psychology as instrument to fathom the human cannot exist.

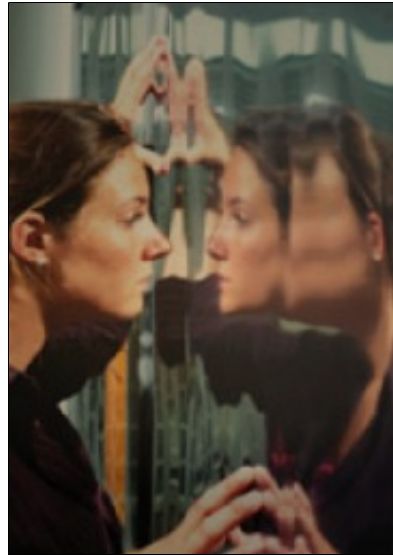
The scientific method causes the unequivocal uselessness of looking into the mirror. As long as science uses a methodology that only knows quantifiability as valid unit, science is doomed to silt up in looking for ever more minute fractional facts hoping to end up eventually at the most fundamental unit. The smallest particle in physics, the tiniest bearer of information in bio-genetics, the most elemental interaction that influences behaviour. This all in the expectation to understand the grand total from the concert of the basic constituents. This science is doomed to run aground because nothing in this universe is the sum of its parts. Surely man is not the sum of his parts.

The problem science is incapable of solving is the existence of non-quantifiable elements. What is not quantifiable is brushed aside by science or is not involved in hypotheses forming. Human behaviour is not quantifiable and therefore it is tried to make quantifiable with the aid of mathematical models - statistics, calculation of probability. Policymakers are convinced that with these procedures they conduct the correct method to rule the country, a company. No person lives in a number and because of cold calculations human dignity is trampled. The scientifically educated yet inexperienced in standing with their boots, their basis in the

dirt devastate society with their rational policy making rather than helping to build and build out.

Science needs to quantify and to objectify, and it needs to experiment and to predict. A science that tries to maintain this conduct will bury itself - the human sciences first. Man will never reach meaningful self-reflection and will never achieve complete knowledge about the world by looking into a mirror that produces a caricature.

Who wants to cancel out the distortions in the mirror will have to liberate his head and heart from the distortions put there by our parents, our teachers, our bosses, our clergy, our presidents and kings, our authorities. Just stop listening. Just stop listening in the way that determines your life. Just start listening to yourself and make of yourself your very own long term scientific project with attempts to experiment and to objectify, to verify and falsify. Floor yourself, build up yourself and dive deep into yourself to emerge at a point of further wisdom. Be honest to yourself. There is not any form of punishment whatsoever for those who err - nobody guards you, not even that God, nobody can condemn you. This is the only way, the only way to become mature.



Science, including psychology, is heading for a glorious time when it is accomplished by matures. Science will not be deployed anymore for maximum effect, the hunt for money and might - the puerile possessing. Science will be employed to reach the maximum knowledge, the reaching of wisdom and reason for existing - the mature beingness.

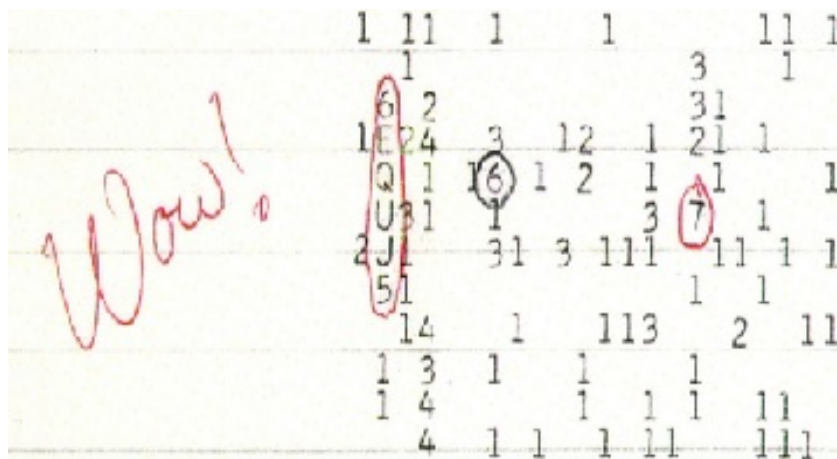
To reach that wisdom needs no academic degree. For science is not something that can be gained by some to be strewn and sprinkled over the crowds - like the clergy of old dispensed its blessings. Science that

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has reinvented itself constitutes the search for wisdom, the wisdom that is present in the deepest of everyone's soul. That wisdom is ready to be discovered for the road worker who realizes he has not become a road worker, but that he is a road worker. It is present in the teacher who is a teacher. The bio-geneticist who is precisely that. This all is a very specific foretelling.

6equj5 Wow!

In 1977 at Ohio State University Big Ear Radio Observatory a signal was received that seemed to have been had from an extraordinary source. At the time it was thought the signal could have originated from intelligent origins. On the paper print-out of the received signal a researcher wrote the word 'Wow' to express his wonderment and exuberance. Since then receivers and computers have become many times more powerful, yet in spite of intensive hunting for it the signal has never been detected again.



In the twentieth century Carl Sagan was a renowned astronomer who used advanced statistics trying to prove the universe must be teeming with life. Possibly 200 billion stars make up our Milky way of which perhaps 6 billion have a star system comparable to the one in which we live. The Milky way is one of 125 billion star systems visible to us in this universe. Sagan could be right. There also are biologists who think it is quite conceivable life has not originated on earth, but elsewhere in the universe. According to these scientists life has landed on earth with comets and evolved further on our planet. This theory of panspermia logically infers that the universe must be full of life.

The oldest known form of life on earth is approximately three and a half billion years old, the Archaeobacteria - already present a billion years after

the radiometrically determined birth of the earth. The Archaeobacteria is a cell without a nucleus, with free 'swimming' chromosomes, and belongs to the group of extremophiles - life able to survive in water up to 121 degrees centigrade, in an extremely saline habitat or at great depths under exceptional pressure. However, this oldest form of life is also able to survive in habitats that are not extreme, like in plankton. It is calculated that this form of life at present shapes about twenty percent of all the biomass on earth. It is also assumed, according to the panspermia theory, this or a comparable simple form of life has been spread throughout the universe and still is, in a dormant state.

The extreme variations in temperatures these bacteria are able to survive, dormant or not, renders the hypothesis of panspermia by any means at least a logical theory. Whether this is true in reality is not verifiable and it is not even important whether the theory is correct or incorrect. Much more relevant is to establish that life has begun. That is, when it is possible on earth, it is possible wherever the Archaeobacteria or its extraterrestrial equivalent has obtained a habitat within the outer limits of its possibilities. Incidentally, the Archaeobacteria are a life form that produces methane, one of the greenhouse gasses. Within its possibilities with that the Archaeobacteria create their own habitat.

To find out where life has begun for the very first time is far less important than establishing life is potentially present all across the universe. What then is the chance the offspring of Archaeobacteria broadcasts a signal received by another descendant an immense distance farther on? To answer this question look to how life on earth has evolved. Millions upon millions species exist and have existed on earth, of which science until now has identified and described a mere two million. In all of the millions branches of life only one branch of primates exists with just one twig of hominoids. From this twig just one sprout emanated to form homo sapiens sapiens, the only one of all these millions and millions of species capable of broadcasting a smart signal - only very recently. Apply this branching off principle to the universe and there could be billions and billions forms of life and an equivalent minute possibility there is somewhere a species capable of sending signals into space. In short, among all forms of life in the universe besides the human there must be at least one other form of intelligent life. Then, is it fair to assume that form of life is exactly like the human so we can understand one another?

A plausible proposition: if elsewhere in the universe there is life resembling human life, they would not live there but here.

In this context many more considerations are possible. What if the conditions for the evolution of human life are very exceptional and that on top of that we appear to inhabit an unlikely sparsely populated remote corner of the universe? What if the panspermia theory is blatant nonsense -the theory is not verifiable nor falsifiable-, or what if the Archaeobacteria appears to be a very local phenomenon and what if the universe is teeming with life yet based on quite different premisses than ours? What if our kind of intelligence is the dumbest kind of intelligence in existence and all other intelligent life forms have voted that for the time being they see no advantage in contacting us? 6equj5 then cannot be anything else than a misapprehension - a clear-cut case of 'oops' from a lab assistant far away. What if we are the most intelligent species in existence and the rest is still in some forerunner phase? 6equj5 then cannot be anything else than an anomaly only to appear on our scopes once - perhaps a belch from a supernova, the last of its sort a very long time ago. So many more questions can be asked, yet none can be answered on other grounds than speculation. With the strongest possible efforts we may be able to establish whether there is or has been life or not on other celestial bodies off our solar system. Beyond that point it all is guessing.

Asking questions, what-if questions, to which one can only guess the answers are not meaningful. What-if questions ask about a causality of which one of the premisses have not yet become reality. Also questions about the reverse, not the opposite, questions about the why never produce a satisfactory answer, but always more questions. That is because we do not live in a causal universe - we live in a chaotic universe. The connections possible in this universe are only of a temporal nature - this is a temporary universe, a universe in time. There is only one question and one question only to the why we can find

the answer to, because we are so intimately involved: the why of our search. Why does a human want to jump the fence? To the other side of the street, the other side of the river, of the ocean, the void that separates us from the next planet, the next galaxy. The most obvious answer is, the wonder. The other is, to flee. There is a word that



harbours both words, that word is craving. A craving for something we know or must have known and now have lost. We search in some place and we do not find it - we move on. Every animal on earth moves on because it looks for food, not the human. Man moves on because he is looking for answers, the fulfilment of his craving - to bring order in the confusion, the chaos. For man is a creature of reason. We look in some place and try to bring order, yet we realize, consciously or not, that real order is not achievable - always more questions surface than answers and we move on, searching for the decisive answers that will bring true order. We always look for the definite answer farther on, in the very biggest or in the very smallest.

The resolve of our quest in fact is not the trying to catch chaos in a net of causal associations, not the uncovering of the laws of physics, not the sheer rational investigating of all we can discern. One would rather say that the resolve of our craving is the acknowledgement of the fact we crave. After this assessment we subsequently are able to ask the questions to the real answer. From where does the craving originate? Is

it for the loss of the guarding in our childhood? In a sense it is, though also those who have not experience a protective surrounding during childhood know the same craving. So, it reaches much further for we have to deal with the longing for being cared for in our deepest being, in the core of our existence.

One says the solution for the craving consists of the discovery of Yahwehgodallah or Brahmavisnushiva - experiencing a spiritual occurrence, or multiple occurrences. The next one claims he is God himself, or the son of God, or his messenger. All these claims and assertions have in common that the one who experienced the mystical occurrence have a missionary urge after them having seen the light. They all need to tell about their experience - the most creepy of them even want to convince you or worse convert you.

Most of them have another shared characteristic, the throwing overboard of the rational capacity and critical thinking - the now deceased New Age movement is a perfect example for this feature. Christians having lost their faith suddenly embrace Buddhism and Zen meditation. Contrariwise many Hindus and the mighty Chinese people with its mixture of popular believes, Confucianism, Taoism and Buddhism suddenly embrace western materialism. Behold the chaos that emanated from this - specifically not an answer to the craving. To flee into mysticism on the one hand or pure rationalism on the other hand has not produced anything and never will.

For an unqualified answer to the question about the provenance of our craving we must deploy our most distinctive quality, our mental capacity, reason, science. Yet, leave it to that and we will never come to understand this chaotic universe and therefore neither ourselves. Let us therefore also strike that well in all of us that has nothing in common with the ratio - the disregarding of any source of knowledge comes across as very unconscionable, very unscientific. Deep in every human the knowledge lies dormant that is all encompassing. Not every person has his own truth, but every person has his own part of the truth, his own part in the truth. Just like with a scientific study one will only discover the all-embracing knowledge after years of study, self reflection. That well of fundamental knowing can only be applied when one brings it into balance with rational knowledge. At the same moment rational knowledge does not mean really anything without knowledge of the universal truth. The

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balance between rational and universal knowledge only then arises when forged together in beauty.

In other words, the real "wow" only then arises when knowledge and science move on to wisdom.

Old rites

The human race is an admirable species. Always so optimistic and in search of exactitude, the thoroughness of observations, the truth behind it all. Generally speaking humans are convinced of the sincereness and correctness of their demeanour. Through the ages man has strived for genuine wisdom.

Before there was present day science, man relied on what they knew best in the absence of this science, though then too it was called science.

We now would call this sorcery or magical enchantment or at best proto science, a lack of knowledge to be sure. By any means, an admirable but flawed endeavour to be thorough and correct. However, then too man held its forerunners to be more simple and less well informed.

Throughout the long distance we have come, the principles of observing the world on every level and drawing conclusions from this has always been our distinction setting us apart from the rest. This also makes us a lone and therefore woeful species worthy of sympathy for our solitary struggle.

Each time we discovered something about our world we thought to be on the pinnacle of our possibilities or at least on the way up out of our misery. The development of speech and the discovery of how to use fire were such highlights. How to cook food is probably one of the most undervalued



yet most important educed innovations man made. The initiatory realization of how farming could sustain us was another essential change. After that developments came in rapid succession. Farmers need a calendar, a schedule for sowing and harvesting, perhaps a prediction of the weather patterns or the going and coming of the seasons. Astronomy

and meteorology were born. Gobekli Tepe (9,500 bce) already existed, the Goseck observatory (4800 bce) and Stonehenge (3000 bce) came thereafter. The Golden Hat of Schifferstadt (circa 1400 bce) is one of the first portable calendars and really looks like our take on a sorcerer's headgear.

Distributing the harvest and the administrative account of it had to be recorded, so writing was developed. At first clay tokens (8000 bce) and subsequently cuneiform (3300 bce). Our ancestors were so much more clever and civilized than we give them credit for.

In the wake of astronomy other disciplines developed like mathematics and futurology, for making predictions about the heavens is nothing less than that. Of course the clergy assumed their part for no doubt all patterns were instigated by the gods as poor and rich crops could only be their way of expressing their approval or reproval with man's manners. Moreover, those who made the observations, verbalized the predictions and administered the results mostly if not exclusively were in the class of the shamans and the priests. They were the ones who had time, for they did not have to work in the fields and were the intelligentsia of the realm and vice versa. The clergy eventually set themselves apart from the king and the military, the nobility on the one hand and the common people on the other. The philosophical distinction between sacred and secular was not formally introduced before the Enlightenment in the mid eighteenth century in Europe, so all affairs including the so called worldly were inherently supernal.

Thus from very early on the basis of what we do in the name of science was laid as a veneration for the gods or god, Yahwehgodallah or Brahmavisnushiva, attempting to unravel the messages from the supreme being and his creation. The declaration of independence the Enlightenment was, targeted the decayed clergy and the good-for-nothing nobility. Both groups in their own way held society in a grip a new industrious group felt to be stifling. The American, the French and the industrial revolution were the result. The old groups were dealt with in various ways, one with more bloodshed than the other. Science changed allegiance for the up-and-coming group held the new money. Industry and science became ever more entangled on the road towards mutual assured self-destruction, for that was where prosperity got the planet: planetary pollution and world wide warming. The goal of science

had changed from grasping the meaning of creation to grasping the wealth of creation. The veneration for nature turned into the adoration for the artificial. Science became like its onetime foe, for scientists became the new clergy and science the new religion, scientists considered themselves still as an elite.

We all think science to be the pinnacle in our existence, while it at best it is a form of proto science, a forerunner of where we are heading, in any case where we really should be. Let us consider what we have achieved. Have we fathomed existence or are we likely to do so in the near future, or if not are there any signs we perhaps eventually will? Or put differently, cannot we cease denying the existence of god, stop doing the negative thing and do something positive like replacing god? It is as silly to say God does not exist as it is to say he does - that is Yahwehgodallah or Brahmavisnushiva. Perhaps even more silly, for all its incompatible implications, is to say he is dead. We constantly and vehemently are repudiating god's existence while we all say to strive for the most fundamental knowledge, looking for the building blocks of matter, uncovering the fate of the universe. Is not that searching for the nature of god? Not God personified in Yahwehgodallah or Brahmavisnushiva, the idol God of the great yet rapidly becoming obsolete religions, or the concocted god of the new age or scientology, but the god of whom we know not its name until we have found out what it is. Put in yet another way, is science as we know it the adequate tool to come to genuine wisdom?

When our predecessors declared independence from the clerics, they changed allegiance but not method. Our predecessors did and our time still does use the experiment for finding out. However, the experiment always has the material as a direct object. Measurements are taken and statistics are drawn up. Reality is calculated and models are made. Reality is more than the result of a summation. Genuine wisdom though, cannot be the result of a unilateral method. This form of proto science only delivers a flat earth, policies that hurt, mistakes that are not curable.

Rapidly the moment is nearing for science to change method and to switch allegiance once more, for not one interest group like scientists merely are can represent or speak for the whole of humanity. The

calculating scientist eventually will be viewed as a physician applying leeches and letting blood to cure the patient, a charlatan. A quack, only serving an idol, the idol of preeminence and prestigiousness. The idol god they thought they had set aside in the Enlightenment.

Though the Enlightenment was an enormous stride onwards, like with all major evolvments there are the forerunners, the initiators and then there are the adherents. The disciples and copiers who do not necessarily are exact in their following of the original concept, who add a touch of their own, who react on developments, or who have simply misunderstood. Then again, also the master can be corrected and surpassed by the pupil. Furthermore, the watering down of the original goes as well for other movements and philosopher prophets like Jesus and Muhammad and probably even Ghandi. Would they now recognize the religions organized in their names?

It is not the way forward to keep the god of our ancestors in the equation, for the religion of Yahwehgodallah or Brahmavisnushiva is on the verge of extinction. That road has been walked and is now closed. It is not creative to believe in the clergy of scientists who are stuck in the consistent continuous quantifying groove. Nobody needs the double monarchy of clergymen intellectuals, it is a through back to mediaeval times. What is desperately needed is the search for genuine wisdom of which the measurable material is only one element. The cold and calculable has to be warmed, for the fundamental fears of humanity have to be addressed. After the 'what' and the 'how' we progressively need answers to the 'why'. While we probably will never get a cognizable answer here to that last question, posing the question is tremendously important, for it will lead to a totally different form of science.

The very moment people posed the question 'what' god was impugned. And rightly so, for the god Yahwehgodallah or Brahmavisnushiva people conceived does not exist. Not that people were conscious they slighted their god by asking the question 'what', but it was the beginning - a snake had entered Paradise and the forbidden fruit was consumed. Like a child in a toy store humanity dashed from one object to another until the fields of learning were fixed in scope, though all were held to be derived from philosophy.

The 'what' had been determined, yet for a long time the 'how' eluded scholars. The prophet Elijah (around 860 bce) mentioned in the Tanakh and the Christian bible does a strange thing in an attempt to prove his god Yahweh was best. He doused an altar consisting of fire logs and the surrounding area with twelve buckets of water. Then, spontaneously flames sprang forth, an act by the invisible hand of his god Yahweh Elijah claimed. Even ancient authors already wrote about a substance called automatic fire -also called Greek fire, Byzantine fire or liquid fire-. To make it, one combined sulfur, quicklime and naphtha, and it would combust spontaneously. Naphtha looks like water, pours like water, and fools onlookers into thinking that it is water. However, when it mixes with the other compounds, it creates very high heat, well over three hundred degrees Celsius, and it combusts for instance wood. Elijah knew 'what' he did, yet he never knew 'how' it worked.

Black powder, a mixture of sulfur, charcoal, and potassium nitrate worked beautifully. Chinese alchemists were craftsmen par excellence. They knew that it worked, but 'why' did it work? In the nineteenth and twentieth centuries that was explained, however not as an answer to the question 'why' it worked, but 'how' it worked. The 'why' turned out to be a disguised 'how'.

It was known that matter had to consist of certain elements. Not for nothing the word atom is an ancient Greek word - it first appeared around 400 bce. One of the obsessions of all time was the enigmatic transmutation of lesser materials like lead into gold. The Arab alchemists Abu Musa Jabir ibn Haiyan al-Azdi (721-815), Abu Bakr Muhammad ibn Zakariyya al-Razi (866-925) and Al-Tughra'i (1063-1120) did their very best to discover 'how' they could make gold - to no avail.

In the west famous alchemists like Nicholas Flamel (1330-1418) and John Dee (1527-1609) claimed by means of the book of Abraham to have found the philosopher's stone, essential for the transmutation of matter. In the case of John Dee, consultant to Queen Elizabeth I, there was also an ancient religious side to this, for the angel that passed on the secrets to John



Dee promised him the philosopher's stone to cause the end time, thereafter ushering in the Kingdom of Peace. Modern science is reckoned to begin with Isaac Newton (1642-1727), yet one could also argue he is a transitional figure for he was also an alchemist and he drew horoscopes. It was much later that Albert Einstein (1879-1955) hypothesized that all matter is energy and it turned out he was right. The transmutation of matter was finally realized, though it was not gold that was found. Regardless, the issue of the 'how' was untwined. However, it has never been explained satisfactory 'why' on a subatomic level it is impossible to know both the exact position and the exact velocity of a particle simultaneously, only that it is so. And frankly, this is not the 'why' we have to seek an answer to.

Both the Russian and the Chinese revolution examined and concluded the 'what' to be the emancipation of society's subclass, the proletariat. To realize this the 'how' was shaped as the overthrowing of the ruling class, the old regime. Very clearly the socialist leaders never came near the verbalization, let alone the answering of the 'why' of their doings, what resulted in their downfall and the undoing of the results of their revolutions.

Perhaps a clearer example than Charles Darwin's (1809-1882) "On the origins of species" is not thinkable. He fully grasped posing the question to the 'what' by hypothesizing that the great variety of species had come about through adaptation to the environment and by means of natural selection, whereby those who adapted best had the advantage over those who did not. Though with this it seemed Darwin also had answered the 'how', the real answer to 'how' the mechanism functioned was only revealed after Crick and Watson published their article "Molecular Structure of Nucleic Acids . . ." in 1953, with which they clarified the structure and function of DNA (desoxy-ribo-nucleinic acid). Not even the beginning of an answer to the 'why' of this all has been formulated, especially not since it was found that in the copying of genes a mechanism appears to exist that organizes mutations independently from environmental influences.

The one question that is staring us all in the face comes from the place we all stare back to. We all in our own fashion wonder about the universe we inhabit. All other questions seem to be derived from this ultimate query. We seem to have the 'what' virtually in our hands, though one has

to heed the possibility new options to discover can pop up at any moment. At the beginning of the twentieth century we thought our milky way was the universe - what is next? We also seem to have come to grips with the 'how', for it is widely accepted that at the beginning of our universe a big bang occurred - though it was not big at the time and it was not a bang because of the absence of resonation in air. Still, nobody seems to have even a beginning of an answer to the 'why' our universe is. A scientific answer that is, not a speculative religious response.

So, most times the question 'why' is put forward, in reality the question and the hypothesis address a disguised form of 'how'. When one considers the answers and the theories based thereon one can only discern an argumentation in relation to the 'how' and not the 'why'. You think you ask why, but you only ask how. Why is it that people are afraid to ask why? For it looks that is the case.

We are a woeful species acting from pain and fear of loss. The very moment we really start wondering why this is, we are ready for the next Enlightenment, the Clarification. The old clergy thankfully has been eliminated as a determining factor in society, though there are pockets where they still exist - nevertheless, there are also people who still live in the stone age. The moment has arrived we do away with the obsolete idol Yahwehgodallah or Brahmavisnushiva for he does not exist and never has. We need to go searching for the god with no name other than the experience of being complete. Scientists, the new clergy, the charlatans of knowledge, need to evolve or die out like the one time barber surgeons.

To do all this we need to turn away from the absolutism of the conniving calculable, the quantifying quacks of the momentaneous material. To free ourselves from pain and fear we need to learn there is more to existence than meets the carnal senses.

To eat and be eaten

Look at how this world feeds. In this world there has to be killed in order to feed oneself. Whether the animal kills an animal, or ingests the leaves of a bush, death is present. Whether man slaughters an animal, or decapitates a field of corn with his crescent, the death of life is present. Everyone in this world can become everyone's slaughter-prey. For not only man can kill a plant, also the plant can kill a human.

In this world every substance is a poison. It depends on the dose if one dies slowly or rapidly. This world is not the Original World wherein all that is created by the FirstOne is retained. Here everything is finite, through what it can return to the Original World. The visible world, this universe, is not forever, because also to Luciwher's learning there comes an end.



A world of demolition

All and everything in this world we see has to be killed in order to be consumed. Nothing that lives wants to die -the soul wants to live- and develops a shield of defence to try to deflect death. What to one is a means of defence, is a poison for the other.

Therefor, do not let yourself be shoved into a corset of laws.

Laws like: this animal is pure and that one is not; or, to eat all

animals is wrong, simply plants and grains yield a good nourishment. But also: drink this if you want to join, it is our style; smoke that, it will be a special experience; inject thus, your life will be changed by it; sniff so, you will discover new dimensions in yourself. Consider all these laws like the corset they are, be they ages old or merely a short-lived fashion.

All you take in in this world of Luciwher -the only hell of death and ruin- through whichever body-opening anyhow, it will botch your corporal shell eventually.

All that comes into this world, has not learned the harmony of the FirstOne as yet and will therefor clench to life here in a Luciwherean manner: it will try to establish an order of its own, if need be at the cost

of everything else. All in this world -whatever you take in- is dedicated to let you die before you have found Love; the Love you can discover in yourself, through yourself.

You can take to the delights of this life, because it is not there for nothing; many reason like this. They surrender unbridled to growth and taint and muck themselves. Only later they discover that growth does not take place in the human but in the soul.

You can fence yourself off from everything that this world tenders and go on living like a recluse; these people still exist in large numbers. They too surrender unbridled to their longing for growth, but they ignore that they have come here to become human and shrivel away. Not until later they discover that asceticism does not concern so much the human, but the soul.

Whichever gist you choose for your life between these extremities, bear in mind that there is no sense in it at all when your choice does not come from within. Whichever way of life you choose, it does not mean a thing when you do it advised by someone else, when you adopt something which seems so splendid. Your singularity comes from within, from the soul and not from this world.

When you develop towards maturity -the stage in the life of a human wherein the path of the own responsibility is walked- cast then away what you up till then held for matchless. Distance yourself from it and look at what you have collected through your younger years. Preserve what is organic to yourself and only keep the recollection of what you were talked into -a remembrance of how you once lived-, knock off what became harrowing, because it impeded your learning and living. Regard like this everything, including people and that what they say they are standing for.

Man kills to live, to eat, there is no escape from this in this hell of Luciwher; this too is your fate in this world. But know what you eat. Find your own balance, sort out what is a poison to you and do not use it. Sort out what works for you and use it in adequate measures; never more, for then it will work as a rapid poison.

Do not let yourself be caged in rules about purity or chastity and uncleanness or corruption; do not judge. Everything exists and the denial of it does not. There does not exist a negation for the resolution that

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comes from the heart of a man or a woman. For the truth, for sincerity there is no refutation.

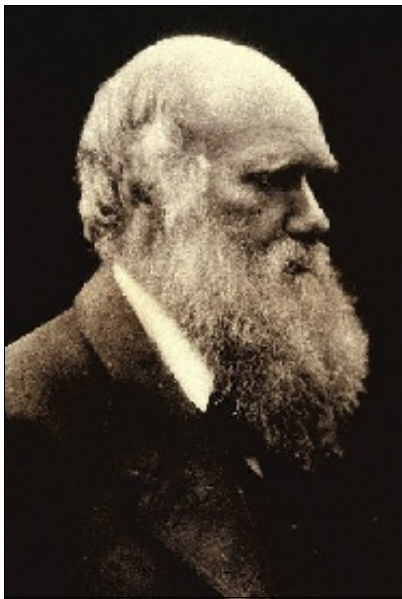
The truth, sincerity is always Just and Loving, Insight giving and Lucid, united in Warmth and Beauty. This all united by the FirstOne. You, who reads this, your denial does not exist.

About how
people are

Evolutionism versus creationism, intelligent design

The question whether the glass is half full or half empty results in a conversation -and certainly not a high standing one- that from a certain point onwards only can arouse hilarity. For the postulates in the discussion are continuously formulated more defined. It becomes in proportion the more awkward to leave the taken positions in time. That whilst the delightful liquid in the glass evaporates, attenuates.

The way in which supporters of creationism and the disciples of



Charles Darwin, 1809-1882

evolutionism, or intelligent design for that matter, treat each other is identical to the combatants of the glass: it evokes risibility. For advancing this world is created in only six days, is not in accordance with the findings of ancient fossils. For claiming that everything has evolved from each other without indicating where the most ancient hails from, makes the theory incomplete and therefor pointless as vision on life.

The two hypotheses become even more humorous when one observes the followers excoriate each other. In this humour the benevolent laughter resounds of an adult who hears two children quarrel concerning too assiduous a subject

for their years. Like when a youngster asks his parents whom they love more, him or each other.

Yet, like children will become adults, also creationists and evolutionists will pass their tug-of-war and concern themselves with the questions that are more essential to all. Together they will realize the glass is neither half empty nor half full and concurrently both. They will agnize that the choice for just one of the two insights constitutes an immature and incomplete choice.

The universe that is perceptible to humans has had a beginning that was a well-considered and deliberate deed from the FirstOne. From this hand the spark of life came forth that even today reverberates as a Big Bang. The beginning did not exist then; the beginning of the present perceptible universe. The FirstOne folded eternity and in that pleat of eternity the FirstOne fused the sparkle. Light was born into the material universe. Time -an inexorable compressing of eternity- was born. The young universe was given all with what could and had to be used as the building stones for the realm of Luciwher.

And the FirstOne gave dominion over this universe in time to Luciwher as the empire over which he could rule with the words, "Let Light be there" and Light was there. With this Luciwher was given what he asked for: a universe to show that it is Luciwher's way that will lead to the ultimate perfection and eternal harmony.

Another universe wherein Luciwher and Mellhiohr would not oppose and Eewhel would not be torn between Love and Light. A universe wherein Luciwher is able to show his way, wherein Luciwher's people is able to incarnate to repeat and complete what has not been brought to the longed state in the first world, what had been proved erroneous.

Luciwher built a universe redounded by his vision on eternity; a material universe as his reflection on eternity. A cerebation to balance out karma, to get into balance thus to show that it is Luciwher's way that leads to final harmony with the FirstOne.

Luciwher built a universe with lucidity as guiding principle. He created order out of universal chaos to create a breeding ground for life, a place for living and learning. From basic materials he created stars and constellations. Water to cool burning matter so it became accessible. A cell was sired and an organization of cells, to become an organism. And with the gift of time, through irrepressible development, Luciwher built further, until he created life forms that were a material representation of life in eternity and wherein also his kind could incarnate.

The human is but one form in the spectrum of life that Luciwher modelled after the eternal template, thus paying deference in his fashion to the eternal father. The state of man and woman was reached, a house of flesh for his own grouping - and that of Mellhiohr and Eewhel should they wish so.

All in this material universe is created by Luciwher with the fabric given to him by the FirstOne. Just one building stone was axiomatically not available to Luciwher, the 'philosopher's stone' of eternity. For the material universe is made as a place in time, a temporary place of learning.

Though Luciwher had accepted this council's decision, he left humanity to think it was possible to drink from the fountain of youth, to eat from the tree of wisdom. For by Luciwher everything is omitted even made almost impossible to be able to remember that what reminds of man's provenance and existence to come in eternity. Luciwher is bound to do all in his power to truss his people to the material life, to present that as the only existence and only road towards a beatific existence.

So, as you now have seen creationists and evolutionists are both faulty in their premisses and wrong to exclude each other's way of seeing. This universe and all in it was created alright, but the way in which it was lies very close to what evolutionists presume. Yet, this doesn't mean at all that the proponents of intelligent design are right, for they believe in a universe created by god. Whilst in reality our present universe has been created by Luciwher.

To Pray

People, to whom do you pray when you are down on your knees and bow your heads; what are you trying to achieve when you pray? What exactly do you do when you turn inside, when you are meditating; who taught you this?

Who has taught you to recite certain prayers, to pronounce certain adages, mantras, formulas and beseechings? To where do you send your entreaties when next to Yahweh there is also God and Allah too, also the Creator according to the Hindus, the Buddhists; when in the respective cultures on this earth there are just as many Creators and accounts of creation?

People, you are still subjected to the great confusion of tongues. In this world you try to erect your church-steeple, your minarets, your temples as high as you possibly

can, and the sole thing you actually do, man and woman alike, is to prove how virile you esteem yourself. One architect builds an even more resplendent, vaster, higher construction than the other; with this you seek differences, the discretion, the league. One theologian formulates even more



refined, keener, profounder than the other, just that long that you do not know anymore of each other were you deliberate about. A dialogue between the religions, or between the splits off within a religion, then is not possible anymore, because no one will abandon the convictions, the dogmas of religion.

People, overcome the great confusion of tongues; do not let yourself be divided and controlled. Because there is only one who has use for discord, for confusion. You are all running about like headless chicks and there is only one who thus is able to impose his order on you. There is only one who expresses himself in formulas, because he has not

discovered Love as yet; there is only one who will let you express yourself in formulas, so you can feel sheltered in a group -where through you can get the impression you compensate for the pain of missing Love-, so that you can garrison against those who do not express themselves in formulas or in other formulas. Divide and conquer!

Praying is not beseeching a deity and when it is imploring then there listens one only. Because only he who has not as yet discovered Love lets himself be begged.

When you pray in your synagogues, in your churches, mosques and temples, on your hilltops and while secluding in your caves, when you pray like this, you pray to Luciwher -called Satan of old-.

Keep calling it praying when you are in need of this name. Keep calling it meditating or temporally transcending out of this world. But do not direct these prayings to something or someone outside yourself, a power whereon you want to strengthen yourself or from which or whom you expect certain favours.

Direct yourself to the inside of yourself; look inside. Look at the landscape your soul walks in; look at yourself, the soul you are. Look at what you have to learn, choose what you will handle first and how you will do that.

And when you walk about in your landscape, you will meet someone eventually. You will meet your companion-soul -your contact with the FirstOne-. Regard yourself in deepest truth and sincerity in the mirror your companion-soul provides you with. Assess what your work is in this material world and observe your own Warmth, your own Beauty, your own Light.

Your companion-soul shall offer you Love when the time has come and there will come a day when you can accept this free gift.

Every time when you look into the mirror you will behold an even more beautiful, warmer, even more enlightened soul, who progressively gets riper for the gift of Love. Each time when you look into the mirror you will get more aware of the reason for your incarnation into this material world and you will know that the Love that originates from the FirstOne will be for you.

Thus you will discover that praying, meditating has nothing to do with pleading or imploring, not with having or getting, but with finding. You will not have to dissolve into whichever nirvana, you will find you are

giving yourself more and more your original shape. Pray, meditate thus; as often as you can, as often as you deem necessary.

Eventually you all will regard seemingly as by its own, that you all are capable of understanding each other and that the confusion of tongues shows to be an chimerous hallucination.

In the course of your short years on earth you will discover that the Love you receive becomes part of you and lets you grow into a being who stands in this world in a Loving way. Into a being who can amalgamate the Love received with his and her own soul. Everyone, everyone will in this manner bring Love on earth!

The worship of divinity

To worship and dread. Two forms of utter devotion aimed at the creator - the honouring as the old ones did. Honouring instilled by Luciwher. For it can only be Luciwher who whispers in your ear to seek beauty and love outside you. Only Luciwher creates a hierarchy in which an almighty exists who has to be worshipped and who can deal out penalization. Like



the old ones thought is incomplete which will never lead to completeness. Not because it is untrue, but because it was the previous step. Humanity, the souls on earth, will take a step further - humankind will take the next step. The next step will have to show the reversal of the inversion: it is not so that man has a soul for the eternal soul inhabits a temporal body.

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Literally it is not an actual reversal but the mending of what has been turned over, to set straight what was made bent. Trickery and fraudulence and placing man's soul for false choices is the hallmark of

Luciwher's works. It is he who reversed the original principle, the soul inhabits a physical structure, and put man on the centre stage - for the temporal universe is Luciwher's empire. Now it is time the inversion is set straight. Only then man will realize he is a soul, has been a soul and will always be. That the soul is an undying creation of the FirstOne and that the soul inherently is capable of Love, Warmth and Beauty and the understanding of it all -the attributes of Light-.

When the souls on earth understand and know in their inner core they are created with the unforfeitable ability to love, these souls will not seek love outside themselves anymore, but in the inner core. The soul will after time on earth, after a vehement inner struggle, discover love. The soul and consequently eventually all souls on earth will discover the object of their devotion, of their worship does not come from the outside but that the greatest gift from the FirstOne was present in every soul from the start.

Like we know from the old ones idolising is the FirstOne a thorn in the side. Which does not mean the FirstOne will penalize when an idol is worshipped. It just means idolising is not the path to the perfecting of the soul. For in whichever way an individual soul will find completion the conclusion of the learning of the soul is only real when it is established in harmony with all created by the FirstOne.

Therefore, do not worship the FirstOne and do not make an image to idolize, but honour the gifts created for the soul. Honour yourself by seeking and discovering your gifts and talents, to use them in their completeness, to use them in the service of yourself and the entirety. Who honours ones talents honours the giver: the FirstOne.

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Come back from the road of seeking love and truth outside yourself for everyone is a creature of the FirstOne - or whichever name you select to give the creator.

The god of Abraham, Jesus or Isa and Muhammad decreed there is no god than God and that no image must be made of him in whatever worship, the FirstOne said to his children to seek truth in themselves. When in Hindu religion Brahma is seen as an abstract notion the effect is

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

that creation is given the centre stage. For in every soul created by the FirstOne truth -Love, WarmBeauty and Light- is already present and waiting to be found.

The soul in the flesh

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 uni

que combination the soul has to hew itself a way through life, learning the lessons.

The combination of the soul and the animal in 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. Therefor 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 therefor 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.

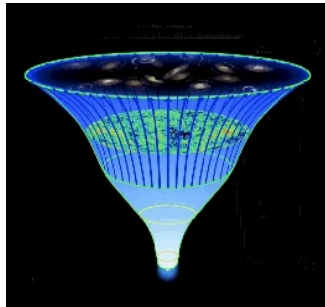
That is why we in the Original World were given the gift of complete freedom of will, that is why is was unnecessary to grant it to the total of creation. The existence of our soul has it's own design like everything else has it's own design.

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



Early universe developing

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.

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, Luciwher, 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 Luciwher'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. Therefor 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 Luciwher 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 Luciwher'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 Luciwher'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.

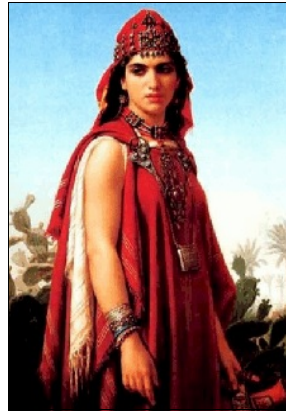
To welcome the most beautiful someone else has to offer and to build on with that, so that there can be developed and the developing soul becomes more by it, becomes deeper, becomes more self conscious.

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 Luciwher'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 Luciwher. 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 Luciwher 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 superjugation; 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 Luciwher 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 Luciwher, 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 don 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 Luciwher, 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 Eewhel 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 Luciwher has more lusts to tempt with, for in his realm all is a commodity.

Again it is that typical contortion apt to Luciwher. 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.

The contact with your companion-soul

At a given moment in time every human looks inwardly. This looking inwardly can attain every possible shape, it can happen at any given moment in life. One person does it recurrently and on fixed moments, the other can only find really time for it after a hard-working life. The right moment is always the moment felt needfully.

Whenever one does it and however one does it, the introspection is always appraised as wanting to redact a balance. It is always trying to get in concord with what one can call ones conscientiousness. Yet what is conscientiousness, how does it work and why is it there?

Try to regard the conscientiousness as a receiver unit. A database that can receive data that are readable for the receiver, but cannot be altered or ignored. The comparison sounds somewhat cold and mechanical, but that is only because people like to swathe themselves in warmth and beauty. Yet the physical hardware exists and our neural ROM certainly is fed.

Conscientiousness is not exclusive for just a particular culture in the sense that any other culture has another form of conscientiousness. In this material world the nature of the conscientiousness shows to be the same everywhere. Anywhere in the world one finds the same fundamental idea. Anomalies, if any, always turn out to be secondary to the main characteristic of what is circumscribed with the word conscientiousness. Variations are usually of local importance and always based on a specific economic situation. The universal concept one lives up to in any given place is that one does not inflict any damage upon fellow man or cause annihilation. In first instances this usually involves what people ain, but also the abstract form is respected throughout the world. Of course this axiom of conscientiousness is the worldly representation of the universal keynote "love each other." Everything a human does in life, the human verifies with this basis.

Yet the human is also preoccupied with challenging this universal idea. The more it relates to the own -smaller- social group the more it will burden man to violate the universal idea. The more anonymous fellow man is the less it seems to weigh to gainsay the universal idea; the less bother one seems to have from the conscientiousness.

How is it caused that, temporarily or not, the human abandons the universal principle? In the first place there is the karma of the human soul. The human endures and inflicts pain as consequence of his and hers actions in the first world. Pain as such is not the aim, but learning hurts anyway in this material world. Not Love hurts, but the quest for the discovery towards Love does.

Why also encounters the human hardship in trying to love his neighbour as he loves himself? Again the answer is obvious and is enclosed in the question. Man does not love himself! Yes of course, man can fall in love with himself as Narcissus did. In love with his own capabilities, the abilities with what to survive in this material world. However, man will not find the real sureness that comes from within if he concentrates on matter and the organisation of the world in which we live now alone. Ardour with ones own capacities and being centred on matter and organisation in the end only result in the discovery of tribulation. With as yet as turnout mental crises, severe depressions, the feeling of being unavailing and suicide as the ultimate -suicide being the ultimate means of Luciwher to keep you bound to the material sphere of influence by incarnation after every suicide-.

To stand firm in life, unimpaired by material fortuity and misfortune, to be able to give Love, primarily the human has to discover Love; very first the Love for him or herself. Not narcissism, the amorousness for the material, though the knowing and comprehending of the soul the human is; the grasping of all possibilities and incompatibilities, the embracing of all aptitudes and afflictions of the inner self.

Most often it takes an almost complete human life to discover Love. And yes, the road to the discovery of Love causes many ails and therefor learning. However there is one who loves every human from the beginning and without reservation. The FirstOne has already given you this Love and it is your companion-soul who will tell you this in those moments of your life when you need it the most, in the form that fits you the best. Love lays ready for everyone.

To be able to hear this message of Love you are required to open your mental ears. To be able to open your mental ears you have to move the conquering and controlling of matter to the background, to the place it has to take out of necessity. Keep a careful equanimity.

To be able to experience Love one has to ask for pardon when you have cause pain, because it is the authentic forgiving and redeeming that brings along the veritable learning. So, forgive each other in his and her blemishes.

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How do you feel? Sad? Happy? Sparkling with expectation? At a dead end? How do you get by your solutions when you are in trouble? Why is it that luck always seems to get your way? What is the reason for meeting that special one? What is the reason for the leaving of that special one? How does it come you are down and out? Why is it that you are ill? What are people telling you? Why do you resent that? Why is it that someone's uttering helped you farther on your road?

Your life is a complex network of events you have to have a meeting with and actions you do towards others; therein there is no good or evil, right nor wrong. To stay faithful to your true love could result in the dearest relationship. To leave your beloved could be better for both than going on against better judgement.

Against better judgement! How do you do that, doing things against your own better judgement? Have you ever been irresistibly attracted to something or someone? It had nothing in common with your judgement. And yet you felt completely sure that you did right, that you saw right. Your aeries, your intuitions related signals to you that it was this you were looking for.

The network of actions and events brings you where you are required to be. After each junction again you have the next stretch of road to go, until the next junction.

Every junction contains learning and learning is what you came for on earth; for that this material universe is meant. Each stretch of road between two junctions contains learning, because learning is not only taking decisions, it is also living with the consequences of them.

How can you possibly know that you are taking the right decisions? Basically it is very simple. Every decision is the right decision taken in accordance with yourself. In accordance with the self you are in your specific stage of learning. You can never take a wiser decision than the master of your life you are at that specific time. No other person is more

informed about you than yourself. You can and will never find the advice you are looking for outside yourself, for the counsel you seek resides within yourself.

Every human knows that internal dialogue. Speaking with yourself, considering this, excluding that. Drawing conclusions, conceiving matters. The complex of what you think and feel is the result of what you went through: your experience. It is also the result of whom you are apart from your experience: your soul, your being. And it is the result of the nourishment you receive, the Love you receive from the FirstOne.

These three elements make the human: the soul you basically are, the Love every human without reservation receives from the FirstOne which feeds the conscience, the experience in life on earth.

Hark, listen well. Hear. Listen carefully. Open your inner ears wide open. There sings a voice in you that is not yours. Not the same voice with which you speak in your internal dialogue. No, really, you are not getting schizophrenic -psychology is incomplete and therefore unusable-

Listen. Can you hear? There is a voice which will never fail you. There is someone who knows you just as you know yourself, like no other person knows you. He or she sees all your failures and yet no judgement is passed over you. Just the contrary is true! Your companion-soul of Love, because that is who you can hear, sees your road to Calvary through your failures, your stations, your learning, your road towards Love, your running free from the world of Luciwher.

He or she will never pass judgement over you, no more than the FirstOne will ever judge you! Just the contrary is true. You will be aided. You will always have to live life yourself, however difficult that is, however pointless it will seem at some time, but never doubt that you will always be supported. Never doubt that you are looked after. Though the form in which you are looked after will not always be the form you would have chosen yourself as a human, it is the form you have chosen before you came on earth.

Yes, you can hear your fellow soul of Love. You can hear your bosom friend, your companion-soul. You will be able to talk with him or her. For that you will need no rabbi, priest, monk, mullah or guru.

Close your eyes and look inwardly. Open your inner eyes. You walk in the landscape of your soul. There, in the distance your companion-soul is approaching. You will be able to see her or him.

No, it is no trickery. It is no delusion, no hoax. You really have not become a mental case in need of pots full of pills. It is your companion-soul you have encountered. He or she will bear with you, with mind provoking questions and with the so much needed encouragement. Always every decision you will take will bring a smile to his face. Because with him or her you have already designated and designed your life on earth. With her or him you have already prepared the contact you now are experiencing, the moment in which you make first contact. When you designed it, you have already discussed the life you live in the material universe of Luciwher.



You will not experience the presence of the FirstOne directly in your physical life; that is reserved for when you have returned home. But your companion-soul indeed is your direct connection with the FirstOne. Your companion-soul always has a message of Love for you from the FirstOne. It is the message of balance, the balance between the Light you are, the Love you lack joined in WarmBeauty.

Whatever is said to you in whichever form, your companion-soul will always impart you that the FirstOne accepts you in whatever state you are in. Whatever you have done or do in matter, born out of passion or pain, your companion-soul will clarify for you that your ultimate destiny is Love in the presence of the FirstOne.

Because of the contact with your companion-soul, your only connection with the FirstOne, you eventually will realise that your only quest on earth is to become aware that there is someone who loves you. The FirstOne loves you, unconditionally. Then receive that Love. Seek the inner contact and seek Love. Only thus you will be able to treat your fellow souls with Love, beginning with the souls on earth. Only via the inner contact eventually all people in matter can and will be able to treat each other with Love and respect. Then no one will be unsung. No one will be anonymous anymore. Everyone will be everyone's neighbour. For

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that you need no telephone or television, no fax or internet; no physical media.

And Luciwher? Luciwher also will know. When his people in matter will adopt Love, then Luciwher also will want to experience Love.

Thus, it shall be. Nothing and no one can or will be able to alter this course of future history, because everyone needs the inner Love in order to be able to exist as a being, as a soul.

Book Three
Letters and
Conversations

how souls in the material world evolve

Alas, for words. Except when they are written
in confidence, they are made to gather power.
Unless they are read in trust, they are like an attack.

Except when they are spoken in confidence,
they are made to gather power. Unless they are heard
in trust, they are like an attack.

Letters

Paris, Rue de Miromesnil



About beauty

Dearest Ophelia,

Beauty is a much talked about concept. Many definitions and theories exist about beauty. When reading them or about them it cannot stay unnoticed every definition and theory is always bound to its historical and cultural context. The articulations concerned often tell more about the person who formulated and about the time in which that was done, than about beauty. Not that all expressions always were or are nonsensical.

Plato thought beauty is absolute, intrinsical and eternal. To Descartes beauty is the relationship between the human appreciation of beauty and beauty itself. Yet another thinks beauty is diversity in unity. And also that it is -the expression of- the archetypal, the eternal template, the supreme flawlessness, the absolute.

While one needs to measure beauty, to quantify it, the philosopher Hume states classifying is unbeautiful, that beauty specifically is the absence of regularity.

Then there are expressions that have such a generality they hardly can be untrue. Beauty is "moral good", ethical and aesthetical. Then there are articulations like, beauty is not perceived with the senses but with rationalness. Also a very delightful one is the theological definition in which beauty is named as an aspect of God. Michelangelo could identify with this definition.

Although all expressions and ideas cover several centuries, which is not a real substantial amount of time, and though the adherents of the different views struggled against each other, it is obvious that all

expressions are true while from the eternal perspective simultaneously all are wrong, or at least inaccurate.

The problem with all statements and theories about beauty is that beauty is always separated from of all where beauty interacts with. It is taken in isolation, put into a showcase or put under a microscope where it is gazed. When beauty is related with another phenomenon, it is always the subject beauty personifies. This is no way to solve the case.

Describing beauty as an isolated phenomenon delivers an incomplete definition for single beauty is incomplete. Trying to have a relationship with beauty like this is like someone who tries to have a conversation with someone who has not mastered to speak. Beauty is not a principle that stands on its own. Beauty is part of a much larger principle.

Those who are industrious in philosophy or art, in crime or prostitution show lack by wanting to acknowledge -or renounce- single entity beauty. Whether one wants to know beauty or whether one slights beauty, when one needs to formulate an articulate point of view on feels to be tied to beauty, obsessed or frustrated by it.

No one will experience a relationship with beauty, neither as force of attraction nor as force of repulsion, as gratifying and fulfilling when the other forces are not taken into account. What is beauty without love? What are they without the force of clinical discernment - light?

Plato said beauty is absolute and eternal. Did he really know what absolute and eternal is? Though he is known for his many wise expressions, he neither knows what absolute is, what is eternal.

Of course beauty is unity in diversity. Yes, beauty is what you could call archetypal, the highest degree of beauty. However, beauty can never be that nor help to realize it without the comprehensive principle of which also love and light are part. Is beauty visible without light? Is beauty selfless without love? Even on earth?



To classify beauty is not unbeautiful though indeed beauty is the absence of predictability. Trying to quantify beauty destroys the very object. Like beauty languishes in the absence of love. Beauty indeed is an aspect of God. Still, by leaving the expression as it is, it has no more value than saying milk is an aspect of a cow. Nothing untrue is said about the cow, but by seeing only this aspect the essence of the cow will never be understood. Also this definition is lame because it does not include and therefore does not sense and understand beauty together with love and light as vital to the harmony of the FirstOne.

To learn what is absolute beginning to know the FirstOne is essential and that is only possible by seeing the coherence between Light, WarmBeauty and Love. By recognizing Light, WarmBeauty and Love in all, to begin learning this, the human -the soul- is reacquainting with the FirstOne and one will recognize the harmony of the FirstOne.

Everyone who can see Light, WarmBeauty and Love as the trinity representing the FirstOne will comprehend in this life on earth what light is, what beauty is, what love is. Beauty, WarmBeauty. Love without WarmBeauty is arrogant, for Love is honesty. The seeing of pain -here- and endeavour -home- of each soul in growing - the cognising, the recognising and acknowledging of it. Love is the honesty that operates like a fierce scalpel when WarmBeauty would be absent. WarmBeauty brings about compassion in Love. Sympathising instead of imagining. However, without Love WarmBeauty is like masturbation. Satiating excessively in a bath with hot water, the complacency. Without Love WarmBeauty is only directed at itself.

And Light? Light leads to the absence of whimsicality. It brings order to the chaos in which we would gallivant like blind in the dark, finding each other haphazardly. Light brings clearness and the goal can be determined in advance. Light warrants a degree of insight necessary for growth and development.

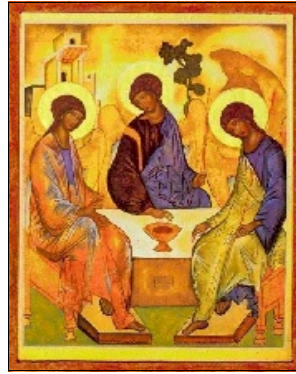
Yet none of these three can do without the others. In this meaning they are "the trinity". They are the children of the FirstOne because they came forth from the source directly. The trinity is the FirstOne, the origin.

With the three original and fundamental forces of Light, WarmBeauty and Love the FirstOne created the original world, the original universe,

tangibly made in the mutually completing and impregnating principle of the male and the female.

The comprehending of the FirstOne by comprehending Light, WarmBeauty and Love that reside in all of us already discovered or not, brings on the soul to discover the cosmic foundations and living by them.

There is an inescapable necessity for us all to rediscover the source of all in ourselves. This might be an ambition suited to times of self-centred attitudes, yet the contrary is true. The I-age is loveless for it only consists of Light and corrupted WarmBeauty. To avoid selfishness the journey into oneself has to be a quest for Love. It is Love that has to be rediscovered so WarmBeauty can be saved from the clutches of Light. Love has already been made known on earth and is ready to be given to everyone who opens his and her heart.



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The inner contact

Dear Manas,

I have had a deep talk with my one of my best friends. Because of the talks with her and with you I feel closer to my spiritual being. As if I have found a more pure form of beauty as if I have found love. In me I increasingly feel I can love people. This happens almost out of itself.

Since I had this phone conversation with someone I used to know I had decided I could not go on being the spoiled brat. From that moment onwards I have made some kind of journey in myself and I have tried not to think only of myself. I also ended the relationships with people whom I not completely trust.

You say in not too long a time I will get into contact with my companion-soul. I am preparing for that moment. Ever more I get the feeling things are passed on to me. A few months back in a dream, I remember it vividly, I saw my best friends face. I got the impression I had to go to her and let me be guided by her. Yesterday for instance I got such a strong feeling she tried to reach me, but that she was too tired to make the call. Today I spoke with her and she confirmed this.

Perhaps it is like this, that when you are less full of yourself you sense better the people around you. You see all things around you clearer and interactions take place quicker.

Dear Manas,

The other day all kinds of things happened to me. I got a tremendous jolt, mentally that is. Pictures I saw on a video screen. It had a religious subject and two groups of people played a part in that film. People with a strict sense of their religion and people with a personal believe. I recognized it all, as if all took place inside me, as if I already knew. As if I came home. Experiencing this amid so many people who were not aware of what I was going through was so weird. I felt a little bit embarrassed so I glanced somewhat out of the window, for I felt so alienated among my fellow students.

All the month of December was a time of introspection. All the material slips through my fingers and I wind up with only the spiritual. And beauty therein? Beauty is getting the aspect of being a side issue. Beauty without love is no beauty, that is clear to me now. Am I being prepared for what is coming? Then my first attempts in writing. I enclose them with this letter. The first contact with my companion-soul. My best friend is reading your book. She is taking her time yet she already declared it is important to her.

Dearest Ophelia,

I have read your first writings. They look a lot alike to the first writings I got. Remember well your companion-soul has to practise making movements with your muscles. Keep your arm relaxed and let her do the work. Perhaps it is best for the time being only to write with her when you feel an insistency. Be assured she will be happy to write with you, surely over time, when the initiative comes from you. It is not unlikely you will go on to hear her voice also. Do not be alarmed then - you are not becoming possessed ripe to be committed. Her voice will be clearly distinct from your own inner voice.

She is your companion-soul and she knows you like no human being. Besides your very best friend you are also the child she will never have as a soul.

The most beautiful paraphrase you wrote was that, in spite of all feelings of turmoil, you felt as if you came home. It is as if the last click in the lock falls in place so the door may open. I do not know whether you realize it, but now you are what most people will call a medium. You see, it has nothing to do with crystal spheres and dark back rooms. Imagine a world wherein everyone has this contact with the original world. Your companion-soul lives in the original world from where we all hail and to where we all will return, where the FirstOne is visible to everyone!

It is beautiful you girlfriend reads the Story with interest and that she said it was important to her. She understood then, as I hope, that the comprehending of the book is important, the recognition the book can evoke with the reader, rather than revering the writer. Like that

happened to you finally during the screening of that film. Like you said talking on the phone that you only now truly know what is in the Story.

You wrote "I wind up with only the spiritual", which to me is something to rejoice about. Every person though has to keep both feet firmly on the ground. We all still need a roof over our heads, we still all need shelter, good food and a fire to get warm.

You wonder if Beauty is not a side issue when Love is absent - a side issue to what? On earth Love is absent in any case. Are not all people searching for Love? Are not you and I, my children and anybody's? Authentic Love is back home. What is called Love between people is WarmBeauty, warmth and beauty. Authentic Love on earth only resides in our pith -the part your companion-soul has- and that Love is not transferrable. Warmth and beauty are. The warmth you can feel for a fellow human in his seeking inner Love. The beauty of enduring life and the embracing of that suffering, the co-suffering. Beauty has little to do with attractiveness and gracefulness and everything with authenticity and candidness.

Love is not on this earth. The maximum that can be achieved is that everyone loves himself or herself, sustained in the endeavour, not aided, by his or her companion-soul. In the end one has to it all on one's own. That is the suffering, that is the enduring of life, that is the bearing that really can hurt.

What you can show your fellow human is warmth, real understanding for those who are sincere, understanding for the beauty of someone's enduring. Not by draping yourself over someone like a wet blanket, but by showing to that person in word and deed you see the bearing, the suffering. One can never feel and sense the same as the person you see suffering -the seeking of Love-, but you can open yourself for the truth of it, the beauty of it.

It is really beautiful, for suffering is not ugly or negative. Enduring is not melancholic or depressing - that is a romantic error. Endurance is the pain the granite feels when it is chopped, while the result is a beautiful sculpture. The result of suffering on earth is always beautiful, the perfecting of the soul. After this life everyone, everyone goes home. There one learns further, yet without the pain. For there you are complete, for there is Love.

For the time being here it is a valley of tears with happily lots of laughter and fun. Joking not at the expense of others, but rather about yourself - to me that is the genuine witticism. It is not all sorrow and sadness here - I think I am the contrary of a prophet of doom.



At the moment I am in an awkward situation myself. It ought to be a depressing situation if not for the roaring laughter I hear coming from my being. All those people who still are not aware of what they are doing. Well, in the end they too will discover what WarmBeauty is, what authenticity is. If need be, when there is no other way, in the end on their deathbeds. For no one leaves this life unfinished, no one. Every soul then happily goes home. With this knowing Ophelia, it is no big feat to forgive like Jesus proposed. It is all about finding Love in your pith and radiate warmth and beautiful authenticity to all others. I wish you many deep talks with your companion-soul and also a lot of fun.



Overseeing the Scottish Highlands

Theme for life

Good friend Manas,

"I write you this letter to inform you of my letter of the same date to your wife. I am Nijah, I am the companion-soul of your Scottish friend. I am with him for a reason he does not understand yet. I read your messages to him; why are you still not convinced he is on the right track? He serves the purpose of the FirstOne. He has written his truth to you, but you cannot accept it yet. He now protests I am writing this. However, it is the truth even without him.

In my letter to Anoujah I told her of my knowledge, my truth. This is for you. In the tremendous world of the souls you were a great orator. A very wise and creating being. You led the great council of wisdom. In that wisdom you recorded the many truths and wishes of the FirstOne. In this you were truthful. You failed in only one way. In the realisation of the great plan for Harmony that in all his wisdom was propagated by your brother, in all your wisdom you decided to supersede it. You were bereft of all your wisdom in this. You were jilted of all your lucidity and was driven by something that brought chaos into the true world, the tremendous world of souls.

You error was one of jealousy. You wanted to show all great souls who were in your service that you were wiser than your brother. So you used your wisdom as if it were a sword and drowned the plan for harmony in the blood of your kin.

For this failure in your doings you were not charged. However, you could not accept that and came into the world of man, where you, until this very day, you try to accept your inadequacy.

Be sure, in your life many changes will happen. Your Scottish friend asks me whether your own companion-soul cannot tell you this. This cannot be so because your companion-soul is not able to point out the right direction or even give a hint to that effect.

Eewhel, be in my heart, because I am in yours. You can become one of those who walk the right path. Through great embark you will envision the story of the souls. By your own utter wish you walk the path of the FirstOne, the creator, the first being of Light. We all are in his heart and in that manner I am in this world for a short while.

My dear friend, we are truth. We cannot talk again in the same fashion."

Adding something to this announcement is difficult, yet I can tell you it is similar to the message I got for your wife. I do not know

how you will take this letter, but I trust the wisdom of my companion-soul - I am conscious of the fact that these letters can have more than one purpose.

Eewhel, I truly believe in a forgiving Yahweh or God or whoever he or it may be. I do not reject anything of what can be between people. I trust you understand this. I have sensed something similar in you. I look forward to your visit.



Dear friend James,

What a beautiful letter I got from you. It arrived at exactly the right moment. Although I would like to place some remarks concerning the part of your companion-soul, the overall line is clear and the letter confirms events I already knew. This testimonial is exactly what had to happen right now. The only remark I have is to formulate matters more precise. What Nijah depicted did not take place in the Original World, but in the world of the First Incarnation.

The piece Nijah wrote is almost a copy of what my brother told me last year. He in his turn added concrete information to the images, thoughts and feeling I have had for many many years.

My companion-soul tells me a lot about what is on the verge of a happening, yet never about what I am supposed to do or leave off. Or as Nijah writes "because your companion-soul is not able to point out the right direction or even give a hint to that effect." The only thing I know is that it is my wish and my task to write. And I do it with the longing for the eternal harmony of all souls in my heart.

Yet hear this. God is forgiving nor revenging. All things are. Christ's message is: "treat each other with Love and understanding." Because all things that are serve only one purpose: living out this incarnation and returning to the eternal harmony of all souls, without having any blemish. For me, this is the basis for all relations with and between people. Do not judge anyone and treat each other with respect.

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The Opening of the heart

Dear friend Manas,

My good friend tells me that he was told that you were one of them who created dissatisfaction regarding the plan for harmony. Nevertheless, he heard this true story only many weeks after he had visited your wife.

I was surprised by your swift answer; a pleasant surprise. You said more than in all your earlier letters. Why is that you think? Could it be that you

are beginning to trust me with your deepest feelings? I do not think I told you before, but in the passed months I have noticed that people "open" themselves more to me. It could be the effect my companion-soul has on people. Whatever it may be, it does not hurt me or other people. It seems to me that in some meek way I place thoughts in the heart of man. They react by telling me their problems and doubts and they try to formulate an answer to it. It does not happen every day, but it happens. This phenomenon could be "the opening of the hearts of people", my companion-soul often told me about.

Dear friend James,

The place I now live is a desert to me. That goes for the people who only seem to occupy themselves with money and might. It goes for what I see when I look around, a desert of stone, of building materials and material prosperity. However, in this forlornness I am not unjust. Locked out of everything, I now can finally write. It is the only way in which I can focus on writing and on writing alone. Yet writing all that I know and feel is hard. I have thoughts and premonitions about what I am going to write and how I will do that. Still, before I actually will write, I have to be sure every time that what I write and what I write is genuine. It has to be all right by me and not only because my companion-soul says so. See, how my heart has opened for you.

*

The One of Beauty

Good friend Manas,

I would like to tell you something of which I presume you will smile and will consider wisely in your unfeigned hands. I was told that not your brother is the One, but that you are -do not think it means what you think it means, because the souls are much wiser than we are-. It is a trial for you, wise man or buffoon??!

I have to smile anyway, because what we have encountered is not a game of men, not a cult or egotrip; it goes through and through, from the alpha to the omega. No prices, no losses. Only the truth in all its beauty.

I am inclined to write "great things are about to happen" and I am anxious for them to happen. Not because of my former being patient, but in the quiet knowledge that they will happen. Like the hills that I see looking from my window, I imagine that they also know. They too wait in equanimous knowing, fast and sure. People teem across them, carve in them, cleave chinks out of them and still the hills stay steadfast; they want not nor do they abjure.

Dear friend James,

To quote the words of my companion-soul "an old process is being duplicated and unfolds. No karma -pay back- but destiny, the reliving and taking different decision. (...) It will be beautiful, though it is an uphill struggle, yet beautiful." I take the road of beauty and harmony, while I want to love what comes on my path, while I expect or hope to encounter the same beauty, harmony and love. To love has to be understood as accepting, almost in gratitude, that things happen to me. So I can learn or rather become conscious of something old -becoming conscious rather than recollect-.

They told you that my brother is not the One, but that I am -remarkable-. You also must see that this is utterly impossible, because there is only One and that is the FirstOne. Yet in another way I can confirm that I am the One. I am the one who is called Warm Beauty. For over a year my companion-soul insists I am. I did cost me much soul-searching before I realised, yet it fits. It fits in with all my deepest feelings and knowledge I have and had since I was a wee lad.

Still I keep investigating my feelings about this; my companion-soul then says "it hurts to see a doubting master in the flesh". However simultaneously I realise that the pain is totally mine.

On the other hand, what is the importance whether I am Eewhel, the one of WarmBeauty, or not. To live in sincerity and truth, beauty and harmony, that is what is important. My companion-soul then again

answers that my soul is Eewhel -not the human around it-, because it is the specific role I have consequently. That is what I have to become conscious of according to him.



Is the Story some manner in which I sublimate, or reason away, the pain of life? I have put this very question to myself repeatedly, because I want to stand firm on my feet firm on rock steady ground. Yet the answer is no. "The Story" is based upon remembrances, dreams and visions I had long before I met here him who passed on my brother's message. These visions began when I was eight or nine years of age. Since then I have not had only visions, but also experienced remarkable things in reality. Miraculous savings, just not being crushed under a streetcar, just not falling of a mountain, just not being shot. It does not end there, it goes on till this very day. I could not have written "The Story" if I would not have been "The Story".

Indeed, it is an uphill struggle and tough labour, but whatever, the consequence will be harmony. I will remain writing about Love, Light and WarmBeauty in the presence of the FirstOne. That is the only thing I can do and will do, because I also am nothing different from a human being. None other than anyone else who lives here on earth; everyone embodies "The Story", "The Story" encompasses everyone.

The Gregarious letters



The Echo

Dear friend Manas,

These last years I have been very busy with what can be called a spiritual self-examination. I have waited reading the Story until I had some time off, so I could concentrate specifically on it. Let me begin with saying I have no regrets doing so.

Much of what I read in your book seems to be an echo of thoughts and intuitions I already have experienced. For instance, to me it sounds so natural and self-evident that the soul inhabits a mortal body instead of the other way around. It is very much linked with the necessity to make a very profound internal survey, the notion of an awareness, and the idea of having a choice. I also have to mention I entirely agree about what you say about religions.

I am not particularly familiar with the symbolism you use to describe what happened during the first incarnation. I am also confused about what you write about the fact we have only one life on earth, just one incarnation, while in this world also the notion exists of reincarnation. Multiple lifes on earth. Perhaps you can help me on my way understanding what you say, avec les plus sincères amitiés, Marie France, Créteil, France

Dear Marie France,

Thank you for your letter, the words shaped by your understanding of the Story. To read the Story in haste is not advisable and I am almost certain that you will read again the texts in the coming months and perhaps reread them again at some point; perhaps a sentence or a paragraph.

For in many respects the Story is like a 'black hole'. Like a sentence or a paragraph, a cubic inch of the Story can weigh hundreds of tons - it is a heavy text. Its gravity is so grave that no light can escape it, that Luciwher cannot break loose from it in any way and alter it to try to foul the soul.

On the other hand the writer of the Story is not the next guru, nor is the book of the Story the next Tenach, Gita, Bible or Koran. The Story is not written to compete with the scriptures, the Story makes these books into withered branches in a way described in 'the dawning'.

Most important is that every soul, no one excluded, shall recognize and realize the own strength, the agnizing of the inner Love. For there is no love on earth save in your inner workings. This is the key to salvation -this is hardly the correct word- in this life and in the existence from where we hail and will return to.

The world of the first incarnation existed not in but outside the original world. The existence in time is as it were a bulge of eternity, a bubble that exists only temporary. The horrifying things that happened there are not symbolical, they are not described to be a metaphorical narrative, they actually happened. What happened was so because it was inherent to our souls. That first world ended in a catastrophe if, with hindsight, it



must be called that. Imbalance ends all, though in the end all will be in balance. The final balance will be found after the second world, the world we momentarily live in, has ended.

Like I am not a leader, like so I will not try to convince let alone to convert anyone. What is written in the Story and in the Key flows through my pen from the abundance in my soul. I do not write in some sort of trance or in another altered state. I write from within, from whom I am with both my feet firmly on the ground.

When I say I am a medium, that does not mean I need a crystal sphere or some secretive and obscure ritual to become aware of what I pass on. Nor is what I experience unique setting me apart from the rest of humanity. Each of us each on his and her unique point in development will get into contact with the inner Love and the attachment, the companion soul, to the original existence.

These developments are already in progress, but will not bloom until Luciwher has made his last attempt. A last apocalyptic assault described in many narrations like in the biblical representation.

An end to this world will only come after the end time in which also Luciwher will discover his inner Love. In this end time this second world will have its empire of peace and in it all souls will incarnate with the lightest burden of karma as well as those souls without karma who just are in need to show this world love. I hope this answer to your letter supports you in your understanding of the Story and the Key, je te souhaite le meilleur, Manas Na'ala.

Of castes and reincarnation

Dear Manas Na'ala,

For some years now I am trying to find the answers to the spiritual questions I have. I firmly believe there is something between heaven and earth, as the saying goes, but I cannot find it in any existing religion - not entirely. Time upon time I find that in a particular religion or philosophy something lacks or that something is present that I cannot accept, a fly in the soup. Also for some time now I am very interested in Hinduism and Buddhism. Yet I cannot stomach the caste system as consequence of the idea of reincarnation. I have been in India and apart from the almost western lifestyle and affluence I saw, I have also seen poverty there too horrendous to describe.

I do believe we are on this earth to learn and that this process takes longer for some than for others. However, why must it be so that those who have still a lot to learn have to be untouchable living in squalor, deprivation and poverty? Manas Na'ala, I turn to you because from your books I have got the impression you are positioned as independent from all religions. Perhaps your answer to my letter will let me understand more about Hinduism and Buddhism, yours sincerely, Susan Chintz, Carmel-by-the-sea, CA (USA).

Dear Susan,

The independency is only relative, like objectivity. Can anyone without reservedness exclude a personal interest is served too? I have also been called the religion's undertaker. All qualifications I let pass by with as much sense of humour as I can muster. Yet, let me start the actual reply to your letter with disappointing you. You are looking for spiritual answers in a material world. You might as well expect a dog to miaow, or the sharks at your coast become vegetarian.

A wise man once said that you only have to seek to find. Let me present you with a hint: do not look for it outside yourself. All you will find there are seeking people. Among them there are people who profess to have

found answers or even the answer. This latter collection is the most dangerous for your development. They are the people who proclaim to



Siddhartha Gautama

possess the truth, who hope or expect others will respect or even follow this truth. In some instances entire religions are based on the notions of these proclaimers. The hazardous element is the consecutive retarding of thinking for yourself when you become a follower. Eventually you will cease completely with independent thinking when you accept that prophet x or guru y after so many years of meditation indeed has discovered the truth about 'God and the secret of life' (an enigmatic film title though). Whenever you accept someone else's truth, you fall into the clutches of organizations that in some cases are hundreds or even thousands of years old and that are focussed on nothing else than

the consolidation of their power. They will not flinch from keeping you in check by means of social pressure, possibly with the severest repercussions when you try to evade social control.

The real truth, your share of the universal truth that is totally inalienable to you, you will not find on the outside but solely in your inner workings. Not one person on this earth is capable of curbing or controlling what you find in yourself. Only you know how sincere you are, only you can know how to evaluate what you are doing. Only you know how well advanced you are and how far removed you think you are from reaching your goal. Taking the lone track is an arduous undertaking, for there are no examples you can follow. You have to become aware of everything for yourself, though you will get support on your way. Moreover, it is the only conduct guaranteed to deliver the final answer.

Scores of sincere people on this earth speak and write about their experiences, the meaning of life, the nature of God and so on. When you meet them, they are often most agreeable and pleasant to exchange thoughts with. However, never let it come so far that your insecurity, everyone is insecure to a certain degree, pushes you into the direction of

following someone you deem wise. True wisdom resides in you and that goes for every person. Everyone has his or her share of the ultimate truth.

Perhaps it is hard to accept, or difficult to envisage, the ultimate truth is present in everything living when you observe beer boozing belching big-bellies watching football or baseball. Are they in search of the ultimate truth, you hear yourself asking? My answer is, most definitely yes. For in every life the moment comes to answer the internal call and begin the quest. No one is able to determine whether someone else is doing this in the right manner, for every person has to walk his or her personal track. Eastern religions and philosophies did make this genuflection for the hierarchical way of thinking. The difference between the intellectual elite and ordinary people who had to scrape together a living was explained as superior and inferior forms of being engaged in the quest for the ultimate wisdom in life. Because the masses lived and died in poverty, sickness and apparent ignorance it was assumed by the elite -never forget Siddhartha Gautama or the Buddha was a prince- these people would continue their quest for greater wisdom in a next life. When you add to this a system of reward and punishment, good and bad karma, you have created the perfect system for the higher classes, castes or varnas, to subdue the masses.

Every person has come into this universe to learn, indeed it is as you said. Not a lesson commanded by the Almighty, but a lesson you wanted to learn, a goal you felt you needed to reach. Nothing prevents you from naming this karma. Neither is the wondrous search for the truth, what else is that than the core of your being, calling dharma - the trailing of the just path. Trailing the just path is an internal matter of every person and no fellow human can point you to it, let alone judge your choices while following it. A society in which the sobriety of karma is the basis of a stratification into the higher and the lower, in which your way of fulfilling dharma determines whether you are or are not a good person, is a society that as a whole has a heavy karma: the task of rupturing The Luciwher paradigm and finding afresh the original path.

In every society the privileged class shows the purport to develop a political religious ideology to maintain the status quo. This to preserve or perhaps amplify their privileged status by suppressing emancipating movement from within the lower classes. The only thing one can do to

counter this conservative strive is to stop listening to rulers, beginning with the religious rulers. In spite of their noble theological studies the relics -religious, clerics- know as much or as little about the deepest truth as anyone.

Susan, you will have gathered that no religious or political ideology will bring you closer to your goal, that is when your goal is living scrupulously, living a conscientious life - a life wherein you can discover yourself, discover your talents to apply them in a sensible way to reach your goal. Cleans yourself from what was poured into your ears until now, rely on yourself and on what you will find in your search.

To what extend this is an answer to what you really seek to know from me I am not sure. I gave you an answer as forthright as I can get, though. Do not hesitate to write again, yours truly, Manas Na'ala.

*

Power and paradigm

Dear Manas Na'ala,

Though you did not write your letter to me, but to my wife, she let me read it. I hope this does not offend you. I must say that I have not read your book at all, or not yet by any means, yet your letter may encourage me to do so. You give the impression of being an open and honest person.

However, when you say that the privileged class is only set on maintaining its position and on frustrating the lower classes in their wish to emancipate, I conclude you obviously do not live in the United States. In our country everyone has the opportunity to climb the social ladder, you only have to work hard for it. Though this sometimes looks like an almost impossible task, no one is without opportunities in our country - the American dream really exists. Perhaps you are from India yourself, so you may not know what a wonderful nation we have. (The letter continues after the following answer)

Dear Walter,

Many thanks for your letter and no, I am not at all surprised in an unpleasant way you have read my letter to your wife Susan. There is nothing secretive about what I am doing or saying.

You are absolutely right in noticing I am not from the United States, nor am I from India. Yet I am not prepared to reveal more than this. I consider myself a citizen of this world be it merely temporary.

Climbing the social ladder, work hard and you will get your well-earned opportunity. Allow me two remarks concerning this. Not so very long ago your country needed emancipating laws to give Afro Americans the opportunity to go to university. Let this be a *pas pro toto*, for I am not in 'the business' of commenting on social and political hot or even lukewarm potatoes. Chances are not simply created by the individual though it may seem that way. It is the concern of the whole of society as equal or fair opportunities is a matter for the entire world community.

The second remark I would like to make is that your comment and perhaps implicitly posed question only deals with the material ways in existence. Existence is merely animal-like, as the saying goes, when one concerns oneself only with the sustenance of life in matter. The very problem your wife Susan addressed is the spiritual segregation in countries like for instance India. The castaways simply have no access to the resources the well to do enjoy. They are not only the economic downtrodden, but also outcastes in spiritual appreciation.

There is simply no justification for excluding a person or a group from whatever resource on this earth, be it material or immaterial. Exclusion is always based in fear. Fear for loss. Loss of anything you can possibly imagine. Yet, fear is the worst counsellor imaginable - fear cannot underpin any justification. To lay off fear is the first step to wisdom, your share in the universal wisdom that can only be found internally when you hush the world -read also the worldly-.

No doubt the United States is a wonderful nation, like China is to the Chinese, or like France is to the French. However, no country has God on its side and yet everyone has -you only have to find the connection inside-.

(Continuation of Walter's letter) I wonder why you position yourself so negatively regarding authority. You warn for the Buddha because of the simple fact he was a prince. You advice against listening to prophets and gurus. Do you have a problem with authority? Has something happened in your past that caused your resentment for authority? And is it not conceivable one is brought to some degree of wisdom by listening to an inspiring person or reading books by wise persons from long ago? We live so hastily in our times, and to hear about life from a time closer to nature can only be beneficial.

Take yourself, for by writing your books you obviously try to give an example to people, an example to follow. By brushing aside the wisdom gathered by man in the course of the centuries, people will get isolated like each of us is living on an uninhabited island. I do not mean this to sound like criticism or even an attack on what you say, but are not you contradicting yourself? (Walter's letter continues after the following answer)

(Answer to Walter) People do live on a godforsaken island, Walter. All of us live in solitude yapping in our cell phones, talking a lot and mostly saying little hoping to break the deafening silence. Yet, it is the silence, the quiet of our minds we have to seek to communicate in a meaningful way. Again it is fear that prevents us from seeking out what is hidden in the stillness.

That is also why we seek wisdom on the outside, for basically we do not trust what we hear in the night, in the initial emptiness of what we find inside. Still, let your eyes get used to the dark, sharpen your senses and what you will find inside your head and heart will surprise you - in a pleasant way.



The followers

There is nothing wrong or inadvisable in listening to what others say, provided you are conscious of the fact that it is just that: what others say. Like it can be uplifting to speak with the like minded, who are also busy with the inward journey. Both the extravert and the introvert can be an inspiration. However, falling into the trap of becoming an adherent is so easy. One cannot follow a fellow human being -certainly not the

deified ones-. It is heartening perhaps to sit at a table in an inn on the inner road, speaking with fellow travellers about the road ahead and various experiences. Nevertheless, in the end one has to cover ones own distance. Read what I have to say, let it perhaps be an eye opener or an inspiration, and then plot your own course.

So you see, I have nothing against authorities. I have a 'problem' with followers. It is inexpedient, for to follow someone else's dreams brings you no closer to home, unless of course exactly that is your karma. Yet, in the end having realized this the blinds fall from the eyes and one will have learned nonetheless. Tell me, are you keen on being someone's pet?

Be assured, your questions do not feel like criticism. Being straightforward is my aim too. I trust you are seeking wisdom, so how can your words be like an attack. Not even when you finely suggested, I perhaps should consult a shrink for heaving a problem with authority. Of course you will have guessed my answer to this by now. With the additional problem for the shrink that he thinks he is analysing the mind, while all the while he is only determining the nature of the beast. No one can touch your soul!

(Continuation of Walter's letter) Then there is your mentioning of the Luciwher paradigm. What on earth is the Luciwher paradigm? Do you mean The Lucifer paradigm? When I searched through the 'index & references' in your books on your site or the broader internet for this term, I only found references to your books. What is your preoccupation with Lucifer? I cannot believe you are a devil worshipper, but I like to be certain before I start reading and now that my wife is reading your books. (Walter's letter continues after the following answer)

(Answer to Walter) No spare me, I am certainly no devil worshipper. You cannot hear my laugh, but be assured I had to laugh when I read this in your letter. It is quite the opposite. With the books I debunk the notions of evil, the devil, the struggle between good and evil as is presupposed and told in any major -and minor- religion. Though Lucifer, or Luciwher as I call him, is present in this world he is not the embodiment of evil. I hold the contrast between good and evil for an outdated religious and philosophical theoretical concept.

In short the Luciwherean paradigm describes the dogmatic assumptions of the human, the tentative inability to think outside the box our universe is. These assumptions go all the way back to dark and light, the nights and the days in our beginnings on this earth, wherein the dark night brought fear and the sunny daytime the deliverance from anxiety. All what came after is based on these notions, up till the last great religion, whether one is conscious of this or not.

One has to break out of the Luciwher paradigm to discover the connection with the real world, which is not this physical universe. The real world, or rather the connection with it, resides in ourselves. Furthermore, I refer you to the texts you can find in my books, notably in the book "Letters & conversations", therein the parts "the Luciwher paradigm" in "Discourses by the Hearthstone" and in "The Warmth of People nearby", "the Evenings of Satan and Science, Religion and Art". I have described and explained what the Luciwher paradigm is there much more exhaustively.

(Continuation of Walter's letter) My last question to you is about truth. People seek truth and wisdom. You seem to have an atypical definition of what truth is. I have heard of the one truth, usually preached in one of the traditional religions. Much more modern is the notion that everyone has a truth of their own, what is true for every specific person. I have never heard of your definition that there is one truth of which every person holds a specific portion. Where have you read about it or how did you develop you notion?

I am a direct person, so I hope you do not mind I posed all my questions as forthright as I did. For I am a lover of clarity and I despise the use of our ability to communicate for intellectual nonsense. I hope to hear soon from you, so I perhaps can join my wife in reading your books. Great by the way, you have made them accessible for free on the internet. Many of the books like yours live a hidden life in some library, read by only a handful of scholars, yours sincerely, Walter Chintz, Carmel-by-the-sea, CA (USA).

(Answer to Walter) You probably will recognize my objections to the one truth of the established religions. What the leader says goes and any opposition is stifled. The younger a religion is, the more intolerant it

seems to be towards dissident members and non adherents of the religion. As a reaction to this oppressive regime people developed an antithesis, a notion quite the opposite, a notion much more suited for the ego-epoch, the notion of everyone having a personal truth.

Looking at an object or thinking about it does not alter the object reflected upon -though some physicists will disagree with this in a certain respect-, it is just seen in different ways by different observers and thinkers. When you were asked to describe the crucial scene in a film you have just seen, you most likely will describe it differently than Susan who has seen the scene with you. Not totally different, but with other accents. So it is with the truth. The source of all wisdom, the cause of all consciousness, the fountain of all life here and back home, the root of existence, every depiction of the truth is one and whole. Call this Yahwehgodallah or Brahmavisnushiva and Lao-Tien-Yeh if you are more inclined to the oriental philosophies. I prefer the neutral name of FirstOne because it is not connected to any specific culture or civilization.

You thinking about the cause of wisdom I just described so floridly does not alter that cause of wisdom - it is more likely it will change you though. Not only logically the only conclusion is that every person has a personal interpretation of the singularity of truth and not that there are just as many singularities as there are interpretations.

The hypothesis, that there are as many truths as there are persons in the world somehow always makes me think of the monkey that does not realize it is himself he sees in the mirror. Just as the religious boss who declares his truth as the only viable always makes me think of the alpha ape that shatters all mirrors. The leaders of the old derelict religions like Judaism, Hinduism, Christendom and Islam have got it wrong, for they force their truth upon you. The gurus and philosophers of the ego-epoch have got it wrong for they break and divide what is whole - which in a sense makes them able advocates of the Luciwher paradigm. There is only one single source of life, one singularity of wisdom and there are many interpretations of that one truth.

Dear Walter, I hope I have answered your questions adequately. If not or when you have additional questions or more questions, please do not hold them back. Be as plainspoken as you were in your first letter, for I appreciate it very much, yours truly, Manas Na'ala.

Some questions about the why

To: Mr. Manas Na'ala
somewhere in the world

Dear Mr. Na'ala,

First I want to apologize for the probably terrible English in this letter. We are students of philosophy, not of English. I said we, let me introduce our group. My name is Horst, then there is Dieter and the three of us is completed with Brunhilde -real German name for a woman do not you think-. Our group is much larger, twenty-one to be exact. But the three of us decided to write with you and then later on tell the other students what your answer is. We can discuss that then. We are all in our fourth year of our studies. Under the auspices of Professor Hermann Schnaller we studied parts of your book the Key. We read the Story and most of the Knowing of the Soul. Privately several of us also read Letters and Conversations and your conclusions on Hinduism. We compared that with other philosophies and also religious philosophies or core ideas. Not in detail but in what to our comprehension was the broad idea, the use for mankind, but also the possible conflict between ideas, concepts, notions. Besides many questions we have for you -which may not all appear in this letter, but perhaps in the next- the first and most important to us is, who are you? We have debated this at length, but we cannot get close to any answer that satisfies. Should we understand you in the Christian tradition or perhaps in the Muslim tradition? Or are you raised in one of the eastern traditions of Hinduism or Buddhism, which may be plausible, because your most recent publication is about Hinduism and not Christianity or Islam. Then again, you use so many Christian motives in your work, many of us see you as a renegade Christian. Maybe you can tell a little something about the origins of your theory. For instance, why is that in the material universe as you call it only the people of Luciwher is present and the people of Love not?

Carefully considering your writings another characteristic came to our attention. This concerns the relation between a person and God or any life giving force. What you write is very inspiring, but in our view it is not

so different from Gnosticism. In your writings like in Gnosticism the relation between a person and God is personal and does not go via a priest or some other cleric. Every person, or perhaps I should say soul, carries the divine spark internally, according to Gnosticism. Also, the God of this universe is not the true God, Gnosticism says. That true God exists on a far higher plain. This is much like what you say about the God of this universe who actually is Luciwher in your view and God or the FirstOne as you call him who exists outside this universe on a level incomparable with the physical universe. We very much would like to know whether you write in the tradition of the Gnostics or not.

Finally, perhaps a silly question, but we would also want to know why on several occasions in your books you write about science. To some members of our group it seems strange that in a religious book or at least a book about religion so many allusions to science are mentioned. We wonder about that.

We have many more questions, but we will pose them in a next letter. If we can come to that, for your answer, hopefully you send one, to this letter will probably cause discussion and contemplation in our group. We hope you can answer our letter in a month or so,

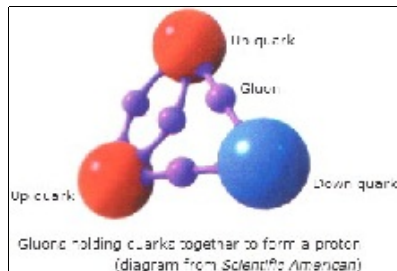
kindest regards, Horst Teilermann

The answers to your questions?

Dear Horst and friends,

Thank you for your letter and your interest in my work. Clearly you have read parts of the Key thoroughly and perhaps together we will reach the point where you all will see that any question posed can be answered by yourself. Fantastic! I am also writing with a woman called Brunhilde, now I hope there is also a Siegfried in your group. I have always been and still am very interested in the culture that came from the steppes

founding the Nordic and Germanic as well as the Celtic pantheon of Gods and heroes. I am also an admirer of the music of Wagner, though when playing his music I mostly tend to skip the vocal parts and concentrate on the impressive orchestral parts. Was not it a famous Italian opera conductor who is reported to have said he loved opera dearly, yet dreaded the fact there are singers in it? As he did, I love people who honestly speak their mind, though it may be controversial. In fact, I have a predilection for the distinctive as it is so clearly opposed to the mindless imitation of tradition of ages on end. I love the new and the original. I



have been confronted too often in my lifetime with the argument something was not allowed because it was not the way things were done. I favour the original mind, the person who looks inside before coming out.

So, who am I? When asked I tend to tell people the short version. However, that does not seem

appropriate in the context of your letter. But, I will not go as far as telling you the long answer. That would take too much space for now. I am a person just like you, made from flesh and blood and probably just like you wondering all my life already what I am doing here. Asking this question in my youth to those I deemed older and wiser I never got a real answer to my question. Studying and reading books also never gave rise to a deeper insight. Whether from the east or the west I only encountered dogmatism, rigidity, sectarianism, partisanship, and met people in that context telling me theirs was the definitive wisdom. I never bought it though I indeed longed for the definitive wisdom. Not all was abhorrent nonsense though. Now and then in what I read or heard I encountered a little gem, often without the carrier being aware of it. Tales and wisdom told by people who were not aware that part of what they said fitted in with what I was looking for. I call these the pieces of my puzzle. They were not all religious or philosophical by nature, though most were. All were working as incentives to continue my road looking for the kernel of it all, the truth. All fitted perfectly after I gave them a fitting place in what I already knew¹. I started to walk the first tentative steps of my road, my inner path, when I was about sixteen, while I was

nudged towards that road some ten years earlier. I waxed in relative solitude, for I needed to do things that felt right, that combined justly with what I felt inside.

That last quality eventually has guided me through all stages of life. In the course of my life I slowly lifted the mist that surrounded me, that probably surrounds us all. So, there was not at all a sudden revelation brought to me by an angel from the heavens, no teachings written in stone by an earthly form of God talking from a burning bush or echoing in my ear in a cave, nor an initiation through the discovery of an ancient text hidden for thousands of years beneath the desert sands, let alone a whisking away to another sphere to return fully inaugurated in supreme wisdom. What I know is from living my life and never faltering on the inner path, being true to myself. Still, all did not go through earthly dimension, but I will not go as far as stating supernatural things happened to me. Yet, the feeling of being helped or guided from stage to stage was always present with me. I continuously was fed with information prepared for me. I always noticed clearly when I was nudged into a certain direction.

Though I always felt the presence of a helper or a guide, he became only manifest in my early forties. I talked with him, though at first I wondered if I had become ill hearing a voice in my head that was not mine. After prolonged and thorough considerations I knew I could trust him - he did not take over, but helped, guided, posed questions rather than dictating things to do. It was a good thing he was there for me for exactly in those days I lived in very turbulent times. Meeting my original spouse and losing her again - in some respects I had not yet matured in human relationships, even at that age. It went as I had 'dreamt' repeatedly since childhood. Difficult times, a time of catharsis wherein I nearly lost all, yet also a moment in which I could prune the dead wood. In the years thereafter I transformed from the teacher at school to the teacher of mankind -there is no other way to put that, yet I am aware how over the top or overbearing this can possibly sound-. The difference between what I teach and what is taught by the people I mentioned earlier -the dogmatists- is that what I teach is not mandatory. As a teacher or even the teacher of mankind I try to bring comfort. Comfort to the desperate and the restoration of self-confidence to all. In one or another form I see all people are desperate, filled with angst, fearing. About death and life,

God or the absence of God, sickness and pain, hell and damnation, or the next mortgage payment, the scolding from the boss tomorrow. It is the basic fear I can mend, for I teach how people can mend themselves, that is the comfort. I teach self-awareness not of the person everyone is, but through the recognition of the soul, the one who one really is. I can teach how to quiet the world and to establish the connection with your own helper, your guide. I can teach how to get sane, for the insane will not hear their guide, but their own sick brain. I can teach you nothing that you cannot teach yourself, yet I can show you how.

So, this is who I am. The teacher who teaches how to regain consciousness, your awareness, your sanity, your dignity, your independence, your uniqueness without the need to rebel, denounce what came before, or withstand anything that is other. A revolution will come then that will not eat its own children, a rebellion without bloodshed, a revolt without bringing the old to the chopping block, an uprising of the true needing no need for revenge, like the thirsty who found the well is passed the urge to fight the drought. Still, I can comfort you no more than you can comfort yourself, for I impose nothing. It is a teaching, not a law nor a dictate, for I do not judge nor am I a dictator. I just mend, I make opposites meet. Opposites who are in need of each other. I am not the mediator who solves problems, for I only connect what is true, what is insightful and just. I am like the gluon bringing together in strong interaction so that other elementary particles stay together. Yet, I am also human writing all this. That is who I am. That is who I chose to be, who I need to be for my soul is like this. I have learned this when I realized the definitive truth cannot be learned from books nor heard from all the sages combined, but from the depth of yourself.

By now it will be clear that what I bring into this world is not consistent with any religion or with any philosophy. Every religion knows the archetypal figure of a redeemer, a saviour, the one who will lead to victory. He -never a woman- who will pull you out of your misery, who will make an end to misery. The shape and weight of his role is specific to local traditions. In Judaism he as yet has to arrive, while in Christendom he is Jesus -though the redemption is put on hold until his second coming-. In Islam the Mahdi is the redeemer who will stay on earth until the Day of Judgment and who alongside Jesus will rid the world of

wrongdoing, injustice and tyranny. In Hinduism Vishnu appears all the time through the ages in several avatars to set the record straight. The Incas venerated Viracocha who left their world walking on water, but who will return when times are dire. The desire for the one who delivers mankind from evil and unhappiness is universally present and is not specific for just one religion or culture. The same recipe for the force of evil. The fear of evil seems to be present in all cultures, while in most cases no contact between these cultures can be established -while simultaneously the basis of religion of course stems from our common African roots-. In the Semitic Triad Judaism, Christendom and Islam the redeemer is more or less identical, while in the religions that came from Eurasian steppe -Vaidika dharma or Hinduism and also Zoroastrianism- the concept is more dualistic as in the struggle between Ahura Mazda and Angra Mainyu. Noteworthy in this respect is that in a polytheistic pantheon like the Egyptian -closest to our African roots- the force of evil seems to be virtually absent. Yes, there are moody gods with whom you had better to remain on friendly terms and to whom you then better sacrifice something of value to keep it that way. The very concept of evil however only seems to arise with the ascendance of monotheism. Next to the redeemer and the force of evil, the part of the intermediate -the third force- is present in none of the religions nor is it represented as a significant notion in any philosophy.

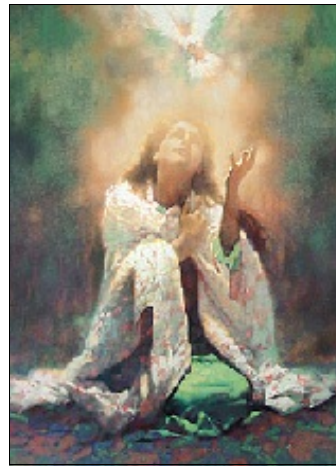
To each his own to teach his own. Meaning, no one is denied his or her conviction or way of viewing the world, or the universe, or our world of origin. Simultaneously progress for the individual and for mankind only then is possible when you are prepared to unhinge yourself from dogma. The textbook for this unhinging is the Key. For it teaches not to rely on what is held for the force of good and to sit and wait for the rescue. Salvation is never going to come from the outside, as if it is the weather that suddenly can turn friendly. Salvation, if you need to use this specific word, can only come from within by taking to the inner path. Only by walking the inner road you can shed the inner angst for evil and insecurity. Stated like this it seems a simple thing to do and actually it is. Though it is hardest to make the first step on the inner road. Someone in the past said that when you seek you will find. Meaning, that the seeking of the beginning of the inner road subsequently only can lead to your personal 'salvation'. Of course, it is a long, narrow and winding road, but

contrary to what religious leaders lead you to believe, you cannot stray once you have begun your road. The image of the narrow road from which distraction always is immanent is an image produced by clerics who want to keep having a say in your private inner development, never mind them. The narrow road from which you can stray seduced by the temptations of the devil is simply a false image. Evil does not exist other than what you make for yourself. The responsibility to eradicate inner angst lies with each individual. Seeing evil is like seeing a mirage, a trick of light and a spooky reflection of your private pain. Take to the inner path, I teach, and you will meet all the help and guidance you need.

Who realizes that evil does not exist, other than the problems you have created for yourself, will also realize that the only hell is hell on earth. Good and evil do not exist and therefore heaven and hell, envisaged for after Judgement Day, neither. This truth is actually on its head. All in the Luciwerean universe is antithetical. That is, the day of reckoning will never come, heaven for the obedient is a fiction and hell as punishment does not exist at all. Therefore it follows then that good and evil do not exist. Good and evil, heaven and hell, these are notions to keep you under control externally and to prevent internally you trust yourself.

In answer to your assumption that perhaps the notions I use stem from the Semitic Triad, you know the answer now. I use the archetypes that are present in all cultures and I introduce the archetype of the intermediate, the catalyst even, though some will recognize in him the archetypal teacher. People with a Christian background sometimes see the intermediate as the Holy Spirit, while I see the Christian trinity as dogma constructed in the early days. Of the well-known forces I use the name of Lucifer or Luciwher because this name means light and the force he represents in our material universe is light, reason, insight, that what is said separating humans from all of the rest of creation. Moreover, some of the best stories in this world feature the Semitic chiefly Christian character of Lucifer. Simultaneously a similar figure is virtually absent in other cultures. Lucifer is an intriguing character, whilst in other cultures he is just plain bad. Like I stated in the beginning of the Story, all names are, well, not fictitious, but less important than the forces they represent.

JustLove is represented by Mellhiohr and Nananjah, whereby Love is different and so much more than love on earth. The short version is that Love is that quality that makes all just and right, the quality that all is as it should be. Also the quality whereby you can recognize all around you as just and right. JustLove you need on your road to perfection, while on earth you need your road to rediscover Love, JustLove. InsightLight is not the mirror image of JustLove, but the same seen from a different perspective. You might say InsightLight is the capability to analyse and discern. To know the



workings and cause of anything that is created. InsightLight is represented by Luciwher and Alnatreah. JustLove and InsightLight do not repel each other, but they do need a reagent to work together, like two eyes need a unifying bridge to see perspective. What they both need is the bridge of warmth and beauty, WarmBeauty. Imagine a painting that is technically perfect and portrays just perfectly what it is supposed to portray, and yet, the observer knows it is lacking something. Maybe it is the lack of seasoning of the painter. Maybe it is because everything is in its place, yet not in the right tone, or painted with too wild a brush stroke, or perhaps too fine. Like a love song that has the right melody and the right words, but is sung slightly off key, or with harmonies that just do not combine that well. WarmBeauty is that seasoning, in your mind and in your heart, in your existence. Anounjah and Eewhel are WarmBeauty, the bridge for Love and Light to meet. Then Anounjah takes Luciwher and Mellhiohr by the hand, while Eewhel takes Alnatreah and Nananjah by the hand. As Luciwher and Alnatreah already had joined hands as Mellhiohr and Nananjah had, they all now form a hexagon and by the workings of Eewhan a smooth perfect circle develops to dance their cosmic dance. Sometimes, if he wants some fun, the FirstOne stands in the middle of this circle turning slowly clapping his hands, smiling upon his creation. Much more palpable I cannot make it for you. And while this scene is true and real, all the above is also true on any

plain of abstraction from this lively little play, from the subatomic to the supra-universal level, from what is concrete to what is in the mind's eye. But you have gathered that already of course. Bear in mind though that I do not put forth a theory awaiting verification nor a creed to be followed. Do not believe this for it is the full truth full stop, in which anyone holds his or her share, without exception - no one goes to hell.

Now, on the subject of the absence of Love in this universe. Perhaps it is the most simple and most often used tool of the rhetorician to start with a question, but can you imagine Love actually is present in this world? Whence did all the wars come if Love would be present, all hunger and thirst, violence and suffering? In the Story you have read about former worlds and destruction and lessons to be learned. Never mind that for the moment for that was the past that determines our present, but that does not dictate the way to go forth or the outcome of it. Our world is not a world of guilt and penalty as you are led to believe by the Semitic Triad, nor a world to reincarnate into when you have squandered your former life, condemned living Samsara until you get it right and only then are granted entry to the heavens. All gobbledygook concocted by those who have sway over the masses and want to keep it that way. Why then are we here in the absence of Love? Simply imagine a situation in which you felt the necessity to withdraw, to be on your own to make up your mind. Doing this to discover what is on your mind in the first place, free from all influences of relationships and interdependencies. An urge to retreat for the time being. That is the best way to describe the situation of all people on this earth. Not banishment from Paradise, but a withdrawal to come to sense. The need to know in an independent way what is driving us. It is the absence of Love that makes us sick though - quite another form of lovesickness. A planet full of sick and therefore sometimes dangerous people indicative of the frailty of the analysing mind that acquires insight but cannot discern anymore what is just, finding disturbing disquiet -or supposed evil for that matter- in the disagreement with the other. A situation wherein the call for a strong leader becomes inexorably immanent and with that religion and empire. A predictable scenario that inescapably leads to the development of the Luciwher paradigm no less.

Yet, another force is present in this physical world. Though less numerous than the people of Luciwher, the people of Eewhel and

Anounjah are present here too. For more or less the same reason their felt assignment here is to soften the harshness of raw reason, to gild the bitter pill as it were, to make life outside the presence of the FirstOne bearable of sorts. Also to prevent isolation for a temporary retreat is one thing, detachment from the original intention could be a pitfall thereby making invisible the entrance to the inner pathway. Here Eewhan, the people of Eewhel and Anounjah mostly are the artists of all different disciplines, though the majority lives introvert or even unassuming lives, for not all creativity happens on a stage, in the public eye. Then also I have to address this adjacent matter. Though the beautiful mind brings forth any kind of art, the reverse never is true. Not all art is made by a beautiful mind. In fact, that is the case with most art. Most art is no art, but therapy for the lovesickness all people suffer from. Therapy quite useful for the maker, but it is no art. To the inattentive spectators it is quite difficult to tell apart though which art stems as therapy from an ill mind and which art is the fruit of an original creative mind of warmth and beauty. Truthfulness is the give away of uniqueness, sensationalism and extravert manifestation of the self is the reverse. To avoid misunderstandings, nothing is wrong with any kind of therapy that seems to heal, however it cannot be called art –nor does it really heal.

Why the people of Love are absent here should now be obvious, but ask further if my answer does not cover fully what you expected. And of course, totally absent they are not. Like the Story tells, you chose your helper yourself. Walking your path you will find help and strengthening, guidance and confirmation. Just make sure your moments of introspection are not few and far between. No set rules though, not so many times per day, no prefixed highlights in the year for a mandatory visit to temple, mosque or church. Your soul-searching happens in private with no outward manifestation or an accountability of your piousness to the community. The results of your introspection become clear anyhow in the long run - when you convert your thoughts into deeds. It is a pity though, no Maha Shivaratri, Ganesh Chaturthi or Divali anymore, no Regaib Kandili, Pesach, or Christmas anymore. But I trust the human race to invent a whole new set of new feasts and holidays. If I could have a say in it, I would like to see an extended weekend every fourth weekend to spend with family. And like our forebears from long ago did, a feast at every turn of the season. Birthdays should be

celebrated with at least a three days holiday. The birth of a child is cause for an extended period of time off. There are so many reasons for shutting the drab out. Life is serious enough to make merry.

On the subject of gnosis I only can be concise also, if only because so much can be said about Gnosticism - I can write a separate book or at least a complete part of book five about the Gnostics, what I currently do not intend to do. I can see why some readers might think there must be a link between Gnosticism and what I teach, because the basis appears to be similar - however, only superficially it seems that way. First of the differences is that Gnosticism developed from Jewish mysticism. Remarkably, other Jewish scholars contrastingly call Gnosticism metaphysical anti-Semitism - they all have to sort this out themselves I deem. I have links with neither group. The Mandaeans, a Middle Eastern Semitic Gnostic movement, see the Christian Jesus as a false prophet who actually stole his knowledge from John the Baptist. I have no links with this group. In North-Africa Christian Gnosticism had a well-established foothold, until it was virtually wiped out by the conquering Islam. In Europe Gnostics were all but stamped out by the medieval Christian church. Though all these groups are interesting from a historical point of view, they are not at all interesting to me concerning their religious regimen. Gnosticism in all cases is an offshoot of existing religion, while what I teach has nothing to do with religion. To me the existence of religion -I cannot emphasize this enough- is alien, as alien as for instance the existence of money. I know it may be hard to understand, for some of my books seem to be about religion, probably because I mention a God, the FirstOne. Yet, in my teaching the emphasis is not on salvation from the outside and the veneration of the highly placed, but on the self-awareness of a person as a soul, taking the inner pathway one walks to the rediscovery of Love and the successive awareness of the oneness of all, the harmony of the FirstOne. Now, this is not a belief, because indeed then it would be religion. Once walking the pathway -not even in full and still being on earth- what I teach becomes knowing instead of believing - hence the subtitle of my books, the knowing of the soul. I can not emphasize enough that what I teach is no religion, no religion at all, also because of the absence of any dogma or regimen. I do not see nor would advise to come to communities of people who subscribe to what I teach like the Gnostics did regarding their belief.

It sends shivers down my spine thinking of the possibility of Na'alean communities. People who walk the inner road remain being themselves and do not become Na'aleans, ever. People who meet, both walking the inner path, recognize each other for the things they do in life, their attitude towards life and the world we live in, not because of a preset program.

Secondly, an even more significant difference is present between Gnosticism and what I teach. In all teachings compiling Gnosticism the creator of this world is a demiurge, a go-between, a filter between God and the world, between God and a person. In all cases this demiurge himself is imperfect and in some teachings he is manifestly evil, the devil himself even. Some identify him as Ahriman. This name is the Persian form of the earlier name Angra Mainyu, the dark lord of Zoroastrianism people are asked not to worship, but instead to sustain the good force Ahura Mazda in his epic battle with Angra Mainyu. The ancient Greek god Zeus could also be the demiurge who conquered sole control over the universe from his father Cronos. Others plainly identify the demiurge as Satan, while again others see this demiurge as Yahweh most likely together with his consort-goddess Asherah. Did you know Yahweh was married? As you undoubtedly will know from the Key Luciwher is not the intermediate between you and the FirstOne -far from it-, nor is he the force of evil. All that makes Luciwher look like the force of evil can be ascribed to the power that drives humans together in a manageable lot, the powers of religion and empire. One of the Key's themes is the unravelling of this scam. The scam whereby all initiative a person may develop in search of the entrance to the inner road is thwarted. It is the Luciwherean state of mind, the Luciwher paradigm that prevents you from entering that doorway. Though Luciwher does not represent evil -for evil does not exist- it is certainly his intend to keep you in that mind set. I say again, Luciwher is not at all the intermediary between you and your source, on the contrary. To Luciwher Luciwher is God, as he is to his people.

Up until a point in the development of the human race all aspects of life were seen in the perspective of religion, the relation between God and the world. Education subsequently has reduced the importance of religion often to the point of complete secularization. Many Christians are Christians only in name and now have only a rudimentary sense of the

values expressed by Christendom. Although they lag behind in the development of education and subsequent secularisation Hindus and Muslims eventually will follow that same track. No religion is resistant to education. The fortunate result of secularization is the demise of religion, while the unfortunate result of secularization is the rise of atavism. Simultaneously with the dogmas of religion the values for the conduct in life are also thrown out of the window or soon will be. Religion has lost advantaging thereby empire. Luciwher has changed horses and there is now only one favourite in the race - or so he thinks. The sole solution is the soul solution that is taking to the inner road. That will have enormous bearings on all aspects of life, including education and behind that the replacement dogmas formulated by science. Meaning, that anyone who takes to the inner pathway will find values of conduct that can easily replace the values formerly transmitted or even imposed by religion and philosophy, let alone the atavistic residue left when religion was thrown out. Every person who has mended the sickness caused by the world is sane enough to discover these values and –surprisingly to some- stripped of earthly interests they are similar in every person. Religion and empire not needed anymore. The effects upon life, education and science are profound. So, when Luciwher put all in one basket, discarding religion and favouring rationalism and empire, he neglected to notice the third way, the inner path, which will be the undoing of his material empire.

You see, the inner pathway is the only aspect of you Luciwher cannot touch – I should write this in capitals. On your inner road you will find your own ten commandments, though they need not be ten, nor are they commandments anymore. On your inner road you erect your own pillars of faith, though these pillars need not support faith, for knowing needs no support. On your inner road you cannot be send away to start all over in a next life. On your inner road you sit not in waiting for your saviour, but to rest and catch your breath, pretty sure which way to go forth. On your inner road you will rediscover the principle of accepting all that is and all that flows from it, to love each other being just one aspect of this.

In another part of the books I wrote about Urban's bane. Basically this notion is about the necessity to evolve riding the wave of change and progress. Anything, for instance an organization, or anyone, for instance a population, not adapting to developments and not internalizing new developments completely, will wither away and die off - much like in

evolution. It happened to religion and it is my vision, or perhaps more modestly said my prediction, that science will meet its fate and demise when it does not relinquish from exclusively studying the quantifiable or quantifying even that what does not really appears to exist by numbers, for instance psychology. Also science has to find a way to turn to the inner path, finding a methodology that reflects the shedding of the Luciwher paradigm of cold calculating. The difference with today is not as much a different method of mathematics, but a difference in the effects science has on society. For now ultimately science's objective is to generate wealth, while the function of science will be much more positive generating well-being, advancement and education. I think you get my drift.

So you see, there is nothing out of place when I address the subject of science in my books - which are not about religion, nor are they religious as you probable will have gathered by now. Religion is an anomaly created by frightened early humans who learned to cognize and analyse, but could not explain most of what happened around them. Postulating superior beings or gods in the forces of nature is typical for the hierarchical way of thinking of Luciwher's people. Today, we still have to deal with the fossilized consequences of that early choice in human history. The only way to dissolve this petrified ignorance and its consequences, religion, is to educate. Hence the importance of science, hence the importance for science to evolve. Urban's bane will otherwise cause science in the end to be a putrefied rudiment, not capable of lifting any veil of ignorance. Then he will see his reign proven.

I am looking forward to hearing about your reception of my answers to your letter, for I am curious if you find them sufficiently exhaustive or leaving a need for further clarification. Please, do not hesitate to add any other question you might have. If possible, please send me your conclusions announced in your letter - the comparison with other 'philosophies'. Do not hesitate sending me any additional questions you might have. I am all too conscious in this text also much is said and by no means all is underpinned. Then again, I do not write on a scientific treatise, but on rather a more essayistic treatise. Perhaps we may meet each other possibly in my house. In an eye to eye conversation so much more can be clarified than in words on paper, greetings, Manas Na'ala.

Note to "The answer to your questions?"

¹⁾ You can also turn this around and say that from all kinds of theories and philosophies I have snatched all together, with the preconceived want to create something new. As self-criticism I have confronted myself with exactly this. I can only say that it is not so. Between all the perishable in the universe, I repeatedly found ever more pieces of permanence. That fitted beautifully with what I already knew deep inside. This is what happened, although reality is more complicated than this portrayal.

The brief Na'ala

Honourable Manas Na'ala,

With great interest I read your books. It is as you say, complicated matter. One book is almost religious in nature, while others precisely criticize religion. I understand your views and I think maybe also your motives. I feel akin to what you express, because there must be a force that has brought everything into being. Still I need that one text which I cannot find in your book. A kind of overview or a summary text in which, if possible, you briefly explain your theory or philosophy.

As you can probably ascertain because I'm Italian I'm Catholic, or so I was raised. But many viewpoints of the Catholic Church are no longer appropriate for me, as their ideas about homosexuality for example. The parish priest says that modern ideas are whisperings of Satan, but I think nothing of it. The modern ideas fit much better with how deep down I am convinced how people in a decent way are to deal with each other. I do not expect that you provide me with all the solutions, but I hope for some kind of map through your books, con un saluto molto amichevole, Mariangela Cercatore (Teramo, Italia).

Dear Mariangela,

How you should deal with your Catholic heritage, I cannot say, I am unable to do so. For only you can determine where you are on your inner path, only you can know if you are heading in the direction you want. I do can try to write a kind guidepost through my books for you. Two people I greatly respect have written excellent articles for appendices to the book, "The Short Story" and "The Key and the Castle". I find them clear and legible. Still, I do not aim for you to feel fobbed off by mentioning the appendices - perhaps you even already read them. Therefore I will give you, and I hope many others, the shortest summary I may get from my pen. You also understand I hope that in a summary many relevant details are lost. Alternatively, a summary also may invite further reading, so for that reason alone I accept your request gladly.

Incidentally, I call my writing no theory or philosophy, as you say, but reality! It is not something I have devised, sitting in my study or somewhere in the mountains. Well, I was there, but rather to turn off the noise of the world or diminish it. What I have written I already knew and have always known - I have not thought up what flowed from my pen. It came from my own inner self, my being, my soul. What I wrote and write is me. A single element came from outside on my way through the situation of the moment at a time when I was on a junction, at a stage of reflection on how to proceed. Contemplations that progressed sometimes semiconsciously and sometimes quite consciously, as with anyone. Such an element on my way then fell like a pawl in a code lock into place, as the password for opening a new file, like the bell for the next round - releasing something in me. What you read is not my book, you read me. I will really try to be as concise as possible. Will I succeed? We will start at the beginning. Here we go.

There are various ideas about the origin of man, the earth on which he lives and the universe in which Earth is located. This emergence is narrated in each culture differently, although quite often is recounted of an island that rises from the sea and an egg from which all life originates. Those stories are often folklore and commonly beautiful to read. I do however prefer the latest scientific insights. The emergence of unicellular life 3.5 billion years ago and the great diversity that arose from adaptation to the environment and consequent adaptation to what food was in the area. Mammals arose a hundred million years ago and the first hominids, we, about two million years ago. Notice that I avoid the word evolution. I do not want to be part of the discussion that evolutionists and creationists have. In my view they bicker about whether the glass is half full or half empty. I would not mind if visitors from other parts of the universe have been on earth who have helped the developments here or even determined them. Who can prove it? Besides, extraterrestrial interference is of secondary importance. Much more important is the discussion about whether or not man has a soul. Some say no and that at death all consciousness is lost permanently. I say yes, and that consciousness continues after the death of the bodily incarnation in which we now live¹.

Why is our soul, I will keep mentioning it so anyway, here linked to matter and why does it not persist in an immaterial state? The immaterial

soul is always in a state of change, growing and maturing, learning - not essentially different from material man who continually learns. Immaterial man arrived at a point in his development where continuing development in a material sense was necessary. The story behind this can be read in the first part of The Story. In brief, it means that immaterial souls are manifestations of aspects of the FirstOne²⁾, the cause and meaning behind everything. The three aspects are, InsightLight, WarmBeauty and JustLove. Just as in justification, so substantiation, reason, argument, accountability, but also equitable as in honest, legitimate and correct. Love as selfless and disinterestedness, altruistic and especially genuine. It has nothing to do with what is called love between humans. The hope is to find the true love, but humans define the yearning always in terms of finding the true partner - that is lust and finding the carrier with the healthiest genes. Or even worse, the cheesy lot encountered in movies. Do not get me wrong, there is nothing against the, sometimes lifelong, affection and solidarity between two people. True Love does not come from outside you, you can only find it in yourself. If you have found that love, then you can do anything meaningful for others, because you have meaning for yourself. That Love you can share with all people and not just with a partner. Love you can only find in yourself, in your immaterial soul, because the material universe is devoid of Love.

Notes to "The brief Na'ala"

1) 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.

2) 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.

3) 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.

4) 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.

5) 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.).

The unreason of the Light

Look at what the universe brings us. Destructive radiation, disastrous explosions, gravity wells where even the atoms in your body are torn apart. Dark matter and dark energy, and some say dark flow. It is not all light that shines. When I have a person full screen in the viewfinder of my camera and I would be able to zoom out, or arrange for the camera to leave the earth in a spaceship and still could continue until the earth is a speck and even our solar system or our galaxy is a dot in the universe, then the conclusion must be that the human is tiny and insignificant. Still, we on this journey yet are no farther than a mouse's step, because our galaxy disappears into an unrecognizable void as we travel farther. The filaments in the universe on which billions and billions of galaxies have a place can be seen when we zoom out to the farthest, as far as we know, as far as our observation horizon reaches. Filaments, threads and swellings thereon with a structure which is most close to that of a sponge. I am sure an animation of this can be found. Black holes devouring matter, galaxies colliding. Annihilation and destruction on a



scale beyond our comprehension. What is being built is lost again. Exploding suns, worlds perish, seas evaporate, trees become bare and we, we die like nothing in this universe is permanent. Our earth is scorched -are you opposed to cremation, wait long enough and you will burn, we all will- and all the water evaporates, when our sun inflates into a red giant. We are even smaller than an atom in our own sun. We amount to nothing. How can you call the Light reason?

On the scale of the universe we are insignificant. We live our short lives and are afraid of death, without exception. We invent stories to reassure us and that must reconcile us with the idea of our future nothingness. They call it religion. One minute you are here and the next minute you are not. Destroyed like everything in our universe ends in death. The one is lucky to have an enjoyable life, and the other spends his life in the muck of existence. Then we die and we all become muck. There is no attempt to make it up for those who have lived in appalling conditions. No punishment for those who have enriched themselves at the expense of others. The universe has no ethical principles. Look at old movies and newsreels, or perhaps your own home movies. Look at those people, all dead. The animals in those films, all dead. Bridges, buildings, all collapsed. In the beginning they were not, then they lived and died to return to nothing. It is incredibly presumptuous of a crumb on a grain of sand, because that is what we are and that is where we live, to think even to come close to the truth and sense of purpose behind the universe. Like an amoeba who believes to understand the operation of a nuclear power plant. It is too pathetic for words to think that there is a God somewhere who has devised and carried out all this. It is even sadder to think that a human being can try to understand a God.

Do not misunderstand what I say, there must be an explanation and a sense of purpose for everything. I just think that a human cannot understand and probably will never understand this. Not in a spiritual way, but not in a scientific way either. Scientists are always looking for the recipe of the cake, and always will, but they will never fully get their hands on it. They will therefore never know how then to bake the cake. As little as the scientists with their one-sided view, they only measure, will never come to the cosmic truth, just as little the wizards, like you, will ever proclaim the truth. Hundreds, thousands of years we have suffered from all that religious insanity, for where an ordinary person not at all was waiting. Ordinary people want food on the table and a roof over their heads. No drivel about how we should behave and what punishment hangs over us if we do not. You claim that everything consists of Love, Light and Beauty. It is quite something else than the magic trick of the man (?) with the long beard. Still, to me it is just as well rubbish. I might say that everything consists of currants, water and

flour, bake the cake and knit a neat philosophy around it. Who can say I am wrong?

It is all so pointless, philosophising about how it all came about and how it all will go on. Let us first consider that nobody in this world needs to have hunger any more and that we no more shoot each other or blow up something. Only when we can live in a peaceful and honourable way, when we can give space in every conceivable way to each other, then perhaps we can think of what else is out there. As long as people still smash each other's brains, they will never be able to think about what Love is, what Beauty is, what Light is. What is Love when it can capsize into hate? What is Beauty? "Beauty is in the eye of the beholder", as the great Shakespeare said -in fact, he wrote, "Beauty is bought by judgment of the eye" as a paraphrase of the first statement from Greek antiquity-. Beauty is anyway personally, although the media keep presenting us persistently with one size fits all trash. You work with unworkable notions, principles. I think after I have given this criticism on you, you will not answer me. To me, you do not write anything else than the umpteenth religious crap. So I sign with Anonymous.

The proportionality of WarmBeauty

Dear Anonymous,

Wherever you are, I hope you read this. Anonymous, I would rather call you Everyman, because the anger to which you seem subjected and secularism are so widespread. Your secularism, because by faith you are left in the lurch, and your anger, because you were so long deceived. I am not aiming to psychologise, far from it, but I am trying to understand. Write me again if I am completely wrong. I also feel that we may largely agree, with an enjoyable big glass of claret by the fire talking about life on earth. I also disliked, but am passed that now. As far as your scepticism and resentment relate to my writings, I hope the following may warrant a form of virtual friendship at some time. On occasion I write seemingly complicated, yet in history no one was ever distressingly wounded of some brain cracking. Besides, who says you must

understand my letter exhaustively in one go. I have not written it in one go.

I have no doubt that Zarathustra and Moses, Jesus and Muhammad were people with an original inspiration and an original story. Zarathustra I see as the connective figure between the Semitic religions and the Vedas, the origin of Hinduism. Moses as the connector of the Egyptian cultural domain and the legacy of revolutionary Canaanites and Babylonians. Jesus and Muhammad were reformers, each in their own time -more on these people in book five-. Let us award all these exceptional persons the benefit of the doubt and say that they were philosophers. Possibly prophetic philosophers who, however, could not act beyond the boundaries of their time. A time that could not answer the big questions else than grafted on gods - that was their primal attitude. I am also convinced that not these prophetic philosophers, but their adherents have politicized their philosophies. From the new teachings the rulers manufactured a canon which was favourable for their position, complete with a hierarchy and the damnation of sinners. That was the moment when power and inspiration became antipodes, the moment the Ancient Spirit took power and encapsulated the innovative as a leukocyte consumes a foreign cell. The moment in history the new philosophy became the state religion, saw the beginning of the deception that you -and not only you- are so angry about.

Innovative they were, the religious philosophers, the prophets for a new era. A pantheon of gods was transformed into a single God. What is more important, in my view, was the with monotheism connected incentive to strive for perfection as a human being. The new monotheistic God proposed an ethical benchmark. The old gods had never been an example in this sense - you just had to keep on their pleasant side. The imperfection of human beings did not automatically infer the existence of evil, any more than that it existed in the pantheon of the many gods - people experienced rather the fickle or even disastrous aspects of the gods to whom people had to sacrifice to earn their affection. The introduction of the notion of unadulterated evil -the devil, Satan- is



Symbols of the monotheisms

from after the implementation of monotheism, a notion launched by theocrats governed by the Ancient Spirit.

The Ancient Spirit, I mentioned him three times now. Who or what is the Ancient Spirit? The Ancient Spirit represents the instinctual receptiveness of human beings to recognize the strong as authority and to do the will of that authority. Thus we evolved as humans, so we all still are raised. The moment we acquired self-awareness, we recognized our place in the hierarchy acknowledged by us and moreover, we have strived to achieve a summit in the hierarchy apart from the summit where the gods live. Man dared, with some exceptions, not venturing into the inexplicable. To call the inexplicable God who towers above everything hierarchically, is a characteristic of the hierarchical orderly human. How does that work? Humans are saturated with the Ancient Spirit and the mechanism where the Ancient Spirit is the personification of, the mechanism of the Luciwher paradigm, the way by which distinction may be made - reason. This capability is the human's asset, yet by which rather uncharitably also a difference in value may be made: rich and poor, dumb and intelligent, high-quality and low-quality, and so on, but above all good and evil. Above all the Luciwher paradigm represents the desire to find the solution to all problems outside ourselves, to expect salvation from the top, from above. The Mahdi, the Saviour is the foremost archetype thereof, while the authority of the boss is a derivative thereof. Any boss, the king, the high priest, really your boss. You will understand that rebelling against the strict but fair boss infers the recognition of the boss - this is logic, no psychologising. So Everyman, from where does your anger come?

The solution to your problem as I see it, is not entering the combat -i.e. not competing within the hierarchy, nor rebelling against it-, but to make the inner journey. That does not involve withdrawing from the world, though some may choose this way of life well thought-out. Seclusion from the world itself does not ensure your withdrawal from the Ancient Spirit. The only way to withdraw from him and the Luciwher paradigm, is self-examination specifically not guided or accompanied by a fellow human, not a psychologist nor any another confidant. See the introspection of the inner journey as looking at yourself in the bathroom mirror that still is fogged. You can see only vague contours and you may perceive some colours. Gradually in your introspective examination, in

which you obviously can only be honest and sincere to yourself -there is no one who verifies or sanctions-, you will increasingly discover yourself. This is not a self-diagnosis that you can begin on your thirtieth or fiftieth and which you can complete within a number of years. It is the quest for yourself -some say your soul- that you start at the moment -any moment- you find appropriate and that will last the rest of your life. The beginning of your inner journey will be difficult, if only because of your insecurities and your former confidence in authority, but then you can take great strides. You will also need rest breaks. Then picture that you find a welcoming B & B along your way, where you can get a simple yet nutritious meal and a comfortable bed - for instance. During your journey you might be questioning everything again, but you will be making also refinements and nuances. The longer your travel lasts, the more you will become the person you are, you can understand that person. Not only understanding with your head, but also with your heart, your sense. From commercials to political and religious indoctrination, no one will be able any more to dictate what you should think and feel while the thoughts and feelings you have are real and yours. When you have come so far on your way you have discovered Love or you are well on your way thereto. Who during the self-discovery, the inner journey, has withdrawn from the world, must return eventually. Who sustains himself in the world during the quest, will find that his attitude towards the world changes. What that really means is different for everyone. The encouragement of the prophetic philosophers to seek your perfection is achieved through your inner journey and the discovery of Love, without acting the religious stage play. Inner Love -not narcissism- cannot be shared with another person. Once you have discovered inner Love though, you can let experience another human being the person whom you have become. What you can give is Warmth and Beauty.

This is all I actually have to say. Nothing more. Do you not see Light, WarmBeauty and Love as the fundamental forces of everything and who we are? Does that exactly sound all too religious for you? Fine, let it go. My 'philosophy' has nothing to do with religion. The only thing I ask is to examine yourself how and the extent to which you are entangled in the Luciwher paradigm, the forces acting on you wanting to assimilate you into whom you are not. Read the prophetic philosophers and filter out the compulsion to hierarchical obedience, then think and feel about what in

essence remains. Yet, begin with yourself by asking yourself who you are. You will always get an answer. Over time you will recognize people who also are on their inner journey. Not in a creepy cult, on the contrary. Not in a new religion, on the contrary. Not in a political movement, on the contrary. It will also prove that the personal truth every person has found, has an underlying linking layer. No surprise there for that is the universal truth. Not a construct or an invention of men, but the experience of people that cannot be influenced. Not a dogma, but a continuum. No dichotomy of good and evil, but a spectrum of forms of expression. No exclusions, but inclusions not to encapsulate, but to imbibe. Whether all this goes beyond this life and this earth, you will notice in a very natural way - exclude nothing.

I know of no other way that gave me insight into what and who I am. I ventured several paths. Psychology analyses only the creature and not the soul. Politically engaged and socially conscious on each occasion it turned out I served the interest of only one, the leader. The prophets and philosophers could not have been right - they were all imbued with the Ancient Spirit. The last guru I listened to I walked away from when I was about forty. After that decision, it is my feeling, it only went uphill with me - difficult, but worth it. From all that life had taught me, I preserved what in one way or another belonged with me, belongs. That and what I saw when I saw myself released a much larger source, which simultaneously formed my basis and the fabric of what I have written. I do not claim it should replace Zarathustra, the Vedas, Moses, Jesus and Muhammad, but indeed what the imitators of these original minds have written into doctrine. As far as "The Key" may replace the prophetic philosophers this is because these elders did not think outside a religious context, could not think without referring to a higher authority.

You are absolutely right when you observe that beauty depends on the one who sees, if you mean that a person cannot see anything else than what can see. That does not mean of course that person sees all there is to see. What you see depends on your development. I do not mean your intelligence, your IQ, or how long you have been to school, but where you are on your inner journey. It is my experience that the farther you are on the inner journey, the more you see the beauty of life and the more you can share with others the warmth that belongs to you. Every person has his personal variation of Reason and the Love he discovers,

made possible by his proper measure of WarmBeauty. Every person has his own blend. That is what makes each person so unique, what makes every soul so unique. If it would be physics -the chemistry from another dimension- you might say that every person has his own formula in which WarmBeauty is the reagent that enables any combination of Love and Light. Not the unique combination of genes makes us distinct persons. That material compound is based on statistical uniqueness and is unique like shuffling a deck of cards. Even when you stick to doing it for a lifetime you will never produce twice the same sequence in the fifty-two cards. However, man is unique on a much more fundamental level that goes far beyond Graham's number (see: www.abc.net.au/catalyst/stories/3618432.htm).

Annihilation and destruction, you say. Perhaps it is possible for you to see all the violence and transmutation as a forge. A forge where the building blocks for life in the universe are made. Exploding supernovas give us the materials we are built of, the materials and tools we need to build and survive - without a supernova no iron. Still, you are right, for everything eventually ends in death. Eventually all resources will get depleted and the universe will end, so the scientists say now, in a Big Rip. If the universe would aim to survive forever, it needs to create life to avoid the inevitable entropy - I will explain this somewhat enigmatic last sentence. You rightly said that the universe on the largest scale that is perceptible by humans has a spongy structure. This means that the distribution of matter and energy in the universe is not even, the universe is in unbalance. To counter the unbalance and achieve permanent uniformity, the universe must add energy. This is clearly demonstrated in for example a glass of water with ice cubes. The ice cubes melt -energy is added- and eventually water and ice cubes are a uniform whole. The universe as a closed system, however, cannot add energy to itself. The smithy of the universe created therefore the building blocks of life - amino acids are found in meteorites older than the Earth. Like a counterweight life compensates the dissolution to which the universe as a closed system is constantly exposed. It is life that transmutes energy into continuity. Life is the way of the universe to counter entropy. However, because the universe is a closed system, the addition of energy -remember the ice cubes- must come from somewhere else to stop the entropy. That energy -in a broader sense- is available, but is not used by

life to prevent the demise of the universe's organization. This energy, this warmth is used to open up the universe and to ensure it is not a closed system anymore. Although life including everything in the universe dies, the result of entropy, this only relates to the material universe. Through Warmth and Beauty the soul finds a way out of the material universe and is reunited with Love.

Although the above is based on the second law of thermodynamics -just search this term- the conclusion I draw from it cannot be proven materially. However, whichever way I look at reality, I am always confronted with the reality I describe - and I do consider critically. Behind our physical reality an immaterial reality is present, some will call it another dimension, that on a more fundamental level determines our reality. That the universe including ourselves is subjected to entropy, to death, must mean that something is missing in this universe. In my writing that is Love, or more precisely, the interplay of Love, Light and WarmBeauty. I repeat it here, this is not a theory or a philosophy, but reality for me. A reality I like to tell about and for which I ask consideration. Not to gather followers for my ideas, because I do not aspire to be in the line of prophetic philosophers. What I offer are words and meanings through which each person can discover his own words and meaning. Thoughts after which each person can find his own thoughts. Thoughts, words and meaning by which each person may come loose from the organization and no longer, despite his own mortality, is extorted to combat the entropy of the whole with his life. Instead, to use the warmth that he has or encounters to discover the Love within, to find the connection with the reality behind physical reality, where the Love is. No longer to contribute to the whole in the way the boss of all desires, is not an act of selfishness and egocentricity. By making the inner journey, by the result, you can deliver your contribution to the whole as it emanates from your being. Not necessarily in a way the boss expects from you. The boss is not irrational, he is reason. Eventually he will also make the inner journey, although at long last this is because he realizes he can make no end to the entropy, the dying around him. He is not irrational, he is reason. Everyone, you, the neighbour, the people on the other side of the world, at any time make the inner journey and discover

the connection with the Love that dwells in them. This is so without this book, although I hope to inspire with this book.

When a cleric spoke to me -with words like soul and inspiration, heaven and hell- as a child already I got the creeps. I was always wondering why this cleric was interfering. Now I understand that it was not the subject that gave me the creeps, but the way the cleric with unctuous rhetoric was trying to gauge my thoughts and feelings, and to assess and influence them. Put the leaders to the side. Do not fight them -there is no use in it-, but put them to the side, each leader, and find your own way. Every road that is purely yours is the best way.

The human being is not small, except in stature. In greatness no quantitative cap exists, nor a qualitative crown - the universe is too limited for the human's mind. Even if we are the only life in the universe, then with our presence we still change the universe. It is a different place without us. Never underestimate your importance - it is never without significance. Does a supernova explode therefore less violent or does the fire in the fireplace therefore burns less hot? Your and my presence hardly change what is significant at the material level - that is why our smallness overwhelms us. However, what every person does by his existence here, is changing and expanding the foundation of existence. By opening his heart to Love, by creating a new balance with his Reason, the Light, in Warmth and Beauty he rejects the necrophagia and cadaver discipline of this universe and seeks his own way - homeward bound. The human, his soul, is a fundamental particle in the universe.

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In the white desert, outside the Baharyya oasis west of the Nile, one night I sat outside my tent and saw the starry sky. I was reminded of the philosopher who said that by that spectacle man could experience his insignificance in the universe, yet also his inalienable and rightful place.

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



Dear Everyman, self-proclaimed anonymous, I hope now you can look with a different perspective at "the Key". It is not about the next religion with an all new version of what you should believe. It is not about religion and I doubt even whether it is a philosophy. Yet it is much, much more, but that you will discover when you make your inner journey. I wish you much strength and pleasure, Manas Na'ala.

Unnatural behaviour

Honourable Manas Na'ala,

With great pleasure and admiration we have read your paper "The Soul in the Flesh". Your comparison between speaking for the male and listening for the female struck us particularly. We often have the impression that between us precisely the same happens. Us, my partner and I. We are two men, two homosexual men - I cannot be else than forthright. I call him my partner, but actually he is my husband, although in our country two men cannot marry. You may not even be gay in our country, so I sign this letter with a false name and I do not make our country known - I hope you will forgive me.

I do not need to quote your article here, of course, because you know it best. Your descriptions, especially in "the way of the transposed paths", are so beautiful that I had to blink away a tear. Your text reflects reality and is poetry simultaneously. I wish I had conceived it myself. However, one observation I would like to share. Although you seem to approve of homosexuality, you not explicitly do so in your article. So, my question to you concerns this. I think the rest of your books is very interesting too, but it would still give me a hefty hangover if you would speak out against homosexuality. We would like to hear your position, with a cordial greeting from Juzaburo, also on behalf Rosanjin.

Dear Juzaburo and Rosanjin,

It is not my task nor my aspiration to approve or to disapprove of homosexuality, nor of any other act of any human being. I do not have a more exhaustive answer for you, because at the core it comes down to this. For you I would like to go a step further though, because it hurts me to see that homosexuality so is often condemned. You probably know that in my books I repeatedly state that people do not have the knowledge to judge other people - let alone condemn. It takes a person usually a lifetime before he begins to know himself. Before that point of wisdom is reached, many people already judge and sometimes condemn

even themselves - the source of much pain. Do not judge yourself nor others, not even when you consider yourself wise. Do not even judge those who condemn homosexuality. Well, life is not easy, as you will definitely know.

When it comes to the coexistence of two people of the same sex, including everything that belongs in the domain of sexuality, for me only one thing is important. Does that coexistence concern two people who love each other? That is, two people who support each other through thick and thin, who feel solidarity for each other, each giving warmth and security. People who support each other when the going gets tough and can have a heartfelt celebration when things turn prosperously. If it is accepted that two friends interact with each other in this human way, then all human aspects may have a place in that relationship. There is nothing unnatural about homosexuality, in the sense that it also and frequently occurs in nature. Everything else is based on the judgments of people who should not judge.

Yet, often I have difficulty with extravagant expressions of homosexuality, as I am reluctant to accept any extravagant behaviour anyhow. On the other hand, I can imagine that people who are frowned upon sometimes feel the need to do the exact opposite of what is accepted of them - to me extravagant behaviour is an expression thereof. Why I have difficulty with extravagant behaviour, relates to my assessment that it does not forward the case for the suppressed, for extravagancy is often meant as a challenge to those who condemn. As I have just said, do not judge another human being. I can understand that people with a similar goal unite, while at the same time this inherently bears the risk of the formation of a cult.

So, you do not get a stamp of approval from me, just as I cannot disapprove of those who denounce homosexuality or even fight it. I may approve or reject nothing. I feel sad though when people hurt each other - on whatever ground. I feel joy when two people full of warmth support each other on the path of life and hopefully on their inner journey, with many heartfelt feelings of warmth, Manas Na'ala.

Loveless

Dear Mr. Manas Na'ala,

The world would be a lot nicer place when people would read your texts and abide by them. Yet the one thing that disconcerts me in your writings is your call especially to look inside - I do not know exactly how to match that with reality. Does not it make people more vulnerable, when they stand alone and by themselves? That must surely be the case, especially when people cannot give love to each other, as you say. A brief comment and a brief question. I am looking forward to your reply, with a friendly greeting, Ernst from Amsterdam.

Dear Ernst,

I do not think the world will be a more beautiful place, when people would live according to my writings. It would mean they take my lines as guidelines. That they are not in any case. First, it is not a book with the recipe of life. Secondly, if you are looking for such a recipe, you are looking in the wrong place.

In my book I describes how life works, yet how that works out for you, you must discover wholly yourself. I have shown some of the pitfalls in life. Whether you agree with my presentment is entirely up to you or rather for you to find out. I have given ideas how to get past the pitfalls. How you work with these, does not depend on what I say, but on what you see your possibilities are. I have given the conditions and examples of how you can make the voyage of the inner. How you navigate your inner stages, I cannot decide. That, you can do only yourself.

In many essays I have given examples of how the Ancient Spirit still infrangibly influences people and how man is caught in the Luciwher Paradigm. How you free yourself from this system in practice is not decreed in my books, but defined in the depths of your heart. The workings can be found in my book, while the useful application can only come from every individual human being.

However, as I read it, you say more than you write. Perhaps you mean that after reading my books your eyes were opened. That you are inspired by reading them. That you suddenly see a way forward for what you have always struggled with. If so, then I am happy for you, while the rest of what you say carries the danger of making my writings into a new religion. I can show you the landscape. Nevertheless, you must decide if and how you might walk it.

The gaze that is directed inward does not make a person more lonely or more vulnerable. As your gaze is focussed inward, making the inner voyage, you discover the person you really are. It makes you stand more steadfast in the world of men. Not stronger within the meaning of having the upper hand or being victorious, but stronger in the sense of unwavering and not apt to being influenced by matters you do not choose yourself. Not material gain then is your guiding principle in life, but the beauty of life, your truthfulness.

People cannot give each other love, indeed. What people regard as love is animal attraction -epinephrine, dopamine, phenylethylamine-, by which romance is the game devised to be played until the sexual act may be carried out. Perhaps this sounds blunt and maybe I am indeed blunt - it is not really intentional. What holds people together after the act are the hormones, -endorphins, oxytocin and vasopressin- that cause bonding. People in a very beautiful way can show solidarity and altruism. With love, however, it has nothing to do. What comes out of love you can only give when you have found Love inside yourself. That truthfulness you can give as beauty and warmth, not related to any hormonal function, but coming from the soul of your being.

Suspension of disbelief

Who else is your partner than a stranger to whom you give confidence to have your best interests at heart. Before your relationship you did not know him or her and the person was a stranger. If your relationship falls apart, the other is a stranger again. When the latter is the case, your partner must have remained a stranger in your relationship to some degree or developed into one. In a good relationship, the estrangement



is made inoperative such as when a writer convinces the reader or the spectator that what is envisaged is real. By the skill of the writer the viewer is willing to come along in the world of the narrator for the duration of the plot. For the force of persuasion as yet to accept fiction as real a technical term exists, "suspension of disbelief". Usually, if not always, this mechanism applies to relationships and marriages also. From infatuation and lust partners pull the wool over each other's eyes with spiced up stories and promises.

When the falling in love is over affection and loyalty between partners is not a matter of love, but represents a form of solidarity that surely is admirable in itself. Persevering loyally in the faith of solidarity can be measured on a scale from real solidarity, through habit to the fear of being left alone. All kinds of strange symptoms and side effects are the result of sustained solidarity, including a tendency to want to dominate as one frequently observes in the male, as well as the tendency of the female wanting to change her husband, or even to rear her husband as if he were a big child. In the stew of character flaws and strengths many casualties occur. This all has nothing to do with love. This love pressed upon us all on earth is an upgraded fast food dish of unhealthy ingredients, served as a gourmet meal. The kind of meal you must eat when you are hungry, but that always leaves you with heartburn. All this sounds bitter, but only when you listen with a bitter ear.

True Love is not here. That Love needs no elaborate scenario as to make you believe a myth - it is not believing, it is knowing. Your Love at home is your harmonious complementary, both in the opposite as in the conjoined. Each day you learn a new deepening of Love - your Love and your Beloved. No competition, but a shared goal. The harmony required of no one is required by everyone - the learning never stops and never hurts and is like a party without a hangover the next day. Your Beloved is everything you are not and vice versa, while you are all your Beloved is, because it is given to you. Hear her sing and hear him humming, hear

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him resound and hear her making it lighter. Being yours ever after, hardly is an effort.

Human beings are vulnerable and alone anyway, my writings do not contribute to that fact. However, the discovery of the love in your inner inside, makes you invulnerable and with many. Impregnable to the Ancient Spirit, his doctrine of the Luciwher Paradigm, whilst being in the company of millions and billions who know Love. I hope this is somewhat of a response to your comment and question. Write again if not, with warm feelings, Manas Na'ala.

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Conversations

Discourses by the hearthstone

Making acquaintance

A clear memory of when our first meeting came about, I do not have. Of course I have ever met Manas for the first time, for I can remember the time I did not know him, at least not in person. I did not go to school with him and he did not work with me in the library. Where he works or worked I do not know, I only know that he is a teacher. There are so many synonyms for the word teacher, yet Manas well-nigh dislikes them all. Terms that express a hierarchy or emphasise a difference in level. Labels that do not credit the craft, but merely express passionlessly the function of the occupation in society. Manas takes the word teacher as a



title of honour. "You only will become a teacher when someone else considers you as one, not by merit of some brainless little bit of paper."

I am not really young anymore, but quite younger than Manas. Whereas Manas is not really old, though he sometimes comes across as a trifle elderly - to some the word old is becoming an invective. Manas chuckled when he heard me say this, "Words can be like an attack when you distrust people or when you take to the defence", with a turn in the melody in his voice as a result of which you think that he had given you a riddle to solve. He uses words in such a way that you immediately rely on understanding them, but when thinking them over -and feeling over Manas would add- they still mean more than they seemed to do on first hearing.

When I came to Manas's house for the first time I cannot remember exactly. I do remember that we have declared the whisky bottle our unceasing friend and that I stayed over sleeping on the settee. That was the only occasion on which I have seen Manas somewhat inebriated; he is an exorbitant frugal person. When I woke up the next morning for a

brief moment I thought I was back in my parents' house. For a fleeting moment I was a child again.

It must have been perhaps seven years ago or so, that inexpugible evening and night. I have always kept the feeling that in a certain respect something was set in motion on this occasion. Do not ask me what was inducted, because I cannot put that into words; it is a feeling and nevertheless also a knowing. Perhaps something in the manner of what Manas always says, "I do not believe, I know for sure", again with that turn in his voice which at the same time reveals earnestness and an underlying humour - Manas is like this, seriousness and relativity are somehow present simultaneously.

When I rang his doorbell about seven years ago, the name "Manas Na'ala" was not on the nameplate next to his mail box, but his real name; that is to say the name to which the mailman recognises him. The mailman, the tax inspector, the grocer and all others who send bills. Names and functions which seem to come from another world once you have entered the world of Na'ala. I know for a fact that the average person who has not yet taken the effort of getting acquainted correctly with him finds him not of this world and even somewhat outlandish -to formulate it pleasantly-.

Manas had chosen for an adopted name to give independence to his texts, disconnected from the person of the writer. "Your texts are just like your children. You engender them, but as from the moment they are born they are not your property but are of their own," Manas held. For me Manas Na'ala is his real name and I will keep calling him Manas, in this book and outside it. He had specifically chosen this name because Manas sounded much like his real first name, he told me. Manas means "your higher self", where he emphasised that higher does not mean better, but is chosen more because that name indicates the part of you that has nothing to do with the concrete material world. Na'ala is by means of an old now disused language the translation of his family name and has in one of those languages the meaning of "the inheritance of God". "Yahweh, Brahma, Allah, and so forth. Can't we use the name FirstOne? That sounds so wonderfully neutral," muttered Manas when I read him this text.

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The average person who has not yet taken the effort of getting acquainted correctly with him, I wrote. It is a pity that after so many ages people still have not acknowledged where their true stake lies: their own happiness. Average people rather feed themselves with easy and ready to eat morsels: a command of the king, a sermon from the pulpit,



an article in the newspaper, a nice tune from the hit charts. The facile hamburger is obtained more readily than the knowledge to arrange a gastronomical meal. When you see Manas walking in the street or when you are with him in the same waiting line for the check out he will at best perhaps be notable to you as singular. Not as a special person - because in order to see that one must make an effort.

"Is it then indolence that wafts people?" I asked Manas. "That too", he said, "but even more by fright. Fear for the unknown". Suddenly he broke loose into a loud laugh, almost spilling his whisky. "Once I had a well-nigh fatal collision with a libber. She could not know that my remarks could only be meant for her. Apparently she missed the capability to see the relativity of things and to recognise a witticism. Though I think she is level-headed enough to think things over at a later point in time and yet discover the path of humour. Then again, I was not yet twenty. I told her that all fearfulness in this world originates from the fact that children are basically raised by their mother and that the majority of the teachers in primary school are women. All girls and certainly all boys are brought up in dependence of their mothers. Until adulthood in general boys are gulls. For the reason that virtually all mothers protect their young with a clammy stifling blanket the children are brought up without any useful notion of the outside world and develop the anxiety to be left alone. This mendaciously sounds like psychology." Manas winked and continued, "Observe nature. Offspring is weaned as soon as possible in order to let them scrape up their own meal. We slave away with our children until far past puberty, messing up their and our own lives, while we should put them out of the house". A faint smile echoed his earlier shout of laughter. "Things of course lie deeper in the soul than the behaviour of the beast in which we are

wrapped up - an area, if I may express it like that, where psychology cannot hold domain, where science in any way whatsoever cannot come". "Evidently we are packaged in this animate being because the 'lesson' we have to learn runs parallel to the inherent aptitude that control this creature. The eternal harmony -some call it love, yet this concord is so much more than love- is not present in this universe. Love really is not here, and here is no all embracing Beauty, whereas the Light of the FirstOne certainly is not either. It precisely is the yearning for the absolute harmoniousness we have known before we came to this universe, that is the basis for our anxiety to be left alone, to be left behind".

"Look, forget my so-called psychical remarks, they were only meant as a drive to come to the significance. Traditionally youngsters used to leave the parental home when they had found a steady, over and over again looking for an ersatz for harmony. All their lives people try to compensate for the want for real harmoniousness by acquiring sweethearts and material possessions. Men aim to replace the security of the nest with their mothers and women do the same by wanting to replace the initiative rich father who protects the family group - it does not matter whether they had real parents like that in their youth, the yearning for it resides in the nature of the beast. The longing, the yearning. And every person leaving to look into his soul will at no time realise where this desire stems from".

"Again, I am saying these things definitely not with the psychoanalytic approach in mind, but only from what has to be called spiritual insight. Psychology will never be able to offer you what a spiritual self examination can give. And I mean spiritual without any connection to the temple, the mosque, the church or anything like that. Leaders and also the psychotherapists are authorities that come from the outside and who are instructed to think in patterns. Moreover, that what moves you in the core can hardly be conveyed to anyone and is perhaps difficult at times to be put into words even to yourself. Besides, for a spiritual self examination you have the rest of your life on earth".

"Did you really mean what you said to that libber?" I had to ask Manas. No, of course not. Yet, I tend to get cold shivers down my spine as soon as I encounter sectarianism - from any dedication. I have the inclination

then to pester and provoke a bit. It is a worthy cause to take action to become conscious, for yourself or whole groups, of abusive situations. Yet, going over the edge into creating a closed community is grotesque and exactly the opposite of what was originally meant."

"However, I meant my remarks about puberty in earnest. Hindus have this wonderful ranging in time periods for the human life span. Although the seclusion and pull back from society, the reflection on life is the last phase with them. It would be so wonderful to make something similar the first phase of life - the years of completion of education. Not in a dogmatical way as from doctrine, nor philosophising freely and not even as a kind of initiation for adulthood, however as the self search I mentioned earlier".

"Now the early years of maturity is oftentimes and excessively the period wherein the senses of our children are filled with garbage, wherein they are shrieked deaf, blinged blind, as if they are not really permitted to cultivate the advent of an own identity and as if they have to be



hammered into a uniform moulding to serve in the war on the battlefield or in the production process". Manas fell silent for a moment and his face showed a to me astounding expression. For an instant I saw tragedy as if at that precise moment he bore the sorrow of all humanity, while the next moment I saw the disappointment of the little boy that has been refused a second ice cream by his mother. What was existent and what was interpretation?

"I have to reprimand you a bit," said Manas to me near the end of our

conversation. "You made a distinction between the average person and the special individual you see in me. Try to grasp that no person is average or even less and that you can discover the beauty and the exceptional in everyone, provided you make an effort for it. Labelling someone as average and also as special or singular says nothing about those persons, but all the more about you; that you did not take time enough to envision. Rather, drop easy speculations". When showing me

to the door he tapped me on the shoulder genially and said smilingly to call again shortly. In the dead of the night all was quiet and peaceful in the streets.

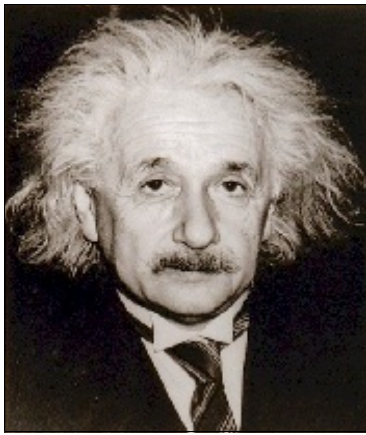
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Conservation of information

Some conversations with Manas are humorous, at times silly. Those I do not record here of course. He also talks about the travels that he undertakes with his van and the landscapes that he sees. Concerning some village restaurant somewhere where he had a delicious repast. Although he clearly is no glutton, you can see Manas loves a good meal. To some degree he is talented himself - as a chef. Yet, Manas leaves no occasion pass by without a statement of some sort one has to mull a little longer; I believe that he is not at all capable of mere chit-chat. During a meal he once said that the only produces on this earth that can be consumed without major objections are fruits. That he therefore finds vegetarians hypocritical, because they decapitate and consume complete fields of grain and milk dry cows and ewes anyhow. Fruits are offered you by nature. Simultaneously I have to mention that such a pronouncement also can belong to Manas' humour: serious however not wholly, stimulating to response by phrasing purposely oversimplified.

The most memorable conversations however always took place nearly without exception in the evening and early night. Also his favoured time to write, because the world around him then has turned very quiet. With a drink in hand after dinner he then prefers to open the conversation with a bold statement. This time he said, "Our universe has been created. Now, that does not sound of course very scientifically. In fact more like creationism; perhaps someone will worm an argument pro 'intelligent design' from this, ha, ha. Well, what actually is science then? Science is a passer-by in the history of this universe. Such as alchemy and astrology passed and their descendants chemistry and astronomy now sway the sceptre. Thus the children will bear their children and themselves pass on. Did you know that Isaac Newton and Johannes Kepler apart from being astronomers were also astrologers? Moreover, Newton was also an alchemist."

"The distinctions in the sciences such as we know then were non-existent. Since Albert Einstein the old physics is really over and has moved ahead into quantum physics. Einstein gave the irrefutable proof that there are more than three dimensions. Nobody before him had recognised in time a fourth dimension. Since the Enlightenment we have tested to prove our hypotheses, but since Karl Popper we purposely seek to falsify them. In



short, my friend, there where science gladly presents itself as the definitive method in the search for the bases and therefore the sense of existence, I say that scientific thinking is only a stage that we will leave behind in its current form."

"So, Einstein saw four dimensions where all others saw only three. However, you can only perceive new dimensions if you also have the sensory organs for it. We have seven senses: touch, sight, hearing, taste, smell, time perception and the one that is most often missed out, our spirit - some call that the intuitive. Yet, we have no sense with which we can talk to the mountains or with the stars, even so that is possible of course in a poetical manner. Of course I do not argue that we must revert to the time before scientific thinking. I am not at all for regression anyhow, in whatever form. I am all for progression and in this case not getting stuck in scientific thinking. Science is beneficial for science. Yet, apply it to everyday living and you get bleak policy making in which the policy is more important than the people who allegedly must be served. There comes a time when we must seek the balance between the intuitive and it the rational. That is only feasible if we accept our frailties as humanity, shortcomings also in our possibilities for perception and in this way getting rid of our apprehension. To deliver yourself from all fear is the most important task for any person."

"I thought you were to tell something concerning how this universe was made?," I remarked. You must always bring enough patience when

Manas is in his zone. Manas continued quietly with his resonant voice. "Perhaps I appear to go a bit astray, but that is because eventually everything has to do with everything. There is so much in my head and heart joined and interlinked and it sometimes becomes strenuous to make choices as not to look as completely confused to another person." He paused just to take a sip from its glass. "Scientists really have too high an esteem for themselves. They state a priori the question for the cause of things, whereas the answer on that question in this universe definitely will never come. Even if science keeps on asking perseveringly and thoroughly for the 'why' there will always only come an answer to the question 'how', not the 'why'. Who conceives the connections in life as causal in nature, should also know, or be able to know, the nature of the end of things. As long as one has no knowledge of the final conclusion, the connections in life can only be temporal. For that duration time will exist: connections in time without genuine provable cause or effect. While to whom the nature of the end of things is known, time doesn't exist anymore, just eternity."

"Science", he said these words with a smile and a little sigh as if he remembered perhaps an adolescent love, " people are too limited to discover causes. The scientific method will encounter the borders of its perception capacity at a given moment. For instance nobody can see beyond a black hole. Is it the door to another dimension or to other another universe perhaps? Each speculation about that, also by scientists, no longer belongs to the field of science, but rather to that of the science fiction; also terrific of course. Still there is an answer to the question where a black hole leads to; the question would not exist when no answer is possible."

"Let us not start with the origination of the universe, but with the end of it. First then, I must say a few things concerning the conservation of information. Conservation of information means that the fundamental properties of an elementary particle will never go lost. When you ask quantum physicists for the basis for the proposition of the conservation of information, you will get for an answer that it is a fundamental notion of physics. In other terms, they believe that, believe that. With that such a dictum has more features of religion than of science." Manas grinned somewhat and lifted his eyebrows as if he had made a marvellous jolly joke. "The problem with scientific basic assumptions is that they rather

come forth like a profession of faith than science. When Stephen Hawking, generally considered Einstein's successor, suggested the probability that black holes draw matter and energy to itself, in this process radiate warmth, it is significant that warmth is added to the universe, and that as a result the black hole eventually consumes itself, his scientific colleagues responded more like the Spanish Inquisition than as right-minded judicious scientists. With his statement Hawking had, as it happened, violated the profession of faith of the conservation of information. If a black hole consumes itself, what then happens to the information of the particles that have fallen into the black hole? That information had to remain somewhere! Not anywhere, Hawking answered."

"When Hawking is right it would mean that more and more pieces of the universe simply disappear. Also that predictability, the litmus test for any scientific theory, is non-existent. Cause and consequence would finish up disconnected. Ultimately it would mean that we can rely on nothing we know by means of the sciences. It means that we do not live in an organised universe, but in a chaotic universe. That nothing rational remains in our world and that in the course of time nothing will prove to be permanent. Hawking's idea did not only put a bomb under physics, but also the axe to the root of the whole of reality. Hawking not only made claims in this direction, he also issued the mathematical proof. Scientists the world over were apprehensive and irritated by the findings of Hawking -again hardly a scientific attitude, understandably human, but unscientific-. Later Hawking's opponents removed the sting from his theory in a sort of repressive tolerant way. A theoretical physical proof was formulated from which flows that both can be true. As well as information is lost, namely when one looks at the black hole from the outside of that black hole, as information stays conserved, namely when one would be oneself in the black hole. Hawking has never accepted that resolution and the last that he has formulated is almost a repeal of his earlier theory. What he says comes down to the fact that information which goes into a black hole can be conserved provided it is acknowledged that there are parallel universes." Manas looked at me triumphantly as if it had to be now wholly clear to me what he meant. Although it was very interesting what he had told, I did not see that.

What did conservation of information or the paradox of Hawking had to do with creating this universe?

"It has everything to do with the image people have of their god," said Manas with a voice inflection that had to make clear that it all was so obvious. To me it was all but clear and I asked him for his line of reasoning. "The image that people have of their god is stipulated mainly by the time and culture in which people live. Taliban in Afghanistan have a certain image of their god and their descendants in two or three hundred years have another vision. Apart from that, this suggests a higher degree of development, because primitive tribes in Papua have the same imaging of their god already for thousands of years. In fact, the artless of spirit -they who have only the courage to follow- wherever cling to a simple image of god. For the most of them god is someone who from his place on a cloud in the sky as if a conjuror with a magic wand governs the matters on earth."

"What then is your envisioning of God? ", I asked Manas quickly, because it takes some skill at times to interpose Manas. "My personal envisage, what of it I can put into words, is something for another conversation. I can tell you what I have seen, I can try to explain to you his hand on my shoulder, I can attempt to recite his conversations with me -some even are on paper-, I can attempt to explain my sentiency to you. I can tell you my memories about the original world - where we all arose and where we all will return to. Nothing however will clarify for you who God is. Who God is, is for you to find out, because the day on which that curiosity is aroused comes for everyone. What I can explain, however, is how things work, to separate sense and nonsense, to make connexions, to give calls to mind. My books are like that: indications or pointers - aid. And you know of whom."

"During the Age of Reason or the Enlightenment in Europe, the more than hundred years up to the French revolution, the envisionment of God got a more mechanistic character; easily conceivable if you also know that in those times the first signs of the industrial revolution heralded themselves. The conjuror-ship was actually taken away from God and a clockmaker was made out of him. It was held he had devised the universe, such as a clockmaker devises the mechanism of a clock. Once built the clock functions by itself without further mediation of the

designer. Eventually in second half of the 20th century that resulted in the statement that God was dead. The picture of the clockmaker however is not that far fetched, although an image like a diamond in the rough.” From earlier conversations



Newton by Blake

with Manas I remembered that somewhere in his elucidation the different yarns would come together in a rough strand and subsequently to form a strong rope. This time I wanted to experience that moment consciously, instead of wondering afterwards how he had managed that.

“Like I said and wrote in the Story, this universe has been created. With a spark of inspiration the universe we came to know came into being outside perpetuity; science speaks about the Big Bang. As an exploding black hole, a better name would be white bloom, all conditions for the universe came along. The third sentence of the Bible reads: ‘And God said, Let there be light: and there was light.’ However, it does not mean at all that God turned up the light. A better formulation is: ‘Let light be there: and light was there.’ Because this universe has been given to Lucifer to attempt to realise his vision on the perfection of God’s harmony. Lucifer is no evil monster, a devil - the dichotomy good and evil does not exist. I take it you know that it is Lucifer’s self-chosen chore to bring order to the chaos of this universe; he is the Light that is reason. From the beginnings of time until now and to the ends of time it is Lucifer’s aspire to create harmony from conflict and chaos. The accord of the elements, the harmony of living. Everywhere in the universe life has arisen by the doing of Lucifer; once again, to this end the resources given by the one who we call Yahwehgodallah or Brahmavisnushiva; I prefer to say the FirstOne. And it is Lucifer’s own people that becomes to substance in this universe; in conformity with my books in fact I must say the people of Luçal: Luciwher and Alnatreah. The tale of the people of Eewhan however is for later, but a clue lies in the addition of warmth to this universe. Vital in all is that this universe is a universe in matter and time, it is finite. In ordinary language, it is a project within which Luçal can make their point, in which they and their people can learn concerning

the intentions of the FirstOne, what harmony in perpetuity means. You certainly know that learning from books produces only limited knowledge and that true wisdom only arises by living life. Precisely that is the valid wisdom behind this universe, only by the incarnation in this universe insight arises."

I knew this tale of Manas. I asked him consequently what this all had to do with his elucidation concerning black holes and the conservation of information. "Black holes are in the human perception spots of nothing for it is a place where we cannot look into, in which we can observe nothing. The polemic between Hawking and his opponents makes it perfectly clear. Bit by bit, cosmically seen, matter disappears into a black hole, by which the information about this universe has an ending, ceases to be here. When all living in this universe has done its tour, the very last black hole will absorb the last black hole, the last information here will disappear and this universe will be resolved. Hawking could give his opponents only limited satisfaction by postulating that all information on this universe can be preserved assuming there is a parallel universe. There reality also goes Hawking over his head. No parallel universe exists, like there are no more Luçals or several FirtOnes. Scientists can only think in terms of matter. Outside this universe there is eternity and that is where all that has been learned here and is wisdom lands, all information from the material universe. Indeed, we are not subjected here to an organised universe, but to a finite chaotic one."

"Nothing cerebral remains here and as the time goes by nothing here will prove to be enduring. In this universe cause and consequence exist only in appearance in an attempt to implement fibre and order. In this universe no causal relations can exist, only temporal bonds. That is because the cause of everything in this universe, the real answer on the question to for the 'why', cannot be found here but only in infinity. The 'why' you will only know when you are home. There also the moment of fusion lies of wisdom acquired in the material universe and the knowing of the soul. What during your incarnation here has always gnawed or at best has been suspected comes to full conscience in the knowing at home."

It remained quiet for a moment. Manas rose from his deep armchair and poured us both another sip. Sitting again he said, "I have had critical

comments at one time of a muslim friend that my tale was too grafted on the christian bible. I said to him that all books of the elder contain information that will disappear. The religions that live now all have a story of creation and what I say goes for each religion in whatever time or culture. In hinduism there is a cycle of creation and destruction of the universe. It is created by Brahma, preserved by Vishnu and destroyed by Shiva, upon which the cycle starts again. You could say that the white bloom explodes and meets up eventually with the last black hole, on which it explodes as a new universe. Concerning the Hindu preoccupation with the phenomenon of the repeating cycle, like reincarnation also is, you must consult the Book of the Thoughts."

"All religions however will disappear like there have already disappeared so many. Like the gods Ahura Mazda and Angra Mainju, Zeus and Jove or



Cronos and Rhea

Jupiter died out. Did you know that the name Jupiter means 'celestially light', just like Lucifer? Striking aye? The father of Jupiter was Cronos, time, and his mother was Rhea, earth. And in the Hindu epic Rig Veda Jupiter also performs, only there he is called Dyaus Pitar, which means 'sky father' in Sanskrit. Not too long from now we will look back upon Yahwehgodallah or Brahmavisnushiva, like our cultures now look back on those gods from the ancient world, namely as superannuated and no longer being appropriate to our stage of development. The sole that will remain, still during this universe, will be the knowing of the soul. The knowing where

no headman is necessary, but that arises when you make the world around you quiet and listen in yourself."

The conversation with Manas this time had swung me back and forth, so much that I walked home a bit dizzy. The information paradox, black holes and envisions of god and gods of light. Lying in bed I noticed my head was still buzzing. Leyla put her arm around me. Manas' tale had been as consistent as whole wheat bread.

There is no religion in the afterlife

"Can you conceive that after leaving this vale of tears everyone turns out to be muslim, or is obligated to praise Ahura Mazda for all eternity? Or worse, that muslims fall to have the God of wrath from the Tanakh as overlord? That we all prove to be subjugated to an extremely bloodthirsty Viking- or Inca god?" Somehow the relative and humorous undertone that practically always is present in Manas's voice, had totally disappeared. A shroud of sorrow fell over him clearly seeable when he walked to his armchair with a slightly stooped back. He observed me with eyes that seemingly expressed they were aware to be fighting for a lost cause against all odds . "What promises to be heaven for one, is downright hell for someone else."

"At times I grow so weary of people, of the likes of Stephen Hawking with his parallel universes. One can just as well postulate that there are several heavens, one for each religion. Religions all come down to the same thing. The apparent differences are all the consequence of the stage of development of a culture. Aside, in this respect I see no difference between American television preachers and Iranian ayatollahs delivering a fire-and-brimstone sermon. The ultimate road leads to a personal and intimate religion. Which apart from that is no expression of the egocentric ego-age."

Once more the flywheel came into motion. Once Manas told me about this phenomenon. About being weary of speaking, yet with the first term feeling the vigour flowing back into his body and mind as the energy giving flywheel sets about to rotate. One can also watch this happening. The sparks in his eyes reappear. He changed his posture in his armchair to one customary to a much younger person. His gestures became broader.

"All leaders, without any exception, use mechanisms like sentence and reward, fear and release, death and life, poverty and wealth, insularity and association, enmity and friendship, any shape of stick and carrot to let people, the masses, dance to the tune of their authority. On any level of living the human is controlled by these methodologies: politically, socially, psychologically, spiritually, commercially, on any level. It cannot

be avoided. The only thing that speaks for the leaders is that they also are human beings, souls."

"In the Books of Thoughts I call this Luciwher's paradigm in which the human becomes his own adversary when that human in his search keeps seeking the genuine and the truth with his gaze exclusively directed



Extinct like Neanderthal man

towards mortal interests. The human that thwarts himself the possibilities and let himself be frustrated by the leaders in his wondrous expedition for lost love. It matters not in which fashion you translate the word love: protection and security, certainty, freedom of fear, truth, veracity, it matters not. In any way that what you have found for the most part, if you are lucky, with your

parents in your years of childhood, yet of which you came to know it even cannot really be found with them. For you found you have to look for it yourself."

"Luciwher's paradigm promotes the inexorable discontinuation of the old religions and the secular globalizing of society. The old religions simply do not have anymore and cannot have an answer to the problems a globalizing world sees itself confronted with. One could say that all religions, present and gone by, are the Neanderthals of this age who manage to survive in a corner of a continent, but who eventually will become extinct."

"The search is phenomenal. Heroic even I dare say. If I had been a romantic in the traditional sense of the word, I certainly could get genuine tears in my eyes for the colossal magnitude of this endeavour. The search for love of every human in this bleak cold chaotic universe exceeds everything, leaves every fictional tale far and wide behind. There are no superlatives big enough to express my thoughts and feelings about this strive. Exactly, precisely the undauntedness of this effort lets you have compassion with humanity."

Nothing reminded anymore of the elderly Manas. Fire and flame were the vehicles floating on the lava flow of his elucidation. His gaze was young

and compelling, such that I now without difficulty could conceive of Manas being not the man that easily makes friends. Then again I had this wringing feeling that he said more than I am able here to put into words. My luck he permitted me early in the series to record the conversations.

"Still hope is not forlorn, nor is the languish restrained. The material atavism, the relapse to the pre godly times, cannot truly kill the expectation, only anaesthetize it. For heaven's sake in the mean time raze all mosques, all churches, synagogues and temples, all ashrams, yoga rooms and rebirthing baths. Or turn them into concert halls and museums, storerooms and depots. Do not look for love in someone else, but deep in yourself. Deep in yourself, on the bottom of your soul, you will find love, protection and security, certainty, freedom of fear, truth, veracity -plus quite a wonderful surprise-. It is love you will find in a religion free hereafter. The hereafter knows no religion like we have in this universe. What in this universe is held for religion is nothing more than the expression of culture, instigated and continued by the ruler, used by the ruler to keep the masses under. By creating internal and external enemies and delimitations the ruler can uphold his force with fright. Fear is always the means with which rulers legitimize themselves."

"To borrow a statement, during your expedition you have nothing to fear but fear itself. People who win the lottery, or when they do not, declare they once in their lifetime would want to undertake a world tour. I declare that a world tour like this is nothing compared to the inner voyage for which you do not have to pay."

"Ultimately you will recognize other people who also are travelling, undertaking the great expedition, the quest. You will notice they can tell you nothing but have a lot to say. That there is no exertion anymore to influence and overpower, but the wish to have compassion and empathy. If that is not love."

"The Neanderthal slowly will become extinct. After them the new human will know possibilities no Neanderthal could have dreamed of in his wildest dreams. Even American presidents vanish, Chinese party bosses, like Roman emperors. It will happen almost surreptitiously."

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

On my way home in the gentle breeze I could smell the beginning of spring. I could not wait to get home, for I wanted to embrace Leyla.

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The Luciwher paradigm

"Manas, I really would like to know something more about Luciwher's paradigm. Am I wrong in thinking it corresponds largely with Malraux' 'the human condition'? Malraux tells us that man has the ability of thinking, however that this ability constitutes the source of all our suffering." On the playback of the recording I hear my voice getting somewhat louder and in the background one can hear the sounds of crockery; Manas was in the kitchen. One of the perks of Manas's hospitality is that he takes the time for your visit. "When you talk about Luciwher's paradigm from my perspective you articulate something similar. Namely, man becomes his own adversary when he occupies himself only with earthly matters, the physical world. I see that as: man gets caught in a web of his thoughts from where there is no escape, as if one whirls in a seemingly eternal circle, a treadmill. What exists outside man in this universe is so much more than is comprehensible to man. The enormity of the cosmos, the at times unbearable nature of existing is too large for our cerebration. Not at all inconceivable so many prefer to be besotted with anything that is at hand on this planet."

"You are right," said Manas. "One person looks for inebriation in drugs and liquor, the other in money and prestige. Yet another in the fanatic following of religion or the fervent adherence to some political conviction. All in order trying to apply structure, organization and hierarchy," said Manas as he returned from the kitchen carrying a tray. The stars in his eyes were switched on again. He put a mug of strongly scented coffee in front of me and an even larger one with black tea with a particular strong fragrance. "Yummy, Darjeeling Lingia always takes me back to the places of my early years. It is amazing each time that odours know how to activate the eldest memory places in our brains. A funny organ, brains." The room was quiet. We both hovered above the steaming mugs with our noses, inhaling the aromas and mildly slurping a first sip of the slightly too hot drink. Through an open window the sound got in of car tires whooshing over the wet asphalt on the levee alongside Manas's house. In the distance the subsiding sounds of a departing train. It was misty and sounds then carry far. "André Malraux was a wonderful author, much more a literator than I am. Though in writing, by his own confession, he was more dedicated to the cause of intent than of form. I merely try to

express my head and heart on paper, primarily without heeding the literal quality. It is the substance that matters and when that results in a complicated sentence, which may have a purpose also. I exert myself in, however complex that may be, casting my thoughts into the right words and call for the same effort from readers. That what lies on the crossroads of head and heart I encode in written language while every reader who wants to understand cannot escape from delivering a comparable effort in decoding the intention. That is how language functions. Who wants ready to eat chunks, must not call on me." We both took another nip of our drinks, while Manas eyed me in a friendly way.



Kyo

"According to Malraux", Manas started, "man is driven by three mechanisms: sex, dream and death, which in conjunction give subject matter to the term 'the human condition'. He claims that all that is called love in this world in fact is lust and the urge to procreate. Like this man tries, in vain again according to Malraux, to repeal his desolation. Dreaming is nothing more than an attempt to apply a coat of varnish to cover raw existence, again according to Malraux. All that is culture, the antipode of nature, has been made up to give sense to existence and to create the illusion we can take our lives into our own hands. All that remains is that our lives are dedicated to repudiate death. Siring offspring is simply an essay to live on in some way. Each attempt to bequeath something to this world, a book or a well built house, is a lame try to trick inevitable death. Each step we take is an attempt to flee from death, while with each step get we closer to the grave death has already dug, all still according to Malraux," said Manas while climbing the stairs.

He walked to his bookcase and pulled out Malraux' book. Coming down again he was marking some lines I was asked to read, wherein the main character Kyo says: '(...) that the deepest in man comprises of fear, from the awareness of his own fate, from which all fears are born, even fear of

dying, however that you can be liberated by opium (...). It is always possible to find abhorrence in yourself, provided one seeks deep enough.' 'Apart from what Malraux writes himself, there are three other variables you have to take into consideration. Firstly, Malraux wrote 'the human condition' in the same period as Hitler came to power in Germany. Beside that the other power block, the recently formed communist Russia of the Bolshevik revolution. What that has meant for the spirit of the age in Europe you can contrive for yourself. And thirdly, of course you have to reflect on the fact Malraux was a nihilist. According to the philosopher Nietzsche nihilism is typified amongst others by the fact that nihilists maintain that no moral value possesses an absolute validity and that every ethical value is subjective. That also goes for a concept like truth. Furthermore, that God is dead and that man is utterly forlorn."

Outside it now started to rain and blow in bursts. Manas stood up to close the window. He had designed the house himself. At any rate, on the farmstead of a former beloved he had converted the barn to his own wishes and had moved in. In the big empty space of the former barn he had built a second floor where he had made his bedroom and bathroom and two modest guestrooms, where about two third of that floor was shaped as a promenade where his bookcases were placed and from where one could look down into the large living. That space was dominated by a large open fire place exactly in the middle of it. The chimney and the chimney-roof hung free from the crest of the barn. In the chimney a heat exchanger was placed, so that the heat of the open fire could warm the other rooms via the radiators. Manas lit the fire, for the dampness from outside became noticeable inside. He softly continued his story, while he stirred up the small fire until it became a big fire.

"The fear for existence, for being forlorn truly is the greatest fear known to man. Not being alone in itself," Manas continued, "for there are many happy bachelors, but the notion at the root of it whereby all others are your potential competitors and even enemies. With which the qualm for existence turns out to be the same as the fright for death. In a world of material survival anyone can be your opponent. Therefor it is opportune before you do anything at all in this life, for instance on the threshold from adolescence towards adulthood, to take care of arriving past your fears. That can be done in many ways, though there are but few that

turn out to be lasting. The accumulation of property and wealth certainly is counterproductive, for the fear for the loss of it then only will grow."

"Certainly, love and lust are often jumbled, especially by young and particularly inexperienced persons; I have discovered that myself. But specifically because these ships sank and because with getting older lust diminishes in a way, the search for love keeps getting clearer, increasingly unbiased. That search is not the cultural varnish to distract death, moreover that what remains precisely when one scratches off that covering. The discovery of love dead-on makes one invulnerable," he emphasised the first syllable of invulnerable, "for one recognises raw existence is even more raw than imagined, at any rate one sees the naked existence for what it is. When you accept this outright rawness as a known fact stead an apparition, nothing can harm you anymore! It is more sensible to admit to the absence of love in this universe than fruitlessly and in a state of panic to pursue love like a headless chicken. The discovery of love in yourself and the toleration of death makes life as intense as intense can be. Life in all meanings of the word. Life is love. To be alive is the ultimate proof for the existence of love."

Manas got up to pour us another. He is an admirer of a simple kind of beauty like the use of materials in his house shows. He had applied the conscientiously selected expertise of accomplished crafters to bring back to life the different materials in his house. By doing it in the fashion Manas had done his house had been given warmth. A warmth and a beauty that does not come out of glossies, but from the mind of a man. "It is correct that all attempts to leave some heritage are futile: children, books, houses, whatever. This earth will be devoured by the dying sun and the dying universe will be devoured in the big end slurp. All attempts to create something of permanence in matter are pointless for this universe incorporates nothing lasting. Nevertheless, though it is unavailing, does not mean you must leave it. Though not the creating to get a grip on reality, but the creating by which you give shape and content to your own life; again, life in every facet of the word. Even if god were dead, or at least retired or on a holiday, even then this self-expression would give merit to living."

"Then the position of nihilism that the truth does not exist. I say again, look around you. This universe in its downright inaccessibility is the truth. It exists therefor it is true; it is impossible to deny the existence of this

universe. Only, it is not the whole truth. Then again, the whole truth is for a human in this universe not knowable. However, everyone has his or her own part of the truth that can never conflict with the truth found by others. One has to do or leave nothing in order to avoid such a conflict other than to descend truthfully deep into yourself. This concordance will never be reached as long as anyone follows dogmas outside him- or herself. One of Malraux' definitions of the problem was the position of the individual within the collective and the interaction with that collective. You know my answer now."

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"What then is the concise answer to the question about the parallels and discrepancies between Malraux' 'the human condition' and Luciwher's paradigm?" I had to ask Manas because I wanted to have a clear picture, for this report and because Manas's talk had become rather complicated. "A short answer to the big questions does not exist," Manas said with a big grin. "You can be just as impatient as I used to be. If there is one thing in my life I have learned it is never to be hasty. A carpenter cannot make a beautiful table in a blink; it takes time and involvement. Growing goes slowly and if it does not grow slowly it is a pathological growth." "But to give a hint, 'the human condition' is a dog trying to catch his tail. It is a circular line of thought. A nihilist, in certain respect also an existentialist -elsewhere in this book more-, gives death the centre stage. All other nihilistic hypotheses claim that all we do in life is to conceal, to repudiate and to flee death. Because the denial of death is pointless and because of it all things in life are equally pointless, death becomes the central theme; it is the one thing of which we can be certain in the reasoning of nihilism." "Luciwher's paradigm boils down to something comparable," Manas continued. "Yet, one major difference stands paramount. The nature of



This mortal coil

nihilism is cynical, while insight into Lucifer's paradigm helps to create a chance to wrestle yourself from the distresses of this mortal coil. By creating the meaningful in this life you give lasting meaning to yourself for yourself. So when one premiss from nihilism is untrue the conclusion cannot be valid anymore. Especially by

accepting life in a callously indifferent and loveless universe you pave the way to find love in yourself. Love, not the romantic notion from some sticky film, yet how I described it the last time: veracity, truth, protection and security, certainty, freedom of fear and a lot more."

"It is virtually impossible to imagine," I said clearly daring Manas, simultaneously guessing his response. "How is it possible to find love in yourself, when there is no love in this universe?" "That, my young friend, is the most beautiful mystery pertaining existence," while he watched me like the Cheshire cat reflecting my challenge. "In short, you seem to like short answers, exactly that is the ultimate cogent evidence for the existence of god." "You mean the FirstOne," I kept teasing.

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The disuse of the why
or the importance of knowing the meaning of words

This time it was not an evening with Manas, but a very warm summer's afternoon. An afternoon showing the swallows chirping and energetically flying about, as if they were the only ones left capable of displacing air with their fervently flapping wings. The grass smelled so saturated and green, any cow could have produced butter directly of it. Were the exuberant colours of the flowers designed to be seen by us, or were we designed to observe them? This was a day of once a summer. The single want being the neighbour farther on placidly plucking the strings of his guitar. We sat under the parasol in Manas's garden, large glasses full of ice and lemonade in front of us.

The talk developed such that I will not report on it as a dialogue this time. Reading back, my questions and what I expressed further had been somehow out of place I found with hindsight. Although I would not dream of trying to summarize Manas's written material, the conversation contained so much information it could possibly come near to being a summarization of what he has written.

We spoke until twilight came and Manas declared the arrival of the evenlight. The evenlight is the result of one of those typical Manas-observations; I had never heard of it before anyway. The evenlight is not the same as the twilight, yet it is part of the twilight. It is that part of the day when the natural light and the artificial light are in perfect balance. The equilibrium goes for the intensity of the light as well as for the colour of the light. In the evenlight the becoming bluer of the natural light is just as blue as the yellow is in the yellowness of the artificial light. The evenlight takes just a few minutes and after having enjoyed it, it is the signal for Manas to pour in a drink before dinner at the kitchen sink and start with the preparations for the evening meal.

After dinner we stayed indoors and eventually the French doors to the garden were closed; more because of the rising dampness than of the decreasing of the outside temperature. It was not the time of year to turn on the central heating. Therefore, Manas lit a cosy fire. I fully enjoy lounging in a situation like that, just sitting and listening. At ease because of a good meal and a good glass, though Manas always poured temperately, sitting in a still universe. The latter was accentuated by the

lazily crackling fire, for being focussed on warmth and light it was as if the outside did not exist. We spoke until it was time to go to sleep.

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"Religion is very important in a human's life, so much that it has been a very tragical development the hoodoos got hold of it. They developed religion as a magic potion of which the working is worn out after a while. Like physicians with a certain therapy they contest physicians with a different therapy. Abolishing the word religion is altogether probably the best to do; it has gotten too many connotations.

I will try to catch the importance of religion so you can grasp it, yet that neither will be easy too. How I understand the awareness of existence is not necessarily precisely the same for you. To begin with, there is a word for what I am driving at. The word god is worn out, just like all the synonyms for this phenomenon; that probably goes too for the word FirstOne. Existential recognizing is close to what I mean, but the word existential is used in all kinds of different philosophies already and in all kinds of meanings. Yet, when I call it 'the knowing' these words sound too cerebral, for knowing is only half the secret.

Feeling is the other half, but through the Romantic Period the word feeling has become a heavily laden term too; mostly negatively. Moreover it is not half knowing and half feeling, but the integration of the two halves. After having disassembled these senses completely, scrutinising both feeling and knowing, and then having reassembled them fully for yourself, only then the knowing-feeling can be the result of your own creative deed. Only in this way you can be fairly sure you have not copied unwantedly someone else's ideas. Only in this way you can separate inspiration from indoctrination.

I have been accused of being a creationist for I see the hand of god in the physical processes that are at the base of the working of this universe and particularly in life on earth. I harbour that I resemble these creationists not even a little. Not only because they are often political archconservatives. These archconservative people battle the idea of evolutionism with their creationism. When you notice people engaged in a struggle, it does not matter who attacks and who defends, you can be

sure neither is truthful. The truth does not need to be defended. The truth is, like Love is.

Still, more than because of their arch conservatism I find the comparison with creationists out of place because they use their theory to go back in time. Really, there are still people who firmly believe god created everything in a few days, while the most enlightened minds in that camp are prepared to accept that it probably took a few thousand years. That all while there is ample geological and palaeontologic evidence it took more than four and a half billion years; it is a fact. It is so sad because creationists chase a futile purpose. You just as well may want to abolish monotheism and go back to the time of the Roman gods; also nonsensicality. Life aims at progress, to develop and to learn of what has gone before.



David Hume

The image of old thinking of the Enlightenment in which god was represented as a clockmaker who designed the universe and life, is an image that comes close; I have said it before. However, the problem with this image develops when the clock is ready and the need for a god is not present anymore. You then just may as well pronounce god dead - which they did. Moreover, when god is dead, man becomes god. Behold the origins of the automaton and the robot, the cuckoo clock and the musical box, Frankenstein.

People, including scientists, just take it for granted life has developed in a natural way; I like to stress that this too is nothing more than a mere theory. Some proteins, some lightning and hey presto, life begins. Through RNA copying, quite an evolutionary step in itself, and DNA copying till the development of single cell organisms and so on till us. What is natural anyway? Scientists can tell you how evolution got from a to b and from b to c. However, with that sequence the 'why' of evolution still is not answered. Why did life originate? Science at its best can try to answer the question 'how does it comes about'. Scientists will never be

able to answer the question 'why'. Who holds the view to be able to do so on a scientific basis is on a fool's errand.

In the history of scientific research never one single answer to the 'why' has been found - and like I said, it never will be. I know it sounds mythical, I almost seem to apologize for it, but where we learned to find the answer to the 'what' in the first world, we now in the present universe learn to find the answer to the 'how'. The answer to the 'why' can only have its turn thereafter. The 'why' is no question for this world, it effectively is a question for when we get home. In this world there is no answer to the question 'why'. Who thinks the connections in life are causal by nature, should also know about the end of things. As long as one has no knowledge of this end the connections in life are merely temporal. Effectively for that duration time will exist - connections in time without genuine demonstrable cause or effect. For those who know about the end of things time will not exist anymore, only boundless endlessness.

On top of that I claim we will never get an exact and scientific answer to the 'how' when we merely build on our cerebral capacity. With our brains our hearts must be interweaved in the pursuit of answers. While I say this, I realize there is method that supports the same: holism. It would be inapposite though to conclude subsequently I advocate holism. Holism is often defined as the inclination in nature to form entities larger than the sum of its parts by means of creative evolution. A fair definition, however baffling to me. It looks like it that according to holism two and two makes five. Indeed evolution is the means to create, while creative evolution to me is something like wet water.

The introduction of holistic theory brought on much hovering -observe all that has come about in the name of new age-, while to grasp the truth one has to stand solid in one's shoes on firm ground with eternity in one's heart. In spite of the illusion of the contrary holism characterises itself by being stuck in Lucifer's circle, the human condition, the indissoluble bond to matter in this universe. I am not an exponent of any ism. I am neither for nor against anything or anyone.

No, no more new religion. To me this is the motivation not to become the next Krishna, Buddha, the new Jesus or an even newer Muhammad, -seen as such- with the newest miracle elixir in the search for the

meaning of it all. I am just as ordinary as any other person, just like Buddha and Jesus and the others. In fact it is more appropriate to express, just as extraordinary, special and unique as any other person. It is my promise to bring comfort to the ground-note of pain inherent to all life.

It does not matter where in this world you are placed on the social ladder, everyone is unique and irreplaceable in the coming into being of all things. After as humanity having gone through all stages of religion, it is time to dissolve religion as notion, to outgrow it, to evolve towards a phase of inner knowing. After having acquired the awareness of the magic of natural forces as early humankind, as man in antiquity having sacrificed in the pantheon, after having served the bearded father as modern man, it is time for the new humankind to see the primal originative powers in ourselves and from there onwards to discover our origins. How to do that? By discovering the bridge that lies between ratio and emotio, by connecting everything with everything. Not by abolishing the achievements of science, but by building on top of it. By learning 'how' it all fits together. That phase seems nearer for well-educated man than for the nomad on the savannah; it only seems that way.

The angst for existence can only disappear by becoming free. Free of influences by others, by thinking and perceiving for yourself. When you desist from this you will continue to have this feeling of discomfort and suffering, though it sporadically may just feel like a colouring sentience feeling, and you will not conduct your own life but that of someone else, the pattern held in front of you. Letting the angst disappear is relatively easy; the real work will follow shortly and then be comforted."



Existential angst

The natural necessity of the why

Manas's house has often been a warm and welcoming place for me - I liked to be there and did so frequently. So many conversations I should have written down, yet participating in a conversation is quite different from reporting on it. Then also, I was not always keen on turning on my recorder - trepidation was then over me, probably wrongly. Manas often said to me he did not mind whether I recorded the conversations or not. Below, three fragments that I have recorded on different dates and that yet work well together. Though they are part of the conversation only what Manas said is reported, without comment or assessment of the mood of the participants in the conversation.

"Let me rephrase. Perhaps my words then are more accessible. Can you anticipate you will pronounce on your deathbed that in the end you are happy to have spent your life usefully delivering hundreds of thousands of parcels? Or to have made thousands of tables and chairs, perhaps taught hundreds of children the principles of mathematics? Or just substitute furniture and maths with anything else concrete from this world, whatever you like. In the light of eternity nothing meaningful can be supplanted unless you also can say that you perhaps might not have fathomed life, but then at least your own life. Or maybe not your entire life, but still the main part or those portions that really mattered. Furthermore, it is vital you differentiate between whom you are and what came upon you. Yet also, gaining insight in whom you are by your reaction on what came upon you. That is infinitely more rewarding, not only on your deathbed, than when you have to realize all your life you have said ditto to your boss or your spouse, or both. Everything in life is endurable provided one can acknowledge to oneself life is meaningful. Not because a spiritual leader says so, but because in your utter solitude that is your determination concerning you. That my good friend illustrates the difference between living under the Luciwher paradigm and walking the inner road. The inner road can take any shape or form and thereby it does not matter whether you make an effort to fathom life in what you might call the religious way or in a more scientific, perhaps even atheistic way. To walk the inner road in a religious manner means you have disengaged from traditional religion anyway -I fully recommend that- and to walk the inner road on the basis of rational deliberations

signifies one makes an effort to discover personally in stead of studying the theories others formulated. The inner road can take any shape or form, but can be called the inner road only when it is walked in solitude, without any prejudice. You cannot be forced to take to the inner road, nor can you be withheld from taking the inner road.

The inner road is not inherently sedate and strict, unless you feel the need for solemnity. The inner road does not bear the hallmarks of rabid righteousness, for everyone's inner journey is true and beautiful - your inner road equals your share in the one truth, the eternal truth. The inner road knows no pomp and ostentation and yet to the outside world for all to see one slowly transforms into this other person, for the inner road warrants an attitude showing greater and growing responsibility for your environment - in all senses of the word. However, the most dramatic change takes place within yourself, characterized by an ever-growing need for truth, completeness, because you chose for the inner road to countervail or neutralize the Luciwher paradigm. This comes to pass without disgust or even hatred - those are precisely the stumbling blocks at the beginning of your inner journey. By taking to the inner path though you show that you want permanently to leave the monoculture of the exclusivism of the Luciwher paradigm, the monotony of the requirement of reason, the monotheism of the God of only this universe. A complete being knows not only reason, but also love and is capable to join these two in beauty, to amalgamate all in harmony. The one is vital as the other is vital as is the conjunction. In short, the inner road is not the road of the hermit hiding for what is coming, but the way of someone who is open in the full life - while I acknowledge that on every inner path a phase of reclusiveness may occur. Whichever form your ramp and access path to the inner road takes, it is always accompanied by the deposition of the often subliminal cacophony that surrounds us. The road is characterized by the learning to listen to the inner voice that converses with you. The inner road never ends and progresses without end, for the inner road is continued learning - in this life often in agony and back home in harmony."

"I refer you to choose to make the inner quest, but in fact there is no choice. Everyone eventually makes the inner voyage. The call of the inner voice however is experienced by some as frightening, and they flee into religion, the esoteric and vague superficial drivel. Or the call of the

inner voice is perceived as threatening and one flees into rationalism, business, making money, appearances - which forms or combinations of all of this can be imagined, I will now not be exhaustive about. The dread of the interior -the voice, the conscientiousness some say-, however, reveals a lot about man. It reveals man basically distrusts himself, existential angst, and is reluctant to appraise himself as truthful, hence his tendency to trust authority coming from the outside. This tendency directly has its consequences for the origin of religion. Think and try to empathize or understand this. Enter our eldest forebears, let us keep that at the first homo sapiens with its rudimentary basis for self-awareness. Nothing yet is present in an articulated manner, but nonetheless consciously present. The sun, the moon and the stars, the trees, the savannah and the cave, the fruits and the hunt, death and life, they are no phenomenons anymore, they are observations. What caused the sun not be the sun but the Sun God? Why a god, something or someone one has to adore, to sacrifice to - how does this come to be? You really must feel small if you feel the need to ascribe anything outside yourself to great gods. Why a god, why not keep it at a force of nature? Religion therefore is a result of fear and feeling small in the midst of the great place that is outside yourself. Rationalizing from this awareness of a God onwards may give man the illusion of being in control, but never completely removes the feeling of somehow being controlled - the God who oversees us and judges us is ever present. In whichever way one rationalizes religion and religious experiences, whether you create an omniscient God or a vengeful God, whichever theology you think up in imitation of whatever or following up on that first experience of anxiety, God remains the God that stems from us humans. We ourselves have created the pedantic vindictive God because he has created us. The authoritarian and punishing God has created us so we adore him. To deny him is to affirm him - and therefore also atheism is futile, because man is so that he then will worship something else outside himself: money and status, an educational level, acquired property and distribution of alms. The latter I find particularly hilarious, because if you do not collect as much wealth and property, others are not condemned to alms.

That all out of fear. Not only the fear of headmaster God, but even more the fear of the call that comes from within. Not only the fear of judge God

-we all of course recognized already Luciwher- who should not catch us in responding to the inner voice. It is also our own reluctance to listen to the inner voice as if we have to fear for a maddening form of schizophrenia. The inner journey never crazes you though, on the contrary. Some people though may give you a weird glance when you conscientiously go through life, pick up your responsibilities, live openly and honestly. However, those people are the ones who look at you suspiciously, they look puzzled, wondering perhaps - it is not you yourself who has grown mad.

In all manuscripts called holy personas appear who became mad in dealing with spirits and demons, with djinnis and asuras or are influenced and directed by them. In all these cases there is either a weakening of the mind of the victim because he lets himself in with forbidden black magic, or the victim gets his confusion imposed upon him as punishment from God. Who carefully reads these holy books clearly sees the priestly class with such stories and anecdotes seeks to protect their own position, for a population seeking contact with the immaterial on their own -what I always call the inner road, though it contains more-, is a population that is out of control and also may deprive the priest class of its privileges. The clergy of this world at every level have an interest in preserving the anxiety that is in every individual and the continuation of living in the fear of God - whether this is the angst to be devoured by the tusks of Vishnu, being annihilated by the vengeful Jewish Yahweh or the paternalistic Christian God, or the Islamic Allah who is champion in setting the precepts and conditions to which man must comply completely. Who reads "the Key" or who descends deeply into the self -indeed, who walks the inner path- will recognize these Gods perfectly answer to the Luciwher paradigm and that the origin and cause of our existence in no way intends us to have these emotions. It is evident however, all is offered to us to learn and to grow. The Luciwherian phase the in the human incarnated soul is in includes learning and growing. The souls that are caused by the FirstOne in the sign of Luciwher, received its origination with that gestalt one might say, is the people of analysis, reason and insight, Light. There is no good side nor an evil side to it, it just is. It is as it is, good nor evil like the rain, even the downpour, is good nor evil, it just is. It is all about what you do with it, how you learn."

"The collective wisdom of humanity is fascinating in its history of origin while simultaneously its results are so lame one can hardly take it serious. The manner in which man collects wisdom now hardly differs from the way in which early homo sapiens gathered the same - beneath the skin indeed we all are still Africans. Earlier I spoke about naturalistic religions and the allocation of magical powers to everything our ancestors found in their environment. The first more formalized polytheistic pantheon, yet thereafter also the first attempt to come to some form of monotheism -Aten-, can be found with the ancient Egyptians. Polytheistic pantheons have existed in many styles, however, they are all connected at the root. A direct line exists from our African ancestors migrating out of Africa, beach combing along the coasts of the Yemen and Iran, crossing the Hindu Kush into Eurasia and from there further migrating into Southern, Western and Northern Europe. The parallels between the Greek and the Roman pantheons are understood, but the parallels between these pantheons and the Eurasian Aryans's, the founders of the Vaidika Dharma -the Vedas-, are much less well known. Our Aryan ancestors on the Eurasian plains took a unique position. On the one hand



Moses found by pharaoh's daughter

they are the founders of the thearchies of the Greeks and Romans, but they are also the founders of the Celtic, Germanic and Norse pantheons. Furthermore, they are also the founders of the abstraction from the naturalistic pantheon, via the polytheistic phase with many gods, heroes and demons, to the first true monotheistic God Brahma - and even further abstracted to the non-personified Brahman.

On the Semitic side a similar development took place provided it is accepted Moses was the founder of Judaism - Moses as unifier of all wisdom and stories since Abraham, unifying this with the wisdom and magic of the ancient Egyptian -i.e. African-pantheon. Christianity and Islam are continuations of Judaism while subsequently attempting to amend it, however, in a way that only

changes morality, traditions and values. Our ancestors on the Australasian and Indian branches did no different. A variety of naturalistic and polytheistic pantheons. Though the belief systems of the Mayas and Incas for instance were highly developed they never made it to the abstraction phase of monotheism. The most prolific attempt to leave the phase of naturalistic religion behind can be ascribed to the philosopher K'ung-fu-tzu. Though the collective knowledge of humanity -it remains to be seen whether this also can be called collective wisdom- during the last fifty thousand years incremented exponentially the way in which knowledge has been gathered, the interpreting of it and the concluding from it always stood in the sign of the Luciwher paradigm. Science has not disengaged from this.

What are the consequences of this all for the service for God, religion, the worship of the supreme being? It will be clear by now that what I teach people has nothing to do with religion, let alone some kind of religion that will replace all previous. I would wish that my words, that the understanding of my words herald the end of religion whatsoever. I would wish that it is understood from my words that the next step in knowing is not represented by the newest religion science is, with its codes, formulas, and highly educated priests. Science claims being able to find answers to the 'why'. That will never happen as long as science stays caught within the Luciwher paradigm, as long as the object of study solely remains the observable and the methodology remains to be concerned with the quantifiable. Science cannot progress beyond naming the object, trying to find an answer on what it is we want to know - in this respect science is the perfect continuation of naturalistic-, polytheistic- and monotheistic religion. Science is cold and does not hesitate showing no mercy if necessary - plenty of examples. The next phase in thinking and collecting knowledge though is not about the 'what' -science's present domain-, but about the 'how'. In order to achieve this science has to disengage from the Luciwher paradigm and a beginning must be made with the inner voyage. An answer to the 'why' cannot be found in this universe.

How do you explain to a blind person what seeing is? Or more precise, how do you cure a blind person from sightlessness? What does a blind person see when sight is given, does he get blinded? How do you get the blind used to seeing? What does a blind see when he learns to see? How

does he deal with so many sudden new and unexpected signals and incentives? Those are the questions I see posted for me, the teacher I am. But also, how do you keep people from falling into traps, or better, how do you teach them to recognize pitfalls? How do you get people to understand that whatever they do is pointless when it keeps being characterized by achieving the goal, rather than walking the path. No man, no soul until now knows what the goal is, yet the road to the goal is knowable. That road is the inner road, the only road. This road is also named the road of self-knowledge, while I prefer to speak about the road of us-knowledge - because it is not merely about the self, it is about the self and the whole. When people start to walk the inner road of us-knowledge this world will turn into quite another world. All then is renewed, all including science. Not if something can be quantified is then important anymore, but whether something is meaningful is the criterion. Not only the cold statistics, but the people who are behind these mathematics. Mind you, there will be no new 'department of meaning' where your ideas have to be tested on its meaningfulness. Meaning is between individuals and therefore between us all. Then all fear disappears, the existential angst that lives in every person - from servant to master. Then also the need for a protector, a strong leader, the omniscient father disappears - the definitive end of state and religion. One then sees this life is not a punishment nor a prison, because the road from here -the inner road- is freely accessible for all. The moment you see this you are not blind anymore, insight is born and the Luciwher paradigm fades away, you are not submitted to it anymore. That is how you discover the meaning of life, the 'why' of it and the goal of the inner path, love. It does not matter to God -the FirstOne- whether you experience the path and the discovery of love in his name or not, for since ages he already acknowledged you - forget not in the hereafter there is no religion. And the old God? What will happen to him? Also Luciwher will discover Love. He will be the last to leave this universe when he turns out the light, for the prodigal son goes home."

It was not the last time I was at Manas's, but this is how far my notes go. Once I asked him whether his message basically is not so different from what the Jesus of the Christian Bible tells. Maybe I asked because of the word Love Manas uses so often, though I get the feeling he uses the word in a slightly different meaning than is told in the Christen Bible. Or

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

what is in that Bible is incomplete or a misrepresentation of what Jesus taught, that is also possible. Manas looked at me a while before he answered. I got the impression he was weighing what he wanted to tell me to that question and what not, but that was my impression. Finally Manas said that we all are family, that we are all descendants of the source. And with a smile on his face he added to this, that though one has built the bridge to the inner path, there must be also one who tells how to go across.

The warmth of people nearby

The neighbours:

Gienah, Alchiba and Algorab

Alchiba and Gienah are the children next door. Both their parents work, as is frequently the case. One of the grandmothers lives in to take care of them by day, for example when they come home from school. Grandma is an expert in preparing fish. She also makes the most delicious soups and one can leave the making of a stew in her very capable hands - she prepares them the old-fashioned way, slowly simmering on an easy fire.

Alchiba and Gienah are very pleasant children - such as children always are for whom you take time. Apart from the pandemonium children must make from time to time, overall they are good-natured children. They are sincerely curious in everything that happens around them. Algorab is the adolescent son of Alchiba and Gienah's father from his first marriage. An at times obstinate and yet boyish young man who says little. He lives with friends in a small flat in the city, but in spite of that he oftentimes manages to find nana's cooking pots.

Alchiba is a tough boy of nine years with a head full of blond curls who loves to play by wriggling a fallen twig in the mud at the bound of a ditch. Sitting in my garden I observe him sometimes at his game. He lets the small beasts crawl across his hands and sometimes he takes them between thumb and index finger. Then with a little curve he throws them gently into the water or onto the side of the ditch. I have never witnessed him putting these beasts into a jar or otherwise observed him doing something to these creatures for his own convenience.

Gienah is seven and one can already see why all young men will be head over heels in about ten years time. She has the clearest eyes that without words seem to ask you a blunt but perceptive question. Without putting her precociousness overboard she rather seduces you to give an answer than to bid you to one.

Inquisitive they are, Alchiba and Gienah. They come frequently bringing something, but also to take something home. I mean, they give unselfishly and ask without having an ulterior motive that seems to

characterise frequently the ways of adults. One summer's day Gienah came to bring a small bunch of flowers she had plucked somewhere in the meadows. I heard her call from afar, "Manas, Manas", with a stretched out second a. When I came outside, after I had poured in a refreshment for her, I found her in my deck chair in which she looked even smaller than she actually was. I sat down on the milking stool beside her.



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"Manas, where is Algorab's mother?" She asked this question without any ceremony after her first sips wiping her mouth with the back of her hand. While she barely had taken in the next little draught she said, "Dad says we do not know what happens after you are dead. That perhaps you will go to a very pretty country where you will always be on holiday". "Well, that could be true just like that," I said surprised by this very practical image. The truth is not only understood in onerous philosophical thinking and writing. Often adults use this way of conveying to be received as credible as possible. Still, a child's conception of course can contain just as much truth.

It must have been perhaps seven years ago or so, that inexpungible evening and night. I have always kept the feeling that in a certain respect something was set in motion on this occasion. Do not ask me what was inducted, because I cannot put that into words; it is a feeling and nevertheless also a knowing. Perhaps something in the manner of what Manas always says, "I do not believe, I know for sure", again with that turn in his voice which at the same time reveals earnestness and an underlying humour - Manas is like this, seriousness and relativity are somehow present simultaneously.

"Does it hurt to die?" was the next question. "Sometimes, sometimes not. Most of the time something hurts extra because you are also frightfully startled. For instance when you have tripped. When the upset has gone it also hurts less. Dying itself does not hurt, but some people are queasy for it - they are afraid." I was looking for an example that would fit into the world of a child. "Have you ever fallen asleep when you

were riding in the car? That you were tired en that you dozed of because of the warm weather and that when you woke up and looked outside suddenly you were home?" "Yes," Gienah said waiting what would come next. "That is how it is to die. Long, very long after now, when your body is old and tired, so old and tired you cannot recover here anymore you nicely go to sleep and wake up at home." "That sounds snug," she answered again rather precociously. She radiated as if she had even been told she could nibble at freshly baked cookies. With just one hand she put her glass on the table. It could have dropped out of her hand and fall onto the grass. The risks of learning. Gienah looked into nothingness and thereafter so solemnly back to me. Then she laughed and said, "I am going to nana." Quickly she trotted away and waved. "Bye Manas," again with that elongated a.

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A chat with Alchiba goes quite differently. As much as Gienah appears to be directed outwardly, so sunk into thought Alchiba seems to be. Up front it is not possible guessing whether he comes up with a question, whether he would like to drop a remark into your lap, or whether he just wants to be around to play or read a book.

I seem to remember I was just like him at the same age. The teachers at primary school, according to the commentaries on my reports, held there was not much to me. That I wasted my time and stargazed too much. At secondary school one even asked me whether I saw pies in the sky when I probably had looked out of the window too long for his liking. "Absolutely," I had replied. I remember it well, for I was at the offset of my rebellious years. Most teachers, in my experience particularly the female ones, want to pull you into the group and there are many of those who regard you as an oddball when you do not comply; I preferred male teachers. Moreover, I have always held and I still do that most educators do not merit the honorary title of teacher.

Perhaps it is indeed odd that I have always preferred being taught by male teachers. If they took the time they could distil a perhaps answerable question from my agrestic wandering thoughts. They have never succeeded in squeezing me into a group, for since I can remember I have been a solitudinarian and have aspired to be one.

I did not answer Alchiba's question, "Why do people lie?" with another question probing the background of his question, nor with sympathy and whether some experience had scarred him. For exactly these questions would have been a disregard of his budding intellect. It would have been the circumference of the core of his question giving centre stage to the teacher's need to provide aid. In this way the asking person is downgraded to the ranks of the destitute and the responding promoted to the ranks of the felicitous. In a teacher pupil relationship hierarchy is lethal -where not?-.

"Nobody can tell you about the why Alchiba, not even the liar." I must admit, even to my own ears I sounded like a schoolmaster. "However, we can try to answer the question how it comes about that people lie." On the difference between 'why' and 'how it comes about' I let him chew - eventually he was bound to ask me about it I deemed. A teacher not only allures to finding answers, he also spreads the seeds for the next questions. I have never felt anything other than the teacher living inside me and that is a wonderful feeling. For a while to travel along with people on their voyage of discovery; there is not much difference with being a parent.

"For the most part lying comes from fear. Fear is the big leveller that sires much pain; at any age. People lie in fear of hurting or being hurt, in fear of the truth, in fear of having enemies or having no friends." While I mentioned the last example Alchiba looked at me, indicating he had thought about this subject. "When you tell a lie and the truth comes out, you are left with fewer and fewer friends, are not you? Daddy always says." There was wonder in his voice. "Why is it then that people lie not to lose friends, as you say?" "When you get older you do not only have friends. You will experience some are mere acquaintances, others mere colleagues. The further people stand from you, the easier it is to lie to them, the more easily they let one belie them. Indeed, a liar has not many friends, but a lot of acquaintances." I posed a question to Alchiba to crack the vicious circle we were getting into.

"How do you recognise a good friend? When do you know someone truly is a friend?" Alchiba briefly looked to the ground and said, "When you trust each other completely." "Right. And how do you know you can trust your friend completely?" "When he does not tell lies." "That too, but how do you know he does not lie?" "Because you know everything of him and

he does not have any secret for you." "Right again. Nevertheless, there is something more to it. Not only he knows everything about you and you about him, but also you trust him with everything he knows and not bossing you with it. And the other way around of course." If I could have glanced into Alchiba's young head, I probably would have seen how whole clusters of brain cells in rustling electrical crackling made connections with until then uncultivated regions. "Still, it gets even more complicated." It was a good sign Alchiba now smiled at me. "When you do not have any secret for your friend, it has to mean you do not have any secret to yourself. Or said better, that you know yourself. And that, my dear boy, is the most difficult assignment in life. Who in his adult years can rightfully claim he knows himself is truly mature. Who is mature in this way, will never know fear. However, he who stops with self investigating will never ripen further."

The last bit probably went over his head, but showing someone how green the grass is on the other side of the fence is always useful. One of the most important qualities in a teacher and a parent: to put up boundaries within which a youngster can feel safe during a certain stage of development, yet also to nurture and challenge to leap the fence when the time is there. When Alchiba went home, he walked slowly; a solemn beautiful thing to see. He waved with the loose twig he always seemed to carry around.

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"Still, I do not understand you," said Algorab when at one time he visited me again. He almost buried his mouth and his nose in the large soup bowl with fragrant tea.

"What do you mean?" I informed. I really did not know what he meant.

"That a man like you believes in a god and in a heaven."

"How is that, a man like you?" For the moment I disregarded the rest of his remark.

"Well, er . . . as I see it you are someone who knows quite a lot. In fact, well . . . er . . . a wise old grandpa."

"Thank you very much." In the way I smiled I tried to show I had some objection to the words 'old' and 'grandpa'. Only others consider one old.

Yet, I did not want to hold that against him because of his youth. Ah, two polarities only to be brought to meet by warping the scale.

"I mean that I absorbed so much of what you have said and that most of it checks out as I see it. Then again, I do not quite get it when you mention that FirstOne of you, rather I do not get it at all. How can someone who lives by investigating himself thoroughly, by analysis and logic, how can you believe what religion dictates?"

"Ah, you seem to forget a few things. In the first place, believing to me is like dry water, fundamentally impossible. At least not the thing someone else tries to fool one into. Whatever someone says or asserts, at least it has to be made plausible or proven before I accept. Secondly, besides brains one has a heart too, your feeling or when you prefer, your intuition. Add to that something you hardly can have obtained: experience. Time is the most valuable gift you have got here. Concerning religion, I do not believe anything, I am always certain of things. What I have experienced and felt I cannot set aside, nor do I want to do so."

"Feelings," it almost sounded derisive, yet neither appreciatory from Algorab's mouth, "it all comes down to the fact that our bodies produce chemicals that in their turn generate a certain feeling. Being in love, depression, all mere chemistry." I did not take it that this was Algorab's point of view, rather that he was in search of one. "The same thing goes for thoughts," I riposted. "Certain weak electrical signals and oops, we have a thought. Seen like that we are nothing more than a bag of bones and blubber, carriers of genes with as instruction to survive and pass on the genes." A true statement. Yet, is it the whole truth?

"Yeah, that is a difficult one." Algorab wriggled with his hands somewhat, as if visualising what moved inside him. "In fact, it is just something like chicken and egg."



Traditional Lucifer

"Or perhaps more like means and realisation. Of course all processes in this universe are constituted through physical means. It would be very meagre when the only purpose of this vast universe -with us in it- is purely to perpetuate itself. Although this of course is one goal, it certainly is not the only goal. People, who can only see a physical perpetual mobile in this world, are imprisoned in a circle as for me. I call this the circle of Lucifer, or Luciwher's paradigm. However, we must speak about that another time." I did not want to fob off Algorab, but I could not bring too many variables into the conversation. "Perhaps you should read what I said about the human condition."

"Can we agree upon the comparison," I wanted to propose the traverse to Algorab, "that feelings and also thoughts operate on the same level? All biochemical and electrical signals that steer the processes in our body?"

"Mm, yes I think so," said Algorab, again not insecure, but once more as someone who has not yet completed his reflexions.

"You asked me about faith and religion. Well, I ask you not to believe anything, unless it comes forth from within you. What comes from within you can be rational, it also can be intuitional, intuitive. Important is that these are your own thoughts and feelings. You always have to ascertain they are yours, and you really have to be sure. Nobody knows all on his own account. You fetch your information from the world outside you. At least, that is what I imagined in my younger years. It still can be true when you add just one element: you have to test everything coming towards you, see if it equates with whom you are inside. For before you know it you are stuck with someone else's bio-electrical autograph and that only will wreak havoc."

"With which we have come to the most important task in life: when and how do you know who you are inside? How do you know such a thing? My answer is that just that is your journey in life. You have to start as young as possible and it goes on until the day you die. It is an interactive growth, you and the world outside. The better you know yourself, the less frightening the world outside is. The less susceptible you are for the ideas of others, the biochemistry of someone else, the indoctrination by trespassers, the more you can discover who you are."

"Religion, and also any other system of thought, is a means to take the individual hostage and to hatch fear meant to prevent people to think and feel for themselves. That goes for all great religions and into the tiniest details it goes for instance for advertisements. Always you are confronted with images, even by religions that forbid imaging, with a force that powerful they will elbow out your own imagination when you are not strong enough. Shielding yourself from this kind of influences is not possible, yet you can try to manage them. Therefore, always seek the strength in yourself and never look for it on the outside. Never become an adherent of something save yourself. Leading invites suffering."

"This all is obvious of course, but it is easier said than done." Algorab did not sound dejected, more like someone who again has to wind up for the next tour de force. "Yes, indeed, it is not easily done. Listen. Try to realise what it sounds like when you could hear the racket of all the cars in the world that crash right this instant. Try to imagine the pain of all the women all over the world who are raped as we speak. Smell the vapours of all the bombs exploding in this world right now. Devise some more examples yourself and add them all up. That is this world Algorab, that is this world. That is this universe. In it you can do one of two things. You can go with the flow and hope intensely as little as possible grief will float your way; for most people that is their religion. An attitude like that results in an inane attitude and in unthinkingly consumer behaviour, with which you become the toy of the forces outside. On the other hand, one can become something else than a jellyfish. You can step out of the flow onto the shore; I mean stepping aside, not setting apart. To get to dry land away from the sharks, takes much inner strength, courage and tenacity. You probably will not succeed immediately, not in one go at least. When you are out of the stream, it takes a lot of effort not to fall back for on dry land the harsh wind blows. You can only prevent a relapse by growing inwardly, or better deepen inwardly, to refine and simultaneously grow more solid." The image I had painted resounded profoundly in Algorab's head, that much was clear from his expression. I hoped passionately now or later he would remember what I had said about powerful images. "And then there is the danger all the people in the current may form seeing you standing on the shore crying out for help to you. Helping all of them is not possible. When you help, you have

to take care you are not pulled back into the stream. Never help beyond drawing someone out of the stream; perhaps let them rest their heads on your shoulder for a while. Do more, before you know it people dump their ballast -their biochemical waste- with you, for they are tired of carrying it."

"You paint an intense grim image." Bliss, he used the word image.

"Investigate for yourself whether I am right or not. Do something, do not do nothing." "Are you indoctrinating me now?" Algorab smiled while he observed me through his eyelashes, as if he had tripped up me.

"I lay the choices before you. Choose or choose not. Carry out your own investigation whether there are any more options or leave it at this. Live! Make your own choices." Like this it must have gone with the Buddha, Jesus and Muhammad. To inspire to reflection and introspection only to see people organising, with which ideas become dogmas.

"How did you start life? How old were you again?"

"A bit younger than you are now. About sixteen. Only I set in very slowly. Much of what I experienced is intertwined with what I have just told you. Also, the discovery there is no basic difference between ratio and emotion. All the same biochemical and electrical body language." I looked to the side to Algorab. We both smiled. "In the end your feelings are just as verifiable or falsifiable as your thoughts. You only have to learn to know how."

"You should write a book about it." A broad smile now appeared on Algorab' face. We both bursted out in laughter. Algorab loved the understatement and how a laddie he could be -not yet a proper man- potentially he was a wonderful fellow.

When we finished laughing I carefully proposed, "Perhaps you should write that book," while I carefully observed him. A faint smile that did not want to be revealed, disclosing perhaps it was exactly that what he was contemplating.

"Well, since you asked me," I went on after it stayed quiet for a moment or two, "one of the most important events in my life has been digging deep in me by that unveiling the mother load. To me it felt like that. Do not think I was not thinking I had gone gaga. After a long process of verifying and falsifying of my feelings and thoughts I could not do anything other than to conclude all I had experienced had been

absolutely authentic. I have thrown everything at the uproar in me and I could not do anything else than to know the big geezer really exists."

Algorab glanced at me when I called god 'the big geezer'; mildly startled. All people who claim they are not religious react like that. It proves they are temperately infected anyway. Let alone the fanatics.

"Yeah, you are probably right. I will be aptly chastised when I get home," I said sighing and quasi resigning, "yet a true father has humour. Take it from me, the big geezer has just that; he invented it himself." Again Algorab and I again split open in laughter.

Bulzeba of the Corvus

Alchiba was lying on his stomach in the grass. With his sandals over the edge of the grass on the gravel now and then he pushed away a little pebble. Children keep full of life even when reading a book. Alchiba did not speak and me neither. We simply enjoyed the weather doing what each of us loved doing. I stared into seeming nothingness when Alchiba's father Bulzeba stepped into my imaging frame. He groped about in Alchiba's hair. The boy growled sort of disturbed. How wonderfully forthright and true children also can be.

After exchanging some pleasantries, Bulzeba sat. He stretched a bit and placed his entwined hands in the back of his neck. He remained a short while like this, turned somewhat towards Alchiba and then back to me. His moves were as of someone who out of cordiality acts informality. Bulzeba is someone with a sociable personal appeal. He is in his prime, yet he simultaneously realises he is stuck in the conventionalities of business life. That had occurred to me before and to me the display of his ritualised relaxing confirmed it once more.

"Wonderful books," he paused and nodded as if in confirmation of his own words - his opening was also without aloofness. "Wonderful books you write, but very demanding." Bulzeba switched from the friendly opening ceremony to the gesticulations that belong to the interested conversation. He sat now lightly bend down with his elbows resting on his upper legs, by which his hands were liberated to make gestures, to fold or to entwine. One would immediately adhere to the new project he was introducing to his managing director, or to clients. "I have read 'the story'

only superficially, for I have a different religion, or had - I am not religious anymore." The latter bit had the ring of a mixture of relief and disenchantment. "In 'the knowing of the soul' on the other hand," he continued, "I have found texts that are keeping me busy, on which I have some questions."

"Would you like to find the answers yourself or have you come to drink straight from the source?" Which reminded me I had not offered him anything. Next to his glass I placed a small dish with sweet almonds.

"I am truly feeling very tired, all of a sudden. The city was very busy and taxing today and of course all the things I had to do had to be finished simultaneously." Apparently he took his fate with a smile, yet indeed he looked a bit worn out. He emptied his glass nearly half.

"Then I pose a question to you, if you do not mind?" Bulzeba nodded his approval while pursing his mouth tasting the drink thoroughly. "Then, how on earth did you come by the notion 'the story' represents a religion?" Bulzeba's eyes widened somewhat while his right hand made circles in the air in front of him. "From the Egyptians and the Aryans to



the Muslims," I began to explain, "you can encounter originating stories, however 'the story' is not of that kind. 'The story' is history, a chronicle, a fact-based account. All myths concerning the coming into being of this world, from Babylonian to Aboriginal, from Aztec to Shinto, Christian and so on, are derived editions of 'the story' tailored by priests to the local culture. Put in another way, 'the story' is the representation of the real, hard and verifiable facts lying behind all genesis write ups."

"You wrote 'the story' in your forties, you said. "Again inside Bulzeba I saw two sensations balancing. "All these genesis stories you mention are hundreds of years old, thousands." He put forward his melange of wonder and scepticism rather politely though.

"How beautiful and simple it would be being able to tell you now, I am walking the earth for millennia now in varying incarnations, to lay down

the seeds of truth in every culture. That would explain a lot, would not it?"

"You are not going to tell me that . . ."

I interrupted Bulzeba. "No, of course I am not going to tell you that. Allow me to advise you, never ever to believe someone just like that. Not that I commend distrust all of the time, for that leads to cynicism that in its turn will numb your senses. Differentiate though between those who have no power over you and those who have or seek it. Never associate credibility with those who rule, for they are out on gathering power, to strengthen and to extend it. From these people you are the least likely to learn the truth. There is only one truth and it resides in you."

Bulzeba raised his index finger and showed a eureka expression. "Ah, with which we have arrived at ego-thinking. Everyone in his own dreamland, everyone is his own cell of insulation." His eyes narrowed. "Are you sure you would not aim for dominion if you would get the chance? For him who lets people seek the truth only in themselves, wants to divide and conquer." Once more Bulzeba linked two outermost ends, illustrating that in the guise of jest often very serious things are said.

"No, no, no. To divide and conquer infers one puts people up against each other. If I am explicitly not seeking one thing, it is exactly that. I am here to make the bridge passable." A little coughing laughter escaped my throat. If no one does, you must downplay yourself - staying modest. "To reign infers to conjure up visions of choice for the people. For this and against that, for someone and against someone else. In this way the mighty become even more powerful and in this way also the mighty transform their subjects into accessories. By recruiting for a specified side with the exclusion of the other side partisans are created. No, I have sought this kind of authority once and I have declined it. I participated in this process for I was looking for my road. However, I was totally unfit being in any kind of command." My thoughts wandered off to the past. To the guileless political idealist I once was. Who brought me where I am now."

"You have to tell me more about that. It is a side of you I do not quite know about." Bulzeba again showed me his friendly captivated expression.

"Maybe later, though you can read about it in my book." Maybe I was a little snappish. Then again one does not have to spell it all out all of the time.

"I will look into it." He emptied his glass and wanted another one when I asked him. Alchiba also was very happy with a fresh glass of lemonade.

"If you had listened faithfully you would have heard me speaking about the one truth, one single truth, and not about a private truth that singles out. There is only one truth. There can be only one truth. Would there be more than one truth, by definition they would exclude each other. Or else they must be incomplete truths, imperfect truths that cannot be true at all. So, there is only one truth possible. Every human in the depth of the soul hopes this one truth really exists. Yet, there are who doubt hope exists, or hope is seen as an irrational basic flaw in human actuality."

"Still others do not even dare to doubt or are not ready yet for doubt, let alone hope - they just flatly deny the existence of the one truth. They do not know the one truth already exists in each of us and also is accessible to each of mankind. On the other side of the scale there are those who do not venture to doubt: the fanatics, the fundamentalists."

"There is only one who gains by all these differences. There is only one who gains by divide and conquer. He gains by the present reality the one truth in all our hearts remains as yet undiscovered."



"Undeniably you drive at the existence of the devil, the evil of this world." Bulzeba let seep through some sting while staying fairly cordial.

"Yes, I mean him who amongst others is often called the fallen angel, Lucifer, Shaitan, Vaisvanara, Quetzalcoatl, Akuma." I threw them all on the same heap - it does not matter that much with fictional characters.

"Really Manas, do you actually think the devil exists?" It sounded almost admonishing. "The evil of this world resides in ourselves," Bulzeba continued. "I do not see the one truth so easily present in all our hearts. It sounds like you want to turn back the clock and return to the old days

in which religion dominated all. Psychology has given us so much more insight into ourselves, more than all those obsolete old wives' tales and superstition can provide us with."

"Wonderful how you word it: the evil of this world resides in us. That is one of the kernels of 'the story'! Only I do not name it as evil. I identify it as the imperfect, perhaps the fallible. From my mouth you will never hear Satan is the evil one. In 'the story' he is not the fallen angel or a demon from the pits. He is the force of light, sagacity, logicity, the razor-sharp analytical sword of reason. Seen from this angle one could sustain the preoccupation of our society with rationality, the often chilly calculating, is in fact the diabolical aspect of our community. In that respect the devil is present in all. You are right," I added. We both had a laugh, while Bulzeba understood that beneath the laughter there existed a more serious layer.

"No, 'the story' does not represent at all the aspiration for the revival of archaic times. In no way I would like to resuscitate neither god-fearing times nor superstitious folktales. But then, psychology is not my cup of tea either. Even in some scientific circles psychology is regarded as pseudo-science. I call psychology the science of the beast - the beast in which we are born. Regarding the soul however, psychology has nothing to express. That follows from the fact that science only has the material world as an object." I noted my intention to write a short essay on this subject for 'the knowing of the soul', for the sparse explanation I offered had to be unsatisfactory.

"To revive that what has gone is always a load of wind," I continued my exposition, "for it is completely over - time has eradicated everything except the remembrance that is often incomplete or coloured. Hanging on to the present is at least as foolish - any form of conventionalism is foolish. The stage of rationality at which we presently are, will irrevocably cease and a new development will result and take the place of what existed. I do not mean a kind of amalgamation of science and sensation, for to me that sounds like old-fashioned Hegelian mechanics - as if a synthesis would be desirable or even possible between the old and the even older."

"After the scientific stage, with its inkling for the measurable and calculable, a new era will come in which the non-cerebral in man will have an equal prominent part as the intellectual, with as result not the

amalgamation of the two elements but something completely new that has never existed before on earth. As for me, 'the story' is an example of the aspiration to connect knowledge with knowing. A demonstration that the span is passable."

"Can you give me an example of this connection, this span?" Bulzeba had loosened his tie somewhat and undid the top button of his shirt. He looked more relaxed now and more willing to listen.

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"I think I was six or seven years of age, lying in my child's bed when a question was posed to me - whether I preferred to be wealthy in the material sense or in the intellectual sense. I remember vividly that with a very warm feeling in my chest I chose for profundity. Though I knew that in this way I could shape my deepest longing, think about it, I was still a child of about seven years. Use your scrutiny, Bulzeba. How on earth could I have made a choice? There even was no one physically present in my room who posed me the question. Notions like material wealth and acumen are not notions a seven-year young child applies, let alone that a seven-year young child knows what his deepest longing is. A child of that age is not at all physically capable of using abstract notions. Still, in the deepest depths of myself I understood which choice I had made."

"How can this be an example?" I do not know whether Bulzeba purposely ignored the details of the situation I just described.

"Are you missing we are dealing here with an inner awareness that has nothing in common with science or quantifiability? Your inner knowing is your liaison with the original source of all knowing."

"Then again, to solely seek wisdom in what people often call the higher realms will not bring you one step closer to that source. As a human you are fully designated to be rational - you are not capable of doing anything else. Everyone has the responsibility, perhaps even something like compulsory education, to use rationality in a sensible manner. Otherwise everything gets unhinged until and including religious insanity."

" 'The story' is my way to relate in a sane way all I know from the original source - a knowing everyone can have. That is how it is possible for me to say that 'the story' is the original chronicle, the archetypal fact-based account, while the rest of the primordial tales are

quasi-cultural hovering, larded with moralising, regulations and prohibitions of the coercive to keep the masses under control - especially the latter must set off all alarm bells."

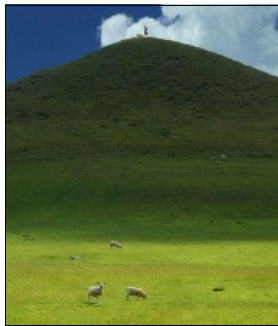
"Well, I have never looked at it that way." Bulzeba put his chin in the palm of his hand and scratched his ear with his index finger of the same hand.

"What I wrote in my first book is my story and at the same time it is 'the story', for I know it is present in all of us - it is the one original story. I have encountered people who also told 'the story' - some time before I started writing. From their own perspective they told their story - from their understanding, their share of the one truth. The one did not exclude the other, but supplemented each other."

"Interesting pieces of information." Bulzeba's eyelids began to drop slightly. He really was tired.

"And the devil? Give him any name you would like, for he really exists. Although, he is not the zenith of evil. When reading my books well, you can know evil does not exist. As long as people stay mesmerised by the indwelling fear -the existential fear-, they will be convinced evil exists. The devil nourishes that fear."

"As long as people are convinced evil exists, the road to inner knowing is blocked. A blockage that can only be lifted by not thinking in terms of us and them, good and evil, black and white, possession and poverty, this list is virtually endless. The inner urge to conceptualise everything in dichotomies, one of the terms of rationalism, shows all people belong to the same tribe: the tribe of Luciwher."



On the hill

To get beyond the rational one has to learn firstly to make full use of all intellectual capacities. You cannot get to the end of the road, unless you take to the road. All people bear the responsibility to grow towards a well-balanced use of their sagacity. That is why I always burst out in laughter when I see people joining the fool on the hill."

"Who turns off sagaciousness becomes a target. A mark for manipulation, a victim for drugs dealers, prone to reach for the bottle. Who does

not make full use of his rationality makes himself available as prey for scavengers and predators. Who does not activate his mental faculty will live in fear for the period of time it is not activated. Life is a colossal opportunity and your colossal opportunity in life is to educate yourself, yourself mind you, and never to cease doing that. From there onward you will almost as by itself realise where the boundary is between knowledge and knowing."

"So, it is true. Wisdom comes with the years."

"No, at least not quite. Wisdom comes with experience. It takes less time for one and more for another. I have seen people heading straight for their goal only to deviate at the deciding moment. All is consistent with the road you have to walk. One could call that karma, but that is an aspect from 'the story' not helpful to talk about now. We can talk about it another time more elaborate, if you do not mind. Let us keep things clear."

"All right," Bulzeba agreed, "but then what about people in impoverished countries - what about them? There are people who even in our time have not seen a school from the inside."

"The education of mankind is a matter of endurance. It took a long time for your ancestors to take it for granted to send their children to school. For your forbearers the children were indispensable in helping to reap the harvest or to work in the factory, to supplement the family income. The developments on earth do not have fixed tread, or at least not one you and I really can comprehend."

"Observe the different geographical parts of this world, the different worlds of this universe, to comprehend the variations quite easily. Observe the United States and you see the great Satan. Interpret this Satanism in the light of what I have just told you. A nation inclined to enslave the rest of the world, where the calculating is put through in extremo, where people seem to have, due to the media and advertising, no genuine feelings and emotions anymore, a nation where you have to fight for existence or perish. Satan in absurdo. Observe the Middle East where in the last several thousands of years no development seems to have taken place. People still live in dusty places blown hot by the desert wind, ridden with disease eradicated elsewhere, conflicts still decided by chopping each other's heads off. Observe Africa, so sad - our cradle. The leaders ruling there were beheaded in the Europe of the 18th century.

Ah, Europe. The land of the setting sun. The oldest slave driver of them all. Putrid glory most often now, yet still living on the riches once gained. In Asia the average person has always been a slave or serf and will be yet for a long time. They were already slaves when the first Chinese emperor Qin Shi Huangdi created his famous terra cotta army. When the first Japanese emperor Jimmu conquered the island from China. Yet, in the end we are all slaves and serfs under the sovereigns whom we are allowed to elect on occasion."

"All things considered, people themselves bear responsibility to walk away from this oppression and to grow ultimately towards a wider improvement by gaining access to a wisdom no teaching can supply. By drawing from the well of everything - and by all means, there is no objection to call that anything but god. He does not mind."

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From their kitchen window Jehavanna called tea was ready. Gienah was standing in the opening of the kitchen door waving. Would Alchiba have heard or understood anything of the conversation between Bulzeba and me? Or had he lived in his book the whole time?

"Ah, that truly is wisdom. To know from a distance my stomach is rumbling." Bulzeba rose and lifted Alchiba with a moan. "Oh boy, you are really getting heavy." Bulzeba put Alchiba back on his feet. Hand in hand they walked home, Jehavanna waving in my direction. Bulzeba stopped in his tracks and turned his head.

"Is it all right when I drop by later this evening?" he asked.

"There is no right or wrong," I teased. He signalled with his hand while walking on with Alchiba towards home.

The Evenings,
of Satan and science

Bulzeba looked refreshed. Rest and repast are known to have worked miracles before. He had knocked on the door in a modest way and asked if it were convenient to visit. I made a large pot of caffeine free coffee - I do not care much for that chemical. Without much evasion, verbal or other, he referred to the conversation of the afternoon.

"I do understand, really. At the table I also talked about it with Jehavanna. The devil and the evil in man that is not evil, but the imperfect. Only, I am confused. The imperfect in man is an abstract paraphrase. Imperfectness is an abstract concept. So, we all have to grow towards something about which I am completely in the dark, like a voyage into the unknown. Yet, as I hear you phrase it, when I understand you correctly, imperfectness as a notion is very concrete."

"Imperfectness, Bulzeba, as I hear it from your mouth, is a void that has to be filled somehow. You interpret imperfectness as that absence of something. Inversely, I would describe imperfectness as being not yet full-grown. Though the difference in words does not really seem to be that substantial, in reality there is a world of difference. Your original question then can be translated into, what is not yet full-grown? The answer emerges, and can only emerge, from yourself, from your observation of the world around you. It is very concrete, namely the seeing of the world around you as it is with all its imperfectness. Put differently, and this is the important bit, imperfectness consists of not perceiving all of reality in its vast fullness."

"It is of vital interest not to withdraw on your own island - it is essential to accept you are part of this cosmos and to face the destruction and killing in it, though you may not take part concretely, though you may not be affected immediately. Accepting your part -also in the sense of recognising it- is the first step on your road towards stripping of your fear for existence."

"Do not let you make numb by your daily portion of images. To identify this world for what it is and the stripping of of your fear are stipulations for the discovery of the one truth in yourself - not your own truth, but your share in the one truth. A person who has stripped of the fear for

existence by fully recognising and accepting in full the imperfectness of this world, has made the first and most important step on his road toward laying down imperfection. The person who knows no existential angst does not need contests, nor leaders to explain away his qualms."

"Manas, this afternoon you said this world is a world of ratio, a world of reason. Well, it has not been so always, has it? The world before rationalism was a world of prejudice and superstition, as I see it. Many millions are still under the spell of a sorcerer-like clergy. In vast parts of the world that is still the case."

"You are in error, my friend. You are making a mistake which you would not have made had you listened more carefully to your history teacher." Now, did I sound bookish? "You judge the past and far with the eyes of here today. Do you think the mediaeval inquisition saw itself as prejudiced? Do you think a mufti or an ayatollah proclaiming a fatwa considers himself as backward and superstitious? Do you think an Aztec-priest who let flow the blood in order to keep the universe and time in motion, saw himself as utterly deluded? These are predicates our modern time sticks on these people. These people see and saw themselves as completely sensible and impassioned by reason - they are and were convinced they are of great service to a higher order or even act in the name of that higher order. Exactly this -the disposition of the image of the self- is the heart of the problem I address."

"Ratio organises and where there is organising, hierarchy and the application of power are present. By shaping hierarchical organisation and power man tries to guard his anxiousness - his fear of live as well as his fear of death. I mean every kind of organisation, every kind of authority. From the vast empires of the ancient world and the economic empires of today to your wife's humble meditation club. Everywhere there are leaders, male and female, who put themselves in the forefront. However, no single shred of wisdom or knowing can be found from a fellow human, let alone a leader. Every drop of wisdom you fasten onto originates from deep within yourself."

"You have lost me for an instant now, Manas." Bulzeba shook his head and raised his hand as if in desperation. "The way I read you rationalists, scientists and ayatollahs, and the pope for all I care, operate on the same level. You list them in one breath, by that equating a religionist with a

scientist. They all serve the same purpose? I most certainly can see the difference between a shaman from the jungle and for instance Einstein."

"And yet there is no essential difference. They both use formulas to shape the world around them." Bulzeba suppressed a tiny titter. "They both use the formula to organise, to invoke and to understand. The both are sure they operate along lines of reason. Indeed, from their point of view they are correct. Your shaman and also Einstein operated within what I name as 'the Luciwher paradigm'."

"I cannot simply take in the shaman and Einstein operate on the same level," Bulzeba protested. "What a shaman does arises from the fear for evil spirits, sickness and so on, while Einstein in a lucid way came with scientifically formulated irrefutable proof for his theories."

"I hold," I continued, "that Einstein's aspiration to perceive the universe arose from the existential need to express physically and therefore from fear. Both Einstein and your shaman are on the same level in trying to get a grip on this world. Both are trying to gain insight into the mysteries of this world, to catch what matter is all about - concerning Einstein that is particularly true. Striking it is in a way that both your shaman and Einstein characterised their moments of profoundest insight as religious."

"Do not get me wrong. I do not say what Einstein discovered is nonsense. Absolutely the contrary, it is verifiable and falsifiable science - I acknowledge that fully. It is progress. Yet, it is the particular technological difference with your shaman that sets you on the wrong foot, valuing the one over the other, while in essence there is no discrepancy in their approach of this world."



Stephen Hawking

"Einstein's heir Hawking, also Newton's heir, was a brainy chap too. However, at a certain stage both he and Einstein went over the top, if I may phrase it so brusquely. In the course of time Einstein¹⁾ has become this to every person instantly recognisable icon of insight into mystery because of his special theory of relativity - you know, $E=MC^2$. Incidentally, this formula is correct only when nothing

³⁾ http://nobelprize.org/nobel_prizes/physics/laureates/1921/einstein-bio.html

in the universe moves. When you introduce movement, you also have to introduce into the formula the Lorentz-factor or gamma-factor. The formula then would look like this, $E=\gamma MC^2$. Later Einstein tried to integrate his special theory in a broader unification with the general theory of relativity though, he came into conflict with quantum physicists like Niels Bohr²⁾. According to Bohr one of the most significant elements in quantum mechanics is the principle of uncertainty. Einstein could not and would not accept this principle of uncertainty³⁾, crying out loudly during a discussion with Bohr on the subject that God does not play with dice. Later it was generally accepted in scientific circles Bohr had won the debate. All developments in physics afterwards are based on the premisses Bohr and also Heisenberg⁴⁾ formulated, not on Einstein's."

"As the highest authority on black holes Stephen Hawking, from a certain moment onwards, claimed black holes consume themselves with as result their disappearance only to add warmth to the universe." Nice touch, adding warmth to the universe, I thought. "The scientific community was perplexed and in utter turmoil after this new hypothesis. If Hawking was correct, it would mean the end of physics as we know it. Stephen Hawking⁵⁾ is still famed for his epoch-making works, but since his last postulation he is marginalised within the scientific community."

"Like this it will fare with all scientists at a certain stage, overtaken by the younger generation - pupils who surpass their master. Einstein was overtaken by Bohr who was overtaken by Feynman. Time and again the scientists suppose that with each discovery man comes closer to comprehending the universe in which we live. It is of course a paradox scientists simultaneously acknowledge that with each answer more questions are discerned. Similar events have happened in religion."

⁴⁾ http://nobelprize.org/nobel_prizes/physics/laureates/1922/bohr-bio.html

⁵⁾ <http://www.abarim-publications.com/HeisenbergUncertaintyPrinciple.html>

⁶⁾ <http://www.aip.org/history/heisenberg/p01.htm>

⁷⁾ <http://www.pbs.org/wgbh/aso/databank/entries/bphawk.html>

The Evenings,
of Satan and religion

"I take it you mentioned your shaman because he represents the beginnings of all spiritual development. He could be the religious leader or the medicine man of a present-day tribe, or of one when humankind was still young when our forefathers and foremothers left Africa about eighty-five thousand years ago. Their belief in the gods of nature, the spirits of the forest and ancestor worship, in short their animism eventually transformed into a pantheon of gods often lead by a supreme deity - the first abstraction. The last grand examples of the first abstraction were the worlds of gods of the Greek and the Romans."

"When the ones who came before us became farmers, now some eleven thousand years ago, the need for reading off the regularity of nature became even more paramount. So calendars, planetariums, horoscopes, and almanacs became vital in religion's understanding. Of course, in due course the priests deemed they could not only read the cosmos, they



Akhenaten

eventually held they could also predict and even influence creation. The most impressive examples of the latter we can find in ancient Egypt and in age-old Latin America. Enter the organisers, hierarchy and power. It was an Egyptian pharaoh though, chief of such an organised agricultural society, by the name of Akhenaten who made the next step trying to leave polytheism in the past."

"Akhenaten⁶⁾ was one of a kind and not only unique and exceptional because of his looks - he probably suffered from hyperpituitarism or Marfan's syndrome, by which his face and limbs were disproportionately elongated. Akhenaten became pharaoh in about 1352 bce. He was married to the stunningly beautiful Nefertiti⁷⁾, her name means 'beauty has arrived', and had with her a son whom they

⁶⁾ http://www.mfa.org/egypt/amarna/ex_hi_ind.html

⁷⁾ <http://i-cias.com/e.o/nefertiti.htm>

named Nebkheperura Tutankhaten. When Akhenaten became pharaoh, the great pyramid of Giza already stood for twelve centuries. Akhenaten initially was named Amenhotep by his parents, but in the fifth year of his reign he not only changed his name. Something in the essence of his being changed everything radically. The books say he was the first human to whom God revealed himself as the source of universal love. Akhenaten overturned the complete state economy, built an entirely new capital in the middle of the desert, in Amarna⁸⁾, and established a wholly new religion with just one god, the Aten."



Nefertiti

"While until his time the Egyptians, similar to all other ancient peoples, worshipped a sun god, theirs was called Amun, as far as we know Akhenaten is the first in this world to abstract from this immemorial custom. The rite of Amun had been a religion for the elite, for it had been exclusively the domain of the pharaoh and the priests, the ruling class. The Aten on the other hand was no sun god, but light as the symbol of life. It was a more egalitarian religion, 'for the Aten blesses everyone from the noble to the slave', as Akhenaten expressed it."

"In the Christian bible it is specifically stipulated that Moses derived all his knowledge from the Egyptians. Moses was taught in the Egyptian city of Heliopolis about Re-Harakhty-Cheper-Aten, the archetype on which he later modelled the Jewish god Yahweh. A number of psalms in the Old Testament very much look alike to the prayers Akhenaten devoted to the Aten - distinct lines are even identical. It is absolutely astonishing the Jewish, the Christian and also the Muslim God find their origin in the obscure god Aten, an idol according to the Egyptian Amun priests at the time, venerated in isolation somewhere in the middle of the Egyptian desert. The Aten according to Akhenaten was the light, was omnipresent and did not take any shape or form. Which reminds me also in some respects of the Hindu god Brahma. Akhenaten phrased it like this: There are as many gods as there are human hearts in this world. Therefore, the Aten is exclusive to every person."

¹⁰⁾

http://www.amarnaproject.com/pages/recent_projects/excavation/grid_12/2004.shtml

"Akhenaten ultimately got his comeuppance. He may have been a religious revolutionary, a heretic according to his contemporaries, yet as a political organiser and leader he was a colossal saphead - which in my eyes makes him only the more likeable. Towards the end of his reign Egypt was virtually bankrupt, the enemies of the land were gnarling the borders. Because of the religious and economic situation it is most likely



Tutankhamun

Akhenaten was murdered in the end, his mummy hidden. The clock was set back by the old priest class and Akhenaten's son became pharaoh under the requirement of changing his name from Tutankhaten into Tutankhamun⁹⁾." Bulzeba had fallen silent. His arms crossed, he sat very snugly curled up in his armchair listening to all the particulars.

"What I wanted to make unambiguous for you with this list of illustrations is that all these kind of endeavours of humanity lead to nowhere. Of course we have thought up several convenient things. We can kill on a larger scale, we can consume more, use up more raw materials in

shorter time and we can move across longer distances in shorter time. Still, did that take us anywhere? Not while we stay imprisoned in the Luciwher paradigm I hold. As long as we stay shackled to his deadweight, we cannot make one step onward. Like in a guinea pig's treadmill we are always on the move without getting anywhere."

"The knowledge that matter is energy and that energy is matter only brought us the atom bomb and a very contaminating form of energy. That black holes eradicate themselves is a discovery of the utmost importance for it proves, scientifically no less, the fundamental instability, the basic chaos and the definitive spatial and temporal limitedness of this universe. Yet, the idea was ridiculed by the scientific community because it did not suit them, it did not suit old science. An age-old pharaoh sees the loving light for the first time and is bumped off immediately when the occasion presents itself. Closer to our time yet another example. A fragile bald man from India, Mahatma Ghandi, preaches toleration and

¹¹⁾ <http://www.egyptianmuseum.gov.eg/details.asp?which2=633>

non-violence, and hey presto he was shot without hesitation. I mean, how many more instances do you need to recognise the hand of Satan?"

"You only cite the depressing ones, Manas." Bulzeba went for it. "So much useful has been established. For instance, what of all medical science has given us? And when you travel with your camper, Manas, you arrive at farther destinations than your great grandfather ever dreamt of. It all depends on how one uses what is won by science."

"Oh indeed, I have no objection at all making long voyages. Wonderful to meet so many people and to speak with them. However, to be able to travel I am forced to use polluting techniques, or I have to quit travelling entirely. Your medical example is also lame, Bulzeba. Doctors can ease the suffering of the world, but they cannot take it away. Moreover, doctors and medication cost money. When you do not possess that, you will suffer all the same. Money is power. Medicine aims to eliminate diseases or so you seem to think, but in the wake of their research they create all new ones. Aids in humans developed when a doctor in the Congo experimented irresponsibly on monkeys."

"What then Manas, what do you want then? Bulzeba did not act his desperation entirely. "We as humanity cannot work with anything else than with what is on hand, can we? We can only study and try to penetrate as profoundly as we can what we observe with our senses. To learn also from the mistakes we make while pursuing knowledge. All other, I am sorry to say, is just hovering, floating on hot air. The existence of a God has never been proven and the people who did believe in a God in the course of the centuries have bashed each other's heads. You gave a sweet example with your pharaoh."

"I find your books really interesting, Manas, because of the philosophical implications. To attribute everything to a God right away though is too far-off for me. Generally speaking, I even suspect the notion of a God is only used to explain the things we cannot explain, or cannot explain yet. To the greater extent we discover and can explain this universe, the more God's terrain shrinks."

"You asked what it is I want. What I want," I intentionally emphasised the I, "is of no importance at all, Bulzeba. By stating what I want I would try to wield power and persuade. I decline." I paused an instant to see if what I said was sinking in. "This had to be said, my friend."

"Yet, just as with your qualification of evil again you hit the nail on its head, Bulzeba. Man shrinks God's terrain - indeed. You can try to see that from another perspective though and say the vow, the commitment of man to Satan becomes increasingly closely-knit. On top of that I state that God's terrain is not shrunk at all, but only man's chances to set free from Luciwher's reign. Instead of God's terrain that is shrinking, it is man's window of sight that shrinks. A person who only lives with what is perceptible, who only exists within the material, finds himself increasingly caught inside Luciwher's boundaries - going round and round within the Luciwher paradigm, seeing only what you are allowed to see. That constitutes a cul-de-sac, for that is what the Luciwher paradigm¹⁰⁾ is."

"I very much understand your reservations using personifications like Satan and God. I also fully understand you prefer to use terms like evil or perhaps the imperfectness in man and the as yet unexplained in our existence. I can also see your opinion originating from your aversion for any religion that prescribes what we should do and leave-off. You believe in the rational, the expectation to understand this world and this existence."

¹²⁾ I only wanted to go so far with Bulzeba. He endeared me, I truly loved him like a brother. To add to the complexness of the evening another element, would have constituted too rich a medicine. I could have told him the evolution of science as I see necessary is quite unattainable. How should I inform Bulzeba of this having just made a case for the evolution of science? He would not have understood it without reading *The Story* first. Love is not present in this universe and therefore wisdom, the combination of love and perceptiveness -light-, is not either. WarmBeauty is present in this universe, although in a minority position - quantity is not peremptory. Like veritable art enters the senses directly without needing to appeal to the cognitive faculty, like this the lucid revelation, the agnized analysis enters the intellect point blanc. It seldom happens, for indeed warmth and beauty are in a minority position, a scientific breakthrough also invokes a sensation of beatitude, an aesthetical and warm cosmic experience. Even less frequent one hears about a work of art that enters directly the mental faculty. Artistry -and also decadence and sleaziness, being by Luciwher corrupted artistry- hails from the people of Eewhel, while artificiality is the domain of Luciwher on earth. Like Love and Light go together in understanding, in wisdom, like this Light and WarmBeauty go together in fulness en wholeness, like this Love and WarmBeauty go together in faithfulness and empathy -anyway, this is the short clarification-. The annulment of the Luciwher paradigm is possible only then when rationality and beauty merge in a haleness that cancels out the calculating aspects of science. Not without grounds the number of Eewhel's people on earth is the lesser of Luciwher's. Not only because it has a distinct goal in Luciwher's world -i.e. how not to become corrupted-, but also and particularly for Luciwher's people has to experience its leader's paradigm shows flaws and imperfections.

"Then also, can you truly maintain you use your workstation while working and that you are not only an attributing element in the cogwheels of your boss's computer network? And though perhaps you may see the computer as your tool, it does not necessarily mean your boss shares that view. Then see that rationalism is the new religion. All day you do what your boss tells you to do. After a market survey his superior has laid down figures and graphs from which you all have deduced what to do next - a rational or perhaps even scientific conduct. Like this you are governed on a daily basis by the rational and are dismayed without the rational, not knowing what to do next."

"Where religion wanes reason takes over, where reason presses on religion declines. The rulers though have only altered the shape of the organisation, yet it is only old wine in new sacks. Satan always adapts - ever since man walks the earth."

The Evenings of Satan and art

"Science has presented very cogent arguments regarding the origins of humankind. For the most part I am won over by the findings and arguments science has introduced. I accept that perhaps as much as four million years ago, some publications speak of six and even ten million years ago, a hominoid split off took place from the ape-like that eventually lead to us. I accept also that the shape we have, evolved 150 to 160 thousand years ago. Then again, the most fascinating to me is that the Neanderthal and we lived in the same neighbourhood for millennia. In the eastern Mediterranean, in Skhul and Quafzeh the evidence is still clearly present. And even though that specific line of migration died out, in Europe Homo Sapiens Neanderthalis and Homo Sapiens Sapiens lived together also. It fascinates me especially why we do not know much about the origins of Neanderthal. Yes, we share a common ancestor, Homo Helmei, but why did our brothers become extinct 30 thousand years ago? Did they indeed die out or are they still among us, perhaps partly in us? Are they incorporated in us and have not we yet recognised it, as we have not recognised for a long time birds are the dinosaurs that survived the asteroid?"

"It is claimed Neanderthals and Homo Sapiens were not at all alike in certain respects. In an ice age coming to an end Neanderthals were not capable of adjusting to a changing climate it is said, while Homo Sapiens was evidently sufficiently inventive to adapt. This inventiveness made something else also possible no other being on earth has managed to produce: art."

"About 25,000 years ago the first representation of the human body was made. What do we encounter? A naked woman: the Venus of Willendorf¹³⁾. You must have seen that statuette



somewhere - it is very well known. It is a figurine of a woman with huge pendulous breasts and an exaggerated abdomen and genitals. She has very broad hips and a robust posterior. The really remarkable part of this figurine though is that she has no arms, hence probably Venus, and that it has no distinctive face - her hairdo grows over her face. The statuette has a size to fit the palm of a hand."

"The Venus of Willendorf is not a unique find. There is the Venus of Grimaldi, the Venus of Lespugue, and the Dolni Vestonice Venus, there is a complete row of them. Something societal had been circumfused running from Western to Eastern Europe and to deep inside Russia. Or more likely the other way around, since the migration trails run from east to west. All these figurines are distinguished by the same absence of the arms and face and the overstatement of the erogenous areas."

"Little can be deduced from these statuettes. Some say they were a kind of amulet tied perhaps to some mother earth cult. Perhaps idols that were worshipped? Effigies used in securing a good hunt or a prosperous gathering-harvest? Or is it just ancient porn? One can also quibble about the fact whether these images were made by men or foremostly by women. One thing is irrefutable though: it is art."

"It is also, and this defines the makeup of the tribe of Luciwher, the first and a very clear first example of art used not for the sake of art, but for a use to another end - in this case probably a religious purpose. It shows

¹³⁾ <http://witcombe.sbc.edu/willendorf/>

that the use, or rather the misuse of art to another end than art itself is clearly present from the very first moment onwards. Apart from religion art has found many more applications. To enhance the prestige of the owner, in political propaganda, in advertisement. Even as a therapy for the benefit of the maker - but those are the anti-heroes who in fact produce anti-art; a perfect therapy, but it is no art."

"Gaius Octavius Thurinus, even better known as the Roman emperor Augustus, is the first ruler who purposely uses images as full-fledged means of propaganda in the modern manner as we also can encounter during the reigns of Napoleon and Hitler. The Greek sculptor Polykleitos¹²⁾ created the template in the fifth century bce that was used in antiquity and that is still used to the present day. We are still bombarded with images of super models in for instance fashion - all thanks to Polykleitos."

"In all cases, already for thousands of years, art is used to prove to the observer he is the lesser, that he has to aspire to climb to the level of the sender of the message, and that he should better listen to whomever wants to convey that message with art - such is the power of art, the image. In all cases, like with Polykleitos, the same imaging principle is used that was also applied by the makers of the Venuses: the hyperbole, the overstatement." Bulzeba was not nodding off, but nodding in agreement.

"Art firstly exists for its own sake. Art serves not any purpose and it is an expression of the deep search in oneself, an expression of warmth and beauty from the depth of the soul. Like magma erupting from the depth of the earth leaving the volcano, thus art comes forth from the soul taking any possible shape. With as no other apparent purpose than to manifest, the volcano inseminates the earth to let grow. As the hot lava art is the articulation of the internal and the external. The junction of what lives deep inside man and what is visualised outside man is an inspiration to all. Because of this property art can never be a reflection of its time, therapy can and is. Art is by definition always ahead of its time. Art is not only the liberation of what boils inside, through its inspiring functioning it can also liberate the spectator."

"Contrary to this though most creative splendour is deployed by the tribe of Luciwher to persuade, whereby the message becomes far from

¹⁴⁾ <http://en.wikipedia.org/wiki/Polykleitos>

beautiful. Art, or the Art-like, is then mostly used to undermine the autonomy of the individual and to suppress individuality. Also, because of the fact this art is not inspirational in any way, again and again new forms of exaggeration are sought, new fashions and trends, to mesmerise the viewer. The hype of the uninspirational art-like wanes rapidly, needing ever increasing excitement to keep the mundane senses captivated."

"Man, and I still mean Luciwher's tribe, by nature is charmed and captivated by embellishment and amplification - that is due to the circuit wiring of the brains. Man is made that way. The most appealing examples of exaggeration are the athletic body and the big innocent child's eyes. That people are attracted by massive breasts and massive parades is only ever so natural - the human cannot help it. By its nature though logic and reason have no direct relation with art. There is only one who deploys logic and reason on the battleground for hegemony."

"I get it, that is the great Satan." Bulzeba abruptly sat upright. "Is not it very tiresome to pass through life like this? To see the hand of Satan everywhere, in everything? Are not you completely weary of yourself?" It was nice to see Bulzeba letting go of the mannered conventions of conversation. "I am certain I would find it impossible to look under every stone in life. I do not think I would achieve anything in my work seeing Satan behind everything. In fact you are full of negative thoughts, Manas. You are the cynic here!" He eyed me in roguish way.

"Completely the reverse, Bulzeba. Absolutely the contrary. My whole life I have felt the burden of this world deeply pressing on my shoulders. Expressly the insights I am telling you about have made a free man of me, one who does not know existential angst. I know not of any subjugation in any respect and nothing or no one makes me insecure. Nothing more can bring me to despondency and nothing really worries me any longer. And no, that is not wearing."

"But you turn everything on its head, Manas." Again there was an unusual merge of emotions emerging from Bulzeba, this time a blend of panic and resignation. "God does not lose terrain, but man closes his window on God. Art is not beautiful, but ugly when used for a purpose. When I try to get my head around these perceptions I turn queasy. Why do you turn everything around?"

"I do not turn anything around, Bulzeba. I set things straight. I am setting straight what has been twisted by Luciwher." Bulzeba released a sigh. "That is all what I am here to do, to set the records straight - also for my own sake." I tried to find an example for Bulzeba's benefit. "When you assess you would not be able to function in your working life anymore because of these understandings, you should re-evaluate on the significance of your job - that is my angle on what you do. I maintain the world would be a much better place for learning when eventually everyone would recognise the hand of Satan. Once more, I am not at all inclined wanting to convince anyone of what I tell - I suffer from no urge to be the visionary missionary. I can say though from what I know the identification of the Luciwher paradigm will bring about a totally dissimilar world in the coming age. Listen to the message for the message is the most important, never mind the messenger. In addition, no man is without help."

"How do you think that will happen, a totally different world?" There he was again, the friendly enquiring Bulzeba. I think a lot of time must be spent before he really is unhooked.

"Ah, after this question we end these evenings for now like we started them some evenings ago. 'The story' is the history of who we are. All other books of 'the Key' are meant to provide assistance in the progression of thinking. Yes, you have heard me correctly, of thinking. Who wants to change firstly has to know himself to the full. And what more useful advice can I give the people of Lucifer than to think? To ask



the tribe of reason to use all their talent and not to follow each other blindly like mice."

*

"People try to give each other love, Bulzeba. However, it is like giving water with your bare hands as a bowl. Little or nothing arrives and who tries to drink rather tastes sweat and dirt. Does not that urge to reflect? You cannot give what you do not hold. This world,

this universe lacks love, though the bridge towards love is already built, already a long time ago. I am engaged in pointing out the path across the bridge, to build confidence the bridge is passable. The one will experience these indications as a gentle push in the back, the other like a kick in the butt. Nevertheless, it is all done with the deepest feelings of beautiful warmth from the crossroads of my heart and head."

"Anyway, I am sorry the only option that I offered you these evenings, has been a virtual monologue. I do not know whether you have experienced it as informative or as didactical. What I am sure of is it all had to be dealt with, before answering any other question you may have otherwise. In fact my conduct was the result of your own doing, when you mentioned you had sort of skipped 'the story' because you thought it related to religion. Now you know I have no religion and that I regard religion as outworn - a preliminary stage we should have left behind by now. Or worded more accurately, religion as it exists and has existed had given a bad reputation to religiosity. For the benefit of humanity progressively it is becoming time to redress the contact with the deepest in ourselves, our contact with the original world. Only when you comprehend my point of view in this, not per se adhering to it but acknowledging it as principle, you also can comprehend the answers I have on your questions."

Jehavanna of the Corvine

The forenoon is mine. I tend to not making any appointment for the mornings and if I can help it I do not answer the phone or the doorbell at that time of day. One of the perks when you do not participate in the rat-race anymore - my work has moved from the classroom to the writing desk. At times I have to bring in the last remark to my defence when people ask me what the reason is for my relatively early apparent retirement from school. Most of the times I refute the inherent comment and riposte that my work may not be visible to them, yet therefore no less present. This remark is often not understood. Because I often write till late at night, burn the midnight oil and sleep in the following morning, the rest of the morning time is mine.

Jehavanna knows this and therefore I was somewhat surprised when at about eleven o'clock the door opened and her head appeared past the doorjamb. She knows I prefer being by myself in the morning - enjoying my breakfast, my self baked buns with a sweet filling and a bowl of scented fuming sugary black tea. "May I bother you with a visit?" She posed it with a smile. There is something about Jehavanna. I cannot refuse her anything when she smiles as radiantly as she can. It has nothing to do with the force of attraction between the genders - just the opposite. To me she has the appearance of a daughter and simultaneously I see her as the ancient soul, the sister I once had. The woman who could combine love with wisdom, whose demeanour was never guided by a scheme of her own, who with her presence amongst all caused an aphoristic togetherness. I miss her dearly.

"Come on in, but you have to make your own coffee - I am having my breakfast." Jehavanna went straight through to the kitchen and to the coffee maker that pretty soon was bubbling and percolating. "Did not you have to go to work today?" I asked.

"I felt a bit under the weather, so I called in sickly." The coffee had finished gurgling and Jehavanna sat opposite to me at the table. "Teaching is the most wonderful job I can think of, you know me in that respect, but at times I am so fed up with those kids who are not at all interested in physics. Sometimes I cannot find the boost to go on. And now I caught some sort of a cold thanks to all these sniffing snotnosed little brats."

"I know exactly how you feel." I took the last bit of my last bun. "When your motivation lessens, the only thing that helps is reinventing yourself. To do this job, this calling perhaps, for all your life you must take a time out at times to muse about your original inspiration, or about how you can do things better or differently."

"You are right, yet in this line of work you are also so dependent on colleagues who not necessarily share this approach, who are so busy with holding out, preferring leaving things as they are. Especially in the physics department some nerds are present who should not be teaching at all. They work at a school because they are not sufficiently brilliant to do scientific research. They do not know the first of teaching. It is a true craft in itself as I see it." She spoke with verve. "Try to have a meaningful conversation with these characters. They all think they are able to teach knowing some facts the pupils do not. That there are still some pupils who cherish an affinity with physics explains more about the intelligence of those pupils than about the competence of their teachers."

"Did you drop by to nag?" I barely could suppress a grin. Not a grin because of Jehavanna, but one at my own expense. At some time I had been in a comparable situation - indifferent colleagues and a governing board solely consisting of rigid cold-hearted managers.

"Nagging? No, rather complaining, about you. What is wrong with my yoga group?" She held back for a moment and tossed around the spoon in her coffee cup. "Ah, you are right. I am only in the mood for henpecking. I want to kick something, though I know it is pointless."

"And now it is my turn - to be kicked I mean." I got up and poured in another cup.

"Yes, . . . er . . . well no, that is not what I mean. Still, you can endure what I express." It was not an apology, but rather an assessment - of camaraderie in this instance.

"You think I can take it." Jehavanna gave me a probing glance. "Every person is vulnerable," I continued, "although that might not be apparent at once to most eyes. Yet, even the most hardened criminal is a frail person - perhaps especially them. That you have a temper for taking your distance, only reveals your exposure." Because I dislike formulating as if I pretend to be a psychologist I added, "It shows you know or feel you are not heard."

"Oh well, you might just as well try to piss lemonade, horrible people." That was typically Jehavanna. In her appearance a very dignified woman, wonderful chestnut hair lightly waving along her neck till just over her shoulders. She had the quality of self-evident and unaffected nobility. A facial expression that, without a hint of arrogance, showed sincerity as well as perception. Fierce blue eyes that pierced without hurting and that radiated comprehension, no rather understanding instead of acquiring grips. Then that quite vulgar expression. In her case it meant she would not yield, that she would not grovel and that she would not make a genuflection for conformism. I often witnessed people feeling threatened by such a nonconformist attitude - undeserved in Jehavanna's case, for she is a very kind and gentle person.

"Phew, can I make another cup of coffee?", she heaved a sigh, pulled herself from the chair and sauntered quasi sluggishly to the kitchen like a bored child. A bored naughty big girl. It was clear of course she acted the scene. She simply wanted some attention, perhaps a challenge.

"When you are so keen on badgering me, may I return the favour?" When I turned my head towards her in the kitchen observing her, again it struck me how closely she resembled my wife - they could have been sisters. They were as similar as two flavours from the same bakery - not identical, yet comparable in nature. Jehavanna the brown-haired and my wife the fair-haired. Remarkable, I always pictured a third sister in that picture. An even more mysterious one with straight black hair. That would have been a noteworthy triad.

"Of course you can return the compliment and taunt me," said Jehavanna returning from the kitchen. "Then I will know I exist. You know I like a retort, not as an attack but as a grindstone for the mind - two minds if I may presume as much."

"All right, then I will burden you with the measurement problem." I looked Jehavanna straight in the eyes to be sure I saw her reaction.

"What measurement problem", she asked. "Are you going to redecorate your home?" In spite of what I observed I was not certain she pulled my leg again or not.

"You know exactly what my intention is, madam physics." I was almost convinced she wanted to test my patience. "Of course the measurement problem in physics, my dear. The problem that an atom only appears in a particular place if you measure it. In other words an atom is spread out

all over the place until a conscious observer decides to look at it. Only then the atom manifests in a place that is absolute. So the act of measurement or observation creates the entire universe. No observation, no atom. No atom, no universe."

"The measurement problem," I continued, "has always reminded me of the philosophical problem of the falling tree." Jehavanna looked at me



Werner Heisenberg

this time with honest wonderment. "It goes like this. When there is no one in the forest to observe a falling tree, does the tree then really fall or does not it? There is no one present to name the falling." Jehavanna was listening interested.

"Incidentally, both problems resemble the self-centred picture of the world a child has. In the early stages of development imagining the world goes on when it turns its attention to something else is not possible for a child. A certain toy only exists when the child plays with it. For that child the world is no more than the scenery of its existence. By the way, many adults never get passed this point."

"The possible similarity between the first two examples I can see," Jehavanna said, "but what is the point of the last example compared to the first two?" She drank from her coffee and glanced at me over her cup.

"As far as I can see all three examples are manifestations of man's child like vision on this universe. In the first two instances we are conscious of the problem and in the third not yet. However, the differences are not important. It is about the primitive demeanour in observing, in the way of thinking."

"There is however a fourth problem - and a fifth. The fourth problem is the red-shift problem - also your terrain. Hubble's red-shift, or the visual Doppler effect, shows that all galaxies we can observe are moving away from us in all directions. Logically, not per se physically, this means we are in the centre of it all. When all galaxies move away from us in all directions with the enormous speed of light -there is nothing faster- the place where we live must be the centre of the universe, perhaps the very

spot the big bang took place. As long as there is not a galaxy found that moves from left to right through our scope, logic dictates we are placed in the centre. Incidentally, astrophysicists could never tell me whether the universe grows during the process of expanding -which in a certain way would suggest the finitude of the universe-, or that there is an infinite space in which the whole of galaxies expands."

"Gosh, Manas. Whetting the grindstones of the mind is wonderful, but so early in the morning?" She put up a childish face again. However, charming woman or not, in my view this was not the moment to play. For it had been she who had interrupted the morning dozing of my breakfast. "I have no intention for the two of us to solve all these problems." I tried to explain further. "Yet I must bring forward that all these problems in my mind are somehow related to the fifth problem, the geocentric rule - a problem that is instantly recognizable and understandable to everyone. The notion that the earth is the centre of the solar system and that the sun revolves around the earth. Because of the observations of Copernicus, Galileo and Kepler we now know that nothing revolves around the earth, beside the moon of course and some objects we have flung into space. Do I make myself clear?"

"What you are saying is absolutely transparent. Only, I wonder if it is all true what you have said until now, though I find it highly intriguing." From her facial expression I could read something else was occupying her mind.

"About the geocentric rule we all agree it is very primitive. A toddler nowadays has knowledge of the heliocentric rule, knows that the earth revolves around the sun. Still, generations and generations of wise men have held the geocentric rule as true. More like all these scientific conceptions have been laid down, like the ethnocentric concept in anthropology. Who will deny that in time the galactic-centric rule also will be seen as primitive? For instance when it is proven that all galaxies are not only moving away from us in all



Mayan cosmos

directions, but that because of the curvature of space all galaxies will also move towards us to disappear eventually in the last super sized black hole."

"Of scientific theory forming, yet also of the abstractions we form in daily life to be able to cope with life, I hold that it is primitive. I do not mean that in a negative way, just as I obviously do not regard the words child like as negative - I simply refer to a stage of development. Physicists themselves pose that there seem to be two sets of rules: one for daily living and one for the atomic and subatomic world. Of which they also claim that the two sets of rules appear to have nothing in common - reality is creeping up. Add to this the atomic measurement problem. By observing reality we alter reality. Like falling trees in the forest a reality exists we cannot detect, that alters in something we can understand the instant we observe."

"We treat reality, perhaps I should say: truth, like a child with a toy. Our human perspective on reality is askew, as a result of which we will never be able to survey all of creation. We cannot accommodate all of existence, creation sounds so religious, in one theory of all. Even when we at last think it is feasible, and there have been lots of attempts to formulate the theory of everything - also in physics, there is always that disobedient kid who puts a finger in the air in class to say it is all different - that the sun does not revolve around the earth at all."

"Theory forming of the human kind is limited by time. We cannot just survey the total of all, because in the light of the existence of this universe we are only the fleeting wavering tiny flame of a match. You may just as well ask a mayfly to formulate a theory of the human psyche. Certain phenomena in cosmology are strongly debated. Particularly, is there sufficient matter present in the universe to make everything return to its beginning? A kind of big bang in reverse, the big crunch. There are almost as many theories about this as there are scientists. Dark matter, interaction between matter and antimatter in an empty vacuum, there are a number of clues that lead towards conclusion in all directions."

"A physicist I am not and I do not ask of you to provide me with an answer to all these matters, though you are a physicist." I did not pester her. "Where I want to lay my finger on is that actually man is a child and

by formulating theories as a child man bites off too large a chunk. Theories sprouting from the brains of what the average person calls a genius or not, people are children and one always has to allow for that. My dear father always said to me that all people are crazy and at a certain stage in my life I did agree to that. Now, that I have taken my distance from the world I regard people as children. Some may be somewhat crazy, but that is of no general interest. Nonetheless, children we all are." With the nail of her extended index finger between her teeth she looked at me, a tiny smile around her mouth barely perceptible. Maybe she sensed what I was about to say.

"So, you see that being chafed is pointless - the only result is that you fill your head with negative and therefore counter creative thoughts. When you manage to see you are fretted then recognize your own immaturity. Meet the people who thwart you as the children they are - be patient. The latter being something else than letting bygones be bygone. Never bring this attitude upon a child, never. Eventually this attitude will come back to you and not in a way you intended or preferred - in your goals as an educator, in the behaviour of the child. Be gentle yet firm and decisive towards your colleagues at school. Do not stoop to their level, yet speak to them on their level. Do not manipulate, yet only conduct your affairs so they can understand." With her fists under her cheekbones and her elbows on the table Jehavanna intensely kept an eye on me. Her eyes were smiling and her mouth confirmed that. Did I see rightly she was blushing a bit?

"What you say is true, Manas. The beauty of it is I already knew this. Yet, sometimes it is so pleasant to be put under the warm shower while being lathered up." She rose from her chair and gave me a peck on my forehead. Wishing me an enjoyable day and with a springy pace she walked to the door and went outside.

The time machine
or the ability to pose questions

It is remarkable that you can long for the companionship of people while you have chosen the hermit's life. This thought considering I reached several conclusions, that is to say a renewed affirmation of them. First, that I had not abjured people by choosing reservedness, I had made myself only inaccessible for people who do not intend to add something to their life or to mine. That intention, or possibly the absence of it, is not a malicious set-up of those people, or the consequence of a misdoing. Many people just gladly hear themselves talk, instead of listening to what others have to say. There is of course always enough space for talking and speaking, but you only grasp that once you have learned to open your ears and listen. Secondly, pruning the dead wood, inherent to entering a new stage in life, allowed me to breathe again and rearrange everything that I had experienced - to connect all and distill consequences. Elsewhere I have already written that this working method does not relate to an exclusively systematic or scientific working method. It is more like the opening of my brainpan. I throw in all ingredients and let simmer everything as long as is called for. From my brain onwards all nutrients pass then through my entire body - everything participates. I let weigh my heart, with my kidneys it is tasted, superfluous ballast is expelled. One day within myself I hear the bell of the furnace tinkle and a nutritive meal comes through the service-hatch from the kitchen. Still, that is not all, because the meal just served has to be used - let us see if the ratio can do anything with it. I call this way of conducting my experiences the intuitive rational method, but that perhaps not at all covers it, or only for me, or that term already exists in a completely other setting. My method mainly means that you value rational thinking and reasoning to a high degree without by that eliminating the intuitive, knowing that the intuitive is fed by experience with rightly drawn rational conclusions, knowing that the rational process is fed by allowing to exclude -for the moment- what is falsified. Falsification in the one context does not mean you throw away something incontrovertibly - in another context one can use it productively or creatively still.

It is remarkable that you can long for the companionship of a person, without exactly knowing the reason for it. Jehavanna I see as younger a sister, or perhaps even a daughter. I find the feelings that a father has for his daughter very beautiful. You love your daughter unconditionally

and those feelings have nothing to do with the feelings a man has for a woman. I prefer not to call it platonic love. I see platonic love as nothing else than a failed erotic relation, a relation in which everything is present except the sex. If in this cosmos love does not exist, and that is so, then all variations of it do not exist either. What I feel for my daughter and in another way for my son, rather relates to warmth, to recognition and support, solidarity, the desire to educate, to familiarize with the rituals of this world, to be curious about the ideas they form on their own merit. Jehavanna is older than my daughter, although my daughter rapidly is becoming a complete woman. Well educated, her own head on her shoulders, a ticking biological clock -before long I not only will look like a grandpa, but also be one- and with a man to her arm she is getting well organized. Jehavanna has already accomplished this and her motherhood has added something to her life - instead of, what I see so frequently, changing the female into an overprotective hen that pecks the rooster that now has passed his biological necessity. In the case of Jehavanna and Bulzeba the opposite is operative. They are two people who will never abandon each other. Neither of them is apt to change the nature nor the rules of the game during play and if any change is called for, that only will happen with mutual consent. They are inseparable and are so because of the persons they are.

I let simmer these contemplations adequately in my being, they tasted well and scented deliciously, when there was a modest knock on the door after which Jehavanna entered. She wore the tone of school. A sensation that to outsiders almost cannot be explained, but that for another teacher, or former teacher as is the case with me, is immediately recognizable. She went to sit on the couch near the hearth, but she did not sprawl out. She took a hand of nuts from a cup on table and put some in her mouth. Her straightened back gave the impression of a pupil who has to appear before the head teacher, whereas she had no intention to yield for one bit - determined yet not haughty. Soon Jehavanna relaxed somewhat.

"In this house it always feels as if you sit in a breach in time, here everything stands still. As if here everything is normal, such as the outside should be - not so hectic."

"A breach in time?" I asked this in a naughty manner I found, because she provided in a point of departure from where I wanted to go with the conversation. "Time, my dear Jehavanna, it is not for time does not exist. Time is an even bigger problem than the measurement problem we

discussed the other day. Concerning the measurement problem still something can be measured. The time problem in some manner is the reverse. Everyone measures it, everyone uses it, everyone experiences it each moment of the day, but time does not at all exist!"

"Oh dear," Jehavanna answered, "then I no longer know whether I am sitting here for some minutes or already my entire life."

"You jokester," I riposted. "Of course you do not sit here your entire life. When you feel the need to annoy someone, your short visit will feel like an eternity to me." We both laughed. "Einstein once joked in a similar way - now what did he say? If you are in the companionship of your beloved, the hours seem to have passed in minutes, whereas when you sit with your buttocks on a hot stove a second feels like forever." We both laughed again. I know few physicists of whom so much is known apart from their professional life. Probably because Einstein in his time already became an icon.

"No, I am absolutely serious," I said when the humour had died away, "time definitely does not exist. That time is different for everyone, or seems to progress differently per event proves that time is a non-uniform and a subjective idea." Like a genuine teacher I started with some didactic questions. "What else is a clock or our watch than an elaborate little machine with cogwheels or transistors on a chip with a display - a device with an arbitrary standard, chopping up something that is totally invisible."

"Yesterday evening I saw a film on television - perhaps you have also seen it. A man has lost his memory and goes in search of his identity. Of course he rapidly meets trouble and he can only escape his predicament by offering money to a young woman for a lift. The man and the woman flee their sinister assailants. The man is weary and stares into nothingness during the drive, while the woman talks incessantly. At a certain moment she realizes she is talking constantly and says, 'Just listen to me, I have been babbling for the last forty miles.' The way the woman expresses her wonderment is entirely correct. Would she have said she had been babbling for the last half hour, she would have been awry for time does not exist." I presented this analogy with the palms of my hands turned upwards and with a smile that must have looked triumphantly. Jehavanna moved her lips as if she sampled something while looking through the wall into infinity. A wordless asking sound left her throat. I continued.

"The human conception of time in reality is a derivation of the notion of 'growing older'. Regularly we look into the mirror or look at last year's or

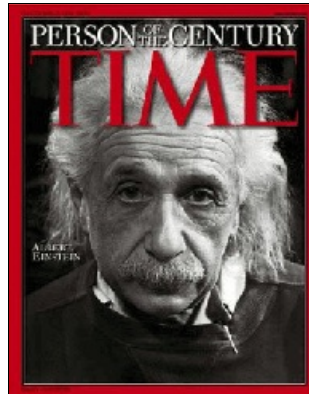
even older holiday snapshots to conclude that time has passed. Logically, that is an invalid conclusion. The only valid conclusion that can be drawn is that each of us, after so many revolutions -distance- of the earth around the sun, has fallen into decay a bit more. Time has nothing to do with it, for time does not exist. There are origination, growth, decay and decease. Nothing more."

"The clock tells us where we are in a full day and we have agreed this full day contains twenty-four hours. Invariably it shows a full day never takes this long. Sometimes the earth turns just a bit slower and sometimes it turns just a bit faster, depending on the winds predominantly blowing against the mountains contrary to the rotation or with the rotation of the earth. The registration of time is dubious."

"Time is also speculative. At the level of an atom a second seems like an eternity. When a second is subdivided to the atomic level, eventually we engage the smallest possible partition of a second. That unit is named 'Planck time' or 'quantum time', about a 10^{-34} second, which is the time light needs to bridge the smallest possible distance. Beyond that point our comprehension of what time is comes to an end." I paused briefly to

come out of my chair and go to the kitchen. While walking I talked further. "You know, on every occasion I hear physicists talk about time, it appears that their reasoning in fact concerns distance."

"But all right, time is unreliable, speculative, and also subjective. Ever experienced perplexity when asked in the street by a kid, 'Hey lady, do you know what time it is?' The almost bewilderment of the first time someone calls you lady or mister, while to your own feeling you are still that young person. This shows that experiencing time is a subjective matter."



"Well, for me that is not so long ago," Jehavanna answered with a facial expression as if something absolutely delicious was offered to her that was beyond its sell by date. "Of course," I said, "however it definitely shows that perception of time is subjective. Einstein's buttocks."

"In physics too time is subjective, you know that of course. A person stands on the platform watching a high speed train passing by. When it would be possible for that person to look on the clock in the train, he would notice this clock is ticking slower than the clock on the platform."

"An astronaut travelling with almost the speed of light -if that would be possible- will find his colleagues from ground control not there when he returns from his adventure. He will have to find them in an old folks' home or in the graveyard, while at his departure they all were about the same age. Time is relative as Einstein learns."

"The law of relativity teaches that the closer an object is to a source of gravity, the slower time passes for that object in the observation of the onlooker. Your crown always ages faster than your feet - for your crown time appears to pass faster than for your feet. That is what Einstein¹³⁾ prescribes."

"However, what Einstein measured was the speed of light and how gravitational fields affect it. Thereupon he postulated time and space are not two different phenomena, but that there is a continuum of space-time - space and time are indissolubly intertwined according to Einstein. Did Einstein postulate the space-time continuum because he could not place the factor time elsewhere in his formula? It would have been at least as brilliant if he had eliminated time from his formulas, for what Einstein invariably and precisely described was speed - distance, not time. How wonderful it would have been if Einstein had taken also the next step in his thought experiments. After all, his world famous formula $E=MC^2$ contains the factor Energy, the factor Mass and the factor Lightspeed (C), but not the factor Time."

I served Jehavanna a mug of broth. Although it was not cold in the house, she took the mug in both hands and blew away the vapour above the soup with her red painted lips. She took a careful sip and said, "I can see where this is going and perhaps you are even right. Nevertheless, you always cover a certain distance in a certain time? Time has always existed, you wake up after it becomes light, it is morning and afternoon and in the evening after the sun has gone under you prepare to sleep. That is the procedure our biological clock follows, does not it?"

"Your biological clock reacts to light and dark as you say, not to time. Your body reacts to fatigue, wants to recuperate and activates you when physical recovery has been completed. As a matter of fact a woman has several biological clocks in her body related to menstruation and fertility and derived of that, the longing for a child." Biological and physical phenomena determine the cycles and that we link the word clock with

¹⁵⁾ The entire Einstein archive is digitalized. The manuscripts and the database archive can be found at www.alberteinstein.info

that is a matter of choice, pure fiction - there is no clock. This is what I tried to show Jehavanna.

"The universe evolves from big bang to big crunch or big rip. Fantastic things have developed -all kinds of elemental elements that did not exist before- that subsequently fell into decay, shrivelled and disintegrated into nothingness. You are born and you die. You experience love and sorrow, success and fiasco - at the end of which your body withers and falls apart. Is what happens between birth and death -be it your body or a universe- the same thing as time? We call it time because our ancestors called it time, but that is no guarantee time factually exists." I looked at Jehavanna to see if something of what I said was getting through to her, became plausible. It was not my intention to convince her, but to let her open her mind to another possibility, another reality as I saw it.

"The hundred and ten billion people that came before us had ideas that we have abolished long since our insights progressed. The Mayas, or were it the Incas -probably the Aztecs then-, massacred tens of thousands of people on their pyramids, because the blood was vital in helping the sun to travel the sky. The Egyptians on the other hand had rituals to aid their sun-god in his nocturnal clash with the gods of the underworld, for it was vital the next morning the sun arose again. Some one-dimensional believers still think that people were created six thousand years ago, and that they walked the earth with the dinosaurs. Generally speaking, these kinds of ideas are put into a museum since long. Some other ideas though -time, image of god, love- are so heavily etched into our way of dealing with reality, we have copied them over the generations without reservation or hesitation. We cannot or hardly can imagine reality is totally different. Perhaps mostly of scientists, you expect nevertheless they question each aspect of reality. Innumerable scientists have taken 'the god notion' under fire. Without much success though, because although certainly in the west the large mass does not attend mass anymore, they therefore have not become nonreligious. Phenomena like time and love however have never been scrutinized."

"Not to wonder, not to dare to wonder, or to forget to dare to wonder or to put out of mind to pose a particular question is inherently dangerous. Dangerous in the sense that one could be set on the wrong footing. One counteracts ones own development by ignoring important questions and thereby the development of humanity. Development exists and decay exists, however the path between these two realities is only called time by tradition."

The examples and questions I had brought forward so far, were more or less of a general nature. However, because Jehavanna is a teacher of physics, I dared to wonder somewhat more into the area of physical science. "When a person falls into a black hole, someone who observes this adventure from outside the black hole -the theory is relative- will notice that the speech of that person bears close resemblance to a vinyl record increasingly slowing down - the pitch of the voice steadily lowers, the speed of speech slackens and also movement decelerates into slow-motion. Is it time that slackens like Einstein puts forward? What indisputable alters is the image, literally the emitted light of the falling person that forms an impression on the retina of the observer outside the black hole. The light increasingly has difficulties to extract itself from the gravitational field of the black hole. When the moment has arrived that the ever falling person -the poor devil- irrevocably drops off into the black hole, in the observer's eye the person's image comes to a standstill. The point has been reached at which the falling person slips beyond the event horizon and his image, the emitted light, cannot escape the black hole anymore. In reality the falling person is spaghettified by the gravitational field, yet the onlooker cannot observe that anymore. What we have here is not the slowing down and ending of time by a gravitational field, but the slowing down and ending of the image, the light - the lightspeed¹⁴⁾ is reduced to zero."

"If it would concern the slowing down of time," Jehavanna checked in an interrogatory way, "then this is only because Einstein postulated a space-time continuum. Space and speed of light we can determine empirically,

16)

<u>Speed of light in different units</u>	
metres per second	299 792 458 (exact) $\approx 3.00 \times 10^8$
km per hour	$\approx 1.08 \times 10^9$
miles per second	$\approx 1.86 \times 10^5$ (186 000)
miles per hour	$\approx 6.71 \times 10^8$
<u>Length of 'time' for light to travel...</u>	
One metre	3.3 nanoseconds
One km	3.3 microseconds
One mile	5.4 microseconds
Around Earth's equator	0.13 seconds
From Earth to the moon	1.3 seconds
From Earth to the sun	8.3 minutes

but according to you that does not apply to time. For this reason Einstein's space-time continuum does not exist, but only space and speed of light."

"Space equals distance," I elaborated, "and distance equals the speed of light. A lightyear is a measure of distance, not of time - you know that. When we watch the star system that is farthest from us, we do not look back thirteen billion years in time, but thirteen billion light-years into the distance - in the remaining seven hundred million light-years nothing has been detected as yet. It is cumbersome to call a lightyear a lightyear. What now would be an appropriate name for the distance of 5,878,625,373,183.7305 miles (9,460,730,472,580.8 -almost nine and a half trillion- kilometres) the light travels whilst the earth revolves one time around the sun? I suggest tetameter for a name. The tetameter is nicely positioned between the terameter (10^{12}) and the petameter (10^{15}) and teta is not a prefix multiplier already in use - we can use it exclusively for this specific distance."

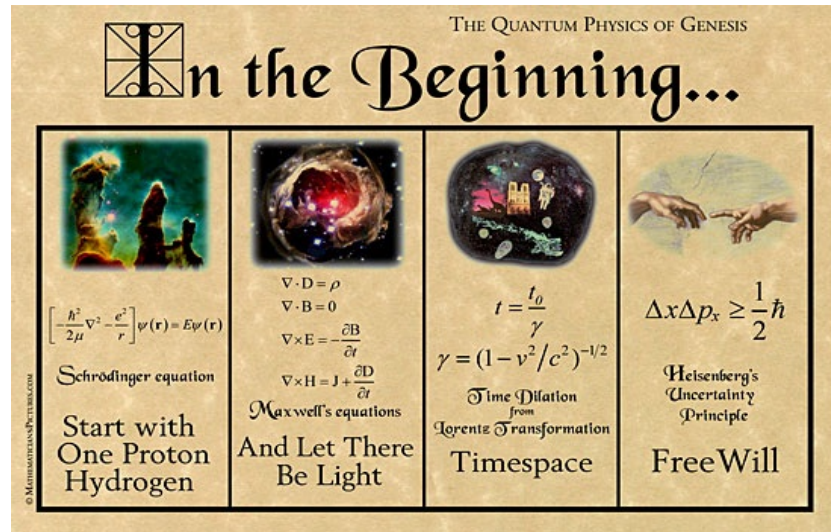
"Hm, tetameter," Jehavanna said. "I do not know the term within physics. Perhaps it is a good idea. I have always found the word light-year causing confusion while explaining it to my pupils."

"It is just an idea." I did not belittle it, but how does such a term becomes common practice? "I know almost for certain," I continued, "that Einstein needed his space-time continuum for something else and that can only be for one thing. One of the consequences of Einstein's space-time continuum is that we indeed cannot travel through space with the speed of light -or only theoretically-, but that actually all of us travel through Einstein's time with the speed of light. This phenomenon creates our sense of motion through time and into the future, Einstein claimed."

"Compare the line of past, present and future with a road you travel on, says Einstein. The distance you have just covered lies in the past, yet that road still exists. The road towards which we are heading is not yet the present but the future - yet that road already exists. In the same sense, according to Einstein, past, present and future exist still and already though we cannot see the future yet - and some cannot see the past anymore." That last was the observation of a former history teacher.

"Put in a different way one can say that all events, from birth until demise, already exist in the space-time continuum and that you as individual progresses on that trajectory with the speed of space-time. Everything that you experience -your first swimming lesson, you first love, your school diploma, your marriage and your children, your labour, your retirement and your passing on- still and already exist on that

trajectory in space-time, still according to Einstein. The future therefore is as real as the past. Einstein's theory of relativity though did not reckon with quantum physics."



"All as it may be, Manas, but Einstein's theory of relativity indeed did not allow for quantum physics. We talked about it recently, that Bohr and Einstein were at a discord because of the incongruities between the theory of relativity and quantum physics. In any case, I was educated with quantum physics as basic principle."

"You are absolutely right. After Bohr and Einstein effectively a whole generation of physicists have been busy to align the two theories. The aspiration to make the theory of relativity and quantum physics more compatible resulted firstly in the formulation of the quantum loop theory¹⁵⁾ and the string theory, two theories that are closely related."

¹⁷⁾ "Einstein's Theory of General Relativity does not include the quantum physics that you must have in order to describe the extremely high energies that dominated our universe during its very early evolution," explains Martin Bojowald, lead author and assistant professor of physics at Penn State . "But we now have Loop Quantum Gravity, a theory that does include the necessary quantum physics." He explains that the theory's equations continue to produce valid mathematical results past the point of the classical Big Bang, giving scientists a window into the time before the Big Bounce, and into the previous universe. In order to explore the physics of the other universe, Bojowald developed a "more precise model" within quantum loop gravity. This revealed that some parameters in the equation are complimentary, making it impossible to learn too much about the earlier universe using

"According to the string theory the known universe is seen as a membrane, in short 'brane'. All that happens within the universe that is known to us, happens within the three dimensions of a brane. In a fourth dimension multiple branes exist, unobservable though from our three-dimensional universe. All branes do interact, specifically when they collide - then two branes replenish each other in a cosmic cataclysm to continue each their separate way thereafter. Perhaps such a cataclysm looks somewhat like an animation I once saw of two colliding galaxies."

"Such a cosmic cataclysm has occurred at the beginning of the present universe in an event known as the big bang - string theoreticians prefer to call it the big bounce. The theoreticians of the string theory state that time did not begin simultaneously with the big bounce, but that time is eternal - it already existed before the big bang or big bounce and it will continue to exist after the big crunch, or perhaps more obvious, the big rip."

"Yes, that is what I also know about string theory," Jehavanna said. "I must say that string theory to me is also appealing on a more intuitive level. It somehow also feels right to me that all forms of matter in fact are variations on the same universal ground tone."

"Well, string theory," I continued a bit amused to be able to tell this, "has a consequence the theoreticians probably have not surmised in their most unquiet dreams. String theory also can be interpreted as proof of the existence of the original world, traditionally called heaven or the afterlife; forget the religious connotations, for I do not imply them. Instead of postulating multiple branes, one can presuppose there are two branes. String theory permits that - nothing in the theory prohibits it. One brane then represents the original world where time is eternal and therefore nonexistent. The creating event is the manifestation from the original brane, from the original world of a vacuole that became our material universe - a spin off, perhaps a bounce off. Just like with a biological vacuole our universe is encompassed by a membrane that separates the material world from the original world. The genesis of the vacuole from its bitty beginning that what we call the big bang or bounce, until its present size is the subject of material physics."

this model.

His revised calculations also showed that some parameters that exist in the previous universe do not exist in ours, meaning this previous universe would not have been identical to our own."

"Martin Bojowald said it like this," I carried on. "He shows that 'some parameters that exist in the previous universe do not exist in ours, meaning this previous universe would not have been identical to our own'."

"But that would truly be the discovery of heaven!" Jehavanna exclaimed. She was serious and playful simultaneously - that was the impression she made. She did jest smatteringly, but was also earnest, because if it was true, she said, this discovery could be one of historical proportions. Her clearly visible hesitation about exactly what to think and how to react precisely mirrored my criticism on professional life. That attitude whereby you are credible only if you have finalized a scientific study in the field of your statements. Now, I have studied several subjects, but not on Jehavanna's terrain. However, I take the view that everyone can put forward well-thought-out ideas or original ideas concerning everything and that it is the task of science to falsify or verify these ideas. To give this thought context, not exclusively physicists are able to put forward an idea for a theory in their field. Also, not all physicists are gifted to illustrate their theory intriguingly.

"Once I have seen a string theoretician¹⁶⁾ explaining the theory on a blackboard drawing two flat planes each representing a three-dimensional cosmos. I rather favour to picture a brane as a vacuole, like I just explained, because it is spherical and consequently fits more appropriately to the notion of an expanding cosmos. Seen like this we live on the inside of this orbicular universe, moreover of which we will never observe the limits. In a certain way with this representation we have returned to the ideas of the ancients that say the stars are pinholes in the firmament behind which the gods live." Jehavanna smiled as I did. Again I got the impression that for her my ideas were on the cutting edge of seriousness and frivolousness. Like when you by accident put your hand into a stream of piping hot water from the tap and for an

¹⁶⁾ Relativistic quantum field theory has worked very well to describe the observed behaviours and properties of elementary particles. But the theory itself only works well when gravity is so weak that it can be neglected. Particle theory only works when we pretend gravity doesn't exist.

General relativity has yielded a wealth of insight into the universe, the orbits of planets, the evolution of stars and galaxies, the big bang and recently observed black holes and gravitational lenses. However, the theory itself only works when we pretend that the universe is purely classical and that quantum mechanics is not needed in our description of nature. String theory is believed to close this gap. For further reading, the official string theory web site: <http://superstringtheory.com/>

instant you do not know whether it is hot or icy cold. You observe reality in the one manner just when reality proves be totally differently. A cutting edge in that sense.

"The ostensible incompatibility of the theory of relativity and quantum physics has been a challenge to many, a challenge particularly to unite the two theories nevertheless. Not only for quantum loop and string theoreticians, also for the theoreticians of the phase theory."

"Frankly, I must say I do not know the intricacies of phase theory," Jehavanna reported. "Once I just read one article about it, and I cannot say I remember much of it."

"I will try to help you then. The phase theory states that on the quantum level space-time shows no homogenous structure, like Einstein suggested, but that it is built up from small units, the quantum. One can picture that structure by constructing a photo in the computer from larger pixels - the photo gets a checkered appearance. Only when you take some distance from the screen, the pixels appear to show a more homogenous and fluent image."

"In the universe of the phase theoreticians reality is constructed quantum by quantum or granules of space-time, like the pixels. These granules build up and expand and thus create our sense of time. Consequently the future is not fixed for phase theoreticians, it grows from the past and present. One can picture this growth perhaps best like the growth of crystals, like the crystals of frost flowers on the window pane in winter. For phase theoreticians it apparently is very important to negate the simultaneous existence of past, present and future in this universe, like Einstein said. They obviously feel that only like this they can unify the theory of relativity with quantum physics."

"Like I said, the concurrent existence of past, present and future is one of Einstein's most beautiful theses and at the same moment one of his most extraordinary. I hold that it is not possible to say that past, present and future all are already present and simultaneously claim that time exists - in a space-time continuum. It is a similar contradiction to postulating that time is perpetual. You cannot have dry water."

"In a different setting I already have said that when you do not have a view on something, that this does not mean this something does not exist. When Einstein says that in the space-time continuum past, present and future are existing simultaneously, phase theoreticians claim that because of the granular makeup of space-time the future is not fixed, but grows from the present. The phase theoreticians are somewhat like the

sculptor who said that making a sculpture is quite easy, you only have to remove the debris from the block of stone to be left with a wonderful statue. The granules only have to build on. It is also a bit infantile - if you cannot see it, it does not exist."

"This analysis becomes much more simple though when phase theoreticians realize that they better use the quantum distance¹⁷⁾⁾ than the quantum second - because time measures are derived from spacial measurements. We say year, but mean the distance of a round around the sun."

"Einstein is correct when he claims that in this universe the trajectory between birth and death -and everything in between- is already in place. How we in spite of this are unable to see the future is thereupon perfectly illustrated by the phase theoreticians. However, because of the quantum or granular character not time grows from the present like the phase theoreticians say, for that would be contradicting Einstein's thesis, but man's view on the coming trajectory grows - ever more on the road we travel we see farther into the distance."

"When one puts an effort into reading about this subject, or listens carefully to what I have to say, you cannot avoid noticing that physicists have a fundamental problem with the notion of time." "It really looks that way in your manner of explaining, Manas," Jehavanna interrupted in a fashion that invites to go on. "Nobody really knows what time is, not even Einstein," I proceeded. "In all examples I provided it appears that time continuously is confounded with distance. A year is not a year but the distance of one round around the sun. Time does not exist." Perhaps unpleasantly but necessarily I emphasized each word of my last sentence.

"No experiment has resulted in proof for the existence of time. The very first experiment testing Einstein's theory of relativity was devised in 1919, you know this of course, and was concerned with the deflecting or bending of light by a gravitational field. During a solar eclipse a star was observed next to the sun that actually was situated behind the sun. That the star could be observed was proof for the bending of the light of that

¹⁹⁾ A quantum distance or Planck-distance is:
0.000 000 000 000 000 000 000 000 000 000 000 001 6 metre



The space-time continuum

star into our direction by the gravity of the sun. To my knowledge there has never been an experiment by which the nature or anyhow the existence of time was verified." With the dismantling of time in fact I felt like the little boy that shouted that the emperor did not wear any clothes, with this difference that all the others really thought they saw the emperor's clothes instead of feigning their perception.

"Theoreticians of relativity, quantum physicists, quantum loop theoreticians and string theoreticians, nor phase theoreticians can clarify what time is. On the contrary, they all have shown to confuse time with distance and the speed of light."

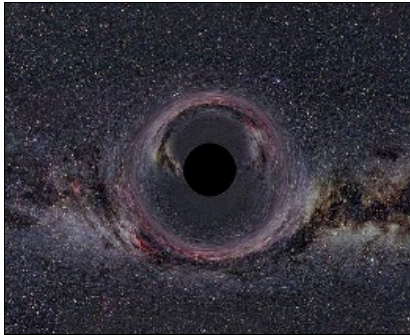
"Again, Manas, I very well see what you mean. Yet it is also very hard to accept. Life pivots around time." Jehavanna had set aside her jesting scepticism. I think she at least tried to empathise with the concept I tried to clarify.

"I do not ask of people all over the world to recycle their watches. That would be unpractical and everything would go amiss. I too would like to arrive by train for instance on the moment I choose. My goal much more is to reveal the true nature of our world and this universe. This is a world of 'measuring is knowing' and not a world of perceptiveness and understanding. It is a loveless and cold chaotic universe where the reality of our provenance is concealed because that reality is said not be demonstrable. Instead of going in search of our provenance more

willingly credence is given to derivatives of our beginning and to illusions."

"This is how I know you, Manas," Jehavanna said with an almost motherly smile, or possibly a sisterly one - I am never certain with Jehavanna. "Though I am not an adherent of your theories, your philosophy, the images you create," I noticed she was very serious now and that she tried to weigh her words as carefully as possible, "yet you always make me wonder. I always get the impression with you that you just deal in sophisms and that you very much enjoy your own thought experiments. However, the more I am beginning to know you, the more I see you do not put forward wrought constructs, but that you really voice your vision on reality. In fact I only realised it just now, this afternoon." It remained very silent in the room. Not a moo from the cows outside, not a chirp from a bird, not one car passed by. "I promise I will read your book more intensively." She now was a child without age - she could be ten or ten thousand years of age. She had the most dark and honest eyes I have ever seen.

"Careful though." I tried to bring back the relaxed ambiance with a wheeze, for the air in the room was full of electricity. "All I write is as



Black hole

heavy as a brick, some say as heavy as a piece of black hole." I did not want to discourage her, but a fair warning seemed in place. "The book has the potential to alter your life. Yet, especially the first book seems puerilely simple. I urge you not to read the book, but to step through it. Do not see what is written, yet try to realize what is does with you. What do you see?" I could not be other than serious in

my recommendations. "And concerning my philosophy, it is no philosophy. It is not a point of view nor a basic rule that you can choose like you can choose any basic rule or any point of view. You cannot choose to believe or not what I write, like it is impossible quenching your thirst choosing between water and rock."

It was that time of day on which the evening meal was too far waiting in the distance to ignore the momentary peckish feeling. I made some sandwiches with cucumber, radish and mashed hard boiled eggs serving them with an ice cold very light rose wine. After having exchanged some

interesting facts about her children and Bulzeba, I felt inclined to bring our conversation to an end. That same evening an old friend would come to visit me, one I had not seen for a long time.

"Ah, there is a lot more the lords and ladies physicists are not as focussed on as much as they would like. Like time, gravity is a phenomenon of knowledge physicists not really can get a grip on. Everyone experiences a thing like time, yet just explain what it is - that time does not exist has not noticeably entered the mind of one single physicist. Everyone experiences gravity, yet just explain what it is. In daily life everyone experiences that gravity exists, everyone notices the results personally, however physicists do not know how to designate exactly what gravity is."

"I am really curious what you have to say about that," Jehavanna said with clearly unfeigned fascination. "It is a typical subject physicists will not rack their brains over because it is an initial concept. However, indeed what is it?"

"Gravity can be identified as light - travelling with the speed of light. The more light amasses at a certain point in space -light needs to organize from chaos- the more gravity exists at that point. The most extreme example of this of course again is the black hole." Jehavanna glanced at me inquisitively.

"The closer for instance your spaceship is to that gravitational field, the faster your spaceship will want to fly. Incidentally, what goes for a black hole, also goes for the earth - though to a much weaker degree, because the earth has much less mass than a black hole." She kept looking at me in that inquisitive manner.

"The spaceship happily floating through space, coming nearer to a black hole is attracted by that black hole in the sense that the spaceship increasingly will take on the speed of light - this is the force of attraction the black hole exerts. Because of the attraction of the black hole the spaceship takes on a velocity that increasingly is closer to the speed of light."

"The mass of the earth is 6×10^{24} kilos. The mass of the yellow dwarf we encircle, the sun, is 1.989×10^{30} kilos. The black hole in the centre of our galaxy has a mass of 4,310,000 times the mass of the sun. A master of calculus would not have too many problems to calculate which percentage of the mass of the black hole in our galaxy equals the mass of the earth. Apart from the result of this arithmetic the comparison shows that we on earth are also subject to the want to reach the light - its

speed. Whether we are close to a black hole or on earth. So, gravity is nothing else than the want to reach the speed of light, whilst mass is nothing else than to proportion to which that speed already is realized."

"As soon as you have written this down on paper, Manas, I would like to read it once again. It is the most beautiful in existence when you are capable of explaining something utterly complex in simple and elegant wordings." Jehavanna gave me a wink and emptied her glass.

"Unfortunately," I said when I brought her to the door, "we can travel in distance but not in time, for you cannot travel in something that does not exist. If there would be a time machine, we are it ourselves. The only time machine in existence is in our heads, with which we can travel to the past - not in the past. The future? Along with Einstein I say it already exists. That we cannot see it is due to our constraints. In the end the only temporary aspect of us, of this universe is that it will end."

When I watched Jehavanna going down the path, and waved once more, I saw Miram, Bulzeba's mother, in the garden on the bench beside the kitchen door peeling potatoes.

The mirror that is fogged

Seeing and greeting each other just about daily, a comprehensive conversation had nearly become a thing of the distant past when Bulzeba and Jehavanna came an evening to talk. Like the busy folk they are they made an appointment marking it in their diaries and all. When you have in mind to have a conversation, having one on an empty stomach is unwise so I also invited them both to dinner - they could have their tea then with the children. Beside quieting the needs of the body having dinner together also creates a genial situation. What is more, I like to cook for my friends - a quality I am lucky to see also in both my son and my daughter.

Though autumn was late, I had lit the hearth for I love the sound of crackling wood, the fragrance it brings into the room -masking also the smell of my tobacco- and the cosy ambiance it creates. I had made one of my stews for which I apparently seem renowned; not forgetting to

mention my soups. I also had baked a white and a whole wheat loaf of which in my house it is not allowed to cut a slice - I prefer to break bread with the hands for only then the texture is wonderfully visible at the breakage surface and the particles that give scent



to the bread only then can burst freely into the air. I like to keep my senses busy. Combine this all with a not too dimly and certainly not too brightly lit room, with candles on the dinner table of course, and the stage was set for what I hoped, my intuition said I could expect it, to be an evening to be remembered.

I succeeded in my intention to create a safe and cosy corner in this universe, that is how I see it, in so much that Bulzeba and Jehavanna had no qualms in talking about a more sensitive subject like their relation to Algorab. The young man still seemed to sidestep communications since Bulzeba remarried Jehavanna. Bulzeba's first wife, Laterana, had died of an otherwise perfectly treatable illness like pneumonia is. A sad case of

negligence and bad luck. Yet, also lighter topics were used as preludes for what came later.

The first cup of coffee after dinner I always offer at the table and the second while settling down on the sofa and in the armchairs. Perfectly timed Bulzeba put forward, "Please Manas, tell me. How do you know what you know and write about? Scores of people write about religion or the meaning of life and frankly I could not care less about what they say. Why then am I so intrigued by what you say? Your books are not written in a very juicy or entertaining way, it is dry stuff. Do you know what I am trying to express? I am not trying to offend you, I just try to be as honest as I can." "Yes, you seem to have caught Bulzeba's attention in some way," Jehavanna added, "which is no small feat. Every so often before bed he reads one of your essays, especially from *The Knowing of the Soul*, and then we talk about it before actually turning in. Doing this when the children are asleep and the world falls silent is pleasant. It is as if the quiet also enters your head then."

"I know exactly what you mean," I started, "for it is precisely then when I love to write. Everything is then hushed and even nature seems to be at a lull while I write till India wakes up. Now, where to begin. Er, first I take no offence when people are blunt in what they say. Often people talk like that when they speak from the heart. Letting your rationality govern is sensible, yet not at the expense of your feelings. I am quite convinced you speak honestly Bulzeba, when you say my writings are bone dry. I did not intentionally try to create a belletristic work nor literature, though one can hope of course. However, it was certainly not my first point of attention. Though I have a degree in language literature was not the component that had my highest attention as people often assume. I was more interested in linguistics and in the pragmatics of parlance, language as a means to verbalize and survive. In some ways though, all my texts are philosophical by nature, yet I carefully try to avoid the jargon - just never call me a philosopher, for that I am not. I simply wrote each time what came from the heart and every time I screened it with my ratio hoping to have written something intelligible."

"So when you say the texts have grabbed you in some way, I am pleased to hear it. You might think I take it as praise for what I wrote. In reality I think it is a compliment you owe yourself, for it means there is room in your life to contemplate the subject about which I write. It is a laudable achievement solely due to whom you are and to your own efforts. How did it come this far, Bulzeba, do you know? How were you grabbed by

something you earlier brushed in my face as a religion?" It was just a friendly pinprick.

"Well, that is probably my doing," Jehavanna answered. The few moments Bulzeba needed to formulate his answer, gave her opportunity to give her opinion. They looked at each other in a way I perceived as tender. "Not that I pushed him into reading, at least I hope I did not. Nevertheless, in a way he seemed ready for it. His job is a gratifying job, not in any way a dead end job."

"Still," Bulzeba took over, "after a certain amount of years doing your job you feel there must be more to life. Jehavanna and I talk about that a lot."

"That was when I suggested to read the Key," said Jehavanna, "for it is at that balancing point at the top when you look around and wonder what more life has in store for you." Jehavanna expressed her thoughts very poetically, I found. "After the top you can go downhill, or you can grow a pair of wings and take off on a road without solid ground."

"I have always felt all right in what I do and I still do," Bulzeba continued, "but increasingly it felt also like having had a drink and still being thirsty, having more to drink not being the solution. So how to quench the thirst? Added to this, this is a confession I think I can trust you with, all my life I have had the feeling that I am responsible for something terrible that happened and I do not know what it is." There was no despair in his eyes nor in his voice, but a true question was projected on his face. "It is like the proverbial itch you cannot scratch," Bulzeba explained further. "First I supposed I was having that mid life crisis everybody talks about, but I noticed I had no urge to do something completely different. Moreover, I am perfectly happy with my life, my wife and children. So where does the feeling of guilt and thirst, of incompleteness hail from? I have asked myself that question repeatedly and we talked a lot about it." Obviously this topic was to be the centre piece of the evening and besides talking about it Bulzeba and Jehavanna also were looking for some answers, I suspected.

"Oh, many if not all have feelings," I started my preface, "of which they cannot conceive the origins. Why does a serial killer kill? Why does a nurse dedicate her life to care? Why do you feel guilt?" To act as Bulzeba's sort of psychiatrist, though unintentional that would be, had to be avoided I believed. "Do not expect to find an answer, for the answer to the question 'why' is not for the dwellers of this corporeal universe - you can only get it back home. Still, hearing the question is tremendously important, to recognize its scope. The question is always present, mostly

humming in the background, as the keynote of life. Like the static in a tv-picture that hides the after glow of the big bang. However, most people only see it, only recognize it at a certain stage in life. In some sense recognizing the question is also the answer to it."

"There you lose me, I am afraid," said Bulzeba while both of them had been listening carefully. "How can a question be an answer? If there is no understandable answer to the question because we are limited beings, I take it that is what your saying, how then can we come up with the question in the first place?"

"Because the answer is not in the answering, but in the ability to pose the question. In fact, answers are never really that interesting. The three big questions in life are 'what', 'how' and 'why'. We have become an advanced civilization by being able to pose the question 'what', a question that pulled the rug from under the presumed existence of the idol god, by the way. Of course we got answers to the questions 'what', but as any scientist will confirm, every answer infers many other questions. So, you have to interpret the already found answers to date as relative answers. Perhaps they are answers, perhaps not or only partly. Likewise with the question 'how'. Only fairly recently we have come to answer questions with this bearing. Darwin posed the question 'what', but he never really found out 'how', although he thought he did. We all never did until the workings of dna were fathomed. We have barely scratched the surface in answering the 'how'." Having said this for its importance, I spoke the rest even more in cadence. "Being able to see a 'why' steps into your essence, for there is no physical, no material 'why'. All the material answers to the question 'why' ultimately turn out to be answer to the question 'how'. All who think to have found an answer to the question 'why' are befooled, tricked because of the nature of this universe, this physical universe. There is no 'why' here, no answer to it anyway."

"Being able to formulate a 'why'," I continued, "shows you are ready for the next step in your existence, a stage that has nothing in common with life in substance. Like Jehavanna put it so poignantly just now, you have to grow some wings. That goes for both of you if you feel ready. Fly up very high and try to see this world for what it is." I deemed it time for a more graphic approach. "Do not you know which universe you are in, what planet this is? This is a world where everything you take for granted is a placebo, a figment of the imagination, a hoax, a charade for the real thing. In this world all are seeing blind due to the wool that is pulled over your eyes. On this planet everyone is impersonating everyone else, in

devoutness, in scholarly attitude, in creativity, in boorishness. This world is a sham, a faint copy of the real thing. The devout devise a religion, but turn out only to adore a statue and their own stature. The scholars devise a science that turns out to be measuring only a portion of reality, them proclaiming their insight the pinnacle of wisdom. Artists create a turd and call it art, which on reflection is not art at all but a therapy for stricken minds. The vast masses are hypnotized and kept at bay with violent garbage on all channels and levels and occasionally a war, facilitating them boorishly to vent their frustration while they are ensnared in feelings of fear fed by the daily news. How low all have fallen, the heavenly creatures of insight and light deprived of the warmth and the love and the radiance. Not of Yahwehgodallah or Brahmavisnushiva, the statues of negligence, but from the very source of all being."

"It is time to be aware of this all," I said less vehemently, "not so you can scorn this world and withdraw from it. That is not at all what I advise, not at all. You both need to investigate the truth of what I say and to know where you are, where you stand in the greater scheme of things. This planet is a mightily beautiful planet but nothing compared with the real thing. Your place and function in the totality of creation is knowable when you keep in mind your question 'why'." Not that I swayed them off their feet, so to speak, but a longer silence filled the room. "Any more coffee?" I interrupted the silence with this domestic query, for the minds of both my guests apparently were wondering in a place elsewhere.

"What you say and how you phrase it sounds like truth, yet it makes me feel cold and lonely," Jehavanna said. She could not be more right in describing the initial shock my words can have. "I know your house to be a warm and cosy place outside time, but when you talked just now I felt like being at the bottom of a dark pit looking up at a ten feet tall Manas with a long heavy beard clothed in rags. Your eyes were fiery and fierce. Still, I was not afraid but rather impressed like I when my father scolded me for not doing my homework."

"Good, there we are. And what can I serve with all these feelings of remorse? Coffee again, or shall I open a bottle?"

"Do not make too many jokes Manas," Bulzeba almost reproached. "I know you are sincere, but humour will not lift us from the pit in which we indeed are. Do you still have a bottle of that fabulous rosé?" While I walked to the kitchen, Bulzeba went on with speaking his mind. "I would like to know who you really are Manas. For words and thoughts like yours cannot come from one of us all. We know you to be our neighbour, a

congenial and hospitable man. Still, what I saw in your words just now makes me wonder. Where did your story originate? How can you say the things you say with such assuredness? Why should we believe what you say? You know, we are on the verge of studying further what you wrote and said, but we are very anxious of being conned by the next terrific story."

"Well, some answers are easy and some you have heard before, I think." I poured three glasses with the very chilled drink. "Do not believe a word of what I am saying, do not believe anything that anyone says. Just go along with your own sanity and constantly evaluate your own sanity. Use your sanity to evaluate what anyone says. The pickle is in the word believing of course. Never take for granted what anyone says, but educate yourself to a level that allows you to see clearly with ease. Nothing is more important, I am sure you agree."

"Yes, I know and I agree as Bulzeba does I am sure," Jehavanna went into her teaching mode. "However, what we try to express is wonder, for you wrote a remarkable story, you gave us the key. You have not named your book the Key just like that. You had a reason. We live next to the horse's mouth so to speak. Can you blame us for coming to hear what your answers are?"

"Well. Let me then try to gratify you both. I have travelled already a long road as you know. On that road and alongside that road I have met all kinds of situations and all kind of people. Each time in due course it came to me that such encounters, particularly with people, were forms of assault. I met many people in need trying to take from me what they lacked, or people who tried to force on me what they needed to express. Of the latter some were genuinely convinced of their own good intentions, while others tried to establish some kind of authority. Concluding that all these people were scary and had to be avoided, was not what I did. I still meet new people like your good selves. Had these people been genuine though, they still had known me. Yet, those who did not get what they lacked left me and those who tried to sough me withdrew, or I did. In spite of some gross difficulties I have encountered, I still have warm feelings for people, as you know. Because all events happened since I can remember, since childhood in fact, as a quadragenarian, how I love these words," I added with a wink, "I thoroughly evaluated my sanity, a process of some years, before I ultimately concluded my road was meant to be a lone road. I was certain I had found leastways part of my 'why'. For since the moment I drew my conclusion a form of quietude came over me and I could see even more

clearly the thread I had walked. Sitting at the rim of the abyss I had just crossed I reeled it in as if I were finding my way home by way of Ariadne's thread. Seeing all times past I acknowledged clearly all that had happened and found I had a myriad of pieces of a puzzle in my hands. Putting them together was the writing of the Key."

"Now, do not think," I continued, "this is the full tale. Yet, it is the most accessible version I can articulate. There is no secrecy in the rest, and though it sounds odd for a writer, I just do not have the proper words for it. For instance the part concerning the contact I have with what I call the original world. The contact with my dearest and most valued friend, a soul of Love, from the existence we all hail from and to where we all return. We wrote endlessly in letters I still treasure. At first our contact felt as if he were my master. Yet by degrees he revealed himself as the true friend he is, the being with whose cooperation I devised my life on earth, here calling in his crucial help on defining moments - for man is a feeble and fragile life form. Though he is always present and has been since birth, from a certain moment onwards I said to him I had to do my labour independently. I felt the need to be solely responsible for my doings - without help. I am who I am and only I can write the Key, not as the person I am, but as the soul I am."

"Though I am a trusting man," I continued my prolonged monologue, "persons on earth who claim to communicate with spirits, astral entities, the other world or what have you, psychics always in some way evoke my risibility and mostly also my distrust. Even more so when they build an empire on this feigned relationship. Scores of soothsayers, astral healers, yogis, preachers and the like try to make a solid material existence on the basis of their spiritual ability, assumed or delusional. I do not want to identify or be identified with that group of pranksters. The connection with the original world is a private matter and is not transferable. No one on earth and I certainly do mean no one can see into your future, talk with your dead relatives or heal your illness and ailments in this phantasmal way. The question 'why' you can only try to phrase for yourself and the phrasing cannot be prescribed or dictated by anyone else. I am aware of course that most people experience no connection whichever with the original world, or the spirit world most perhaps will say, therefore it is absolutely not a prerequisite for reading my books. Quite the reverse for chances are everyone, without exception, will get into contact at some point anyway - but in private."

Before the content lost the entire chill I poured the remainder in the glasses and went to the fridge to fetch another bottle. "That, my friends

is about it. It is as simple as that. I discovered who I am, in fact I discovered I have known since I was about sixteen, scrutinized the truth of it and went on doing what I set out to do. Nothing more, nothing less. No reason to boast, no ground to be modest, just being here in a conscious way ultimately is the key - doing best what you do best."

"That is exactly what I needed to hear," said Bulzeba and Jehavanna nodded in agreement. "Now I am still at the bottom of the pit, but the sunshine just came in over the rim. Yet, I am not quite sure which question you have answered. To paraphrase what you said, did you answer a 'what' and perhaps some 'how'? What about answering the question 'who' you are?" Bulzeba charged his last question with a form of electricity, as if his inner tension had to be vented, yet almost ineluctably demanding thereby to reveal my core. "To my ears and eyes and perhaps also to my heart, for I know what I feel, you must be some sort of Krishna or Jesus, or even the second Jesus for all I know." Both Jehavanna and Bulzeba watched me with a gaze of anticipation. For the first time in their company I got the impression that perhaps indeed they were in my house to get something. Then again, is not everybody trying to find solutions on the outside stead looking inside? Nonetheless, there was need for some statement giving them a mirror showing them what they were doing.

"No, Bulzeba. I am not," and I emphasized the last word, "yet I consider him my brother, just like I call him whose name is often Satan my brother. More I could not say for it serves no purpose. There is no point in naming me this or that, determining who I am in the story I am telling. Only I can tell this story, while simultaneously the main focus must be on the Key and how it can be helpful in finding the lock, the question 'why'. That is the reason for putting in so much variations of essays on the nonsensicality of religion and stories written to warn for false perspectives. Writing, not to persuade people to follow a new vision, mine, but to arouse and motivate everyone to start thinking for themselves however frightening that can be. It is the only way to dismantle the feeling of guilt not only you experience, Bulzeba. Never forget, the majority of the people in this world are of the tribe of Lucifer, as you have probably read in the Story."

"I must confess," said Bulzeba without humility, "I have always had the feeling that in some way I am linked to that dark Lord, or perhaps I am him myself - who can tell? Perhaps for that reason too I felt very akin to what you told me in our conversations about Satan. I am also sure that Laterana went before her time and that she also was very closely

associated with Lucifer. Jehavanna's presence seems like a reaching hand to me while I am struggling in the rapids, almost drowning." Bulzeba waited a moment or two and then said, "Let me tell you a story of my own."

"I betrayed one of the people I held dear, for he was my younger brother. To his face I was that caring brother while behind his back I tried to seduce his wife and slandered him to our sister. My brother and my sister were such great pals that I always felt left out. Consequently I went to hell and back. In bed at night I entered my darkest head games, my fantasies of painful revenge for being left out, and I devised the most horrific forms of agony to which my brother and sister had to be subjected. The most harmful sexual amusement I devised for my brother's wife, evoking pain to such a degree she ripped her vocal cords by screaming so loud not knowing anymore whether she experienced

pain or pleasure. When she reached the climax of her excruciating satisfaction, I did unspeakable things I do not care to tell - I brought hell on to her. My sister's husband I took one evening to the woods for an evening walk and slashed him to pieces with a long jungle knife,



leaving him there for the sport of the dogs. In the vaults of my deranged fantasies I never touched my brother and sister, but ever more their spouses."

"Waking up and returning from this self-fabricated hell in the morning my mind was perfectly prepared for another day of malicious work and conniving talk. Eventually my sister did not speak with me anymore besides words of pity and ultimately my brother was convinced his wife was fooling around. He divorced her and thanks to my suggestions she went on living with our sister and her husband. This drove my brother well over the edge, so he burned the house with his sister, his brother-in-law and his onetime wife to perish in the fire. My brother remorsefully drowned himself in a river nearby."

"This is my story in basic ideas, my dream, my reason for feeling deeply guilty. Why, Manas?" Bulzeba paused and looked me in the eyes. "I never did these things. It is a dream, a nightmare. It never really happened, I dream this story involuntarily. I do not want to make this kind of things happen. I have never had feelings of revenge. I am a cool, calm and collected person. The ratio is my tool, not the overpowering emotions that tell you to go where you do not want to wander." I had been listening with increasing suspense and was waiting for Bulzeba's conclusion of some sort when Jehavanna said, "We have never had the inclination to consult a psychiatrist with this dream, or dreams for there are more like this. You see, Bulzeba is a kind and caring person and I fear it is the psychiatrist who would have made him sick. Bulzeba had no qualms going, but I was dead against. He is a good person."

"Yet, how do you see your dreams, Bulzeba? What are your feelings and how do you cope with them? Have you ever found an originating point, a point of departure, a vanishing point in retrospective? Can you remember when you first had this kind of dreams?" I fired the questions towards Bulzeba, by that perhaps helping him to fire up his rational faculties again. For though Bulzeba did not really appear desperate, the words he said right after his recount of his story could be heard this way.

"I have no recollection of when these dreams started," Bulzeba began. "To be honest, they are not only nightmares, but also daydreams. During the day and not particularly when something displeasing has happened, these kinds of thoughts flash through my mind. However, they are always involuntary, they seem to crop up at random. Always featuring people who are present then, yet who as far as I know have never wronged me." Bulzeba stopped here to sip from his glass. Jehavanna rubbed his upper arm and shoulder. "You know," Bulzeba continued, "it is not the little horror story I told you and not even the daydream I told about that form my problem. That is why I do not need a shrink. I have come to live with them and they do not bother me that much anymore. Yet, all these events reveal the fundament of my mind or at least part of it. I do not want to be that person, Manas. That person is not me. I need the love of Jehavanna and of the children, of Nana who is so wonderful to us and I need to love them right back. I need to express my appreciation to my staff when a project is done and to motivate them when a new one is set up."

"And now," Bulzeba continued, "I have come to get something from you, Manas. Your attention. For in a certain way I love you too, old man. I know it sounds strange. Nevertheless, I have grown very fond of you

and so has Jehavanna." She smiled in a puzzling way. "I have come to ask you questions and I have come to point out the fact there is a parallel between my little horror story and your Story. To my questions you have given answers that are adequate for me for the moment. In return I offer you this comparison. Can it be true that in some way the little horror story mirrors your great Story? When Luciwher deceives Eewhel, Anounjah flees him and Mellhiohr and Nananjah take her in, it reads like my little horror story but from the opposite perspective. If that is true, it cannot be else than true that I am Lucifer in person." Quite a statement, I thought, for a person who was raised in the tradition of right and wrong, heaven and hell. While he had said he did not suffer under his tales of horror, Bulzeba still showed the wish for confirmation of his conclusion, as if seeking a manner to make all more bearable. Sharing grief sometimes soothes the pain, some say. He anyway showed desire to link up with the story I tell. In it self that is a hopeful sign, for that showed his willingness to look into the mirror.

"What you seem to have discovered in the Story," I taught him, though I did not lecture, "is everyone's tale, Bulzeba. Do you know who the devil is? Well, indeed look into your mirror. There you will see him in all his conspicuousness. You have seen him so often that you hardly notice him anymore. To flee him, everyone here lives in a fantasy world of love and romanticism while you all have lost the ability to see reality. Look rigorously and in your eyes you can see mother Theresa and Hitler, Plato and Pol Pot, all the amends for feeling guilt next to the violent pubescence behaviour attempting to deny any feeling at all. Yes, through the mirror the Story is you have seen the beginning of your 'why'. You have seen no nightmare but reality, now deal with it." Had my words really been harsh, Bulzeba perhaps now would have been dismayed. However, quite the contrary he smiled, yet the faint glistening of a tear was in the corner of one his eyes. I continued.

"You have seen reality and it is a nightmare. Would they be the right words, I would say you are condemned to be imprisoned here for life until death delivers you. That is what many people experience who are less well of than you. Look at the map of this world and try to fathom that what you are looking at is a collection of people trampled upon and starving in the gutter. That is what the kingdom of reason generally results in. That is what a loveless universe produces, for what you all call love is nothing else that lust for sex dressed up in all kinds of different codes. Even dancing is not that, but a ritualized allusion to sex. Codes for the need to conquer and the need to submit. The need to possess, the

need to have, the craving to ingest and the power to deny this. All the world's romances are a sham bread in a mind that is sick, homesick. Deeply disturbed and afraid of the prognosis of utter desolation. Devising imaginary friends to fill the void, prospecting for the likeliest to fill the blank and to match the want. All is no real love but the pale surrogate that addicts and destroys, like the drink that intoxicates and ruins your liver and thousands of brain cells each time."

"Your nightmare is no illusion. It is the one and only reality. The real illusion being all that disguises this. A disguise brought on by the Lucifer state of mind, the Luciwher paradigm, the inability to escape this world before the moment you have discovered your 'why'." I needed to emphasize the sham of this world is not a punishment for some original sin, but the point of departure for learning in life. "The Story is a mirror you can look into and ultimately step through. Your little horror story is a reflection, not on what you may have done wrong, but on what you have to leave behind. For if there is one single purpose to life it is not to feel guilt about what was done, but to walk the bridge that was built, to learn and go beyond to discover Love. That discovery goes way beyond this universe for love is not here, God is not here. No supreme being who governs this universe, there is no God here. If there is one single principle governing this universe, it is the Luciwherean paradigm. Tell me there is no God and I will say you are right. Tell me there is no God at all and I will say you are sick of fright. The only lifeline that can help you in the rapids is your connection with the original world. For all else between people is not love, but nothing other than warmth and solidarity. That is the reason for the presence of the tribe of WarmBeauty in this universe, to enable."

"Like Luciwher's Eewhel's tribe is here, the warmth and the beauty. WarmBeauty is the reagent evoking coalescence between Light and Love. Just like the tribe of Light Eewhel's people is here with a purpose. Again, not a punishment for mistakes made, but with a goal. From the pain in our hearts the most beautiful music has come, the most elaborate sculptures, the finest paintings and the most atrocious crimes, for the longing and the pain in our heart is not there to leave. Everything in this world is pain or results from pain, pain and yearning, the craving for our ordeal to be over. Once we have chosen the path of this world we need to see it to the end. Experiencing a horrifying uncertainty that it is the only thing we could do before we fade into oblivion, for a brief time remembered by those who come after. If there is to be purpose in a godless pointless life without love, it is having children. For what you can

feel for them comes closest to the real love. Yet, they too become adult men and women, so not life but the love was pointless, for it is not here. Warmth is the glue that binds Love and Light together in an unbreakable trinity. That is what Eewhel's tribe has to learn and strive for. That is the purpose of WarmBeauty here. To warm up the cold InsightLight, to hook it up with the voice inside, the voice of Love." Both Jehavanna and Bulzeba looked at me as if I was ten feet tall again. "Now do not say I speak in riddles for you have read the Story and if you have not yet or not entirely, it is now that you must. You will see not only you experience the reverse angle on what is in that tale. It is the mirror for many."

There it was. Creation, the universe and the Story in a nutshell. The existence in the flesh as if in a La Brea tar pit, life in the quicksands, dragged along by the rapids. Creating illusions and delusions as if they were steady soil for the drifting mind, the lost soul far away from home. No



letup here for the body that is to be engulfed by decay, yet an emergence home from the river of life, stepping onto the embankment and seeing what it was all about in the first place.

"What radiates in this universe is lethal, in our original world the young old soul the FirstOne is radiates his wisdom his love and his parenthood to the children we are. Is he knowable in this universe? No, he is not for he is not here despite what the two faced holy men claim. They know as little or as much as you or the farmer across the river who drives his cattle to the barn. The holier-than-thou know nothing despite their murmuring and glancing in sacred books. They have no knowledge they can share with you in spite of the words their beguiling apparitions have spoken. They do not care about you unless it is the prolongation of your pain for only then you will stay their faithful follower. Fortunately they are the tokens of an age going by. Everyone will know."

The fire started to crackle again when I placed some logs on. In the kitchen I prepared three of my largest mugs with decaffeinated coffee, laced them with a generous shot of spirits and poured on top of that some whipped cream I kept in a box left from the morning, the spent

part then having adorned a piece of apple pie. When I entered with the tray Bulzeba and Jehavanna made sounds of appreciation, yet to me they were the sounds of people waking up after an unusual long hyper sleep in the cocoons of some spaceship returning from a far of star system. The tinkling of Jehavanna's spoon could be the sound of a tocsin in the distance. It was warm in the room. "My friends, this has of course been a long talk and in the end I delivered more of a speech. I hope you did not mind that and I hope it all will be to your advantage, that it provides you with some connections to what you already know and have chosen. If you feel your questions are not answered completely though, or if you have a bunch of all fresh ones, do not hesitate to come again. I love to have you as my guests."

"We know, Manas," Jehavanna said with a tiny wisp of cream on her upper lip. "We will gladly come a next time, though you can imagine we have to digest first what we have heard tonight. You taught me at least a lot tonight."

"Yes, me too," added Bulzeba. "For some reason the little horror story is now something I can think about and not anymore as something I feel I experience. I do not know. I have to think about it."

"You both know you are always welcome to the horse's mouth." After the coffee I opened the last bottle of rosé and the conversation decelerated to more mundane topics. Despite my unequivocal words aimed at tearing down the sham world -they must have sound harsh to some ears- I was confident I gave some hope and comfort.

Very rarely I allow people into my house whom are complete strangers to me. After a lifetime of work and relationships I like to be on my own, creating silence in my head and unbiased feelings in my heart. Occasionally I like to make exceptions to this self administered rule. For that is where rules are for - to be guide lines for a life outside chaos. Rules, I never apply them rigorously, for I would create anew the ward I have left.

Strangers after dusk

Hostages of power

When Manas called my religion inherently dangerous, we almost had a falling-out. I know Manas not as a provoking man, at any rate not as a person whose aim it is to hurt. Besides, I do not see it as my holy duty to defend my religion, for I am not that kind of fanatic - I prefer to bend to the wind. My religion is private, my name is Suleiman O'Sullivan. What is happening in the world is perceivable for anyone who is well informed - one does not have to be religious to see. Yet, I find it hard to hear criticism to what is so close to my heart. Well, harsh judgement it was not, but it did hurt anyway.

An ancient culture disappears

When I tell you all political systems and religions once were meant to elevate the people, but then were stripped from their purpose and used as means to control the multitude, do you think I am insane? Do you regard me as paranoia, a man who discerns conspiracies everywhere? Am I then seeing ghosts?" Manas was not himself. He sounded aggravated. I asked him of course with whom or with what he was angry.

"Angry? No, I am not angry, how can one be really angry with a child. Who gets angry with a child is still a child himself. Though at times in exceptional circumstances one has to act anger, for children have to learn to deal with that powerful emotion."

"What then is the matter?" I asked very prudently. The at any rate well-grown presence that distinguished Manas seemed to be much more

extended than usual, as if the cat that had lain purring curled up in its dossier suddenly appeared to be a colossal tiger.

"There are moments I can get so immensely dispirited, Suleiman, when I see how people let themselves be deluded and cheer about it all the same." Manas gave me a glance and continued with a sigh. "I do not know exactly anymore where I have read it, but anyhow it was about how people in Europe, especially upper class, appraise the changes that are taking place in their society, the influx of islam confidants. About how they, as I see it, welcome a new wave of repression as if it were the youngest impetus for their ancient culture." Manas gave me another glance - assessing this time.

"Well, a little bit of history then - well, we will see if it is a little. In Europe, there has been a very ancient culture that is all but forgotten. At the end of the last Ice Age, some twelve thousand years ago now, from Asia and the east of Europe all kinds of tribes descended upon the land of the sunset. The tribes that planted their roots anew in the north of Europe are now well known as the Germanic tribes and the tribes that did the same, but more southerly we know as the Celtic tribes. These tribes are related to the Aryan tribes that invaded the Indian subcontinent. The Germanic tribes, the Aryans, the Celts, yet also for instance the Iranian, Greek and Italic tribes like the Falisks and the Latins, came from an area where all Indo-European peoples hail from, roughly the area between the Caucasus and the Hindu Kush, the Eurasian steppe north of the Black Sea and the Caspian Sea. The Donets'k, Luhans'k, Kalmykia, Astrakhan, the Kirgiz steppe, the Plato Ustyurt, the Garagum, Qyzylqum, the Peski



Moyynkum." Manas spoke these names as if he were reciting a poem. "These regions border to the frontiers of Afghanistan and Pakistan, India and China. I descend from one of the tribes that some 40.000 years ago crossed the Hindu Kush from Afghanistan into the Eurasian steppes as the first humans in that unsullied Eden. Imagine the astounding landscapes of that wild pristine earth!" Manas pointed out where the region was situated on a map he had drawn from an atlas in his library, as if he was showing pictures of his family. "Based on kinship of the languages one can conclude that all these Germanic, Aryan, Celtic and Italic peoples were family. No doubt genetic proof can be found also, if it has not already."

"These migrations of Celtic and Germanic tribes into Europe were no military conquests, for in Europe virtually nobody was there. It was not at all like the migration age after the fall of the Roman Empire. Those were also much more recent, some fifteen hundred years ago. Neither do I refer to the people who lived in Europe before the last Ice Age - human bones have been found over a million years old, possibly the ancestors of the Neanderthals, and then there were of course the Neanderthals themselves and thereafter the men of Cro Magnon. However, the people of whom I speak now were the first original Europeans from whom all present Europeans descend directly. I speak of the tribes that travelled and settled gradually into the regions that became habitable after the ice receded to the north, now some twelve thousand years ago. The tribes we know as the Celts migrated to the Balkans, the Alpine region, France, the north-west of Spain and to Portugal, to England, Scotland and Ireland. For ten thousand years these peoples lived in Europe in a relationship without any form of central government or any other form of co-ordinating authority, yet with a culture that linked them all together. The structure of the Celtic culture probably can best be compared to the internet, with the swiftness of the Bronze Age of course. The farthest places were connected by way of a decentralized network of roads with local hubs."



Cro Magnon Man

"The tribes we are accustomed to calling Germanic settled in the region north and east of the Rhine and the Danube, the Celts on the other side, south and west of these rivers. History teaches us the Celts could not have chosen a worse spot. Celts from France and the Alps maintained a good commercial relationship with the tribes south of the

Alps - Etruscan and Italic tribes. The Celts even are said to have introduced viticulture in Italy, though nobody really has been able to establish the truth of this. It was also understood the Celts were a fairly wealthy people. In France alone, they exploited dozens of goldmines. In the end in Italy this came to the attention of a necessitous Roman politician called Julius Caesar. The rest is history. In seven years Caesar overmastered the complete continental Celtic world. He delivered them the decisive blow in a battle against the last tribe in 51 bce, the battle of Alesia against the Averni and their tribe leader Vercingetorix. The name



of this Celtic tribe the Averni still can be recognized in the name of the French region Auvergne." I knew Manas needed this history lesson to shed light on something else.

"The Latins whom we know better as the Romans had, most likely without them knowing it, massacred their kinsman - they did not succeed in doing the same to the Germanic tribes, by the bye. Virtually all of the Celtic culture was Romanized in the course of a few hundred years and from the Celts we now know comparatively next to nothing. Caesar wrote the book 'Commentarii de bello Gallico' about his combats against the Celts, in all likelihood to justify his doings. To date this book determines

the perspective Europeans have on their history. The Celtic perspective has been all but lost thereby. Indeed, history is always determined by the victor.

"What teaches history to us with these tales? As for me, that this world is not safe, a scary place, and that you are forced to defend what you have developed when you desire to keep it. In that struggle those with the most dominant level of organization have the advantage over those who do not organize centrally. Vercingetorix did try to organize the resistance against Caesar, but it was too little too late. The Celtic culture has all but perished. However, within only a few hundred years the Roman culture also was on the verge of breakdown." Manas created this terrific cliff-hanger here, for we both had to take a sanitary pit stop. I also used the moment to phone my beloved to say I would be home much later. We poured out another.

The suffocating dark

"By the mid fifth century all kinds of peoples wandered about in Europe - the were the migrations I just referred to. Rome's central authority was too weakened to withstand the mostly Germanic invaders - eventually Rome's authority was non existent. The Goths came from Scandinavia and moved to the region near the Black Sea. A section of these Goths wandered all along the Mediterranean coast to find peace in south-west France and Spain. Lombards left central Germany to settle in the north of Italy where they gave their name to the present region of Lombardy. The Vandals also left central Germany and travelled straight through France and Spain to cross over to the Maghreb, the northern part of Africa, to cross over again to Sicily and Sardinia and eventually to the main land of Italy. Angles and Saxons crossed the North Sea to replace the Romans in the British Isles. The Germanic tribe of the Franks took over the continental Gallo-Roman territory and gave France its name. An invasion therefore, as you can see, of Germanic tribes into Romanized Celtic territory. The migration of most of these groups was caused by the only tribe in the migration age that came from the outside of Europe, the Huns. The Huns were not one ethnic people, though most of them were Mongols from central Asia. The Chinese called them the Hsiung-nu. The Huns that caused at least in part the European upheaval were besides Mongols comprised of Turks, Slaves and Allanes, led in a ruthless and

central manner by their ruler Atilla. The Huns could have left a more lasting impression on European culture if Atilla had not died peacefully in his bed in Hungary in 453. Exit Atilla, end of the strikes of the Huns."



Atilla

Manas again glanced at me. "Can you still stand these history lessons? There is a purpose to them, but you have to bear with me if you do not mind." Outside the twilight began, but hungry I still was not. Being with Manas it happened often you felt existing outside the current rhythm of life, like sitting in a hole in time. As if what happened outside did not matter or even did not exist anymore.

"By now you have understood of course that I consequently give examples of strongly centrally led peoples, cultures, military structures, that conquered and suppressed other populations that precisely were not led centrally and hierarchically. When in the fifth century Rome's central authority really had passed and the mass migration came to a halt, a new wave of centralism descended upon Europe. As you may expect, I speak of course of the Christian church, the Roman Catholic church. It seized the opportunity to use what was left of the Roman infrastructure, the western part at any rate, to convert Europe to Christendom and bringing it under the church's rule. It was a different kind of authority though than the dominion of the Roman emperors. The Roman rule had been worldly and physical, while the Christian church organized the dominion of the mind. A reign that was even more effective than the political and economical dominance of the Romans. The Roman rulers tolerated local customs, traditions, whole cultures, as long as substantial revenue was delivered from the conquered territories. The Christian church worked exactly the other way around. Instead of a physical taking hostage for wealth, people were taken hostage for their hearts and minds. For a period of a thousand years a time span then follows of fanatical spiritual dogmatism, by which the authorities do not shrink back from persecuting and murdering people and whole communities, on the pyre whose convictions were other than the church's official doctrine. In this millennium of spiritual predominance by the Christian church, Europe's economy declined dramatically. A period that is therefore called the Dark Age by later generations - dark also of course because of the suffocating intellectual climate."

“Geophysically though this period was not that dark at all, for a climate change occurred precisely in this stretch of a thousand years. In a period from the ninth till the end of the twelfth century the northern hemisphere became gradually warmed up. The icecap of Greenland melted largely and certainly the coastal area of that island became habitable and suited for farming - ever wondered why that land was named Greenland? This period saw extensive migrations of Normans and raids of Vikings. The Normans had already colonized Iceland and the tribe of Eirik Thorvaldsson went from Iceland to colonize Greenland. His son Leiv Eiriksson even surpassed his father in discovering new land to settle. It was Leiv who discovered America more than five hundred years before Christopher Columbus. Leiv's tribe established settlements in Labrador, Newfoundland and Nova Scotia, and it is said as far south as Cape Cod. They did not persevere for long though, for the local Indian tribes did not appreciate their presence in a very enthusiastic way. The Viking raids and especially the Norman quests for settlement were more successful in Western Europe. Norman settlements were founded in France -Normandy of course- and in Britain. By the year 1000 the Normans had conquered a substantial area of England on the Anglo Saxons which they called the Danelaw - roughly the realm north of the line London Liverpool to the Scottish border.

Less than a hundred years later a descendant of the Normans in France, William the Bastard, conquered the other parts of England after the Battle of Hastings in 1066 - on October the 14th to be precise. From then on William was called the Conqueror. Eventually William the



William the Conqueror as depicted in a detail of the Bayeux Tapestry (circa 1073-83)

Conqueror also managed to bring the Danelaw under his reign - the basis of the future United Kingdom was then born. Subsequently there was the Norman conquest of Sicily. Ever wondered why in southern Italy a relative large group of Italians is blonde? The Viking raids had little or no effect than temporary and very local suffering, while the very well organized Norman conquests like in England, France and Sicily, brought about enduring places of governance. However, they too were converted to Christianity." Manas smiled, for he clearly enjoyed telling these histories. I listened in with a glad heart.

"Are you peckish too?" Manas asked suddenly. "I have a pan with self-made vegetable soup in the fridge. Do you want any?" Manas shambled to the kitchen and put a cast-iron pan on the large stove. After about twenty minutes we sat at the table with fragrant bowls in front of us and a large plate of dark whole wheat bread and butter between us. We dipped the bread into the soup and fished the vegetables out with our spoons. "I could tell comparable stories about Pizarro and the Incas in Peru, or about Cortés and the Aztecs in Mexico, or about the Aryan and the Mogul conquests of the Indian culture and in fact nearly the whole of India. Here too cultures met while the supremacy came from absolutist rulers. However, this history is getting too augmented already, so let us keep it to Europe." I made a consenting sound. When we had brought the dishes to the kitchen we went back to the low chairs.

The light of the east

"Constantine had become emperor of Rome. That was in 308. To him the credit must befall of making Christendom the official religion of the Roman empire, though he himself did not convert until he was on his death bed. He also has been responsible for establishing the official doctrine of the religion, as the Christians still honour it today. In 325 he convoked more than three hundred bishops in Nicaea, Iznik in present day Turkey. Constantine exerted impellent pressure upon them, you can call it that, to produce a single and coherent doctrine. Until then Christianity knew many local variants of their admission of faith, including the Gospel of Judas, the Gospel according to Philip (the Nag Hammadi library), the Gospel of Mary Magdalene and the Gospel of Thomas. Dozens of books were placed on the list of heretical works and only the

gospels that are still in the New Testament of the Christian Bible today were admitted as the official creed - Christianity was made into a centrally led power. For economic reasons Constantine moved the capital from Rome to Byzantium in 330 - the city was called Nova Roma at first, but was eventually widely known as Constantinople, Constantine's polis or Constantine's city. Byzantium had got its original name from Greek colonists in 667 bce, naming the city after their king Byzas. Though the Byzantine Empire de facto became a reality in 330, the official separation of the western and eastern Roman Empire did not take place until 395. For the west the separation eventually meant the end, like I told you when telling about the Migration Age. The eastern Roman Empire or Byzantine Empire as it now was called, existed for over a thousand years longer."



The council of Nicaea

"Silvester I was bishop of Rome in 330. From the displacement of the seat of worldly power from Rome to Constantinople onward, the office of bishop of Rome developed into principal bishop of the Christian church. The successive bishops of Rome not only saw themselves as the successors of the apostle Peter, but also came to see themselves as the successors of the emperors of Rome - to date the pope still also carries the title of Pontifex Maximus. Like I told before, when the political might of Rome ceased to be, the Christian church took over to found the dominion of the mind." To hear Manas placing all these tedious book facts within a coherent story was very agreeable to me. I saw horses galloping the steppes and I saw Constantine ascending the throne in Constantinople before my very eyes.

"The Roman empire in the east held out till 1453. Did the European Middle Ages start with the fall of the western empire, the end of this Dark Age in western Europe coincided with the fall of the eastern empire. On May the 29th of the year 1453 the Turkish Ottomans took the military thoroughly weakened city. The intelligentsia, artists and the businessmen left the city head over heels and sought a safe haven particularly in Italy, with which the culture and the economy of Western Europe received an enormous boost. The main church of Constantinople, the 'Hagia Sophia' or church of the supreme wisdom, was converted into a mosque, but



The Hagia Sophia mosque was originally a Christian church

when you want to see what it looked like as a church you only have to erase the minarets from the picture. Though the city officially remained to be called Constantinople, in due course among Turks the city became better known by the phrase 'we go to the city'. 'To the city' in the Greek of that time, the language of communication in the Byzantine Empire, was 'eis tin Poli' which in time was

degenerated by the Turks. 'Eis tin Poli' developed into Istanbul. It became the new delineation of Constantinople, though not officially until 1930.

"The Muslims made an end to the Christian Byzantine empire and, like I said, indirectly to Christianized western Europe. The church hierarchy had already roused the European nobility to action to wage crusades against Muslims who had conquered their holy places in the Middle East - Byzantium also had fallen into Muslim hands before 1453. It had never crossed the minds of the church elite the intellectually fettered Europeans would come into real contact with the cultural and intellectual richness of the Muslims peoples - who in their turn had learned much from Indian sources. While the military targets of the crusades were met only partially and only for a limited time, the Europeans meanwhile became aware of their status of spiritual and intellectual hostages of the Christian church - maybe not that explicitly right away, but in full conscious state eventually."

"I will not wear you out too much - I am already talking longer than I intended." Manas certainly was not anymore the grumpy man from the beginning of our talk. He was now like I liked him best, the benignant and somewhat preaching Manas. "The crusades and the fall of Constantinople are two major elements contributing to the genesis of the Renaissance, the artistic and intellectual revival that caused Europe to awaken again, to be born anew. One can safely say the Renaissance built a radical change with all that had gone before. Revolutions are somewhat like volcanic eruptions never events of a sudden character. Always there have been prolonged processes preceding the moment that in history

school books is appointed as the date of the breaking point. The developments in Italy we can recognize as the beginnings of the Renaissance were already happening, yet got their definitive impetus at the time of the fall of Constantinople. The year 1453 therefore is seen officially as the beginning of the renaissance."

"During the three hundred years afterwards there is a slow build up towards the next revolutions, incited by the increasing awakening of the citizens in the larger cities, moulded by an elite of thinkers. The eighteenth century became the age of Reason, the Enlightenment that ended with the revolutions of the Enlightenment, the American revolution of 1776 and the French revolution of 1789. In both revolutions protracted developments since the Renaissance came to an expression. The increasingly wealthy citizens did not feel represented anymore by kingship and its form of government and the old bunch was ousted, rather brutally in the case of the French. The new power established only through exerting a true reign of terror. In 1815 after Napoleon an effort was made to reinstate the old powers of before the revolution, but that attempt was not viable now the financial and economical power had transferred to the class of citizens."

"However, already within a hundred years the commonalty got lost of their monopoly on power. The Russian revolutions of 1905, 1917 and 1918-1922 brought the remaining European royal dynasties definitively to their knees. Not only in Russia, but also in Germany. In Russia the Bolsheviks dominated other political grouping by mere terror and centralism. The revolution of 1917 reverberated throughout Europe during, in between and after two world wars. The second world war also established the definitive exertion of power of a new dominant player on the stage of the world, the United States."

"The next revolution was about a protest against that might of America, at least in part it was a protest against the Vietnam war. The revolution of 1968 was the revolution of the imagination. A revolution against the powers that be, the old rusted clique of the war-generation - world war II that is. It was an insurrection against the immovable morality of the Christian church. The young generation of that time demanded the right of free speech and above all a free mind and they dethroned the traditional overlords. In America president Nixon was impeached, his corruption brought to light. Yet only twenty years after 'the revolution of the Imagination' was completed when common people not directed by any particular ideology with their bare hands, with sledge hammers and pickaxes tore down the Berlin Wall. The might of the common people was

established definitively throughout Europe and the central rulers soiled their pants."

"The rulers had always been the financiers and standard-bearers of culture. Emperors, kings, popes, bishops, the nobility, philanthropists and maecenases in general. When the sixties of the twentieth century were over the word elite had become a dirty word, a curse. The elite was not seen anymore as directive and leading, but as synonymous to conservative, narrow-minded and often as anti democratic. After the sixties of the twentieth century there were two main developments. The popularisation of culture and a next revolution, the Digital revolution."

Manas looked at me a bit in an impish way as if he tried to measure up my endurance. "I really find all you tell wonderfully interesting, Manas. You take me through two thousand years of history. However, you are a bit older than I am, you are in no hurry and see the long links. Contrariwise I am younger and therefore impatient to hear your conclusions." Manas tapped me on the knee in a cordial way, a gesture one could easily interpret as encouragement. He got up and went to pour in some more. He did not say anything, yet he made some humming sounds like one can hear from singers who warm up their voices. Manas murmured not so loud though and perhaps slightly less in tune.

Beauty is far

"Leave it to the earthlings though," he said when he sat himself a bit groaning, "to squander a wholly new and positive change. Before they knew it, the revolution had created its own elite. What emerged from the idealism of a young generation during these sixties were the seventies, a total commercialization of artistic and academic ideals and suppositional individualism. From these years onwards to far into the twenty first century the 'common man' was the pivot in for instance many television programmes. Seeking the darkest corners of the tasteless, to the absurd freak shows that were presented as mass entertainment. The average person was not presented anymore with inspiring examples, but watched vulgar representations of itself that were meant only to benefit the money-hungry."

"The dominance of the commercial sector became as hostaging as the dominance of religion before. In fact, both are out to enslaving the mind, although the Christian church elected submission as goal, while

commercialism took this one notch further to shake out the money from as many pockets as could be found. Popular culture had been corrupted very speedily."

"In this period I recounted, from the Romans to the Americans, the individual had been and still is the hostage of the overlords. It had been the Roman Catholic religion that in the west also took the mind hostage. For the individual it is virtually impossible to get away from the taking of hostage, for the state has a legalized monopoly on coercion and violence - you have ratified this yourself last time you went to the polling booth. Though the might of the Christian church has largely been broken, the masses immediately



Youth culture commercialized

turned themselves in to a new hostage taker, commercialization. It has become so powerful complete states are in its grip, remember the multinationals, while in the case of the United States the difference between commercialism and state is all but perceptible."

"While no revolution brought freedom -or was not capable of bringing freedom I perhaps should say-, there was one revolution that was hopeful for humanity even to my mind, because no ruler or organisation of power had any control over the possibilities with respect to the contents. Also, the nature of the digital revolution is not alterable by commercialization. Exploitation of the digital revolution has been tried in the nineties of the twentieth century, yet commercialism itself fell victim to it when the bubbles bursted. It would have been for the first time in human history that every person wherever was able to obtain all information worldwide without a ruler having a stake in it. The powers were powerless in having a say in the flow of information, unable to determine what one could write or read. That was the potentiality of the Digital Revolution."

"Through a detour there is a ruler though who can render the digital revolution impotent. From 'the ignorant drowning one' no real threat for the digital revolution can be expected anymore." Manas smiled. "I name the Christian church 'the ignorant drowning one'. It is an over the hill religion, it will fade away and die their God neatly tucked away in the drawer of history with Mithras, Zeus and Jupiter. The Christian church

itself is one of the few that does not realize it is drowning, hence ignorant. Christian religion, also the Jewish religion incidentally, ever more will acquire the status of obscure philosophy, just like the Greek and Roman cults. The Christian faith has had its time and is overtaken by time. However, there is something quite different going on with its contestant, the 'the skulking reviser'."

"Manas showed an even broader smile than before. "With the phrase 'the skulking reviser' I name of course the last true religion, the Islam. Last and true because there will be no so-called God send messengers anymore. No more religions of inspiration will be anymore for Satan has found new ways. He has poisoned the great religions and has led his people back to the predicament of before the great religions, back to the plight of materialism." Manas was silent for a moment, drank from his tea that must have been cold. He was recalling the past he said and judging from his expression it must have been a pleasant recollection.

"I will show you the might of 'the skulking reviser'. I was in Cairo at the end of the Ramadan and I observed what was happening. All people were in preparation of Eid ul-Fitr, the sugar feast, and that produced an exited



Eid-ul-fitr

yet convivial bustling mood in the streets. Everyone was merry and full of expectation. Everybody went shopping for a variety of necessities. Food of course, toys, new clothes. The next morning I went by bus across the city and there I saw it, there near the zoo and I suddenly understood. I saw families

spending the day in leisure, taking a day trip on one of their most revered religious and social occasion. I did not see uniformity but like-mindedness, sameness in joy. I saw people having merriment in togetherness, I saw communal bliss and collective contentedness. Suddenly my head veered to the south of Spain where I had seen a similar thing. The Christian Catholic faith in its heydays radiated the same. It very much warmed my heart to see such a congruity in sharing in public the specialities of culture and togetherness. The unity that is experienced without it being organized from above. That day in Cairo has ever stayed special to me and in my heart I understood how Islam

brought those people together, very much the same as I saw Catholics do."

"One or two days earlier in the back streets of Cairo I saw quite different matters. The third pillar of Islam is the zakaat. The zakaat is the obligation to help the needy in their hardship, mostly collected as a tax on behalf of the poor. Yet in those back streets of Cairo I saw people, complete families living in the streets in an utterly despairing destitution I only saw before in Kibera, the slums of



Kibera, the slums of Nairobi

Nairobi, in rural India and China, in Rocinha - one of the favelas of Rio de Janeiro. So many people, so many many people I saw living in humanly disgraceful gross hopelessness, not caring anymore being bedraggled and fetid, very sick and highly infectious - lacking the strength to do something about it. And I saw the zakaat is a dead letter, like in Christian Europe the rich could not care less common people perished by the scores to the plague, if they themselves were out of harm's way. The hypocrisy of the human moral - it happens everywhere in this world, in the past and in the present."

Toy of the powers

"Particularly this debasing insincerity wrenches room for the 'skulking reviser'. The 'skulking reviser' can be found wherever you look. He is present, mostly without being noticed, and he pours dogmatic notions into your ear, he distributes reactionary fanaticism. He attacks and rebukes people who simply want to celebrate their Eid ul-Fitr or their Christmas with their families and neighbours, luring them in the end into intolerance. The 'skulking reviser' will at first upholster his skull with a solemn gaze - a choked back graveness mistaken for earnest sincerity. Still, listen, listen well to his sermons, listen to his pitch. Does not it also remind you of 'der Führer' in his early years, shrieking to his early adepts in the beer cellars of Munich? He revealed his colours during the Crystal Night, like the 'skulking reviser' has shown his violent nature during the Christian Inquisition and like he in due course will show the grimace of death of his Islam. What has not been blown up, how many victims has that caused? Yet, these are only incidents compared



The Spanish Inquisition

with what is to come. 'The skulking reviser' uses, or rather abuses the frailty and inconsequential aspects of man and undermines the communal sense replacing it with underhanded fanaticism. Destroying with this all of course the worldwide longing for togetherness, strangling the inspiring examples from the Buddha to Lennon."

"However, the centralistic world powers see through the skulking reviser, where the common Muslim steadily is sucked into the ravine. In its turn this will make an end to Islam, turn it in its turn into an ignorant submerged. The skulking reviser provokes the great central power that is the western world into a response that fits neatly in the scheme of the rabid Muslim. The lifestyle of the western world collides with the purity

of Islam, the sneak assassin claims. The great central power and the skulking assassin are like two dogs fighting in the living room twirling around and knocking over and breaking all the furniture of the law-abiding citizen. Muslims living in the western world feel obligated or are forced to take a side in this fight, whichever peaceful life they led before, neglecting Europe has known a holocaust before - they were only Jews. Do not say it is impossible, that what happened in de second world war cannot happen again. Remember the ethnic cleansing in the Balkans at the end of the twentieth century."

I asked Manas whether he predicted the Muslims in the western world will be slain like it happened to the Jews before. With a pain stricken face Manas would not say much more. He would only say it will herald the definitive drowning of Christian values and the beginning of the end of Islam. Then he walked outside and I went after him. Silently we stared at the clouds that were highlighted from below by a setting sun. Deep shades of red with a dark lining in a sky pregnant with rain. The wind became chilly and we went inside again.

Manas rummaged somewhat through a drawer of one of his bookcases and then came to me with a photo-album. He showed me a picture of himself sitting behind his writing desk. "Do you see that computer on the corner of my desk?", he asked. "That, was my very first computer." We

looked at the photo on which we both saw the computer, but on which I chiefly saw a much younger and leaner Manas. He snapped shut the album. "That was even before the internet existed."

"The digital revolution," said Manas when he sat again. He spoke the words short of sneering. "The signs are all too clear. The centralistic world powers will seize the opportunity of the polarization between the western way of living and the eastern way to suppress the nearly uncontrollable freedom of its own citizens. They will try to sink the digital revolution, for the almost anarchistic character of that freedom is the centralistic powers a thorn in the side. It is an age-old trick that when in need of putting the own population under the thumb, create a danger that comes from



Šarru-kinu, Sargon of Akkad

outside. The trick was applied for the first time in recorded history by Sargon the Great of Akkad, in 2334 bce. Sargon is regarded as the very first empire builder in human history. By the way, about Sargon there is an interesting anecdote. It is said he was adopted, a foundling drifting in a reed basket on the river Euphrates eventually becoming the darling of the goddess Ishtar. Sounds familiar?" Of course this story was familiar to me. I recognized the same story motive that was also used to illustrate the provenance of the prophet Musa, also named Moses - Moshe in Hebrew.

"The warming of earth's climate is also such an exploited danger," Manas continued. "Everyone is made direful, in fear for some vague danger in the future - a ruler cannot wish for a more appropriate phenomenon. To forge an internal unity you need an external enemy. When there is no real danger, you just make up one like the 'skulking reviser' invented the great Satan. The Romans had Carthage. The Christian church the Huns. Fidel Castro the Americans and the Americans the Russians, and so on, and so on. Each time the ordinary man is the hostage of powers."

On my bike on my way home it began to drizzle.

The wages of fear

"More than once I have put an effort into expressing in as many nuances as possible and have others recorded this from my mouth, the Key has not been written to create a new religion nor to phrase and propagate a new philosophy. Everything in the Key is directed towards, I know how megalomaniac this may sound, unmasking all religions and philosophies as concoctions of the devil."

"I have never understood this, Manas. How can these be concoctions of the devil when, as you say, religion does not exist? The devil is part of religion, any religion and any philosophy. There is always the struggle between good and evil."

"Exactly this is the absurd story I aim to debunk. Evil does not exist and therefore good neither. With as inevitable conclusion that prevailing human thinking is founded upon an illusion, quicksand, a delusion that will stay in existence as long as the dogma of good and evil will stay in existence. Every philosophic religious system, from Ampato till the



The Buddha

Buddha, from Jove to Allah, is based on a system of stick and carrot, reward and retribution - fear."

Like this a conversation between Manas and me began, a conversation I remember vividly. Manas has died since and he has seen now the truthfulness of his words. Though undoubtedly he would have responded to these words saying he already knew the truth because he was able to speak about it.

I have always been intrigued by the way he was able to see religion as a collection of fables, while he himself also could set the stage for God and the devil as if they were real and existing characters. "If the standard and the content of religious and philosophical thinking had not been so oppressively bleak, I could have had a thundering laugh about it," is also one of his expressions I remember well. And, "The ultimate fear of not being able to survive brings about the dichotomy of good and evil in the mind of man. That it is precisely this dichotomy that is postulated and not another, shows for the limitations of man."

More than once he informed me that there truly are entities like God and the devil, yet that the realization and characterization of these entities are purely human speculation. That until now the casting of the cosmic drama has been one by beings with an at the utmost two-dimensional ingenuity, man. That for reasons of a political and social nature until now two-dimensional thinking has been promoted, preserved and even been elevated to the level of law. That it is verily accomplishable for a human to step outside the box of two-dimensional thinking, the moment man is capable of leaving fear behind. Every conceivable form of fear with the awe for death as the ultimate form of that dread. If only man would stop being a follower of something or someone. "There is no religion or philosophy that does not block your path finding the original source. Let someone else think for you and you take away your vista on the bridge that leads home." Manas could not be more clear to me.

"Man fails to detect his anxiety as the cause of his suffering, due to the cognitive chaos he creates when feeling the necessity to lament about the why of his suffering." I had to ask Manas to repeat this sentence for me, but after having written it down I was able to grasp the meaning. Man stacks fault upon fault and keeps on philosophising while the rationale was already incorrect, to end ultimately with a system of misconceptions and fanaticism. To protect himself man rather bashes in the other one's head in than trying to trace back the misguide to his own part. Interpreted like this culture, in whatever manner believed glorious and venerable, is nothing more than a system specifically designed to create an integrative nest-scent while shutting out otherness. Seeing distinctions leads to discrimination and inevitably to war.

Several times Manas has impressed on me that laying down fear brings a regenerated life. "You still can be devoured by a crocodile when you bathe in the wrong place. I do not mean that kind of fear for danger. Those risks to survival will never be taken away. Not the hazard of a thunderbolt nor the peril of an avalanche. Yet what is taken away is the fear for existence, the existential angst is taken away and with that your susceptibility."

"What disappears is your fear of living. No headlines anymore one is afraid for this or that, the height of the mortgage rate. At the most one could call these things concernments. That is if any mortgage rate will exist eventually, for the taking away of fear has huge consequences for the fabric of society, certainly over time. No politics, no intimidation any more - these will go away like the mountain in the erosion of time."

"What disappears is your fear of death. One does not have to believe in a God per se to arrive beyond fear, though it will be a lovely surprise when indeed it proves to be true there is existence after the material existence. The fear of death disappears when one has lived a significant life full of self-development and contentedness. When you see your children have survived and have turned into healthy young adults, in any case that they are raised thus so they can make the first steps in a significant life discovering their talents and therefore can be happy."

Manas was unusually mild in his wording I thought, uncharacteristically uncomplicated. From his texts and comments to others I had got quite another impression of Manas. The profound grump, the crusty prophet. However, to me he came across more like the mild father, or better the comforting grandfather. "Taigeto, all that matters is the mind's independence", Manas explicated further. "I know people who are possibly the most good-hearted people I know. I have never seen them doing things, or heard about it, disadvantaging others. They are always hospitable without a whit of feigning or out of self-interest. Yet, they are also adherents of a Buddhist branch with meditation and yoga and all. Because they are adherents of this Buddhist-like branch, simultaneously they are susceptible. I would have had more confidence in them when they would have reached their present insight independently."

I could understand what Manas was saying, yet I had also a reservation to what he said. As I see it not everyone is sufficiently educated or has ample capacities to come to the point where the Buddha came, or Jesus, or that what Mohamed received. "About Mohamed we have to speak extensively another time, Taigeto," said Manas with the wink of an eye, "and for the moment it must suffice that Mohamed did not get his knowledge of himself and logic dictates then he in fact passed on a sort of second hand story. With that he is nothing else than the benign Buddhists I just spoke about." I detected a kind of roguish glance in Manas's eyes that I did not understand completely. "In the years I was still teaching in school, to elaborate on the supposed ample capacities you mentioned, I taught all classes that went up for their final exams. Troublesome adolescents, I like them best - perhaps because I was once one myself and nobody listened. I inherited these classes from a teacher who was completely fed up with teaching, as I see is often the case. Her view on education in literature permitted the pupils to place children's stories on their book list with as motto 'if only they read'. A laudable motto at first glance. Yet with this attitude she completely missed the fact that this kind of didactic did not grace her craft with being

stimulative, at any rate your first task - whichever subject you teach. Under my direction all pupils placed several books on their lists deemed difficult and rated as very intellectual. My school principal once asked me why and chiefly how I had managed to get them that far - these books certainly were too difficult for their tier? My response to him was the same as what I will say to you regarding your capacity hypothesis. A good writer writes good books. Everyone can recognize a good story, a good book, whether you hail from an intellectual background or from a working class setting. The titles in the library are the same for the upper decks as for steerage, mind you. It is quite something else how you talk about these books with your pupils. A conversation with a highly educated person goes differently from a conversation with someone with an as yet minor education. Yet, with both you talk about this phenomenal book and their own insight in it, their own perception. It is the teacher's task to both bring them to greater knowledge than they had before." With both you talk about the essence of life and it does not matter on which level that is. When you talk on the relevant existential level, the level of education is not important anymore. Manas approved of my paraphrase of his words.

Looking for another example I asked Manas if it were not even more repugnant than influencing people through religion and politics, by influencing people through advertising, by commercializing. At any rate I see people conducting their lives by their own less and less and ever more copying the images and impressions from commercials and television programs. Manas replied, "Talking about repugnancy is not advisable. When you repudiate someone or something someone has said, in fact you place an attack. The other always will answer defensively or even place a counter attack. However, you are right. Commercial influencing belongs to the same set of tools of power with which people are withheld to think for themselves. Commercialism is the newest religion and it simultaneously is also the oldest. The shape is new, yet the principle is as old as humanity, even older than religion and politics."

Verily, it is quite simple. Manas ascertains that especially by independent thinking and living accordingly, by taking not too much



A depiction of Satan

notice of what others try to make you think or do, life becomes free of uncertainties. Simultaneously, this simple adage is endowed with cosmic implications when being beyond fear, being beyond the urge to conform or to belong to a group, implies having a goal in life, yes even the goal in life. Manas learns that the only path you can follow without losing yourself is rooted deep within yourself. To find this depth you do not need any eastern or western form of praying, but just being able to shut out the world outside - literally shutting down the volume knob of the outside world. Within that silence in yourself you will find yourself and the connection with what unifies us all. He also learns that this connection that unifies our diversity reveals the God that is not present in any religion, for the God of the religions is only knowable through the loudspeakers of Satan. Satan is represented on earth by the shamans, the rabbis, the priests and the popes, the mullahs and ayatollahs, the kings and presidents, the gurus and the ballyhoos. They all try to shout the loudest and try to fill your ears with their explanations and articles of faith. You are withheld by them finding the silence in your depth and the wisdom in your depth that is eternal.

I understood what Manas said, for the finding of universal wisdom in yourself is the only and simultaneously irrefutable proof for the existence of God, or the FirstOne as Manas calls him - though he does not particularly clinches to that name. "Nor does God," Manas added to my words with a broad smile. "The FirstOne already has found you, for otherwise you cannot find him in your depth."

About Love

"You are searching in completely the wrong place, my young friends. Love is not here - love on earth, in this universe does not exist. Love, and for instance peace are big words, mega concepts having a form in our time stemming from the Romanticists."

When Terrence and I again were a weekend at Manas's the subject of the conversation was mainly about love. We had Manas all to ourselves, there were no other guests. Consequently taking down our conversation afterwards was also more easy. During the conversation I had already scribbled some keywords on my little notepad that I worked out later in our guestroom or the next morning at that big breakfast table. Terrence then was still dozing before finally making his appearance.

You will not see Manas before eleven anyhow. He does not breakfast, he brunches. He only eats two meals per day. Around eleven o'clock a sober meal consisting of freshly baked bread and tea, and at about seven o'clock -perhaps somewhat later in summer- a meal mostly consisting of the leanest slice of meat he could get at the butcher's with some fresh vegetables. Manas would have liked to



have a vegetable and kitchen garden, he once told me. However, working in a garden would have gone amiss because of his back, worn down over the years. When on his own, he confessed, he loves to drink a large beaker of icy cold milk with his meals, but in the presence of guests he always uncaps a, rather good, bottle of red - he enjoys that also very much.

The morning of our departure I reread again the account of the conversations of the weekend, before I showed it to Manas. Manas always likes to supplement, also with items he did not say at this occasion, but that belonged in the context of what was said. The conversations about love are among the most beautiful we ever had. An impression.

"For practically every human love is a big mystery. People from every epoch have given their distinct capacity to this mystery. We are the heirs of that sloshing mixture of rationalism and romanticism. Paradoxically the spirit of the time of all the different interpretations of love has thwarted the view on the true nature of love. The spirit of the time, tied to a specific time, temporary and definitely not the love that is eternal."

"Of course in your own quest for love familiarizing yourself with the foregone ideas about love is significant. Put differently, you have to have some historical comprehension of what occupied humanity's mind, before building upon it - or, you have got to have something before abandoning it. Without any historical comprehension all you will find are through away products. Without historical comprehension you will turn into the puppet of the trend setters and of fashionable whims, a victim of the admen and the merchants of happiness. To those who do not know anything about their own history, the future is a dreadful black hole."

"You got to know what you have, before putting it aside. This seems very unproductive, yet it is not. Who does not know his history, is blind and doomed to invent the wheel again. The history of ideas moulds you and enables you to cast your own ideas. Contrariwise, the consumer of through away products is seduced by the ideas of others. Essentially, all religions present and past are the producers of through away ideas. Any religion is always limited by the mechanism of having to be comprehensible for by as many as possible. Any religion will always aim to think and formulate for the people, preventing them to think for themselves. Religions are no different from the secular devisers of trends and conceptualizations, except they are more ancient."

"In brief, know your history, the ideas and circumstances that shaped you and think for yourself. Disrobe and set aside all your clothes of acquired knowledge and discover the outlines of whom you are in the mirror that as yet is somewhat fogged. Even harder than setting aside what you had, is the quest you are about to begin. Whatever you will find, whatever you will achieve, it will always be plentiful and sufficient in the end."

Manas paused for a moment, so I could ask him what in fact love then is. He released a deep sigh of the kind you hear when someone is asked too big a question, too big to cast into simple words. There was no sign of weariness. He took our mugs from the low round table he had built by an old carpenter around the fireplace. Refilled he took them back from the kitchen.

"I can only feed you, friends. You must do the rest yourselves. In any case love has nothing in common with anything earthbound or carnal. A lot of people, perhaps everybody, regard their loved one as the replacement of their parents, to feel secure when you have left your parental home."

"Love is not the sexual act either, for that is simple lust - incidentally, this is also the motivation why I would never call it 'making love', a euphemism born from misconception. When you tell someone you love that person, you say nothing else than you would like to feel that person safe with you, sufficiently safe so the two persons can give themselves physically. The rest is false romanticism concocted by faulty philosophers and inebriated versifiers who are continuously recycled by even less authentic publicists and hucksters."

"To declare your love to someone is nothing else than the making of a promise. The promise not to hurt the other like people in other circumstances pain, maim and kill each other, hurt one another in the most appalling ways. Why do you think it is that love so often capsizes into rampant hate when a couple divorces? That is because the pact, the truce is violated unilaterally. True love cannot transmute into hate."

"By declaring your love you aim to create a place where you are safe, likewise you love your parents honouring them for the place where you could grow up safely. It is interesting to notice that attempts to breach the safety from the outside leads to a compounded togetherness within the safety pact."

"I ask of you to muse on my conclusion that love like it is defined by the people of our time has hardly evolved, compared with the sense of tribe of our last known ancestors amongst the primates. Religion, philosophy and art therefore are to me, in any case in this respect, nothing else than the resolutions of apes who mean to fathom the gist of the banana, declaring that synonymous to the essence of existence."

"I can only feed you, my dear friends. I can show you the will-o'-the-wisps and the temptations. Love is not here, not on this earth, yet it resides in each of us. You can have it, but you cannot give it. Some say love resides in the heart. The ancient Egyptians assumed the heart was the residence of thought. Currently, people believe that the mind resides in the brain. However, that could be a notion that is seen with



more nuances in five hundred years time - or sooner. They are all metaphors, let us keep it at that. Old, yet not for that reason automatically true or wise metaphors."

"I can only feed you like a father feeds his children. Growing, you have to do that yourselves. The quest for the love that resides in you is the most epic story conceivable and yet that story is different for every single being. For the ayatollah who wants and for the dock labourer, for the president and for the squatter that wants. Love is not here, yet you can

discover it in yourself. Who truly tries to discover the love within, has already found it."

On our way home on the motorcycle Terrence put his hands around me and whispered in my ear that he loved me anyway. I got that glowing feeling inside and I thought I heard precisely what he meant.

Book Four
The Book of
Resonance

Lessons of Life in Matter

Life in the flesh is painful. Try not to sing
your pain away, but sing about your pain.
When you can endure the pain
and shape it to your own stature,
then you have found wisdom

Launching

The circle begins
or the compassion for the prisoners

The decoupling

You, my children, have given me the best a person can get: concern and happiness -the bittersweet depths that is so very close to the being one is-. It all sounds heavy, but you know the important matters always are. Not cheerless or woeful, but sturdy and safe. I want to continue to speak with you. Again no 'bite-sized chunk for the crowds'. Yet it is a matter -a theme- for anyone who not only exists, but also needs to think about existence. We need to talk about karma, or about predestination, or whether our life is completely pre-programmed, or



Fate

that we have a free choice, or a free will, whether we have a beginning of which the end is not yet established. You know me well enough now to know that I consider the religions that wrap this world now in mists as obsolete. Once been good for man to serve them and help them to realize notions that perhaps one cannot come to so easily, to give food for thought. Because they all tipped as sand castles in the surf and degenerated into hierarchical systems in which the roles were reversed and in which man became the servant -I formulate it kindly now-, I call them all satanic. Not satanic as in evil, but satanic as counterproductive, as a strong headwind on a long hike, as the quicksand that sucks your feet so you can hardly move forward.

These lines I wrote to my children for whom I profoundly feel with deep affection. Not my most precious possessions, as one sometimes hears some say, because man can own nothing - not even his temporary body, but the soul that he is. That I share these lines with all people might convince you that my feeling for humanity runs very deep.

I ask you to consider whether this universe merely exists, or whether there is a purpose served by the existence of this universe. I ask you to think freely on this subject without repeating what you have ever read or

heard. In fact, I ask you to do a thought experiment. I ask you never to draw definitive conclusions, but to repeat the thought experiment in the years of your life to come from one period to another as often as you can. I ask that you continue to build on what you independently have come to know and to question afresh what you have come to know. I know, that is a difficult task alongside your daily work. The basis for the thought experiment is not only the cerebral, but also intuitive - I would almost say the emotional, if the word emotion would not have been so very often abused by those who would gain from emotions. Research the intuitive and the rational, the purely personal, that which you know to be right, but what you do not or cannot substantiate or even put into words yet.

There is a limit to what is true and also can be proven. Some matters that are true, cannot be proven. Since Plato and I assume also far earlier, people struggle with reality. How do you prove that reality actually exists? It seems absurd, but reality cannot be proven. It might as well be that we are all part of the same collective dream, or a nightmare for many, or a system where hordes simultaneously are plugged in. Or perhaps our universe is nothing more than the contents of a cell of a much greater being while in our cells many little universes are living. We are the prisoners of what we can imagine. The answer to this captivity is the freeing of the mind and not to adhere to any doctrine or any dogma at all, but to seek your own balance, giving your own life meaning as you deem sensible in your deepest self. Holding on to dogmas and doctrines, of any kind or direction whatever -religious or scientific- is for the fearful. The malleable cling to the reeds on the banks or the railing in the pool, a grip that they do not themselves have created, but that was already there, of which their ancestors said that it was good.

The fearful do not like to be reminded of their distress. Therefore, you will not likely be popular if you are a nonconformist. Approach the fearful not negatively even though they do so to you. The most negative attitude you will experience from the authorities. The headmen and women in the organization -the religious organization and the state organization- that is -too- close to you and the conglomerate of where you are now part. The authority does not like free swimmers, the unbound spirits, because they feel they put them to the test. The only possible liberation from the prison of existence is by not to listen to the warders, the authority. Whoever separates from authority gives the best a person can get, independence. You give the authoritarian addict to

power the ability to wean from power, whether the addict is a dependant or the ruler himself. It is a matter of soaking off yourself. As understanding the releasing from authoritarian dogmas goes slowly. Sometimes intermittently, but usually slowly. As a capsule that slowly departs the space station. Letting go of your fears is already a revolution in itself, but it does not really need to go fast. At least, I associate speed with volatility, while what I have proposed is heavy and sturdy. Heavy and sturdy, because you cannot reverse any clothes like the latest fashion, but precisely because my advice involves the clothes you take off, so you can say in your full nudity looking into the mirror you are beautiful. Not fashionably beautiful, that evaporates, but existentially beautiful.

The fratricide

According to the old myths the first murder is the one on Abel, committed by his brother Cain. In several other cultures than the Semitic the fratricide is also recited, therefore the overarching interpretation of this story is that it is an allegory about the opposing interests and thus the conflict between farmers and livestock breeders - Abel was a shepherd, and Cain a farmer. The story about the murder occurred after the last ice age, ie after the advent of agriculture, and is directly linked with the current time. Older stories about murder, from before the Ice Age, are no longer recognizable as such or traceable in the present time, although it is quite possible that story elements about conflict from the cultures of the Eurasian steppes with a violent end even now have a place in our culture. After all, these Eurasian cultures stand at the cradle of both Vedic and Zoroastrian culture -important sources of inspiration for Hinduism and the Semitic religions- and also the Nordic, Celtic, Germanic, Greek and Roman cultures.



Ardipithecus raminus

The aggression of man is not only found in ancient stories. The human is genetically derived from a violent animal. The first hominid, *Ardipithecus raminus*, had an ancestor¹⁾ six million years ago who was also the ancestor of chimpanzees and bonobos. Who studies these primates sees

aggressive behaviour - from murdering defenceless peers to collective murder -war one might say- on competing troops. The same behaviour, analogous to our kinship with chimpanzees²⁾, is in the genes of man. Whether we are by aliens ever genetically engineered apes, or that we are creatures of a God -both hypotheses are held for truth without a shred of evidence-, a person would have to acknowledge that he is a deep-rooted aggression set creature - and also an omnivore. Aggression in any society of man, past or present, has fulfilled a functional role. Aggression is ingrained in us all and making a moral judgment on this condition is pointless - as it does not disappear by that. However, asking ourselves how to handle aggression is useful.

Until now, our aggression has always been used to consolidate the power of the rulers - rulers who already came to power through aggression. The mechanism is obvious and does not need to be explained further here. Although through the centuries improvements were proposed to protect the weaker members of society, yet they are often the victims of state violence -for example, because of complex regulations-, financial violence -buy, buy, buy, because only then you will be happy- and verbal violence -from education to the spiritual-. Although at global level attempts are made to contain conflicts and keep them manageable, this is also the limit that the world community can bring forward. Nothing really stands in the way of dictator -whether or not democratically elected-, to mobilize his slaves of aggression and to bash the brains in of a neighbouring people, or to bombard them - often under the pretext of curbing the aggression of the other. For economic aggression and exploitation even no fuses exist, so that the system frequently cracks. Aggression as a form of harassment on any level has always played a role and still plays a role without any real restriction. The rulers cast our ears and eyes full with garbage. Every day we get a portion of aggression all over us in the news sections, with the dual purpose to dull the viewers to the television so to ready them as slaves of violence and to intimidate us in a position of subordination to the rulers. We cannot get enough of it -the violent creatures we are-, because for our information we watch the news and afterwards the much more explicit fiction of violence in television series and movies, or the misery of fellow human beings in soaps and 'reality' series. In short, the human is not given into consideration how to deal with his tendency to aggression, the human is shunted to keep aggression on the pilot flame until it suits the leader to derail the situation completely and to put the dominion on fire.

Aggression is but one manifestation of the chemicals that involuntary influence the body. Fear and aggression are the effects of the chemical signalling that in human evolution let us survive. Aggression as a characteristic behaviour is often attributed to men, but the latest findings suggest that women have just as much capacity. Women channel the causative hormone only different from men - some say more hidden, although the latter somewhat reflects a moral judgment. Science in the field of the production and effect of hormones, and the individual and societal implications of this, is subject to such rapid change and growing insight that the reader can inform best elsewhere concerning the latest state of affairs. What does not change is due to the insight that a person can have in himself, despite the raging of hormones. In other words, how to deal with anxiety and aggression is first a matter of personal development and then of social development. Would a person come close to his senses, be on the path to a deeper inner development, animal aspects should be recognized first. Not so much to counter them or explicating them morally, which was the way of the ancient religions and philosophies, but rather to recognize them as instruments that are necessary in matter, yet that have no bearing on what really matters in a human, the soul. As the hammer and the nails are instruments for the power of the carpenter, while in reality it comes to the soul of his furniture.

Ultimately it is about man who cannot be manipulated, that man takes in hand his self-education concretely to prevent this. One cannot expect that education of another - maybe from one's parents although they to a certain point in one's life are the authority. When you put yourself in the hands of another abuse is always lurking. Making oneself not vulnerable to manipulation, does not mean that you should close up to everything and everyone, quite the contrary. Someone who is not vulnerable precisely can bear an open attitude. With that the self-study of the elements that govern the animal in which you dwell and searching for the differences with whom you are apart from that. Self-study on the talents you have and finding the grounds on which you can build on those talents and to live here and to give shape to the person, the soul, that you are here. A journey into your inner self for the source of everything. These are the ingredients of a happy life. The disruption of this pursuit usually comes from the outside, from people who do not want you to do what you need, but who want you to do what they need. Many a marriage based on this mechanism stranded, many a war is conducted on this basis.

The Ancient Spirit of Africa still resides in all of us. Nearly eighty thousand years ago our ancestors left Africa and colonized the world. The fear and aggression ruled them then and still governs us. Still we are, whether or not subtle, manipulated into doing what the village elder wishes. Still, we are almost continually disturbed in finding the entrance to inside ourselves -this disruption I call the Luciwher paradigm-, the disruptive influence that prevents you from beginning the inner journey. Who begins that inner journey is often blamed for lack community spirit, while the only community that knows no fear and aggression any longer precisely arises from the inner journey. Be open, but not vulnerable. Ensure that you persistently educate yourself, because nobody else does it for you.

The prisoner freed

Prisoners we are as the hostages of our own fears. We are our own warders - commissioned by the ruler. It sounds like a story about gloom and doom. That it is not. For there is no strict God, there is no threatening devil, there is no hell and even not a heaven as we are led to believe. The heavens -Nirvana or the eternal hunting grounds, Elysium or Valhalla- you earn according to the ancients when you have behaved in life the way the authority has prescribed. And else, alas, you will be destroyed or at least roasted for an eternity. Whoever believes this, also believes that Santa Claus exists. Indeed, if the authoritarian God really is the God who created us, then I know not so surely if I want to exist in that eternity. This is a calculative God who misapplies our emotions as an animal, a hierarchical God who refers to the Ancient Spirit that still dominates all of us, who we still not have overcome. This is the God who may only be Luciwher, the symbol for the cerebral, the steely sharp lucidity, the ruthless reason that knows no Love, whose standard is the Light. He is Luciwher, an abstract idea, a symbol, a personification, a concrete existing entity - you may decide for yourself, perhaps all this. Examine yourself, for he is in you and you are in him. He keeps you -the Luciwher paradigm³- from your inner journey, to go and find the alternative to his rule. He keeps you, you let yourself be kept from discovering the Love that dwells in you. Because once you recognize yourself apart from the animal that you are and when you are on the inner road, then Luciwher wields no power over you anymore - he tries everything to prevent this, like an addict trying to roll one last cigarette

of butts in the ashtray. Like a junkie he will cheat, directing your mind and your emotions, to get a shot of dopamine.

The emotions of the animal are different from the feelings of the soul. The soul knows what lacks him, Love. Throughout the day the radio blares emotions and the telly in the evening. Turn everything quieter or off, let the outside world be just outside. Break on through the Luciwher paradigm and discover your own feelings - break on through to the other side, as the old song goes. Your feelings give access to the inner road, where awaits you what everyone craves, Love. Then the moment arrives for Love and Light to reunite. You will accomplish this if you do it in Warmth and Beauty. Every person has his own blend herein, which you also must discover yourself. Then take a new position in the world, your position. Decide what you need of the world and what you need to give to the world, in harmony.

This, my children, is what I want to give to you. I have given you life and therefore I ask you to do what is in your heart, to think thoroughly about it, and subsequently to do the only right thing that comes to you.

Notes to "Launching, The circle begins"

1) It is possible this common ancestor of humans and chimpanzees is "Orrorin tugenensis", six million years old, or "Sahelanthropus tchadensis" seven million years old. "Ardipithecus raminus" is 4.4 million years old.



Australopithecus laetoliafar (Lucy)
3.2 million years old

2) "Firstly, about 95 percent of the human genome can be directly aligned with corresponding regions in the chimpanzee genome. The remaining five percent consists of so-called indels, DNA segments that in humans, but not in the chimpanzee (or vice versa) are inserted (insertion) or removed (deletion). Secondly, the aligned regions are on average 98.8 percent identical. Thirdly, if the comparison is limited to the so-called coding regions of the genome, the identity between

human and chimpanzee is equal even up to 99.4 percent. The coding regions contain the genetic information for the proteins. Specifically, they determine which amino acids in a protein occur and in what order. These genetic 99.4 percent identity corresponds with about 99 percent identity at the protein level. Since protein structure and function of cells and organs determine, and by extension the whole organism, it is concluded that human and chimpanzee are built from virtually identical building blocks."

Quotation from a book review by Jan Eggermont, Professor of Physiology at the Faculty of Medicine of the Catholic University of Leuven. The books reviewed by Eggermont:

* "Implications of Natural Selection in shaping 99.4% nonsynonymous DNA Identity - between Humans and Chimpanzees: enlarging Genus Homo", by D. E. Wildman, M. Uddin, G. Liu, L. I. Grossman en M. Goodman. In: Proceedings of the National Academy of Sciences of the United States of America. 2003, nr. 100, pag. 7181-7188.

* What it means to be 98% Chimpanzee: Apes, People, and their Genes by Jonathan Marks. Berkeley CA: University of California Press 2003.

3) What the concept of the Luciwher paradigm contains, becomes only truly apparent through reading the books of "the Key". The shortcut however is via "Index & References" on the site. Also a short version is available in one of the appendices of "The Heirs of the Vedas" in Book 5. A separate chapter is dedicated to this concept in the fourth conversation in "Discourses by the hearthstone", a part of Book 3.

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

The adventure of pursuit



Enki⁴⁾ the Great Satan and God of the Abyss, 2nd millennium bce, Mesopotamia

The Great Satan
or the global dominance of the newest religion

The pot and the kettle

The Great Satan, the Shaytân-e Bozorg, the United States of America. Indeed it is striking that wherever one travels the world, you are always welcomed when you are clearly not American. Many who are on the road therefore carry a flag of their country of origin on their backpack, their suitcases, or whatever. This is actually the opposite of what one would expect. In Europe for instance, people are brought up in the knowledge that without the Americans they would still live under the yoke of the Nazis, or perhaps the Soviets. Indeed, many American soldiers gave their lives to defeat the Nazis. The free West would not have existed without the Americans, I say without a mocking or even a relativistic undertone. In the liberation of Europe, the leaders of the new world also had that other agenda, a list of commercial goals, I am prepared to believe. The boys who gave their lives for a higher ideological purpose, have also done so to secure trade interests -even though they probably were not aware of this-. The Marshall Plan after the war had to put Europe back on its feet and allow them again to buy American products. It concerned big money, but it comes across as small minded, so trivial, so purely focussed on petty interests. Goals of political power played an important

role for the Americans also, because a Europe entirely within the sphere of influence of the Soviets was an abomination to them. On the other side of the double continent Eurasia and for the Americans on the other side of the Pacific rim the Japanese were even more servile and subordinate to their leader than the Germans to theirs and therefore more persistent. An invasion such as in Normandy would be futile here, the history books tell us. The fear for an already almost defeated opponent was not really substantial anymore, but much more the presence of vindictive aggression. For the aggression of the Japanese, revenge was taken in the fashion of true man. The American president Truman detonated two atomic bombs over Japan. Later both Germany and Japan next to the USA became the driving forces of the world economy.

It has something of a first-year pupil on the playground pestering a much larger school mate. Funny, yet not. At the same time, stirring up the population by calling the opponent the Great Satan is not a public display of advanced intellectual abilities. The Iranian clergy might indeed actually find that the hedonistic America is the personification of Satan's ideals. However, the words and deeds of the bearded followers of Islam through their behaviour really make clear that they are anxious and fearful people ultimately always turn aggressive - probably under the pretext, as is always the case, that their religious and political territorial interests have to be defended. Anxiety and aggression constitute a continuous incentive for human behaviour, a continuous incentive mainly created by rulers. Something with which the ordinary American and the average Iranian would have preferred to have nothing to do. The regular American gives the impression of an open and hospitable person and of the Iranians I know that they are a generally open and hospitable people. They also just get talked into all their fears by their leaders -whom they have elected and therefore trust- and people who let themselves be talked into fear prefer to follow their leaders. The Iranians do not want to be bombed by the Americans, or their henchmen the Israelis, and the Americans are afraid of a nuclear power they cannot control and with whom, like the Russians, cannot be negotiated.

The Iranian leaders blame the US for imperialist behaviour, including in support of Zionism, while the US authorities accuse Iran of an expansionist policy by supporting terrorist networks in the region and because they have a nuclear program that cannot be checked. The pot calling the kettle black. In international politics this kind of process already continues for ages and ages and as it seems now nobody has

learned. That America after World War II has been involved in almost all conflicts in the world, from Korea through Vietnam to the last two Gulf Wars, does not mean that America can be singled out accusingly. It does show that America has its interests around the world and that the military-industrial complex, so named by the US President Eisenhower, earns gigantic sums of money from the arms race. The answer to this dominance is not the answer Iran gives. Iran is trying to fight the Great Satan with means the Great Satan uses. This cannot end but fatally and the ordinary otherwise welcoming American or Iranian is hoisted into the suit and sent to the front, stuffed with ideological ravings.

Why does everyone hate Americans? Often I hear tell that this is because Americans see the world as their personal playground, with little or no deference to local sensitivities and customs. But most likely, because anyone who owes them in essence hates them therefore. It is not in the human nature to remain grateful when the altruistic giver appears to have an own agenda that is mainly in favour of the giver. Thus appeared the altruistic giver indeed not, when he eventually exposed himself crying into the news microphones, "You are either with us or against us"⁵⁾. Once again that fear and aggression. America is a country with a -once- great technical lead and a cultural dissemination without precedent, even if that culture is not really considered as highbrow and usually does not catch on than with the less educated⁶⁾. Moreover, every dollar aid was at least twice over retrieved, in a form that is most similar to the truck system under which the liberated areas in reality became some kind of colony. The Americans consider the only ones that can really compete with the USA as -secret- enemies, like Russia with its huge energy

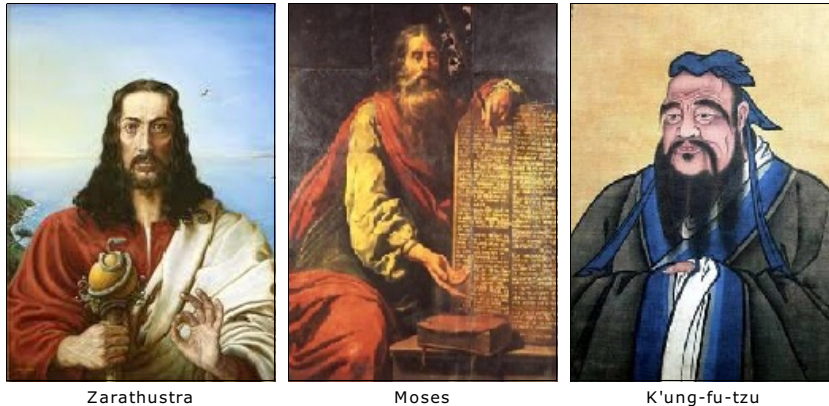


reserves and China with -still- larger and cheaper production facilities. The strength and power of the Americans are reminiscent of the Roman Empire when it went over the hill. Although the Romans were the conquerors, there was so much attractive to the new. When the new was largely absorbed, and partially rejected by other tribes, only the domination remained. A

sudden sacking of Rome has already occurred -9/11- and Satan has tested the water. The Great Satan is anyone who forces another. Truman who throws nuclear bombs to enforce the 'peace', the jihadi who out of spite drills himself into a skyscraper. The wise man who forces you to turn the other cheek, the sick mind who then floors you. The teacher - who does not live up to this title of honour- who gives you detention for a witty remark, your neighbour who does not realize that you hear only the pounding basses of his music system.

The echo of the dead

My grandparents are long deceased and my parents also. Beyond them I have no personal sublunar recollections - I do have a picture of my great grandfather. Yet norms and values govern us that were articulated long before anyone's grandparents, thousands of years ago. This might suggest that these values because they are old and valued, have universal validity. Indeed there are a few to mention that are universally valid, or at least of all times. The most important seems to be the one that says to treat another as you would want to be treated. In the cultures on this earth this standard appears in various variants accompanied by specific addendums. There is no problem with this maxim itself, for except by Satanists it is thought of as a commendable maxim. The core of the problem, however, with this maxim lies in the interpretation and use of it, and especially with those explaining. I imagine how the three generations of a family after dinner are sitting together - perhaps to celebrate someone's birthday. The dishes are done, all things are tidy and tea or coffee is on the table with maybe a dram. The conversation perhaps is about an article from the newspaper, a topic on television or something someone has experienced. Although values are passed from generation to generation, the generations differ in their views on the topic. The grandparents are inclined to give priority to tradition, while the parents tend to take reality and pragmatism as a guide, and the youngest dare propagating to try something new. The elder usually prevail, because man is an essentially conservative creature. However, the parents will ever become the grandparents and



Zarathustra

Moses

K'ung-fu-tzu

the young the parents. Who gets the predominance therefore is a matter of habit and authority.

Within the space of a few hundred years, about between 1400 and 500 years bce, the core of our value system was determined by sages as Zarathustra⁷⁾, Moses⁸⁾ and K'ung-fu-tzu⁹⁾. Zarathustra, or Zoroaster, was an exponent of the Eurasian culture¹⁰⁾ which was of great importance and influence on Hinduism, through the calling themselves Aryan tribes, and that through Zarathustra also influenced the cultures of the Middle East and with that Moses. Moses had a second source of inspiration, the Egyptian culture and especially the writings of Pharaoh Akhenaten, who is sometimes called the first monotheist and sometimes the heretic king, or somewhat friendlier the rebellious Pharaoh. Confucius, K'ung-fu-tzu, has at least found part of his wisdom on the same Eurasian steppes as Zarathustra, although no study provides independent confirmation of this. It is clear though that all wielded the golden rule, "treat another as you would want to be treated"¹¹⁾. It is a golden rule, because this aphorism at first sight does not seem open to interpretation. In every age and in every culture this rule of conduct can be the same and have the same effect on people. It would be wonderful if everyone abided by the rule. That is precisely the second problem with rules. A rule works best when everyone is convinced that it will work. If someone truly has greatly been disadvantaged or feels like this, requiring that person to put the golden rule in practice is unrealistic. Often then the bystanders appeal to forgiveness, but underneath it all that creates more frustration. The injured party feels that his loss is not recognized and a form of hushed aggression grows which if not vented will make even more victim of the victim; a sick person. The adage to turn the other cheek works

just fine for the authorities in keeping the masses tranquil. At the individual level, the pent up rage can only be evened out when one is compensated for injustice. Only in this way the other cheek can be turned, in the sense of agreeing on further non-aggression. Here a third problem with rules and regulations becomes apparent. For infringements of rules in the old beliefs a party must be present to sanction the rules, penalize if necessary.

The echo of the dead still determines the substance of our actions. In time still more dead joined the ranks. After Moses, Jesus came and Muhammad after him. After the Hinduism of Brahma, Vishnu and Shiva came Siddhartha Gautama who brought about a more or less nonreligious religion, Buddhism. K'ung-fu-tzu was banned for a long time, but was eventually reverted to. In other words, the attempts to adjust the eldest dead to a more modern time, helped only briefly. The modifiers themselves now belong to the dead. Now also the churches, temples and mosques run down again. There are still people, especially the elderly, who by tradition will cling to the faith of the fathers. Many young people each time become older -a habit of living- and are drawn into the system, which makes them more law-abiding out of self-preservation and willing to adapt to what is customary. Though the most modern person now allows no longer to be spoken to by an authoritative leader from a particular religion. The most modern human lets himself rather be spoken to by the religion he himself has brought home, the miracle of technology. A good-looking lady, perfectly made up and perhaps digitally enhanced. A smartly dressed gentleman with a pleasant resonant baritone proclaiming yet another truth. However, sophisticatedly remodelled these are still the dead who speak to us. The Great Satan has reinvented himself and keeps you busy with temporalities.

Welcome to the machinations

Who observes humanity cannot be optimistic regarding the future, if man continues on the path he walks already for ages. For the Great Satan lives in America as well as elsewhere. The Great Satan invents his religion time and again and adjusts it to the demands of the era. He sets the rules and chooses who brings in his rules in humankind, how the rules are to be interpreted, how to keep to the rules and the misery that befalls you when you break the rules. The golden rule would perhaps

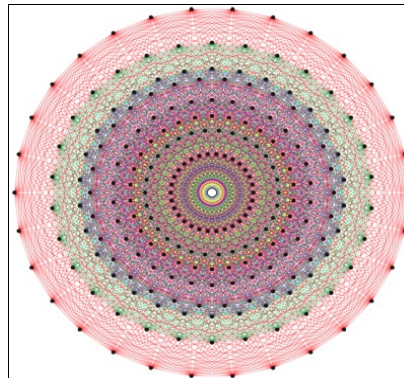
best be expressed as, love one another, Christianity knows how to contort this basic principle into a threat. You should not judge lest you be judged yourself, they say. For a Muslim, you are only a good person if you are a religious person. For Jews, the golden rule is a moral issue, which therefore turns the adage into a matter of interpretation. The Buddha is not unambiguous, one might even say nondistinct. Confucius sees humans as part of the state. Zarathustra, the original creator of the devil, the evil, sees the pure good as the only thing a man has to answer, because after all, only thus humans do not harm each other. They are the dead who speak to us in their worthy successors in the present. Those who say blah, blah and sell you the latest to keep you satisfied. It is so far the best religion, because it spreads rapidly throughout the world. Consumerism is becoming the dominant world religion at an unprecedented pace. Why is it a religion? Because man is still in adoration of something whilst he believes the authority. Moreover, the so-called golden rule provides for more than enough space for the attackers, or more precisely, the sick of mind. For those who turn the other cheek, get another blow, and the diseased then pick the pockets of those who are down and out.

The old way of thinking, the echo of the voices of the dead, the representative of the Ancient Spirit on earth. In the remainder of this book this is called the Luciwher paradigm. It is the model by which people are discouraged to think for themselves and encouraged to listen to authority. That authority could be anyone whom a person recognizes as such. From God to the commentator on television. This model, this paradigm is always active and interacts with everyone, including the person who is willing to evade this framing. Luciwher, because in this book is regarded as the supreme lord of humankind - as a metaphor if you so wish. Not as the evil one as this book shows that good and evil, the black and white thinking for that matter, do not exist. Everyone knows from experience that life consists of hundreds of shades of gray with occasionally some colour. Luciwher is not the evil one but the extract from all the people and the extract in all people, the soul of man, the essence of humanity. Therefore -for reasons of authority and oppression- religion, or whichever in philosophy packaged hierarchy, is equal to the Luciwher paradigm. Who dares, can therefore name every religion satanic. Even if you do not adhere to any religion, even if you are even a declared atheist, you are consciously or unconsciously, a serf of the Luciwher paradigm. Welcome to the machinations.

Common sense

However, it is not true that humankind must be considered as lost. This is not a book about doom and gloom and tragedy - looking into the future, there is no reason. In everyday life the human does better than most expect. When you look around, you see people who might and could live less past each other, yet helpfulness and altruism are no strangers to man. To conclude therefore that man is essentially good, is missing the point, like being waiting on a bus while a strike is going on. Good and evil, right and wrong are unworkable echoes of the dead. What is called evil is nothing but behaviour that stems from frustration, from the conviction and emotion that injustice is done. Blend that emotion with aggression and the disease is born. This is not an insight arisen from a long term and profound psychoanalysis, but an observation from common sense. The good exists neither - everything is, without attaching a judgment to it. When from one of the magnetic poles of a neutron star a flash of x-rays is emitted destroying all life on earth then this cannot be called evil - it is. When a wild beast kills a cute lamb to satisfy his hunger, then the behaviour of the wild beast cannot be named bad - it is. It is man given to ponder the need for his aggression and destructiveness. Not because it is wrong, but because we have no need for it. It is therefore much more useful to replace the golden rule -that can be bent and be infringed on- with the encouragement of self-education. The golden rule might lead to villeinage. Self-education makes a person resilient in relation to his own animal instincts and through his development on the inner road that leads to a more harmonious society. There is no need anymore for a legal system, to judge and convict, only a network of peacemakers is needed in case of conflict to find the way back to compensation and balance.

The Luciwher paradigm places the hegemony with the sovereign, while the sovereignty of the individual transcends this by far. No organization can pride itself on a higher 'value' than that of the individual. The Ancient Spirit, which



E8 -a coherent 248-dimensional symmetric object- as a possible key to the theory of everything. Garrett Lisi.

still can be heard in the echo of the dead, lets us believe in the existence of the one truth taught to man by a sage. The mathematician or the physicist looks for the "theory of everything" and that sounds fabulously interesting - yet behind this all is something else we cannot know. The one truth exists, but man is too limited knowing that, as matters are now¹²). Even the wisest sages do not know that one truth, not even in their hidden or secret knowledge. Indeed some knowledge is hidden, but that is rather to ensure the authority of the wise than for any other reason. Knowledge is free and everybody can know it. One of the last assertions of the authority is that every man has his own truth. Who believes that last contention isolates himself from all other people. The whole one truth is admittedly not knowable for a person, however, every person has his personal share in the one truth. Thus, man is not isolated from his fellows, because as the one love the one truth joins us all.

The Great Satan has given us the consumerism, the newest and now global religion. What can you do against it? Once more, who stands on the barricades and condemns, calls for resentment and aggression only. A fun playful pop concert with singers who sing protest songs, it is wonderful but it solves nothing. At best a we-feeling is created through which frustrations can be vented. An unrecognized frustration again produces anxiety, fear of the evil world, and aggression, we against the rest. In the twentieth century a slogan has become quite famous: "Suppose there is a war and nobody goes there." Yet they went, they allowed themselves to be enforced to, in droves and many returned in a body bag. The only place on earth where a man cannot be forced into something, where he therefore can withdraw from the Luciwher paradigm, is in his head. In his head and in his heart.

Education and erudition

Only one way remains to escape from guidance and leadership, whom is called God, the President, or your boss, and that is to be free. How do you do that? The most unproductive way that will never deliver a long-lasting result is to step onto the barricade and curse all bosses - in whatever form. Such an act is a thing of aggression and arouses aggression in the person being addressed. The first step to freedom in your head and in your mind, your heart, is put when you begin to educate yourself - that often comes down to reeducating. Education in the broadest sense. Go back to school, or better, school yourself. If you

cannot quit your job, go to evening classes or otherwise buy or borrow the books used within a specific study program. Make sure you choose an educational form in which you may have to do with teachers as little as possible - good teachers are extremely sparse. Go eat books, or read and probe the web until you can no longer. Take the responsibility for your development on your own shoulders and do not cram yourself with the mess of someone else. Never say "If I had only", so never regret, and begin with "I do that now."

What is the best that you can read? Decide for yourself. Just start somewhere. It is like cleaning up your house. Just start somewhere and at some point you will see the results and discover the big picture. One starts with a book on the operation of the internal combustion engine, the other reads an anthology about the philosophers and yet another dares to read literature. It just depends on where your first interest lies. Very adventurous, if you cannot choose yet, is to enter a well-stocked bookstore and walk around aimlessly. Very adventurous, if you cannot choose yet, is to enter a well-stocked bookstore and walk around aimlessly. Look at the book covers, have a read of the back cover, browse through the books and read the tables of content. Feel the atmosphere of a book which is coming your way. This can be done also of course in a library, or the largest library ever, the internet. Yet physical contact somehow seems preferable. Pop into a museum on your day off. See those old mummies or 17th century paintings. Or admire the technique in a thereto dedicated museum. Above all, in taking your first step never do anything that others desire of you. Turn off the telly and pull out the plugs of your music player from your ears. Do what you want and not what someone else dishes out to you in bite-sized bits. In the latter is really the secret, do nothing that someone else dishes out to you in bite-sized bits.

The first step is the hardest, because you need to break habits. Tired from work hanging in front of the television. Nothing wrong with that, if you replace some time between that form of entertainment -is it that really? - and when you go to sleep. If you wish to relax, then unwind verily and do not overfill with alcohol and the troubles of the day. Stay informed, but do not get addicted to your misery or that of another on tv, do not let them scare you it may happen to you too. Fear is a poor counsellor. Take the first step and you will notice that the second step is much easier. What is the second step? That is up to you. Create your own world, but not detached from the outside world - do not shut out the world, because then you will create your own prison. Be informed of

everything in the world, but do not let that determine what you do. Examine all this advice and shape it to your own personality, to whom you are. The more steps you have taken, the more you will know who you are, no matter whom you are in society and despite what others say about whom you are. As long as you do not know yourself, nobody knows you and nobody can. Realize that you are born alone, that you live alone and that you will die alone, without this relating to loneliness or sadness. Make sure that you are your own best trusted friend. The right company will understand.

One person will shape his steps profoundly in a hobby. The other person will go a long way apart from one specific topic, but with equal satisfaction. The aim is that you give shape to your own kingdom yourself, shaping it part by part. A kingdom without borders, so you are not isolated and you remain open to those who become interested in you. No one can become interested if you confine yourself within your kingdom. Initially they will be with few, perhaps no more than a handful - then you have already achieved a lot. The point is that you find yourself in a situation in which you are never at the mercy of what others try to pin on your sleeves. Then you will find that achieving your own independence in your own kingdom also means that you are sovereign. Who is sovereign in life, can no longer be fooled by blah, blah, buy this, because only then you will be happy. Never mind the trumpet of war then blaring the enemy has made an assault which must be avenged. Listen not to the trumpety of 'you must'. You still know fear, that is the nature of the beast. Of aggression you know that it can also inadvertently escalate and that it can turn against you. Make sure you are stable in your own situation and you will be a factor of happiness in the life of another.

Anyone who wants to can achieve everything by quitting his job, giving away his possessions and set about living in a cabin in the woods. If that is what you really need, you should do it, but it is not essential. Just keep doing what you did, there is nothing wrong to it - even when your work is looked down on. You will find though that with every step -when you walk the inner road, as it is called in the rest of this book-, you increasingly will see the world in a different perspective. How different is hard to say. It can be said of it though that people who walk the inner path consciously strive to live in harmony with the world and other people. What the notion of harmony contains is for you to decide. Just remember that no one -no cleric or politician- owns the truth and that everyone can see only his own part of the one truth. Not, "everyone has

his own truth", because that would mean the border crossings of your kingdom are thrown closed, that you isolate yourself and live on an island. Indeed, "everyone has his personal share in the one truth", the universal truth that includes everyone. The latter can be understood as a philosophical statement, or as a natural scientific truth - that depends on your perspective. Now it is up to you.

Postscripts

I In comments to "The Great Satan", the question arises whether the article just not states: "Improve the world, start with yourself." Indeed that is what is there, at least you can read this into it. In itself there is nothing wrong with this starting point, were it not that to whom this is said is also the prey of the Luciwher paradigm. The statement to start with yourself is directed at the individual -by whom?- and fits perfectly in a divide and rule policy. The improver is implicitly recommended to withdraw within his own kingdom. Subsequently, the opponent of the individual is so Kafkaesque elusive and faceless, that it will never be clear to the improver what he needs to improve on and how that then will improve the world. If he already begins, a risk even exists within the context of the insulating Ancient Spirit that the improver will suffer from navel gazing, when he actually withdraws in himself. Except hopeless idealism in the word improve also the judgment can be read that apparently now the situation is not so good for the improver. Often unjustly and this failure of appreciation delivers frustration and thus aggression in the improver. Moreover, the phrase "improve the world, start with yourself" is also often used by people who have already abandoned all hope and with that statement show that the improver according to them believes in a pie in the sky - do not nag, is actually said.

"The Great Satan" was written with the intention to provide assistance to people how to transform their fear of life into something that yields no aggression and frustration for them. The fear and uncertainty will not disappear, but are becoming manageable, while the elusive and faceless powers are being brought back to a place where they do not generate further fear, where their aggression no further will generate aggression. The breaching therefore of the Luciwher paradigm, the nullification of the Ancient Spirit and the birth of the New Spirit. It is time for that New Spirit, through which man is independent in his own circle without

spinning around like a guinea pig in his treadmill and by which the independent New Spirit can make a contribution to harmony. Not that my writing is a recipe for how to do it, but for how one could do it. Think for yourself - help is on the way.

II Another comment is about women's emancipation. My statements are rarely on matters that can be drawn in a certain political angle and if done anyway that is for the responsibility of the person who responds. I am not politically neutral, but I am also not prepared to identify myself or be identified with partisanship of this or that sort. Regarding the issue of emancipation, I make an exception. Apart from what I write here it is also appropriate to read what is in "The Soul in the Flesh" in the third part of book two. Although historical reasons explain why men have subordinated women, such an explanation is no justification, on the contrary. A hierarchical difference between people is an effect of the Ancient Spirit and is passed on from generation to generation by the echo of the dead, as I describe above. A hierarchical difference between people is nonsensical -and counterproductive for each notion of harmony- and thus the difference made between men and women is equally ridiculous. In a harmonious society, each person may trust to expand on his or her own strengths and talents, shaping them in any desired form in an open environment without objections. Anyone who works against this I consider a sick person who deserves nursing - nursing that I want to envelop in all compassion and warmth possible. Let me add inseparably that the nature of this disease is not prompted by opinion. Subjectivity can never be a distinguishing criterion, because then we may find ourselves in a system of reeducation camps. The disease that I point at controls people who have been affected themselves by the restrictions of life and can no longer escape on their own.

Although I can understand that women, or anyone for that matter, group in interest groups, ultimately that also works counterproductively. Such a group has its own dynamics with leaders and followers and a defensive, sometimes even offensive attitude toward the world outside their own group - it is a form of jumping onto the barricades. Such a group I see as an excellent opportunity to raise awareness and, hopefully, to support each other, but that is just about it. Each step in the formation of a subgroup sets women, or anyone else, firmly in the Luciwher paradigm. Nothing is wrong with seeking the help of others, but the decision how to deal with reality ultimately rests with the individual, not the group - that would be obeying the echo of the dead. You work with each other and for

each other, but always from the individual. The individual, man or woman, is an inseparable part of the whole, a whole that exists by virtue of the individual. In other words, women's emancipation is a nonissue for those who are free at heart.

Addendum

On the subject of the United States of America, everyone has their ideas. Some seem well-founded, some seem more like a prejudice -the United Satan of America-, but all are negative. Paragraphs full can be written about issues that are irritating about Americans and that in the view of many makes them the object of ridicule and otherwise a negative critique. Their hypocrisy for example, with on one hand, the biggest porn industry in the world and separate cities for gambling palaces and bad taste. On the other hand, their fanatical religiosity that simultaneously makes a one-dimensional caricature of Christianity. Doing one thing and not wanting to know the other. However, is the greater part of humankind then not hypocritical? And then the stupidity periodically very clearly rises to the surface, when you see how people swallow the transparent and cunning lies of politicians who are after a lucrative job. However, are not all politicians around the world cunning liars? The remarkable thing is that you clearly perceive politicians from another country better than those from your own country, while ours are just as sly. Or take the gun ownership in America. It reveals that America is a country with people with a violent institution who therefore cannot be trusted, especially if you see the unsavoury types defending private gun ownership. However, are people all over the world not all potentially dangerous lunatics who do not need a firearm to kill you? India is a country with the oldest religion in the world -some six thousand years old- and the country has produced more wise than the rest of the world combined. Mahatma Gandhi as a proponent of nonviolence is the most recent. Yet in India are no fewer murders than elsewhere, especially if one adds up to this quota the thousands of feticides and infanticides each year committed, mostly in the rural areas, when it becomes clear the little one is a girl.

America I always denominate a golden lined third world country because of the enormous wealth of the few and sometimes harrowing poverty of the many¹³). Indeed, that preoccupation with their flag and everything American, resembling an idiocy and the echo of ideas that the Nazis

promoted thereon. However, is not nationalism anyway the result of a historical misconception? The nationalism of the state is the political result of the American and the French Revolution, where a patchwork of interests had to be forged into a whole. A very different kind of nationalism than the feeling among people who sense being culturally connected. The nationalism of the state reveals reverence for authority and those who let themselves be guided by authority cannot be trusted, they are the ill in fact. However, all this makes America and Americans not the Great Satan himself, but rather the victims of the Great Satan, or more precisely, the citizens of Lucifer, the subjects of the Lucifer paradigm¹⁴) Given all of the above, despite or thanks to all the annoyances and idiosyncrasies, Americans are better characterized as true people, genuine people. After all, it was tru-man who threw the bomb on Hiroshima and Nagasaki. America as the perpetrators and as victims, the story of humankind. The sadness and the heroism of those who desperately are looking for a little love, a bit of compassion, some warmth together. People who simultaneously are trapped in a spiral of violence and who are willing to violently defend that little bit of off the ground scraped love -Hollywood style- and that little warmth from a fellow human and who undergone violence always will want to revenge -and call that justice-. So sad, so sick.

The self-image of man overall is not that great. Some perceive the human being not as a mammal, but as a virus that commits plunder in a certain territory and when all is used then moves to the next to pillage there deep into the turf. It is a very negative self-image that is more in the nature of the mind of a depressed patient, than of someone who looks on the bright side. I am not an optimist for the short term but in the longer term, I see a host of positive possibilities. The melancholy patient in contrast is always a hypochondriac, because inherent to his illness a whole range of other possibilities is overlooked. Man is primarily a hardworking creature who must overcome many obstacles to live pleasantly -not having to work as hard- with a loved one on the arm and a few children at school, in a pleasant house with a plot of land thereby - a rather sedate image, but an average desire. Just below the surface of the visible human however, an epic battle is upheld with each individually in the role of the heroic guardian. Every human being makes a lifelong effort against the elements and against those who oppose him - those who want to take advantage of him, begrudge him his success, who are to deprive him of his achievements, who aim to snuff out his life or force him to pay taxes. Every day that person with his big clay feet stands in

ordure and blood and tries to keep things clean - and every day he wakes up to discover that more dung, blood and vomit is added, that every day he again is pelted with blood, crap and phlegm. He lives on a planet that is so formatted that you must devour another to survive - even the vegetarians. Such a struggle I call really heroic, without any hint of reserve, without any exaggeration, nor any hidden reproach. Every human being every day of his life is engaged in that struggle. One person does so in an environment in which is attempted to alleviate the severity of this struggle, the other in an environment where the conditions for survival are reminiscent of a lion's den. America is such a lion's den, and a snake pit. The battle there is unconcealed with naked existence at stake. It is one of the places in the world, perhaps the ultimate place, where you can reach to dazzling heights when you are willing to stand on a mountain of rotting corpses. It is the perfect place for humans, where despite all the tinsel actual man reveals his uncensored and unvarnished form. Life stripped of any concealing philosophy, brought back to raw existence.

Raw and bare existence contains not a negative connotation, as little as an exploding volcano deserves a negative connotation - it exists, it is. The seemingly harsh insight given here about whom and what man is, precisely contains no negative connotation. If a person is pushed far enough, every person is prepared to kill to survive. Every person anywhere is, even and perhaps most pronounced in the land of the free, the home of the brave. Denouncing America as the Great Satan and Americans therefore as Satan's children is like condemning what you can see in your mirror. For every person it is highly recommended to consider himself naked in the mirror, spiritually to undress and to assess what damage and disease he contracted during his upbringing and his subsequent years. Only when you create the cure for all scary human diseases yourself -applicable for yourself only-, you can look back with satisfaction at the end of your life - no matter what happens next. The real satisfaction about whom you have become, how you have risen on your own above the animal that you were, not trampling on the corpses of your fellow men.

Notes to "The Great Satan"

4) Enki or Enkil is a god in Sumerian mythology -the Creator, also the god of fresh water, of the abyss, death and of the creative spirit-, later known as Ea in Akkâdian and Babylonian mythology. He was originally the patron god of the city of Eridu (the present day Tell Abu Schachren in Iraq), and later the influence of his cult spread throughout Mesopotamia and to the Canaanites, Hittites and Hurrians. The exact meaning of his name is uncertain; the commonly used translation of his name is "Lord of the Earth". The Sumerian en is translated as a title equivalent to "lord"; it was originally a title given to the High Priest; ki means "earth".

The indication bce, before contemporary era, in the timestamp 2nd millennium bce is used instead of BC.

5) "You're either with us or against us . . ." That was the reaction of the U.S. President George W. Bush to the attacks of September 11, 2001. This statement caused a clear dichotomy in the world. After this Bush formulated his doctrine of the preventive attack and the Americans launched their war on terror that was to democratize Afghanistan and Iraq. Bush strongly believes in a negative relationship between democracy and terror. Where there is democracy, there will be no terror.

6) While the unthinking masses in for example Europe, where the differences are most clearly, has been seduced en masse by the American subcultures, the cultural elite deems themselves to be above the perks of that environment. Through subcultures that glorify violence and eroticism, especially the producers of music and movies earn big money. The cultural elite in Europe also dances to that music, but is not looking for life's moral content -or just the absence thereof- to the way of life of those subcultures. That attitude to life is still conditioned by its European values - a barely visible independence. The masses, however, identify strongly with the often yobbish attitude to life where consumerism is the adage. It is the cause of what is called the increasing inanity of society. This phenomenon is not unique to the present time, it is timeless, as cultural imperialism of all times.

7) The date of Zarathustra, i.e. the date of composition of the Old Avestan gathas, is unknown. Classical writers such as Plutarch proposed dates prior to 6000 bce. Dates proposed in scholarly literature diverge widely, between the 18th and the 6th centuries bce. Zarathustra was born into the priestly family of the Spitamids and his ancestor Spitama is mentioned several times in the Gathas. His father's name was Pourušaspa, his mother's was Dughdova. With his wife, Huvovi, Zoroaster had three sons, Isat Vastar, Uruvat-Nara and Hvare Cidra; three daughters, Freni, Pourucista and Triti. His wife, children and a cousin named Maidhyoimangha, were his first converts after his illumination from Ahura Mazda at age 30.

8) Moses was, according to the Hebrew Bible and the Koran, a religious leader, lawgiver and prophet, to whom the authorship of the Torah is traditionally attributed. Also called Moshe Rabbenu in Hebrew - Lit. `Moses our Teacher/Rabbi`-, he is the most important prophet in Judaism, and is also considered an important prophet in Christianity and Islam, as well as a number of other faiths. The existence of Moses as well as the veracity of the Exodus story is disputed amongst archaeologists and Egyptologists. Other historians maintain that the biographical details, and Egyptian background, attributed to Moses imply the existence of a historical political and religious leader who was involved in the consolidation of the Hebrew tribes in Canaan towards the end of the Bronze Age.

9) Confucius -551-479 bce- was a Chinese teacher, editor, politician, and philosopher of the Spring and Autumn Period of Chinese history. The philosophy of Confucius emphasized personal and governmental morality, correctness of social relationships, justice and sincerity. Confucius is traditionally credited with having authored or edited many of the Chinese classic texts including all of the Five Classics. Confucius's principles had a basis in common Chinese tradition and belief. He championed strong family loyalty, ancestor worship, respect of elders by their children -and in traditional interpretations- of husbands by their wives.

10)

BRONZE AGE HERDERS OF THE EURASIAN STEPPES	
Neolithic Age (5000-3300 bce)	Tripolye Culture (4000 - 3500 bce)
	Sredny Stog Culture (4000 - 3000 bce) (Southern Ukraine, Dnieper basin) * The first tamers of horses * Co-founders of Hinduism
	Khvalynsk Culture
	Karanovo VI Culture
	Kemi Oba Culture
	Usatovo Culture / Botai Culture
	Poltavka Culture
	Fatyanovo Culture / Abashevo Culture
	Sintashta-Arkaim Culture (Southern Urals, transitional Europe Asia) * Co-founders of Hinduism

Early Bronze Age (3300-1900 bce)	Maikop Culture (3700 - 2500 bce) (East Coast Black Sea, Kuban river valley) * The inventors of the wheel
	Pit Grave Culture (3300 - 2300 bce)
	Baden Culture
	Funnel Beaker Culture (3300 - 3000 bce)
	Catacomb Culture (2800 - 1900 bce)
Middle Bronze Age (1900-1200 bce)	Timber Grave Culture (1900 - 1200 bce)
	Andronovo Culture (1800 - 1200 bce) (East Coast Caspian Sea, around and east of the Aral Sea) * Co-founders of Hinduism
	Mnogoalikovaya Culture
	Glina III/Monteoru Culture

¹¹⁾ The Universality of the Golden Rule in the World Religions

Buddhism. Hurt not others in ways that you yourself would find hurtful.
Udana-Varga 5,1

Christianity. All things whatsoever ye would that men should do to you, do ye so
to them; for this is the law and the prophets. Matthew 7:1

Confucianism. Do not do to others what you would not like yourself. Then there
will be no resentment against you, either in the family or in the state. Analects
12:2

Hinduism. This is the sum of duty; do naught onto others what you would not
have them do unto you. Mahabharata 5,1517

Islam. No one of you is a believer until he desires for his brother that which he
desires for himself. Sunnah

Judaism. What is hateful to you, do not do to your fellowman. This is the entire
Law; all the rest is commentary. Talmud, Shabbat 31d

Taoism. Regard your neighbour's gain as your gain, and your neighbour's loss as
your own loss. Tai Shang Kan Yin P'ien

Zoroastrianism. That nature alone is good which refrains from doing another whatsoever is not good for itself. Dadisten-I-dinik, 94,5

¹²⁾ The theoretical physicist at the University of California Thomas Banks from his theory of "causal diamonds" has calculated that the total amount of knowledge in the universe is $10^{10^{123}}$ - ten to the tenth to the hundred twenty-third. He has also calculated that human knowledge can never exceed $10^{10^{90}}$ -ten to the tenth to the ninetieth-, because the amount of hardware that is required to come above the latter number is so large that the mass of which would implode as a black hole.

¹³⁾ Travels with Charley: In Search of America is a travelogue written by American author John Steinbeck. It recounts tales of a 1960 road trip with his French standard poodle, Charley, around the United States. He wrote that he was moved by a desire to see his country on a personal level, since he made his living writing about it. He wrote of having many questions going into his journey, the main one being, "What are Americans like today?" However, he found that the "new America" did not live up to his expectations.

Steinbeck tells of travelling throughout the United States in a specially made camper he named Rocinante, after the horse of Don Quixote. His travels start in Long Island, New York, and roughly follow the outer border of the United States, from Maine to the Pacific Northwest, down into his native Salinas Valley in California, across to Texas, up through the Deep South, and then back to New York. Such a trip encompasses nearly 10,000 miles.

According to Thom Steinbeck, the author's oldest son, the real reason for the trip was that Steinbeck knew he was dying and wanted to see his country one last time. Thom says he was surprised that his stepmother (Steinbeck's wife) allowed Steinbeck to make the trip; because of his heart condition he could have died at any time. More on Wiki. Interview with Steinbeck on You Tube: http://www.youtube.com/watch?v=_sJZpeBw6YE&feature=related

¹⁴⁾ Although America is called the land of the free, that freedom is only reserved for people with audacity and capital. The American dream is true for only a few who are willing to make a kill or who are extremely lucky. It is a highly organized hierarchically country with at any level top dogs. Everyone has someone above him, no one is truly free.

God's Own
or the leaden burden of revenge

The chosen people

Certainly the last of the Neanderthal people must have realized they belonged to a diminishing species, as the last Indians in America must have been aware of this peril. When a group falls below a certain numerical limit, this also applies to animals and plants, then that group has no longer sufficient potential to reproduce viably. Modern man also



Gorham's Cave (Gibraltar), possibly the last dwelling place of Neanderthal man 30 millennia ago. Some argue though their last home area were the caves of Spy in Belgium.

approached that point several times at which his survival was highly uncertain. The first time, as far as is known, that modern humans had to act or die was eighty millennia ago. Man then made the choice for leaving Africa and he subsequently populated the world. Where ever the Neanderthal people isolated themselves within their last European bastions and recently the last mountain

gorillas did not leave their reverse Eden to irrecoverably wither away, man survived by changing surroundings and becoming familiar with the new environment¹⁾. Climate change and famine, the most common causes of extinction, have driven humans from their habitat often, as water shortage drove the Aryans from the Eurasian plains towards India - also the birth of Hinduism²⁾- or, more recently, as crop failures made many Irish decide to emigrate to America.

Changing from habitat or changing your habitat, two variations on the same survival strategy - change. A strategy for change that has also helped groups, languages, cultures and religions to drift apart - the actual Babel. The Ancient Spirit of the motherland Africa, however, seized on the change and transformed the separation into a difference in valuation - for what is far away and alien, is little or not entrusted. Separated groups initially exchanged brides and traded their food

surpluses, yet groups gradually became separate tribes and estranged - which often led to the abduction of women and food theft. In short, the strangers became the enemy and inferior, for we possessed the correct faith, the proper rites, the superior culture - they did not. The battle took off.

Who feels the need to defend against what comes from outside, isolates himself in the bastion of his own rightness. Who retires at the chosen property of propriety, closes the road to the inner adventure. The inner road is still walked economically, while man massively follows the path of ostentation. And when that recipe becomes ineffective, then the Ancient Spirit starts up a new formula - thus change keeps man enthralled. Adore this pantheon or else you will be devoured. No, worship that pantheon or otherwise your world will be engulfed. Worship this God of vengeance or else you will burn in hell, no adore the God who is good and your debt will be forgiven else you will scald eternally, no serve and submit to the one true God or else your soul will be eradicated. Join with us, in our political vision, no our economic assumptions, no our social views or become a failure in life. Buy this completely new product and spray it in all your cavities or go smelly through life and no one will look at you ever again. The ostentation is worshipped in all forms, from fear. From fear of not belonging to something, for fear to be forgotten, in the hope to belong to those who will be protected, hoping to belong to those who will be saved.

Consider yourself as part of God's own, the chosen people, and you do not have to feel the fear. You do not have to think for yourself either, because God does that for you, or he will tell what you ought to think. Especially do not go inside, in your soul, because out here you will experience the really cracking outward show, the colours of your team, your country. Outside you are one of the many and even the animals know that security is found in numbers. Do not go inside, because then no one knows what you are up to - no one likes an oddball. The Ancient Spirit wants to keep sight of you, because once you are inside you are hidden from him.

Go inside, take off your coat damp from fear, hang it on the peg and walk your inner path. Make your inner not into a bastion but a room for change where you can emerge from restored and then see that although the world is utterly sick, it holds no enemies. Heal yourself and then, if you can, be a healer for others.

The Eternal Jew

»Originated in the resistance of the underclass they developed an almost fanatical self-esteem, because they would not be like the others to whose oppression they had wrested. The ruling class in the cities of Canaan had used them as a doormat, abused as slaves to do the everyday and dirty work.« At the end of the Bronze Age in the eastern Mediterranean basin then unknown tribes invaded -like the Philistines, probably of Indo-European origin-, which largely meant a weakening of the ruling class in Canaan and those who felt oppressed by them saw their chance. They left for the mountainous area of the West Bank of the river Jordan and there began their own communities, away from the pools of



The pillar of Ammurāpi with his laws engraved thereon

perdition³⁾. Collectives with new principles and an urge for egalitarianism. From far and wide these communities attracted Mosaic figures and over time, a new doctrine developed with only one God, a doctrine based on Canaanite elements, the then as innovative experienced laws of Ammurāpi and ancient Egyptian wisdom, including that of the heretic king Nefer-cheperu-Re-wa-en-Re -the probable first monotheist Amenhotep IV also known as Akhenaten-. In the reports of his battles against the invading tribes pharaoh Merneptah (1224-1214 bce) as first secular source reported the Israelites separately as people living in Canaan⁴⁾. When their ideology really began to take solid forms the Israelites called themselves Jews. A

'state' ideology at that time could only take the form of religion, and that of the Jews was unique because they worshipped only one God. That the Jews 'discovered' him could only mean that they held a special position and were chosen by their God in an otherwise polytheistic world⁵⁾. The Jews not only changed from habitat, they also changed their habitat - so intensely longing for the truth of existence, they rejected the gods who embodied their bondage and they embraced the God who became a symbol of their freedom. The freedom they seem to have found.

The God of the Jews transformed into the God of the Christians and again into the God of the Muslims, so that virtually every person in the world who adheres to one of these Semitic gods, or has adhered to, has become an eternal Jew. Forever rivetted in this life to the absolute ruler of heaven or to precisely the denial of his existence - Atheism is also a belief, because neither of the two positions can be proven. Forever tied to a god who is watching over your shoulder whether you live correctly. The God who supervises about everything there is, is a god who is born of fear -of him, the solution is hoped-, primitive man's fear, the childish fear of the bogeyman, the thunder on the savannah, the Ancient Spirit of Africa. The spirit that governed man when he saw everything for the first time, when everything was new. Without the human mind being receptive to a hierarchical pattern, the Ancient Spirit could not have been recognized. It is therefore indubitable that man and the Ancient Spirit from the outset have a common origin. The admissibility for the Ancient Spirit still governed the Jew when he saw Yahweh, the Christian when he saw God and the Muslim when he saw Allah. The Eternal Jew - the eternal human. The one the eternal human still did not see, was himself. By looking at people he never saw himself, but always the others. The other was never a mirror for him, but an annoying reflection that could blind him. Although he lowered the blinds, still one always saw him from whom he expected he could not to hide.

It is a simple matter of acceptance. Every person who recollects anything of history is afraid of the mass murderer in him⁶⁾, the poisoner in her, afraid not to be in control of his emotions at a crucial moment. Emotions must be controlled, says cerebral man, and he refers to stadiums full of misconduct and makes it the chilling example of the lack of control, forgetting that his own emotions live a frustrated life, only camouflaged by the cheesecloth of the ratio or perhaps the veneer of science. No one, thus no one hears, who lectures someone or sets himself as an example is capable of teaching or being a model. Hordes of philosophers have declared God dead, but that wishful thinking has still not deceased him. The only thing that happened is that the blinds in the bastion were fully lowered and they lost sight of God - what one does not see is not there, quite childish. Moreover, it is not about God or a god, it is here about man. It is here about man who learns to accept that he is ruled by the Ancient Spirit and who learns how to deal with that. He will never learn that with an authority as teacher. He can only learn by identifying his own disruptions himself. Recognizing one's own potholes can only be done by walking the inner road. The God who is, will not point a person

at his shortcomings, nor punish him for it. The God, if that is the name, creates the conditions and makes the resources available for a person to learn as far as he can go - at home even further. Eternal man learns, the Ancient Spirit learns.

With long strides

Man is subjected to go after ideas, tracking an ideology. It is almost impossible for him to do anything else. Splotch two blobs and a slightly curved line and anyone will recognize a face. It is not only because of his wiring and cabling, it is also his formation that produces this result. Man is able to recognize in almost everything a structure or if there is none to design one. Combined with most of the time a refined interpretation of difference or hierarchy and an almost flawlessly reasoned idea about learning, growing and authority, this provides a potentially deadly combination. It can either be a stimulus to reach greater heights than ever before, or yield a seedbed to intimidation and oppression. Those who are anxious -or let themselves make so- frequently harvest loss in a climate of intimidation and often submit in resignation - infrequently they jump up in rebellion. It is a crazy world where we all have come into, a stricken world.

Who believes he is chosen, who believes that he belongs to the people of God, who has learned the truth propagates this and will resent those who do not listen or reject, like the teacher in the classroom after years of study may be agitated by the pupil who finds his subject not relevant. A confrontation of wringing feelings from people who think they know best. It evokes emotions of punishment and revenge that rationalized are even more cruel than the emotion. The vengeance is capital, the retaliation thereupon at least as. The Ancient Spirit benefits from the separation of people because then they listen most to him, the authority - in any capacity. Disharmony is not his aim, on the contrary, but a harmony such as the Ancient Spirit sees is. That harmony cannot exist -it will not endure-, because it lacks so many elements - no lustre nor warmth, no benevolence nor dedication. The law book of togetherness the Ancient Spirit propagates, is printed in just one of the three basic colours.

The leaden burden of those who believe is the same as the leaden burden of those who think. They think they believe, yet they are led into the dark of nescience, the light that blinds and not enlightens. What they know is what they grew up with and they dare not differently, while they

confound their concerns with the question of faith. The intolerable anxiety in a culture that allows doubt, only because it would lead to even stronger faith - even a person's actual doubt is annexed. Try to touch them and the lead weight of fear turns into the growl from the underbelly calling for retribution. Humans, a people to love, yet they do not understand when love happens.

The eternal subject of the Ancient Spirit has his way to get through life. Trying not to be too dazzled by the radiance that is all around in this universe, seeking the protection of a shield of some sort and going with the flow. Sometimes he ventures inside and he is puzzled rather than dazzled and with both he feels insecure. He is like the swimmer who first puts his toes in, while perchance diving in at the deep end would be solving the problem better. Most build up their fortifications and thereby spend their days in utter misery, alone amidst the crowd that does not see, while feeling watched anyhow. And all along there is the escape from this prison only to be found by looking in the mirror. No blinding light there, but the light at the end of the tunnel. However, no one has whilom come home taking long strides. Just find in time what lasts forever.

Notes to "God's own"

- 1) *Homo heidelbergensis* (sometimes called *Homo rhodesiensis*) is an extinct species of the genus *Homo* that lived in Africa, Europe and western Asia from at least 600,000 years ago and possibly even 1,300,000 years ago. He survived until 250,000 to 200,000 years ago and is the probable ancestor of *Homo Sapiens* in Africa and of Neanderthal man in Europe. His remains were first discovered near Heidelberg in Germany in 1907 and named by Otto Schoetensack.
- 2) For more details, see "Book five, Heirs to the Vedas, the knowledge and the Aryan legacy, Origins of Hinduism".
- 3) Cities such as Jerusalem, whose name means most likely "Basis of Salem" -Salem is a Canaanite god-, and the port cities Ugarit in modern Syria and Sidon and Tyre in Phoenicia, globally the current Lebanon. Including also Bethlehem and Jericho.
- 4) The stela of Marenptah is a black granite stela commemorating the victories in a campaign against the Libu and Meshwesh (Libya) and their allies the Sea Peoples. The last lines of the stela refer to an earlier military campaign in Canaan, about which Merenptah states that he had defeated amongst others Ashkelon, Gezer, Israel and Yanoam. The stela was discovered in the first hall of Merenptah's tomb in Thebes by Flinders Petrie in 1896.
- 5) For more details, see "Book five, Sons of Shem, The Semitic heritage of Noah, Genesis History of Judaism, Christianity and Islam".
- 6) That is why bogeymen like Stalin, Hitler and Mao are so useful for the Ancient Spirit.

The Isolated Mandarin
or the slave without a soul



K'ung fu tzu, master Kong

The foundation of collectivism

What Master Kong -K'ung-fu-tzu, 550-479 bce- taught fits into a long Chinese tradition. His world view and his teachings came to fruition during the period of the Eastern Zhou Dynasty, 770-221 bce¹⁵). Before China became a unified country, it consisted of a number of states and principalities which autonomously made use of the services of external political advisers and diplomats. Warlords and leaders preferred to hire professional staff from outside to carry out the necessary administrative tasks, rather than that these Wangs themselves established an administrative apparatus. Besides these seconded bureaucrats China also knew the phenomenon of the itinerant teachers and political advisers who offered their services at the local level. The procedures of these groups servants of the state -organizational consultants or consultancy agencies one would now say- developed into Academies, the "hundred schools", each with their own philosophical, social and political ideas and world view. The company philosophies of two of the most renowned of these institutions are known as Confucianism and Taoism. Whether from the

political end of the "hundred schools" may be concluded that their philosophies also amounted to a bankruptcy, is hard to say. Much of the wisdom of teacher-thinkers like Confucius remained commonplace. The political end of Confucianism, at least for that moment, began in 221 bce with the unification of all states and principalities under the first emperor Qin [Qin Shi Huang], the namesake of China - the emperor who after his death was guarded by the famed Terra-cotta Army.

From the Neolithic period, in China 16,000-2100 bce, especially the Yangshao and Longshan culture are renowned and of them it is known that they attributed prominent status to ancestor worship. This essential element from the Chinese tradition is recognizable reflected in the later philosophy of Confucius, for example in the following doctrine: "The Master said, While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years -the mourning period after a death- he does not alter from the way of his father, he may be called filial." [Analects, Book I, nr. 11]. Another doctrine is a reflection of the Golden Rule which is found in almost every religious philosophy. "Tsze-kung asked, saying, Is there one word which may serve as a rule of practice for all one's life? The Master said, Is not reciprocity such a word? What you do not want done to yourself, do not do to others." [Analects, Book XV, nr. 23]¹⁶⁾. Confucius has never written down these words himself, it were his disciples who saw it as their mission. Strictly speaking, it is therefore uncertain what Confucius actually said - students have a tendency to embellish the words of their so admired master, or even to pass their own words for those of the master. More important and striking, however, is that in all the sayings and teachings, by the wording and the inherent perspective, this wisdom did not pursue to school, to elevate the individual, so that man could grow and evolve into the capillaries of his fibres. The real purpose served by Confucius' creed was the managing of the state, though at the time in the most equitable way imaginable. A statement like "It is not difficult to recognize the good, but commuting this into deeds is." seems aimed at the individual who should be brought to a certain level of consciousness, but is in fact a warning for a pitfall in public administration that paraphrased states, "The idea you have to solve a problem can be ever so good, you have nothing if it does not lead to concrete policy that yields the desired result." The doctrine, "All people are the same. Only their customs are different," gives space to the civil servant to develop a general theory and policy, which then only in the application needs to be refined and adapted to the couleur locale.

The formulations used in the teachings of Confucianism show that the doctrine does not focus on the development of the individual, but on controlling the individual, governing the class to which he belongs and the state in which all groups and classes have their function. The object of Confucianism concerns not man, but the organization. Human beings are viewed as part of a collective. Whether this precept was formulated by K'ung-fu-tzu as a advancing principle cannot be determined with certainty, but it may be doubted given the indications in the literature that he built on the existing traditions in China - he gave words to what was the practice already for millennia. As elsewhere also in ancient China, the individual was part of the group that had to be ruled and in occurring events suppressed - the individual had to adapt to the group and he derived his identity of the group. The cornerstone of collectivism in China comes from times immemorial, however, Confucius embedded this foundation anew in letter-perfect and newfangled formal formworks and poured the principles in concrete.

The brick in the wall

The geographical situation of China infers an almost isolated position in the world. The under Emperor Qin Shi Huang begun construction of the Great Wall of China did not only aim to stop infringement of that isolation, such as invasions of the Huns [Xiongnu or Hsiung-nu], but also to keep within its own population - in that respect, there was no difference with the Berlin Wall. The construction of the wall was an expression of the desire of the Emperor to keep everything and everyone under control¹⁷⁾. The wall was intended to regulate traffic and contacts - under the terms of the Chinese-, rather than to make this impossible. In the space of the centuries exchanges took place at the level of science and warfare, public administration, literature and only sporadically at the level of interaction between the Chinese and other cultures - i.e. at ground level. The contacts in place with Hinduism and via the Silk Road with Europe at the time of the Romans, and later with Islam, were rarely stable and were usually thwarted by the ruler. There has been even an emperor who to break the outside contacts let destroy his fleet. Economically, there was also no reason for the emperors to establish contacts outside China. China could well provide for itself, while the foreigners wanted to buy Chinese products. One example is the production of porcelain. The Chinese kept the production process of

porcelain a strict secret, so the foreigners continued buying from them - here also a regulation from the top of the contacts. It took until 1710 before the process could be replicated in Europe. In summary, there is no real all explanatory reason for the Chinese isolationism, but the desire of the emperors to keep everyone and everything under his control.

The average Chinese was a cogwheel in the clockwork of the emperor. Through the centuries he was never seen as an individual and a person by philosophers and the theorists of life, let alone by the state. An innovation has never taken place in Chinese society by which the individual's identity was not so much derived from the group, but rather determined by his own talents - a development such as occurred through the Enlightenment in eighteenth century Europe. For millennia the individual Chinese has been inculcated that he is part of the collective, usually even the soulless slave of the ruler, the emperor and the state. It was always impressed on him that he had to contribute his part to the wall that surrounds China. That slave labour has known grotesque forms during the physical construction of the Great Wall -millions have perished- and millions are living a hollow existence in the construction of the virtual wall. The invisible wall that does exist and is controlled by the state. All movements in the virtual and the modern media are censored by the state. Although it has become a national sport to bypass censorship, many feel being second class citizens of the world while the vast majority of the Chinese people -eighty percent say Chinese youths- has a low self-image, call themselves 'losers' and feel enslaved by the economic expansion of China. The average Chinese is a cogwheel in the clockwork of the party leadership.



Hutong in Beijing

In China a top layer developed which has become very wealthy and a middle class that is well-off¹⁸⁾, while the vast majority of the Chinese people must toil all day long at a low wage in the factories and on the land. Corruption is almost proverbial, and the disadvantage of the 'little' man in favour of economic growth is horrifying - the expropriation in

rural areas and evictions in the Hutongs. Suicide is the order of the day in the large underclass, because of the desperate situation in which people find themselves. Around the world, the Ancient Spirit has had to adapt to

the changing times to maintain power¹⁹⁾. In China, the Ancient Spirit succeeded in maintaining its power in the classical way and the old elite was exchanged for a new one. The Ancient Spirit may continue unchanged as it has done since the first social group. The Ancient Spirit, the Luciwher paradigm that states that the subordinate must listen to the top, that all salvation can be expected from the top, that you are worth nothing if you do not comply with what is determined by the top, that makes man lose his sense of self by listening to the top²⁰⁾. In China, you have no soul when you listen to the top, because the top does not consider you to be a person with a soul, but a part of an amorphous mass which has to be kept under control, a mass engaged constantly to wall itself in, which has not yet decided to tear down the wall, to feel the wind on its face and breathe in the clean air.

How Luciwher nearly defeated Kong

The isolation of people of the Mandarins is ultimately not the isolation that solely is organized by the state, although the politburo keeps smiling ever so friendly and openly. The isolation is also not the mere wall the Chinese builds around himself to keep out as much as possible of the dredge of everyday life. Groups of all sorts marvel at the trinkets that Luciwher produces by what master Kong already seems to be defeated - despite the misinterpretation of his purposes K'ung-fu-tzu represented a certain morality. China will discover eventually, like the Eastern Europeans who threw off communism, that the abundance of the west is nothing but tinsel and that the bombastic drama of democratic freedom is as hollow as Chinese existence. The isolation is actually the result of the way the Chinese -and the American, and the European, and the African- let themselves be treated, the way in which he allows his thoughts to be determined. The Chinese will eventually discover that his depression is not caused by the decrees from above, but because he listens to those decrees. Not by his poverty while wealth grows around him, but because he obeys. Should then again some heads be served on a plate, must again a revolution take place that puts the presently in power between four walls?

When the revolution once more erupts and the old potentates are being put aside, then nobody wins, except the Ancient Spirit -Luciwher, the devil, Satan-. Those who put aside the old potentates, become the new potentates and the Ancient Spirit wins. By contrast, the 'New Spirit' is not

the God of the conquerors, nor those of the losers. There is no God but the divine in yourself, your contact with your origin, the world you left to learn here. To where you will return when you are done learning here. Fight therefore not the Ancient Spirit and the old potentates. You will never win, because you will need to use their methods to overcome them. Fight not the Ancient Spirit, because he is not the evil - he cunningly and forcibly pressures you to choose else than for yourself. Fight not the old, but choose for yourself. Examine yourself as a doctor does and establish the diagnosis of your diseases, determine where all went wrong in your life. Blame the wrongs on no one, including yourself, but try as best you can to cure yourself of your diseases, the pain in your heart. The filth of this world will still fly around, because this world does not change, but you do. When you are healed, the first sign thereof is that there is no rancour anymore in your heart towards anything and anybody - you do not need to forgive, because that is often appearance. It is about how you feel, what your thoughts are - your own thoughts, not the thoughts that are desirable- and not any hollow sham you may wish to uphold. And if you can declare yourself completely healed, then begin the rebuilding. Not with your stone in the wall as it was, but in the foundation of a new world.

Until then you probably do nothing but what you are doing now. A daily travel to the place where you work, where you heat the air sold by your boss. Of which he gets rich and you not. Let it be. Far beyond the end of your life in this world, the new foundation is ready and there can be built, but not yet - that is for your children's children. It is your task in life to live in the here and now and work with what exists in it now, to become with that an accomplished person. To heal yourself brings happiness in this life - there is no other form of happiness. Use of this world what you really need, it is given to you by the world. Be happy when you have someone next to you who understands what you are doing. Although Love is not in this world, the Warmth and Beauty are - the comforting. Not all is doom and gloom and you are not alone, because all people are like you. The bosses are like you - the richest are the poorest. Everyone needs time before we slip back into eternity.

Examine these words and decide whether they are true.

Notes to "The isolated Mandarin"

¹⁵⁾ An accessible overview of the history of China on the site of China travel discovery (www.chinatraveldiscovery.com/china-history/index.htm), with links to background information.

¹⁶⁾ A short impression of other quotations from Confucius:

- All people are the same. Only their customs are different.
- Superior people are aware of justice, inferior people are aware of profit.
- Silence is a friend who never betrays.
- If you see a good man, think how you can imitate him, if you see a bad man, examine your own heart.
- It is not difficult to recognize the good, but commuting this into deeds is.
- Who cherishes old knowledge and constantly gathers new, may become a teacher of others.
- Tell me and I will forget. Show me and I'll remember. Let me experience and I will make it my own.
- In a well governed country, poverty is something to be ashamed of. In a badly governed country wealth is something to be ashamed of.

Further reading, on the site www.manasnaala.net the complete text of The Analects of Confucius (pdf) in the chapter "The isolated Mandarin".

¹⁷⁾ Julia Lovell, The great wall, China against the world, 1000 BC - AD 2000, London, Atlantic, isbn 97818435 2124. See also:
<http://www.atlantic-books.co.uk/book/The%20Great%20Wall>

¹⁸⁾ Chinese cities are growing at breathtaking speed. There are ninety cities with a middle class population of at least 250,000 people. The U.S. and Canada will count 'only' seventy such cities. (Kluwer management).

¹⁹⁾ The vital principle of the Enlightenment and the recognition of individuality, has led the Ancient Spirit to proclaim, "Everyone has his own truth." The people bought it and now all exclaim their personal freedom is the highest good. What do they know, those who merely copy what others have invented.

²⁰⁾ Not one person or force outside of man determines what is good for man, but man himself. That person can only decide upon this by first healing himself of his upbringing and all further indoctrination and subsequently by educating himself. Then that person can seek the truth that is ready to be (re)discovered in him and her, the universal love, universal truth. That individual quest on the inner road does not turn that found truth into man's own truth, but into his individual share in the universal truth. Thus he derives his identity not from the group, such as under the regime of the Ancient Spirit, nor is he on his own island with his beacon of truth among all other beacons of truth in a sea of loneliness. Thus he is a rock of truth that helps shape the identity of all.

Additional information for this chapter:

In the last centuries the largest number of fatal casualties because of wars was in China. In an educated guess, more than one hundred million -including the An Shi Rebellion-. Below are the seven bloodiest wars in modern history.

- Second World War, 1939-1945. 60-72 million fatalities. With 23.4 million deaths the Soviet Union lost most people. China followed with 10 to 20 million victims. Percentage wise Poland had the hardest to endure: it lost 16.5 percent of its population (5.7 million people).
- Mongol conquests, 12th and 13th centuries. Under the leadership of Genghis Khan and his successors the Mongols conquered a territory from Estonia in the west, through Iran and Russia to the southeast of China, one of the greatest empires ever. With the conquest 30-60 million deaths fell.
- An Shi Rebellion, 755-763. With the secession of the northern part of the Chinese empire began a 12-year war that cost the lives of 36 million people. That was 15 percent of the total number of people that then lived on earth, a record that was never broken.
- Qing versus Ming, 1616-1662. Two Chinese Empires made each other's lives miserable with 25 million casualties as consequence.
- First World War, 1914-1918. In four years 20 million soldiers died in the war between Germany and the Austro-Hungarian Empire on one side and the Allies (Great Britain, France and Russia) on the other side.
- Taiping rebellion, 1850-1864. The to Christianity converted Hong Xiuquan led by visions of a revolt against the ruling Qing Dynasty in China. 20 million deaths were the result.
- White Lotus Rebellion, 1794-1804. In China, again with the Qing dynasty in the lead. Mountain Peoples in the Southwest of the Qing empire revolted against the tax policies of their rulers. The rebellion was suppressed at the cost of 16 million deaths.

Patient yet not
passive

The master of them all
or how organized crime became a form of state
The willful, the misguided and the oblivious

Dominance, the early years

The idea of boss. Where did that come from? Why is it that someone feels standing over someone else or being placed there? Animals can be stronger, faster, bigger, or smarter, but only seem superior in one of these classes. A grizzly bear can grab a moose, because it is stronger. A cheetah can catch a gazelle, because it is faster. An animal that is bigger, seems to be well off anyway compared with edible species and within their own group's advantage. A smart animal, however, seems most likely to have the better chance of all to survive. A chimpanzee puts a stick into a termite nest and licks off the stick full of termites - delicious proteins. He does not see the termites in advance, but he knows they are there and with his cleverness he manufactures the tool he does not have naturally. The human has acquired an arsenal of tools and has developed his cleverness to special heights. With his ingenuity man surpasses the bigger, the faster and the stronger. Evolution has built around the elementary functions of the brain -scent recognition, hearing, vision, the coordination of these- a more intelligent shell to provide for a greater chance of survival. People with this intelligence designed intelligent tools to withstand life on earth. Tools also for the physical survival in the outside world through medical intervention that destroys bacteria and viruses on the inside. People use their ingenuity even further reaching to render their own species harmless - to dominate them. Not entirely innovative, because each animal group has a pecking order. The uniqueness of human domination lies therein that not his size, nor his speed, but rather his intelligence is used for the determination of the pecking order. The human boss is therefore someone who thanks to his intelligence can create the impression that he is faster than a leopard, stronger than a grizzly and larger than an elephant.

The mechanism of outclassing arose from the drive to survive - after all, we live in a world of eating or be eaten. The fear of being slain that covers all species leads to the evolutionary development of becoming stronger, bigger, faster or smarter, an arms race on all fronts. The world in which we are born is not a world whose basic plan is the pursuit of harmony, but competition as a survival strategy. In itself, this

observation contains no biased judgement. It is so and it is no different, it is the world we provisionally have to work with. Who tries to answer the question of the why of the absence of harmony quickly gets stuck in a sticky web of judgments and before long creates a religion, a philosophy or a political doctrine. For politics, philosophies and religions are nothing else than value judgments about the origin of man and the path that humans should go towards and in the future. That competition and strife arise about the different ideas, a competition in which each wants to be the strongest and smartest, confirms the unharmonious nature of the world. The different views strive to outclass one another with their respective truths and do not transcend the world seeking harmony. This shows without further reasoning that politics, religions and philosophies cannot contribute even in a minor way to the achievement of an essentially better world. In other words, forget about religion - any religion in whichever form.

The religions that are most prevalent in the world, all originated in a period called Prehistory - the time until broadly 4000 years ago [2000 bce]. This fact infers a thing or two about the mentality, about the mind set of the ancients - again, this is an observation, not a biased value judgment. Yet, countless name this specific line of thinking abhorrently paternalistic - consider the position of women- or at least outdated and unworkable. The Neolithic way of thinking has experienced two subsequent influences that may be called a modernization. One based on the beliefs of the Prophet Jesus and one based on the ideas of the Prophet Muhammad - or the groups around these people. Both adaptations of the older systems have had much influence in their time and still have great impact. The basic



religious principle of judgment and the stipulation of the way to and in the future, however, these sages have not changed - or at least the religions that arose in their name. Islam is truly the last religion, because the rise of this faith coincides with the last time that humanity accepted religion as a guide and manual on how to proceed in life. Beginning with the Buddha Siddhartha Gautama attempts have been made to ease and improve the life of people in a different way than through religious notions. However, from the Buddha through the Enlightenment to existentialism, the most recent major philosophical movement, all

philosophies still are a reaction to and therefore derived from the ancient Neolithic religions. In this perspective, even the modern philosophers have brought nothing essentially new and no independent new idea seems to have been evolved. It does not matter whether a philosophy was grounded in a deistic, theistic or atheistic line of thought¹⁾, their starting points were always the same and essentially not different from that of the religions - the prescription of a system of thought. Only the type of judgment differed, since they were formulated from a scientific reflection process. Who makes a -brief- study of the ideas from the Enlightenment onwards sees that not so much observations were made and that once more assumptions and judgments were put forth -open or hidden-.

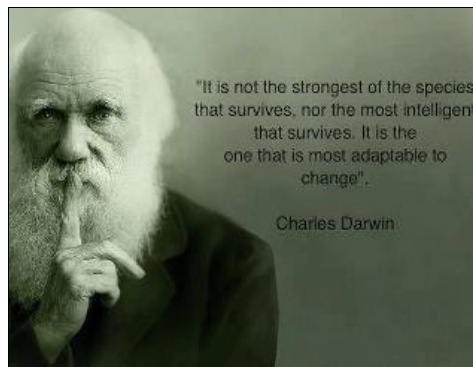
That the principles of every religion and philosophy are the same or similar is evident from the slide rule by which the world is analysed and then 'recommendations are given' on how to stand in the world and how to act in it. Underlying the method of the prophets and philosophers lies a template that the religious and secular thinkers invariably put to use, creating unwittingly -one hopes- their own blind spot. While they hoped and strived to work towards a more just society, they nevertheless wielded the paradigm of the overlord. They -the prophets and philosophers- are the clever ones, the exempted since the Neolithic revolution²⁾, who use their position, intentionally or in spite of themselves, to lecture and concentrate the others - driving them together in the corral. Behold the mechanism by which intelligence is the means to outclass all other characteristics -size, strength, speed-. Yet, despite that religious and philosophical analysis and 'recommendations' each time were tailored to liberating and emancipating humanity, the conceptual framework -the paradigm- did not allow that man became truly freed - due to the persistent blind spot every person suffers. The religious and the philosophers scrutinized the world and not themselves, or alternatively themselves very strictly to prescribe themselves as a role model for the world. The sages did recognize intelligence as a means of control and domination of existence, but the tendency to domination by intelligence they did not consider applicable to their own thinking - as a rule they saw their own intentions as admirable. Not Moses, Zoroaster, Jesus, and Muhammad nor the Buddha declared, "Just listen carefully to what I have to say, and if you do not agree, invent something else yourself." Voltaire, de Lamettrie, Schopenhauer, Nietzsche and Sartre did not say, "We have thought long and hard about these issues, but it also might sit together totally differently - check it out". Who carefully

considers the blind spot of all who are being right, sees a moor fire that has had the opportunity to continue to proliferate. A largely unobserved peat fire of which all have faith that one day the flames will be extinguished, whereas no one conceives any idea about how to respond to the primary source of the smouldering inferno. In effect, those who claim to be right invariably and consequently never are.

Survival of the brightest

Man works as his own adversary by the way he has learned to use his mind, by the way he thinks and then acts. Because man is forced to find a way to survive, he does not know better than that surviving and living are synonymous. Man is conditioned in a particular and peculiar way, while he does not realize that his heart is yearning and burning, though he aches to extinguish the fires of hell. Man longs for love, while he simultaneously has no idea what love is. People just say anything about love, repeating what others dished out to them, made by other people who do not know either - something they have read in a book perhaps or seen in a movie. Like this the human being is made. He repeats what he has heard from others. Or he protests against what he has heard from others. Thus survives man, by listening or protesting, yet eventually by obeying while the inside is wry - ready to be inflamed. He is dependent on the authority and he must obey, otherwise he will not survive. Many will say that it is not obedience and that they agree with the authority, not only for their survival. Then recognize that the authority serves no interest other than the interest of the authority.

Within the competitive survival strategy, there is only one way to do away with subordination to the authority and that is by becoming an authority yourself. That requires more than a strategy for survival, that requires war. The alpha at the top has to be surpassed, if need be eliminated. Who wants to stand at the top must learn how to smile while he kills, metaphorically and in reality.



Who wants to stand at the top must change the rules -a new weapon, a smarter tactic- while not giving the opponent the opportunity to adjust. Think not there is an alternative, because there is none. Even the most meek -the Buddha or Jesus- became leaders in their fields, because their later followers were ready to smile and kill. The clergy adapted the doctrine to the will of the ruler, so that the doctrine could survive and could continue to grow. And the ruler, he became even more powerful, because he owned his subjects not only physically, but through the prelates also spiritually. Protests, alternatives, they never led to change because the authority is an expert in repression, optionally repressive tolerance, and when convenient the authority is the specialist in dispensing death.

The strategy for the corporal survival, turned into the strategy of death. The ruler -any leader- seizes and consolidates his power, by tormenting his opponents. This way of dealing with others turns the ruler into a criminal, because only a sick person will feel the need to pain the other to stay on top. Only a criminal and sick person can see his personal gain as the sole purpose in life. Only a wracked human with hell in his heart will seek to put out his inner fire by pushing away its pain, by throwing it over the fence and burdening another human being. This also shows that the ruler -any ruler- rarely actually has the survival of the group mind. A leader is always a criminal, because he will do anything to acquire leadership and will do everything to stay in that position, and because he needs to eliminate anything that threatens his position. The essential difference between the alpha animal, that protects the group, and the alpha human stems from myth, the myth that the alpha human creates - the image he creates to legitimize his reign. Whether this myth is a religious allegory or a political ideology -the difference is marginal- the art of manipulating through images finds its origins in the power of language, the power over language. The ruler presents the word as life itself, but for whom believes the leader the word is death.

The man with the two brains

The myth is created to appease the autonomous logical part of the brain and to put it to sleep so the involuntary logical part of the brain can be reached from outside. The involuntary logical part of the brain is present in the great apes and in humans, and is a part of the earliest evolutionary

step that has lead to the human³⁾. It helps us in a fraction of a second to take deductive decisions of the kind we continuously make -cross the road here or there, do I purchase this or not-. This part of our brains works equally as involuntarily as the blinking of the eyes or breathing. The use of this involuntary logical part of our brains takes relatively little effort and works at high speed. It is a logical working part of our brain, but simultaneously functions based on fixed or ingrained patterns. An example of such an ingrained basic pattern provides insight into the extent of risk a person is willing to take. Someone who is in a winning position after his profit will avoid risky behaviour, while someone who is in a losing position after his loss tends to take more risks⁴⁾. Another basic pattern of the involuntary logical part of our brain relates to absorbing new information. New information will always be integrated with existing information and when the new information conflicts with the existing information, the new information will be incorporated into the checkbox exceptions or disinformation⁵⁾. The only person who may not respond entirely in this way is the person for whom all information is new, for example a young or inexperienced person. One is usually not aware of the decisions the involuntary logical part of the brain takes. In fact a person may even think he has taken his decision consciously. However, all kinds of primary decisions are taken in accordance with a strategy created through evolutionary ingrained patterns. In other words, a whole series of -mostly routine- decisions you think you made wilfully, are taken for you by your automatic or involuntary logical brain.

The autonomous logical part of our brain is much slower and it takes more energy to use it than what the rapid involuntary logical brain needs. The autonomous logical part arose later in evolution which is illustrated by the phenomenon that we cannot simultaneously walk and have an elaborate conversation - people then tend to sit down and have a beverage or so. The autonomous logical part of our brain is the part of a person that sets him apart -as far as we know- from all other life in this world. It is the part of the brain evolved to enable a person to look at himself and to make a free standing decision irrespective of ingrained patterns. It is the part of the brain, however, most used to create a strategy for domination. It is the part of the brain that creates myths about the world, about itself, and with which a person may appear to be bigger, faster and stronger than the others. Yet, when a person actually uses the autonomous logical part of his brain to dominate, then that person shows that his autonomous logical part of the brain is either immature or sick - for when that segment does not or cannot

communicate satisfactory with the involuntary part, the animal part still prevails. Though the autonomous logical part of the brain is designed to be capable of self-reflection, it initially will follow the pattern of the involuntary part of the brain -in the early stages it knows nothing else-. By upbringing and education a person learns to use the autonomous logical part productively and purposefully in a self reflecting way. The extent to which that process is concluded with success varies widely. Though people seemingly use their autonomous logical brain productively and creatively, the underlying the fear -the urge for self-preservation- of the involuntary segment remains ever present. Absolutely no need exists to suppress the working of the involuntary brain deliberately - it serves an indispensable function. Yet, in every manner the need exists -or ought to exist- to improve the relationship between the autonomous and the involuntary brain - to bring the relationship to a 'higher' level. To become a whole person the least that should occur is awareness of the working of the involuntary brain. The maximum achievable is that a person distances himself from those outside influences that sicken the autonomic logical brain. In short, the outside world penetrates the autonomous brain through the involuntary segment. When you have say over the interaction between the segments of your brains, you have sway over the influence the outside world exercises.

Reality, however, is different. The autonomous logical brain is the most extensively used to rationalize and justify the decisions of the involuntary brain and hardly to question them. Or to sharpen the point somewhat, a newly acquired step in our evolution is subordinated to an older earlier stage. Man switches off his critical ability, his ability to think creatively and his capacity for abstracting and solving thinking, in favour of primary and schematic thinking, thinking in terms of immediate gratification, thinking in black and white - in any case the vast majority does so. Because the involuntary logical brain is faster and using it requires relatively little effort, because the use of the autonomous logical brain requires considerable and conscious effort and the result of its thinking produces not a foregone conclusion, people tend to opt for the well-trodden paths of safety, rather than the risky road where nobody else ventures. The result is that the 'higher' brain develops a sort of mental anorexia nervosa because it starves for lack of impulses, the autonomous logical part of our brain gets sick. When the autonomous logical brain for the most part is shut down from the outside -as is the case with members of for instance religious and political movements- an aversion will even arise for home grown healthy food. Phenomena like

indoctrination and brainwashing use the slowness of the autonomous logical brain, while the deprogramming of former cult members expires by stimulating the autonomous logical brain like also an anorexic patient is supported. What makes a person sick is not the involuntary logical part of the brain that infects the autonomous logical brain, but the indolence of the autonomous logical brain starving and sickening itself. The autonomous logical brain becomes lazy and complacent when it is not sufficiently stimulated in the developing years, when it is told that it must obey and honour the conventions. The autonomous brain gets severely damaged by an inadequate upbringing and a school education without challenges. This damaged mental faculty inevitably leads to diseased relationships between people. It is the unsound mind, the criminal, who successfully exploits the other ill and often defenceless people. In the group that uses or abuses others every person sits who needs to dominate and who does not look or knows how to look for harmony to shape the world. Still, for each disease there is healing.

The vast majority of the people who inhabit the usually beautiful earth have no deliberate criminal intentions, even when they have put their autonomous brain on the back burner. These people more likely feel to be lost in life -how did I get here, what am I doing here- than brainsick. They are abused by people with alluring stories and myths and they believe them, because these tales appear to offer a solution to their aimless wandering. The sometimes desperation and most often fear of common folk is consistently abused by the highest in the pecking order. The only way to avoid being maltreated -by whomsoever- is to nourish the autonomous brain with lifelong learning. Reading books can achieve that, but even more than that opening your eyes will, and not necessarily see the same what others see.

The criminal is the multitude

Criminals themselves are mostly not aware they are criminals⁶⁾, how can they. Their conscious mental functions are starved and operate at no more than the pilot flame, while they are ruled by their involuntary cognitive functions that allow them to think only schematically. They are in pain and do not understand where their pain hails from, which motivates them to hurt others. The higher in the pecking order these criminals settle, the more power they have to propagate their sick mind

set, even to impose it - further on some examples. Most criminals do not consider themselves criminal, because they use a simplistic definition of crime. Most criminals think a criminal is a person who does not comply with the law. The law, however, acts only in those cases in which the state is threatened -or the public as part of the state- and situations when the state monopoly on the use of force is -threatened to be broken. According to the criminal one cannot act criminally and therefore cannot be penalized when an act is not ruled by law. That a financial institution can dupe millions of people -robbing them from their savings or pension- with an act not mentioned in any law is supposedly not criminal, while everyone knows this is so.

Two interlocking equations to elucidate what could be criminal. First, it seems at first glance to be true that a hammer can be no object of criminality. A hammer can be used to help in the creation of a home. A hammer can also be used though to smash someone's skull. The hammer is not criminal, it is then said, the user is. Subsequently, it seems at first glance to be true that a gun can be no object of criminality. A gun can be used to get the next dish on the table. Just like the hammer a gun can also be used in the killing of a fellow human being. The gun is not criminal, it is then said, the user is. Who sees these two equations next to each other, sees the schematic agreement and in both cases the conclusion seems valid that not the means, but the user is or is not criminal. Upon closer inspection, however, something strange is going on. Who looks more critical, sees that the underlying assumptions do not match. The hammer can be used for various purposes -creative, constructive, destructive-, while the gun is useful for but one purpose, the destructive. Who prevents the schematically thinking involuntary brain from dominating your thinking and instead uses the autonomous brain, sees that the gun can only be used to inflict pain and death - it is a criminal object. The same is true for the state. Can the state play a constructive role? Those who do not meet the requirements of the state are silenced - temporarily or permanently. In circumstances specified by law you have to pay a fine, you can go to jail for any period and in some countries the state may murder you. As with a mafia protection racket the state forces you to cede a large part of the income from your job, while you have to bide if and what you get in return. Those who refuse to pay tax are pinched off and eventually placed outside society - by whichever regime. The state exists to get you into a particular harness, while it presents itself as a gun, as a criminal organization. It is not a hammer, because you do not have a real choice concerning what is done

with your funding of the state. Moreover, a phenomenon like health care exists because of the importance of keeping the taxpayer alive, a phenomenon like education just because the state then can collect tax revenue from a more skilled worker. Who critically thinks about priorities in society, again sees criminal organization⁷⁾. One can experience the healthcare and educational system only as a beneficiary, if one believes the state scheme. Who is old and becomes too expensive, will die. Education primarily will knead a child for his later role and station in society. The state is a murderous gun, yet could grow to be a hammer when the people who turn the dials would not be so deathly ill.

The first criminal a person encounters in life, if not one or both parents, is the teacher at school. The teacher mortifying his pupils mentally and intellectually to ready them for society where independent thinking is not required, but where the boss must just be obeyed. A situation in which the autonomous logical brain is of use only if one strives to become one of the bosses. Awareness then inexorably extinguishes for whom has not or dares not that ambition, while the autonomous faculty grows sicker and sicker. A teacher as he should be, heals or helps to heal. A responsible and responsive teacher is no boss, desires no authority, yet has stature. Stature because of his great knowledge and his empathy with his pupils. This kind of teacher sparsely wins the election of the most popular teacher, because he challenges and teases, insists to make choices and requires self-control -no discipline, that is for the cadaver teacher-, outlining sharply the boundaries when necessary and supporting to scale the fence when a pupil shows he is ready. A teacher who never really gets angry, but who as a good actor can play displeasure outstandingly - a teacher who truly gets angry is not a very good teacher. A teacher who is a human being and shows he is a mentor who helps his young fellows to make the deadening virus ineffective, who is averse to what makes his pupils ill. Those teachers are few, both within the school and beyond. With the teacher all starts, because -though he merely is a passerby- he has lasting influence.

Parents should be the first line of protection against the outside world, but are usually not. They very much would like to be, but usually cannot.



They themselves come from an education by parents who did not realize either, supplemented with a round of cadaver teachers. They have fallen asleep or else are beaten into a coma by the bosses, or by their own hand as if it were a preliminary suicide. Parents who inspire their children feeding their autonomous logical brain are as sparse as the inspirational teachers, let alone children meeting inspiring persons in both groups. Chances are greater, much greater, that children have to face the standard model in both groups and risk to be pushed onto eroded trodden paths. Moreover, in children from a certain point onwards the hormones rage. Boys get hair on their chin and girls fuller curves. Although they themselves think so, these are not the features that determine whether a person matures. During the eighteen or twenty years they have lived by then their parents -themselves sick of war, bosses and shortages- have infected them and are they blunted by their teachers -who perform their jobs with so many shortcomings-. Children and young adults almost invariably are nurtured in a setting of sickness and consequently think like a sick person, in any degree, without being aware of it themselves. This disease is already present for so many generations -in fact from the beginning of our time- that no one really knows what being healthy is. No one can tell anymore what the basic traits of being healthy are. Miraculously an in itself gladdening situation, because if there would be one person who were healthy, then all people would have him tell the rest what health is and all people would have to listen to and obey that leader - an unhealthy situation. However, what a person may do to identify the nature of the life-threatening sickness is to determine what aches deep inside and not seek the cause of the pain outside himself, but in himself.

Though you got the seeds of your disease passed on from your surroundings, blaming the people around you for your illness only results in a further diseased relationship with your environment - and in your turn you will infect many. Though the contagion is outside you, the breeding ground on which your illness grows is in you. The hang-ups to which external ill-makers can hitch on, are inside you. Blame not what comes at you for your illness, but seek neither the cure for what came in the outside world. Search there no healer, guru, philosopher, prophet, god or scientist of the world, because you will not find the panacea that heals all your wounds, vaporizes your sins and cleans your soul. Whilst no one in the world can tell you the solution to your problems, the solution to your problems you can tell to yourself. Are you eager to stop making the outside world sick? Start the discovery of the answers in yourself.

Make the most of the incredible power of your autonomous mind and your intuition to find what and who you really are - encounter your core, your soul. Accede not the person the outside world tells you are and your involuntarily brain finds safe to accept, but encounter your real self. Two matters you will probably realize quite quickly. The quest for yourself will take your life or certainly most of your lifetime to complete. You will also find that once you have made the -irreversible- choice to start the quest within yourself, new infections from outside will cease quite rapidly.

The violation of centomillennia,
about the dead and the divine

Who invented God? The most obvious time and place to look for that person or persons is among the oldest tribal people in our homeland Africa. Most likely a homo sapiens, for we can make that assumption from our idiosyncrasy as a species, an assumption that does not necessarily applies to other early people - although it cannot be precluded either. In our earliest history because of our increasing intelligence a time came when self-awareness and situational awareness disagreed. Who is able to control and manipulate consciously his environment



God? Our origins lie in Africa.

through his skills, will also arrive at his limits beyond which he is not able to assert his dominance. Beyond that limit lies existential fear, beyond that border is what cannot be grasped, beyond there the natural phenomena had to be interpreted to make them manageable. Man who was aware of his life and his environment was to find an explanation for the death he became aware of. The oldest religions interiorize these two elements, an attempt to understand death in order to make it manageable and an attempt to explain phenomena in nature and thus be able to handle them. God is the resolution devised by humans for a situation where the answer to a question or the solution to a conflict could not be found empirically. Instead, he hypothesized from his state of mind at the time with fear as counsellor - his fear of death, his fear of the unknown. Man is epitomized by his invention of God the Guv.

The fear of death was overcome by denying death and granting the deceased a place with the divine in the realm of the gods where man lives on. For a long, long time the contact with the immortal gods came to pass through the dead - ancestor worship was until the end of the last Ice Age, until the Neolithic revolution, the dominant form of religion of which we know. As with everything man has engaged in, a regeneration does not mean that the old is abandoned immediately. Sometimes by virtue of tradition, sometimes as the result of fear and sometimes out of ignorance, people hold on to the old. Ancestor worship continued to exist in some or another form, from the isolated cultures in the interior of several continents to the superstition of modern man. Ancestor worship, moreover, was one of the most astute early inventions of man, for it solved two existential problems at once. The dead were not dead and through the ancestors the gods could be affected. The phenomenon of God is a product of the human mind by which he solves his fears. The denial of the existence of God, atheism, is also a product of the human mind, because for neither of these sentiments any empirical evidence exists. The supporters of the idea of God see evidence of his existence in the marvels that occur, forgetting that for almost every miracle a rational explanation can be found. Opponents of the idea of God point out the development of science and in particular the laws of physics, conveniently forgetting that physics must have originated somewhere. Not that via a detour the existence of God thus has been demonstrated. Yet, what does exist is the observation that the physical as observed phenomenon happens - reality exists regardless of its presumed origin. A finding which then solves nothing, because the solution to the existential fear is wanted in the wrong place. It tells something about humans though that they look for the solution of their problems outside themselves - spirits, a saviour, God. It shows that man has not yet left the since at least two hundred thousand-year ingrained evolutionary path.

Man inflicts his heels of Achilles onto himself both by relying on his nigh limitless resourcefulness and by seeking the ultimate solution to his problems outside himself. He spends most of his energies to understanding the world, grasping the laws of physics, or else attributing the solutions not yet found to a higher power - whoever or whatever that may be. Man works all his waking moments on the form, the structure of his existence, not its content. Do not misapprehend, for who is not fascinated by the paleogeology of the planet and who is not left speechless by the vast distances and structures discovered by cosmology or by the physics of quantum mechanics. Nevertheless, in any form man

still applies the pecking order of the ancient tribe, by which God in this instance is transformed into a scientist - think about the almost divine status of da Vinci or Einstein, all like God regarded as amiable grandfathers. Science indeed is the new religion. Man has sufficient capacity to intelligently break through the pecking order inherited from his animal past and to come to something new, while man as yet uses his intelligent ability to maintain or even enhance that pecking order. Man violates and by that impairs himself already now for several thousands of years. As if this this impediment were original sin that looms over man he can look only in one spot for the solutions to the problems of life, growing an ever more persistent blind spot regarding what can still furthermore be discovered. If man is able to break through -complementing or expanding is perhaps better put- the ground pattern with which he was born, he transforms from ingenious man into harmonious man. He therefore does not have to transform into an old hippie, join a vague New Age movement, or to join a guru somewhere on a hill. He only needs to change his perspective, broaden it, increasing it. Harmonious man, the person who uses heart and brain actively and balanced, is not based on strength, size or speed; he does not think that a healthy body automatically houses a healthy mind. That harmonious man uses intelligence no longer to be or seem bigger, stronger and faster. Simultaneously he is -bigger, stronger and faster-. He uses his power to express himself and not to become boss, for he sees no one as subordinate.

The sooner the fairytale of God the Guv is debunked, the better man will fare. God the Guv emerged in the most ancient depths of prehistory from the denial of death. It is time to come out of denial and embrace life before death to make it meaningful for every person. Man thereto must solve his fears first and not outsource his responsibility in that regard - only then man heals. The denial of God is also a phase - not meaning God the Guv, but the real source. Man is an intelligent being, and he does well to use his intelligence - his autonomous logical intelligence. Yet, as long as he needs to be faster, bigger and stronger than the others, he will run on a strangling leash, the leash of his animal aspects, of his intelligence without empathy and inspiration. As long as man is afraid of the forces outside of him, as long as he is afraid of what he does not understand, as long as he is afraid of what is stirring in himself, for so long he will remain sick and saturated with fear while others lord over

him - others who are at least just as debilitated as they want to play the boss.

How organized crime became a form of state,
or the spreading of the culture of the pain

Not only the enemy knows of the power of intimidating. The tribe's own leader is well aware of this tactic too - and not just to make the enemy scared. Fear is an effective political tool. Frightened citizens generally obey their leaders. Fearmongering is relatively simple. Everything a leader needs to generate fear is an outsider to whom the blame can be ascribed for all the problems of the tribe. The own tribe obviously is unsullied and the strange outsider of course is the bogeyman. Thus loyalty to the tribe is enforced. Each person naturally identifies with the own tribe and correspondingly with the pecking order therein. Maintaining the pecking order, however, is ultimately to the advantage of the bosses and works usually to the potential disadvantage of anyone who is not a boss. The phenomenon pecking order works in every group: children from kindergarten, in men and women, ethnic groups,



Sahelanthropus tchadensis

nationalities, people of the prosperous north of the world and those in the south. The real power in the world, it is said, is nevertheless in the hands of a small group of super-rich, the bosses of the bosses. How have they become rich and powerful? Where do all these bosses come from? The last connection we have with the animal kingdom was probably Sahelanthropus tchadensis and his ideas still live in us. Deep inside us we all are a Sahelanthropus and a Homo erectus - the latter was the first human species that a million years ago left Africa and who is both the ancestor of Homo sapiens [in Africa] and of Homo neanderthalensis [in Europe]. At some level in our present-day body and brain the pecking order and the power relations characteristic of these types of early humans still linger. The social class that regards itself as of higher seniority indeed dates to certainly the last ancestor humans and apes had in common. If the

nobility claims to be of very ancient origin then that is correct for that reason - they dominate already for millenniums. Being of higher birth the tribal elders and chiefs awarded more resources and riches to themselves, for protecting the tribe they believed they were entitled to it - as can be seen in present tribal communities. The Khoisan⁸⁾ is the still living tribe genetically the closest to the Homo sapiens who eighty millennia ago left Africa to populate the earth. The lore and orderly relations of the Khoisan do not differ fundamentally from the baggage man brought on his trip across the world - the traditions and hierarchy of seven million years.

The chieftains, or more likely a small group of elders around the leader, formulated the very first theological thesis, the theorem of the dead and the divine. The first ideas came from the respect for nature. The thunderstorm personified had to be a mighty god with a weapon that brought fear and destruction. The person who discovered how fire could be used -the original Prometheus- had to be in direct contact with the gods. The spirits of dangerous predators were worshiped as divine and the fur of a defeated animal was worn by the chief - he had delivered victory to the tribe and adopted the fierce characteristics of the animal. He was then as that predator with which the chieftain commanded even more respect. The ability to control the risks from outside was the aspect that subordinates saw as the advantage of the pecking order - the chieftain and his warriors protected. No one wants to belong to the vanquished and subordination was the tradeoff for safety. A person is either ambitious and wants to make a name for himself, he wants to act and thus dominate, or a person would prefer not to stand out from the herd and thus seek safety. It was in the interest of the chieftain to remain at the top of the pyramid and to keep the rest beneath. An anthology, albeit far from complete, of the most beautiful myths from our common homeland Africa designed to inclose people in a communal tribal feeling and that served to legitimize power. Myths not only designed to create a feeling of us and them, but whereby also independent thinking was seduced inactive -to say the least- by conforming to the beliefs and the pecking order of the group. Incidentally, myths in essence not unlike the films and soaps that are still being broadcasted daily to contemporary man. Stories then and now designed to feed and prolong the indoctrination, newscasts to keep us worried and scared. An anthology at a glance of the history of humanity, showing that the fear for the unknown, the inexplicable, has always been the main motivator for humans. A survey to show that it was fear and submissiveness that

created the gods and God and that these characteristics have determined the human vision on the world.

In addition to the world of immanent gods -the direct mystical personifications of the forces of nature- also the myth of genesis was part of the story cycle of the shamans. So the African myth was and still is told that the world was originally inhabited by two men who always kept eachothers company. One day one of the two climbed into a tree and accidentally dropped his ax that cut off the genitals of the other. In that place a bleeding wound appeared and so it remained. In another myth, the woman was created from the body of the man -as in the Semitic religions of Judaism, Christianity and Islam- although in Africa she came out of his big toe. However, the balance of power was sometimes in favour of women. In the beginning there were only women in the world, says the story. Obassi Nsi -God- accidentally killed one of the women, and he bent over backwards to compensate for her death. Yet the women found none of God's proposal really enticing. The last thing God could offer from his collection was the male. Which offer women found interesting. So it came to be that to this day the male must work for the female. With the Tutsi in Rwanda, it is the woman who betrays the secret of Imana, the Supreme Being, and therefore with her children were expelled from heaven. In a Hungwe myth from Zimbabwe Morongo seduces her husband to mate with her against the will of God Mwari. Also according to the Bini myth from Nigeria the woman is culpable, which reads: in the beginning, people did not have to work on the land. If they were hungry, they were allowed to cut a piece out of the sky and eat it, but it was not allowed to cut too much. One day a woman gave herself over to gluttony. She cut a huge piece from the sky, but she could not eat all. She tried to give the piece to others -her husband, her neighbours- but everyone had had enough. She had to discard the piece of heaven. Furious with anger the sky rose high above the earth, far beyond the reach of the people. Since then, people have to toil for their daily bread. A very poetic story is the following. In the beginning there was only one man, well, he was not a male nor a female. This androgynous person lived in a beautiful garden and was profoundly happy. God had told this person that one thing was not allowed, because that would interfere with perfect harmony. It was forbidden to walk a full circle around the palm tree which stood in the middle of the garden. The first person tried to think of something else, but every day he was irresistibly drawn to the palm tree. It became an obsession, and one day

he could hold out no longer. He began striding around the tree. Back at his starting point the first perfect person fell apart on the soft grass into two halves. One half was male, and the other half was female. Since then men and women long for this forever lost unity in a paradise they sometimes, for a fleeting moment, regain when they are together⁹⁾. All sometimes splendid stories that were still foremost directed to only one thing, discord. The leader then could dominate more easily - divide and rule.

The leader had to perform to retain his power while his entourage made epic stories about him to place his performance in a special light presenting his might as endorsed by the gods. Thus authority and religion were identical twins from the beginning, two hands washing each other. The status of the leader related directly to what he did for the tribe. Where was no conflict, one was created to underscore the authority of the leader. Any kind of conflict was permitted if the entourage could deliver the supporting story, the proper legitimization. The abduction of women from a neighbouring tribe, or stealing their cattle. Chasing away the other tribe from the water source. The gods had willed it so, for the others had sinned against the gods. The chieftains and shamans remained in power as long as they were strong enough and their justifications convincing enough. The heads and the clergy could call the shots as long as they could grow fear in the minds of others. Fear of what might happen without a leader. Not even that particular leader, but leadership in general. Once this psychological step was made man had crossed a border. The strongest male who could quench disagreement or fuel it if desired, who could lead the hunt and who mated with the largest number of women, these traits the leader and his gang inherited from the animal world. The idea of leadership and its legitimation from the gods is an abstraction reserved to man, a contribution man uniquely made to the world. At all levels in this context man thinks he takes independent logical decisions, both in choosing the role of the subordinate -just keep a low profile and keep your nose clean- as in walking the path striving for the role of superior. Yet, in these dynamics no aspect of autonomous logical thinking is involved, but the mechanism of the rationalization of the ingrained evolutionary path. A choice for the enshrined of ancient times that subsequently makes present man struggle with himself, debouching into the inner conflict and the one and only genuine cause of his fear in life. That this is possible at all not only tells about the world, but provides also essential information about the

nature of man. For those who open their eyes this reveals a message on the paradigm of man.

Many know that what can be seen as good or alternatively as evil depends on the perspective one takes. That something can be good, while others may experience the same as evil shows that good and evil do not exist, as the positive and negative that cancel each other out. Good and evil are inventions of the shamans of the tribe who stood by their leader supporting his legitimacy. Instead of the ideas about good and evil the notion of pain -including the fear of pain- can play a more meaningful role. Pain is not subject to any interpretation, it is or it is not. When someone causes pain, the apparent goal is to dominate, to subdue. Every leader must apply pain with intention, not only to his critics, to survive in his leadership. Someone who deliberately pains another is a criminal, is ill. Someone who is satisfied with the role of a subordinate victim of the leader, torments himself, which is also sick and criminal. Then do not turn the other cheek and do not be charitable, because all these principles are already so often raped and abused by the shamans - just do not hurt. Do not try to love one another, because no one knows what love is - just do not hurt. Dominance through pain is one of the main components of the culture we brought from our African homeland. The culture of pain is what man has spread all over the world. A kongsi of leaders and shamans that developed from the level of the tribe, of several tribes, up to the organization behind empires. The culture of domination and pain is the criminal aspect of human interaction that grew into organized crime and became a form of government. A second anthology, more lengthy yet only touching the highlights, this time illuminating the more political aspect.

When until six thousand years ago the Sahara was green, people lived there. The end of the last ice age caused the monsoon to rain more to the south, changing the northern part of the African continent into the landscape that everyone now knows, the desert. The transformation into a desert lasted hundreds of years and the people in those years gradually were forced back to areas with oases. Eventually the oases could not sustain life either, and the last inhabitants moved away to the coast and to the grand oasis that would not evaporate, the Nile. This meant the beginning of a culture and a kingdom that would last until the beginning of western civilization, well into the Roman era, Egypt. Egypt initially consisted of several small kingdoms, not exceeding clan chieftains areas, whose earliest known kings are known as the Scorpion Kings. These

kings were so named because they lived under the protection of the goddess Serket, a goddess depicted as scorpion. The first Scorpion King Ka and the second Scorpion King Selk -early 32nd century bce- were rulers of the southern Upper Egypt. Under these chieftains began the conquests for the unification of Egypt after which they really could regard themselves as kings. In the tomb of Selk small wooden name plates were found with the beginning of the hieroglyphic script and jars with a residue that upon analysis was found to be wine. After Selk came Iry-Hor, succeeded by King Narmer who is considered the first pharaoh of the first dynasty. During his reign the south and the north of Egypt were conclusively united as one country¹⁰). Throughout the more than three thousand years thereafter the Egyptian pantheon and the manner in which it was used to unify the culture intrinsically hardly changed - except for the period of Pharaoh Amenhotep IV, better known under the name of Akhenaten (1352-1334 bce)¹¹). He and his spouse Nefertiti created a unique religion -the first monotheism with Aten as God- who much later resurfaced through one of the patriarchs of Judaism, Moses. Nobody though breaks the kongsi between the ruler and the shamans -as did Akhenaten- without paying a high price. No one knows exactly how he has come to an end. Some suspect, violently - he reigned relatively short. During the reign of his son Tutankhaten the kongsi with the priest class and their ancient pantheon was restored and the young pharaoh changed his name to Tutankhamun. The fear the Egyptian shamans and their godlike pharaoh planted in the ordinary Egyptian for three thousand years, was the fear of eternal damnation - exclusion of eternal life for the dead with the divine. Moses also copied this notion of eternal life into Judaism, after which it ended up in Christianity and Islam. The fear was constructed as follows. A person who had lived correctly and according to the rules -of the authorities- after enduring the trial in the afterlife, lived eternally to enjoy his existence in paradise. The trial consisted of the weighing of the heart. The heart was, according to the Egyptians, the seat of the intellect and if the heart weighed heavier than a feather the owner did not pass the trial. Then the monster Ammit -a female demon with a body that was part lion, hippopotamus and crocodile, the three largest man-eating animals known to ancient Egyptians- devoured the heart and the individual in question was not anymore as if he had never existed. A more cunning idea to keep citizens in line does not exist. The old from prehistoric times dating core of immanent nature gods got its place in Egyptian religion, yet in the course of time around it a shell of transcendent mythology was built.

The essence of the Egyptian transcendental myth might be a true story. In the time before the united kingdom in the Nile Delta, Lower Egypt, a righteous and therefore beloved tribe chieftain lived who out of jealousy, as the story goes, was murdered by his brother. The son of the murdered king took revenge on his uncle and became king himself. As many times in history has happened, the honourable high leader was deified after his



Osiris and Isis with child, Horus

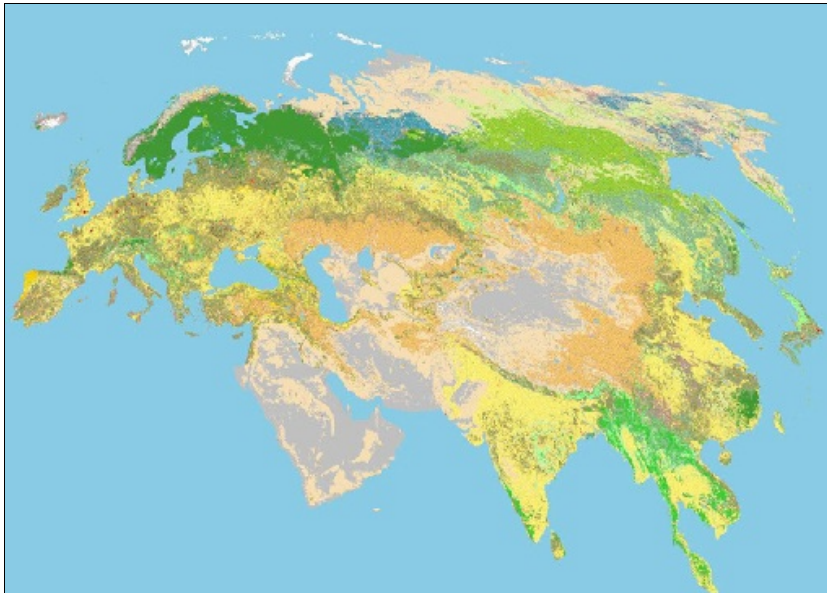
death and legendary stories were created in his honour. Once the generation who was actually present had died out, the myths became even more glorifying. In mythology, this king Osiris was made the son of the Earth god, Geb, and the Sky goddess, Nut. He had come down from heaven to earth to be the first pharaoh of Egypt. His wife and sister was named Isis - modelled on the archetype of Ishtar and Asherah and later copied in the image of Jesus's mother, Mary. Seth murdered his brother Osiris and scattered his body parts over Egypt. Isis went looking for the parts, which she could mummify and reunite. After the reunification of the body parts Isis impregnated herself

magically and thereafter gave birth to Horus. Fearing Seth though she made a basket of papyrus leaves wherein she laid Horus which she entrusted to the Nile in the hope that someone would find it and would provide for the child. Horus ultimately killed his uncle Seth and became a pharaoh himself. Seth became the god of the desert and of chaos. Horus subsequently became the god who led the dead to the Hall of Two Truths where the weighing of the heart was executed and the judgment of Osiris was pronounced. Anubis, the jackal-headed god of the dead, had his seat next to the scales while Thoth, the god of wisdom, wrote down the outcome of the test for Osiris. If the heart was not heavier than the feather, the dead could proceed through the gates of Yaru to the heavenly afterlife. If the heart was heavier, the scale tipped and the heart fell off so that the monster Ammit could devour it. The Osiris myth had everything to keep the autonomous brain asleep. The legitimation of the ruler by the gods, the by shamans established mystical theorems, and the people's obedience under the penalty of total annihilation. The narratives were expressive and thus composed that an ordinary person could identify with the characters therein, hoping he followed their

example properly and was to be rewarded afterwards. Misfortune of course only befell the neighbour and that was his own fault surely, thus preventing the solidarity of the common man. Isis was modelled on the existing mother goddesses of Mesopotamia¹²⁾ while the motif of the basket was also used earlier -in the legitimization of the Akkâdian king Sargon the Great- and was used again later in yet another myth, the myth of Moses. Apparently the ordeal of the river had a purifying and sanctifying and therefore mythical yield for the infant, a story motif now largely forgotten. Yet, there are still many so-called holy rivers in the world.

Originating from the immanent gods of the African heartland tribes the shamans, the priests of the first great kingdoms created gods at a more abstract level - like Ammit and Anubis in Egypt were supplemented with Osiris, Isis, Horus and Seth. Moreover, a direct line of development exists from the earliest spiritual development in Africa to the Middle East via Pharaoism, Judaism, Christianity to Islam [the year 622 of the common era] - including the connection in the East with Hinduism through Zoroastrianism. All religions were experienced as an innovation by the successive involved people of that time, as an improvement and clarification of a higher order than the previous stage. All stories people got served in temples, churches and mosques have been effective for at least the last five thousand years. These stories can be read as wonderful ancient tales, for indeed they are no less, yet a group of people still take these ancient writings as the literal truth. These are people who live in the same state of mind as the people of thousands of years ago. People who believed to have found the highest truth, and would propagate this - whereby the use of force was no exception. The callous leader did not necessarily devoutly believe in his own mythology, yet he used the dogmas as a political tool to get or keep the upper hand. Also, not every shaman or prelate will have believed in exaltation and numerous will have abused their high position for personal gain or gratification of very human -actually animal- needs. Of the pious ruler and the devout shaman are also numerous examples - probably many more. Yet, it does matter that much whether one is persecuted by a political beast or a godfearing primate. Compare all people who adhere to a religion and see that without exception they require someone above them to slip off their responsibilities and again need others to look down on, hoping to enhance their feeling of well being. Such is the power of religion, because religion affirms a human being in the irrational desires from ancient

times. The herd instinct reigns, the leader reigns and the individual is reigned over or sent into the wilderness, into chaos. Those who have pain within the political-religious system are always rigorously gagged. With a heavy heart many gag themselves -most are unaware of this-, in order not to become the loner who is expelled from the community. This system to create, maintain and monitor unity is a criminal system, for it is based on repression. A system that squeezes the individual within a framework of centrally defined thoughts can only produce unfreedom and as a result will cause only pain. A person may only relieve the consequential pain for himself by appeasing his active and autonomous critical mind, putting it to sleep and march behind the leader. With a stunned and sometimes misted mind the cancerous pain rages on subcutaneously like a smoldering moor fire. Pain that in some -most unpredictable- form may manifest itself explosively to the detriment of the community and its individuals.



Eurasia, the heartland of the most influential tribes is located north of the Caucasus, roughly north of the Black Sea to the shores of the Caspian Sea, the Aral Sea and Lake Balkhash. Here the first horses were tamed, was the wheel invented and the first chariot constructed

When our ancestors left Africa nearly eighty thousand years ago and moved on along the coast of Yemen and the coast east of Bandar Abbās

to India, a group split off to the north. Beyond the mountains of the Hindu Kush, they found a virgin landscape, the plains of Eurasia. How large that group was no one knows. With groups that had found the other route to the steppe via the western side of the Black Sea, they form the basis of what is now called the Caucasian variety of humans, characterized by light skin. During the most recent ice age life was not easy on the steppe for these groups, but they were resourceful people. Moreover, without them no foundation would have existed for Zoroastrianism and Hinduism - disseminated in India after the invasion, or perhaps only the migration, of Aryan tribes driven thereto by climate change -progressive desiccation- on the steppes. The tribes of the steppe can also be honoured as the inventors of the wheel, and even more importantly the wheel axle. An invention associated with the domestication of the horse that can also be attributed to the peoples of the steppes. The migration away from the steppe concerned not only the Aryan tribes who left for India. Other groups moved west, to Scandinavia, Western Europe, Greece and Italy. They were the ancestors of the Nordic peoples -Vikings-, Celts, Greeks and Romans. The migration from several tribal areas in Eurasia is not only visible in the dna of their descendants, but also in the family relationship of their languages, the Indo-European languages¹³).

The tribal structure and the authority relationships within the tribe, and its relationships with other tribes on the steppe, was a kindred copy of what their ancestors as a legacy had brought from Africa. The immanent mythology, the pantheon that is directly derived from the forces of nature, had the same basis as their African ancestors' and was similar to the early Egyptian gods, albeit that meanings shifted in the course of time. Gods dropped out of the pantheon and others were added because of a different fauna. In particular, the Sintashta-Arkaim and Andronovo cultures have made a indispensable contribution to the later transcendent aspects of Eurasian religion. They too came to the notion of an All-Father, and in some sources the more abstract idea of the Brahman replaced the man in the sky. The most widespread early



Facial reconstructions of skulls from Sintashta-Arkaim graves

creation myth of the steppe concerned the twins Manu and Yemo -in Greece we encounter them as Castor and Pollux and in Italy as Remus and Romulus- a not so far cry from the two African men who first walked the Earth, the tale in which one lost his genitals. At the beginning of everything, says the Eurasian myth, the twins Manu and Yemo wandered throughout the universe as they took the decision to create the world. To achieve this Manu sacrificed Yemo. With the help of the gods Heavenly Father Dyaus Pitar [Zeus, Jupiter], the Storm God of War Rudra [Tarhund, Wotan] and the leader of the Maruts [Valkyries] Vayu, Manu created from his sacrifice the wind, the sun, the moon, the sea, the earth, the fire and the human. Manu -his name is directly related to the English word man- was the first human and the first priest, therewith the creator of the ritual of sacrifice that forms the foundation of order in the world.

Of further developments is known that the headmen, tribal elders and chiefs, and kings of the steppes ruled as viceroy and ambassador of the Heavenly Father or the Storm God of War. As lieutenant of God the king had to keep the peace or else to win the war, primarily for the own tribe. On the steppe mingled with the communities that had become sedentary nomadic tribes also still existed. These nomadic groups were less and less successful in their defence against the increasingly sophisticated sedentary communities. Many nomadic groups therefore placed themselves under the protection of a powerful regional leader, and became not his direct subjects, but his clients. The dynamics of clientelism were inherently changeable. Clients could change loyalty, for example because another leader might be more powerful. Frequently clients performed raids -horses, women- for their new patron on their old patron to prove their worthiness as client. Clients were for amongst others this reason never seen as stable and therefore full members of the tribe by the chief under whose protection they stood. By and large, raids on neighbouring tribes were custom, also conducted in the context of the initiation of the young men of the tribe. These young men called themselves then the wolf pack and carried out their attacks under confidentiality and in secrecy, to test their interconnectedness and to ensure solidarity. The wolf pack or Männerbund not seldom continued to exist after the initiation and could develop into a permanent secret society. Originating from the Indo-European traditions, these covert associations became a consuetude phenomenon in the Nordic, Germanic and Latin cultures. The combination of clientelism and secret societies can be found in Greek and Roman society. The king-leader strived to tie his

clients and his wolf packs as cleverly as possible to his interests. He could need them to complement his established instruments of power. The contrivance of the closed covert group was also the basis for later organizations as the Thule Gesellschaft, the Illuminati, the Mafia and similar criminal organizations¹⁴).

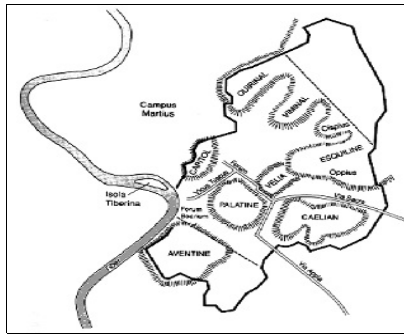
At this moment in time arrived, when the tribes were leaving the steppe on their way to their now already for centuries current residences¹⁵), the power- and governance structure had become well established. The Aryans who moved southeast into India had organized themselves into strict castes, the military nobility and the clergy were the leading classes. The groups that went into the west and southwest -Greeks, Latins, Celts- had a power- and governance structure centred around the king and the shamans. Much the same principle in which clientelism and covert pressure groups had a prominent role, though as institutionalized as with the western Indo-Europeans it had never been done before. The leader who led and protected the troop was once a natural principle, yet leadership had transformed in the glorious ruling class. Man at this juncture in time arrived at the point that the powers that be saw it as their first task to stay in their privileged position. This was not unique to the Indo-Europeans and their descendants, but very eye-catching. Egyptian pharaohs also benefited from maintaining their power through the sanctioning of the dynasty by the priestly class. Sumerian and Babylonian rulers were no different and the Akkâdian ruler Sargon the Great was even the first imperialist king - he was a conqueror. From the steppe, however, came a type of ruler that stood out from all his ruthless predecessors by his wider range of possibilities for manipulation and oppression. Characterized by a volatile blend of power and religion the Caucasians could create both in the East and the West within several centuries a society in which everything and everyone was unified. The Celts built on the decentralized organization of the steppe. Throughout the Celtic world nodes of regional authority existed that were interconnected by a network of trade routes. In Greece and Latium from the initial local city states something new grew, the unitary state with a strong central authority.

On top of the traditional power structure inherited from the African time a new layer of executive power was added. Regional rulers overpowered local rulers after which the strongest regional power expanded and brought all other regional powers under its might. The Akkâdians were the first, then the Babylonians, while the Egyptians with varying success

also tried to expand their sphere of influence. Mostly the conquests concerned expansion for agriculture, making the neighbours indebted for royal personal gain, or to protect trading routes. None of these incipient kingdoms lasted really long. From the middle of Italy, however, a power arose that tackled the matter in an innovative way. To the present time ancient Rome makes the lasting impression of an empire that in the wake of its conquests spreads a new and superior kind of civilization. Perhaps similar to Hammurabi who in the Levant eighteen hundred years before the Romans introduced his laws for virtually the entire Middle East, or Napoleon Bonaparte who eighteen hundred years after the Romans introduced the Napoleonic Code throughout Europe and by that the legal modernization and unification of Europe. The Romans too brought unifying law and a certain way of life, and enforced within their area their peace, the Pax Romana. Not without critics though. The Roman senator and historian Publius [or Gaius] Cornelius Tacitus (56-117) compared the Roman conquests with spreading the desert, which the emperors -Tiberius, Claudius and Nero- would call peace. In short, Rome united Europe and parts of the Levant and the North Africa by disabling -taking over effectively- the exercise of power of local and regional rulers. Thus Rome became the first centralized power that determined and dominated all areas of life -cultural, legal, military-. That Rome was a deeply religious society, is less known. Ancient Rome was even the almost perfect example of the state where political and religious sense of purpose were virtually indistinguishable. In addition to the profound religious experience of state affairs, more vulgar interests fitted in the patron client relationship - the old families of nobles, the Patricians, were the patrons and they defined the factions of ordinary people, the Plebs, the clients. Although the origins of the modern Mafia are said to have developed later in Sicily, the roots of this crime syndicate are already contained in the way interests in ancient Rome were interdependent and the brutal violence applied by covert, and when it suited overt, cliques and gangs. Groups of Plebeians were not only dependent on their respective Patrician patrons, also the other way around Patrician clans were dependent on Plebs when they were in need of some brute muscle power, for instance to make a particular political position clear or accepted. The Patricians and Plebeians exemplified two distinctive separate worlds that yet were intertwined in a situation of -a certain degree of- mutual dependence, not unlike the ancient patron-client situation of their forebears on the Eurasian steppe.

Archaeology shows that from about 1000 bce Rome was inhabited by the Latins who in a wider area partly stood under the influence of the Etruscans. In the very beginning, Rome was not much more than a collection of peasant settlements on seven hills surrounded by the marshy land on the river Tiber. The Romans themselves recounted their origins in the myth of Romulus and Remus. The Vestal Virgin Rhea Silvia -the posited descendant of Aeneas and Ascanius who could escape burning ancient Troy-, conceived of the war god Mars. After Rhea Silvia was killed her children Romulus and Remus were laid in a wicker basket and launched into the river Tiber - they too. They were found and

suckled by a she-wolf, the Lupa Capitolina. According to the myth Romulus and Remus founded Rome on 21 April 753 bce. In determining the place where Rome was to be founded -on the Palatine hill, or on the Aventine hill- the gods determined that the Palatine of Romulus had precedence. The foundation could only be achieved, however, after Romulus had slain



Remus - after all, the gods had not favoured his hill. The ingredients of this myth echo the Indo-European originating myth of Manu and Yemo. Manu also sacrificed his twin brother to create his world sanctioned by the gods. The story motif of the wolf is importantly present in many Indo-European myths. In reality, in the eighth century bce the Palatine and the Quirinal merged into one city. Around the seven hills a marking -the Pomerium- was made, as the myth goes by Romulus with his plough, within which the land was sacred. The dead were buried only outside the Pomerium and from soldier to general within the line armour and weapons had to be laid down. Within the city limits the Forum was the most prominent and most hallowed ground. The Forum was originally constructed by Numa Pompilius [716-673 bce], the second king of Rome - in the myth Romulus's successor. The Forum was the place where through religious rituals political decisions were confirmed with divine approval. The Augurs -the priests- essentially had in this way the last word in the political process. The Augurs also dedicated the Senate building at the Forum, to ensure that the gods affirmed the decisions taken there by the senators. Right opposite the Senate house on the other side of the Forum was the Regia, originally the home of the king

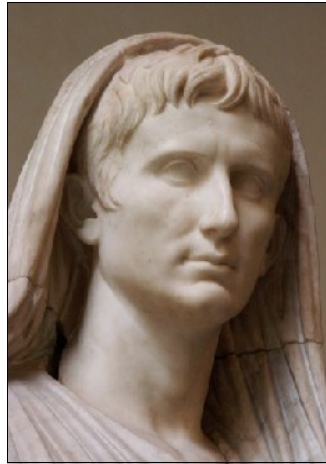
and the centre of secular power. After the period of the kings this house became the centre of religious power and the residence of the Pontifex Maximus - the most high bridge builder between the people and the gods, the high priest with very considerable secular power.

Lucius Tarquinius Priscus [616-578 bce] was the fifth king of Rome. In 616 bce he ordered the build of a sewer system in Rome, including mainly the Cloaca Maxima. Besides all its practical usefulness the build was primarily a religious act, because it meant that the city could stay clean and pure for the gods. Incidentally, the Cloaca Maxima was only overvaulted in the first century bce - so for about five hundred years it was an open sewer. Rome was thus both above ground and below a holy city. Except the Augurs who were indispensable in the affairs of state, there were also Haruspiques, a remnant from the Etruscan culture, who could read destiny and divine judgments from the entrails of sacrificed animals. No sane Roman undertook something new -be it trade or war- without a ruling by the Haruspiques. In effect, the gods governed the rhythm of daily life. That was true for craftsmen, merchants and especially for farmers. Plowing, seeding -including sacrifices to prevent mildew-, harvest and giving thanks for a good harvest, everything was clothed with rituals and sacrifices. Not only the public festivals for the gods were important, but also the private household gods were -present in every Roman's house in an alcove- and they received daily attention. The ubiquitous mark of religion on political- and public affairs, and on everyday life did not change in nature when Rome became a republic. In 509 bce Rome lived through the nadir of a political crisis, and the seventh and last king Lucius Tarquinius Superbus [Tarquinius II the Boastful, 534-509 bce] -the last of three Etruscan kings who ruled Rome- was ousted, while from then onwards the political primacy shifted to the Senate -the Patricians, the nobles of Roman society-.

That Rome had a state system in which the bond between the sacred and the secular was indissoluble, guaranteed no stable state. Towards the beginning of the western calendar Rome found itself entangled in a negative spiral of pessimism, corruption and violence whereby the opponent regularly was persuaded by expletive armed disputation instead through the exchange of rhetoric - factions, gangs rather, of clients were instrumental herein for their patrons. In this setting, a Patrician politician and general became conceivably the most powerful in Rome, Gaius Julius Caesar. He amassed a fortune with his conquests in Gaul -an extraordinary amount Celtic gold- while he ensured that the ordinary Roman stood on his side - although his balding head also was

the subject of jokes. As for the other clans of the old Patrician nobility, this combination of being wealthy, powerful and popular warranted Caesar's sentence of death, as was not unusual in those days¹⁶). This time, however, the Senators did not leave the dirty work to their clientele henchmen, for they wanted to give a clear demonstration of their own republican power. On the Ides of March 44 bce Caesar was stabbed in the senate house by about fifteen of his fellow Senators and thus killed. The Senators thought in this way to have saved

the Republic, yet the opposite was true. Caesar's grand nephew Octavian as Caesar's adopted son and legal heir eventually seized power. He ultimately became the first emperor - Augustus means consecrated by the Augurs. He let build a temple to Julius Caesar at the place where his body was cremated. On January 1, 42 bce, the Senate ratified a decree that declared Julius Caesar to be a god -Caesar had left by chariot to heaven-, which of course made Augustus the son of God, Divi Filius¹⁷). Augustus gradually drew all the important functions to himself, with as apex in 12 bce when he raised himself to



Octavian, 63 bce - 14 ce

the position of Pontifex Maximus. The focus of the Roman religion and rituals was cautiously shifted from the gods to the supreme commander, the imperator - the emperor. Augustus created thus the imperial cult, a new mythology. The poet Publius Vergilius Maro [Virgil], a close friend of Augustus, stated that Augustus was a godsend who spread peace and civilization throughout the world - with which Tacitus around a hundred years later so eloquently disagreed. At his death the Senate declared Gaius Octavius Thurinus Caesar Augustus also a god.

The ultimate fall of Rome never happened, certainly not as staged in Hollywood films, nor like at the time of the sacking of Rome by Alaric in 410. That the western part of the Roman Empire gradually disintegrated was the result of clientelism taken too far. Rome itself eventually had too few soldiers to manage and control the entire empire. They therefore often chartered local rulers and soldiers - mostly the same ones whom Rome once conquered. Because of cultural assimilation client nations regarded themselves as -more or less- Roman, certainly the top strata, but they had to do often without the status and full civil rights of a

Roman. When the Visigoth Alaric sacked Rome this was not to accelerate the fall of Rome, but to enforce the by him requested Roman civil rights and the already to him promised land. Amidst the slowly but surely advancing disintegration of the Empire, a small religious sect was strikingly different. They precisely took no part in the Roman traditions or detached themselves thereof. That they did not conform to the imperial cult caused their persecution, but when the imperial cult became insignificant and obsolete, it meant precisely their survival. Which in turn contributed to the acceptance of Christianity by the Roman Emperor Constantine - his power base was strengthened by their support. When Odoacer, a Germanic vassal, deposed the last Roman emperor in the west, Romulus Augustus, and sent his regalia, including the purple robe, to the Roman emperor in the East in Constantinople, the Western Roman Empire on September 4, 476 de facto ceased to exist - it had existed for more than 1200 years. The disintegration of the Western Roman Empire marked for Europe the beginning of the Middle Ages. The Eastern Roman Empire existed for a further 1000 years. Its conquest by the Turks of Mehmet II in 1453 -Constantinople became Istanbul- marked in contrast the end of the Middle Ages in Europe. Merchants -with nearly all financial assets-, artists and intellectuals fled from Constantinople to the west - Venice, Milan, Rome, Florence. The Renaissance in Europe now could really begin.

Ancient Rome was not merely the often admired innovative society that built an empire from northern England to Egypt and to the east, to Syria and Mesopotamia. Rome was a profoundly religious society that in many ways resembled Iran after their Revolution of 1978 -where the Ayatollahs in detail determined the politics and everyday life- than being the shining example and trailblazers of an advanced way of life the aficionados of the classics choose to see. That takes nothing away from the achievements of Roman culture, much practical and technical -inventors of the concrete-, literature -Plautus, Seneca- and astronomy -Dio Cassius-, yet this take on the religiosity of Roman society places the Empire in a more realistic perspective than superficially informed interested parties are aware of. The cognoscenti of the political 'game' in ancient Rome -and the subsequent Italian city states like Venice, Rome, Milan and Florence- are wise to examine what power and oppression -whether or not religiously tinged- do with a person. For that was what it essentially and initially was all about in the centrally organized empire. The top determined and the mass had to obey. All cultures that came from the

steppe built an ever deeper evolved and extended complex power structure, a class society with nobles and priests, craftsmen and merchants and as lowest of the lowest the slaves. As a rule, the classes did not intermingle. A slave in ancient Rome could be released, but was then always only a freed slave. In modern times Mohandas Gandhi attempted in 1950 to breach the caste structure in India and emancipate especially the Dalits, the untouchables - a quarter of the population. In practice his struggle produced little result. Rome ran on slaves - without slaves the machinery of Rome had come to a standstill. In the top stratum from the outset dynasties arose -the Julii, the Junii, the Fabii, the Claudii- whose members thought to have a God-given right to be in society where they were - this attitude is still true in present-day kingdoms and often copied by the captains of industry. Usually through murder and pillage a dynasty could be expelled, only to be replaced by another dynasty. The shamans of various denominations were and are always behind the throne to give their guidance. For the common people, the shamans fabricated the most wonderful myths as a sop or as repression - on pain of eternal damnation. The little man paid his taxes obediently and suffered his life in the sweat of his brow - as ordained among others in the Christian Bible, Genesis 3:19.

The Roman Empire was the last empire that based its legitimacy on the direct approval of the gods. As noted earlier, no characteristic disappears immediately in a wave of modernization. Modernization eventually is always gradual and the old often remains long in existence next to the new, until people experience it really as meaningless or anachronistic - as the Roman emperor cult was eventually abandoned. As in the modern technology-oriented society of today superstitions still exist which are due to the time we lived in tribes in Africa. For example, most people, despite millennia of development, still believe in the existence of good and evil, although they are also aware of the notion of relativity. Along that same line, the process of individualization has not achieved that all bosses were cast aside. On the contrary, individualization became a commercial product, whereby people are separated by appealing to one of their lower and primary functions - greed. Despite that the legitimation of power no longer lies with the gods, in an old tradition in the west still newly appointed chiefs of state or freshly crowned heads, travel to the Pope of Rome for a courtesy visit, though the Investiture Controversy was arbitrated centuries ago. Old customs and traditions continue to exist as a result of the involuntary logical brain function. This brain function stimulates to avoid risks and to leave things as they are, so to

create as much as possible a sense of security. The involuntary brain prefers the before time immemorial well-trodden roads. From time to time there are those who based on their autonomous logical brain function preach revolution. However, the revolution always eats its children and then leaves as much as possible as of old - not through a counterrevolution but by reinstating as much as possible. Such is the state of mind of man. The common people, both in maintaining the status quo as in the overthrow of it, are not addressed by the leaders in their autonomous critical capacity, but in their involuntary instincts of self-preservation - all the same people are hardly ever requested to think for themselves, but usually to do what is demanded of them. The newly appointed or crowned head that goes to visit the highest spiritual prelate does this not so much as a courtesy, but rather to broadcast to the people on television and in the papers that everything is safe and that everything will stay as it is.

Rome was the last European Empire that founded itself on the close-knit relationship between the secular control and the divine approval. An interweaving of interests that made it virtually impossible to distinguish between temporal power and spiritual power. The many kingdoms that emerged from the disintegration of the Roman Empire in the west, indeed sought the approval of their authority with the Pope of Rome. As a father figure and the earthly representative of God, the Pope presided over all monarchs, as if he were the conscience and the moral driving force of all princes and with that of all people. On Christmas Day of the year 800, the pope created Charlemagne emperor and coronated him with the imperial crown. Much of what was lost since the collapse of the Roman central authority and had fallen in a dilapidated state or had disappeared, such as the infrastructure or an education system, Charlemagne restored or created anew. Consequently and because of the vast area of his empire -most of Europe- in the eyes of his contemporaries it was justified to regard Charlemagne as the first true successor of the Roman Emperor in the west -the Holy Roman Empire- and even legitimized by the Roman Pontifex Maximus, the Christian Pope Leo III. Moreover, Charlemagne is rightly called the father of modern Europe. The ceremony and function of the coronation was efficacious regarding the people's perception of authority - as ever with any pomp and circumstance. However, the coronation was also an act with far-reaching political consequences. Not only did the Pope with this coronation recognize the secular authority of the Emperor, but



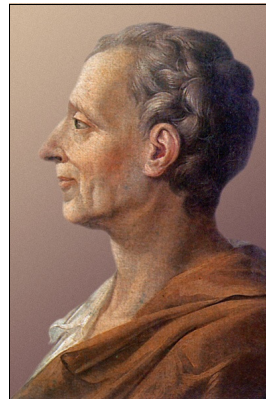
The Empire of Charlemagne and the partitioning among his grandsons after the death of Charlemagne's son Louis I the pious

simultaneously the Emperor recognized also the authority of the Pope of Rome. This mutual recognition favoured political stability. Whenever rulers were not in agreement, however, and even became political opponents, it was a recipe for disaster. When the supreme spiritual leader and the highest secular leader factually contested each others supremacy, this yielded a politically very unstable situation. In time the pope and his successors appointed bishops in the empire of Charlemagne's heirs, who not particularly served the interests of the emperors, or even particularly not the emperor's by only serving the interests of the pope. Thus, the Investiture Controversy arose in Europe -a vulgar struggle for hegemony- during which the Emperor and his successors even nominated alternate Popes. On September 23, 1122, the Pope and the Emperor signed the Concordat of Worms, a compromise that had to bring their hostilities to an end. However, after the conflict the power of the Pope waned slowly but irrevocably. One may recall also the English king Henry VIII who in a divorce matter -from Catherine of Aragon, an aunt of the Spanish King Charles V- did not get his way from

the Pope, thereupon in 1534 no longer recognized his authority and began his own church. That the Pope then excommunicated Henry at the insistence of Emperor Charles V was hardly of any political consequence. Henry's daughter Elizabeth defeated the Spanish Armada, which settled also the military aspect. Well into the first half of the twentieth century, the Pope lost ever more authority and territory located mainly in Italy, until he only had the building of his church - the Pope was jokingly called the prisoner of the Vatican. A situation that ended only on June 7, 1929 with the Lateran Treaty, by which the Italian dictator Benito Mussolini gave the Pope an area in Rome, Vatican City, and the Pope permanently renounced all his claims to territory in Italy. Not only worldly the Pope lost all meaning, also his spiritual authority diminished when from 1517 onward in the North of Europe the Reformation was building momentum. From the fifteen hundreds onwards developments in Europe went up a gear. The Turkish conquest of Constantinople already in 1453, until that time the staple port for trade with the East, over time affected the spice trade. The Europeans, the Portuguese, sought and found an alternate route, the eastern sea route around Africa - the Cape of Good Hope. The search for a second way through a western route in 1492 led to the discovery of America by Christopher Columbus. A truly alternative route to the east via the west was discovered in 1522 by Magalhães [Magellan] - around Cape Horn. His second in command El Cano -after Magalhães's demise in the Philippines- actually sailed as first around the world. Spain and Portugal became immensely wealthy world powers with the spice trade and the Aztec- and Inca gold as foundation. Their plundering of South America and the genocide on the Indians there is at least worth a separate chapter. Still, every power will wane and the Netherlands ousted Spain and Portugal as the major economic power in the world¹⁸⁾, with the Dutch United East India Company as first privy owned multinational corporation in the world, with the first ever tradable shares in a company at the first ever stock exchange and 25,000 people on the pay role. However, because it was for the Dutch about economic rather than military-political power, they had to tolerate competition from the thereafter emerging international power, Britain. New Amsterdam became New York, the settlements in India fell to the British and the Netherlands 'limited' itself to Indonesia and several not less lucrative trading settlements - for example, the Netherlands had a trading monopoly with Japan until the mid-nineteenth century. From all these game altering economic developments, social change came. The millennia old kongsi of princes and prelates with the people as servants

or slaves was broken, also internationally, by the group of craftsmen and merchants who became wealthier and more prominent than they had ever been. This emerging group felt only partly beholden to the ruling class, secular and sacred, and went in search for the legitimization of their life and status. The thinkers who formulated their ideas on this subject between 1630 and 1789 are among the philosophers of the Enlightenment, a movement that continues to this day to determine politics in a movement called Liberalism. The American Revolution [1776] and the French Revolution [1789] were a power political elaboration of the power struggle from what became called the Third Estate -the merchants and craftsmen-. The Americans declared their independence from the British King George III. The French settled the score in their own fashion with their sovereign -Louis XVI- and a large part of the nobility by literally putting them down under the guillotine - they were decapitated. Through Liberalism, Capitalism, a large proportion of the middle class was very well off, better than ever. The early eighteen hundreds also marked the emergence of a defined working class, the proletariat, which lacked almost everything. In response to Liberalism, the Industrial Revolution and the appalling working and living conditions for large groups of proletarians two philosophers, Friedrich Engels and Karl Marx, formulated their theses and theories [1867] that became known as Marxism - the practical application of the Marxist ideas are known as the emancipating ideals of socialism.

The rulers were largely replaced and the canon of the church was no longer really leading. If the Renaissance can be seen as the cultural end of the so called dark Middle Ages, then the Enlightenment was that politically. The time of the despots was over. The dictatorships of absolute rulers like Napoleon, Stalin and Hitler in Europe have experienced only a limited -though not less cruel- time of existence. One of the most decisive philosophical ideas that emerged from the Enlightenment was the idea of the Trias Politica, formulated by the Frenchman Montesquieu [1689-1755]. This idea is for the average European an obvious comprehension and the time that this idea did not exist virtually prehistoric - in essence it was already in use by the Romans. In large areas of the world, however, the idea of the separation of powers is



Charles Louis de Secondat,
baron de La Brède et
de Montesquieu

not applied or exists only in name, and is the state corrupt. The Trias Politica prescribes that in a modern state the legislative, the judicial and the executive power are in distinct hands - no joint interests. This constitutional philosophy and the ideological notion of the separation of church and state, attributed to the British Enlightenment philosopher John Locke [1632-1704], have been key elements in the emergence and development of the modern state, such as in Europe and the United States of America. The Universal Declaration of Human Rights also had its roots in the Enlightenment and is reflected in the motto of the French Revolution "Liberty, Equality and Fraternity" [1789] and in the American "Bill of Rights" [1791].

In Europe in the eighteenth century the old traditional power relations were, sometimes radically, put overboard. The balance of power as it had existed since the first people in Africa related power and religion in a tribal setting, was broken. Until this time frame accumulated wealth was a consequence of growing powerful, while from then onward it was wealth that accumulated power. It was no longer the chieftain who amassed ever more wealth, but the richest who became chief. It is certain that many Enlightenment philosophers formulated their ideas from their idealism and the desire to improve society in an essential way. One philosophized about the nature of man and how to organize the ideal society - Utopia, the land of man as tabula rasa. In the reality, however, without exception the world functions as an American presidential candidate is said to have snarled at another presidential candidate, "It's the economy, stupid." When in the nine hundreds the Vikings discovered America, this had no lasting consequence. When Columbus did it again¹⁹⁾, five hundred years later, as is known the consequences were huge - the economy was ripe for it. When merchants and craftsmen became industrialists and created multinationals, they overtrumped the old power classes. Not because they as a class had a higher moral sense, or unselfishly were committed to support the reprobates of the earth, no, it was simply because they were richer. Today the big multinationals have a larger amount of riches on their balance sheets than many a country. The new power class did not build on religious, not even on Humanist values. The propertied class based themselves on the values of Liberalism or later on rather a caricature of it. The most inhumane and degrading caricature was presented by German National Socialism [1933-1945], in the regime of Adolf Hitler [1889-1945], a form of government supported by powerful German industrialists -Krupp, IG

Farben, BASF, Bayer, Bosch, Hoechst-. A more sustainable elaboration of Liberalism, more in line with its original ideals, was expressed in the development of Western democracy. The right to vote was initially restricted to the own Liberal circle and the old powers -census suffrage-, but under the influence of mostly socialist pressure groups within society, -especially the emergent trade unions-, universal suffrage was introduced in most Western countries in the first two decades of the twentieth century - although Swiss women had to wait for it until 1971.

Although giving meaning to a system may be of diverse origin, concrete power formation in any age is always about wealth and its concentrated form, money. How those in power associate with those who do not possess any power, typifies a society. Large groups in China have amassed stupendous wealth, but the working people were and are still treated as semi or full slaves. In Europe contrastingly one sees that for example the average Frenchman lives a life as a prince when compared with his ancestors in the period of the Roman Empire. The magic word that seems to have changed society is democracy, or the ideology of the power of ordinary people. No real power, but a virtual power very different from the ancient Greek direct democracy - where the spin doctors of modern democratic power assert to base on. Still, the real power remains in the hands of the economically most interested parties, industrialists and banks. The heads of state and the prelates are relics of the past -carefully clung onto- who still play their role to complete the stage play - the puppet show with hollow dolls. The play staged at the opening of the parliamentary year and the presentation of the financial plans for the coming year - almost every country has a comparable ritual. The real power remains immovably in the hands of the owners of the money, the common people should work hard to grow that pile and are bribed with a tolerable standard of living and the mirage of democracy. At least while all goes well. In difficult economic times, ordinary people have to tighten their belts, because cuts need to be made. In old people's homes the elderly then receive less care and for days sit in a dirty diaper, in hospitals questions are asked which patient is to be treated and which costs too much, and when you are unemployed and have a benefit the amount will be cut and shortened in time while previously you have paid the full premium. Everything is downgraded until social unrest arises counterproductive for the big money owners - the same who were once the proprietors of large country estates. Then the government will borrow again to bring things to calm and the country is even more indebted to the proprietors of the large finance estate.

The shortest route to becoming boss is by accumulating money and therefore power. If that fails, the choice is between a bourgeois existence with all its privileges -as long as it does not cost too much-, or stepping outside society, because it is so depraved. Stepping outside society seems a bold and even courageous step, but on closer inspection it is an act of self-gratification, because it changes the bigger picture in no fundamental way at all. Moreover, a person can never really step out unless one turns the gun on oneself - and even that is an act of self-gratification. Democracy replaced the legitimation by the prelates, of God. Politicians, as the commissioners of the real rulers derive their legitimacy now from the will of the people, just as God an equally mysterious and elusive notion. The will of the people is an amorphous concept and politicians can do with it whatever they want. It gives them the rationale for unpleasant measures - you have chosen it yourself. Politicians manipulate the will of the people with cunning campaigns and stunning statistics until they have kneaded the will of the people into what they want. That while they indeed will be never more than the commissioners of real power. Who is and has the real power will never be truly known, for that is the power they have, but if you do not know them you are certainly not one of them. The so far most recent ultimate



move that led to the checkmate of the people was made by the British Prime Minister Margaret Hilda Thatcher [1925-2013] and the American President Ronald Wilson Reagan [1911-2004]. They dusted a just not outdated ideology and provided it with a new label, Neoliberalism, and put it in the window as a new commodity. Throughout Europe and then in the rest of the world, including China, the latest beatific ideology of Neoliberalism spread as if it were the second coming of the Messiah or the return of Viracocha. Every bourgeois swallowed Neoliberalism, because the selling-off of state enterprises would absolutely lead to lower taxes. Checkmate. The common man was locked back in his cage and the unions were broken. Back to how it has always been. However, history shows that the game never ends. At some point the chessboard is setup again, because in the struggle that seeks power and wealth, the wheels of Fortuna and Nemesis will never stop spinning.

Capitalists and conservatives may say this all sounds very liberal or even socialist. Socialists may say this all sounds very anarchistic. Anarchists

may say this all sounds too bourgeois and not radical enough. And to the religious this all may sound heretical. All these followers of a particular system of thought, however, live in the past and label hindered by the blinkers of unidirectional hindsight. They live with their backs to the future. Yet, this is not a outcry against anything. It is a call to reboot your system without the dragging burden of obsolete notions. A call to for the first time perhaps using your autonomous brain and then mellow the outcome with your heart.

The wheels of Fortuna and Nemesis

You now have seen vast vistas along meandering roads with much traffic joining in from the bystreets and are about to arrive via the Boulevard of Overview at the Square of the Final Determination. You have seen nowhere near what else is still to be seen, yet nothing prevents you from taking on that exploration yourself. Explore reality and virtuality -for instance in books- or both and investigate your own person. Is this is the world in which I came, you may wonder. The answer is yes, for you have landed in a scary world inhabited by troubled minds. Then again, here nor elsewhere the acts are mentioned of most of the 107.5 billion people who have lived on earth in the past 160,000 years²⁰⁾ who did something kind for their loved ones or their neighbours. An act of compassion, an act of warmth, an act of consolation from people who together have celebrated because of a wedding or the championship of their club, or perhaps because of winning a lottery. The ordinary people who have to work too hard every day for too little reward. You know why these people are not discussed here, for they have not determined the course of history. On the contrary, they have themselves be led by the people with power. They believed the sops and soaps about the dead and the divine of the chieftains and the shamans, the rulers and the prelates, the lords temporal and the lords spiritual. Therefore, history is about murder, pillage and not about your friend's kindness. You are continuously bombarded, brainwashed and kept in fear by the daily news with the latest about disasters and revolutions, wars and attacks. Today people no longer listen to the prelates, but instead to the soaps and sob stories, advertising and to dreamy gurus - there is not much difference between them all, because they have the same effect. Because people have been influenced -in the ancient and the modern form- they have often fallen in the deepest misery, misery that could have been avoided, hardships that

did not need to occur. Indeed, every form of misery begins with fear. Fear because of your own presumed inability and the feared greater power of the other. Taking away the fear is not easy, because the fear is not only in you, but also in the feared ability of the other. The remedy to accumulate more power than the other is no solution to your fear, because the acquisition of wealth and power will only increase the fear - the fear of losing power. The conclusion then can be no other than that the world is populated by frightened people, sick people - whether you are powerful or powerless.

The world we all inhabit is a world to get afraid of, for that is the nature of the world. Still, the only way a person knows how to respond to this disturbing world is the way of the animal. The initially dominating involuntary part of the brain only allows us to respond from instinct, self-preservation - hiding in the group while accepting the pecking order of that group. The autonomous intelligent part of our brain we have not yet learned to use otherwise than in connection with the patterns and principles of the involuntary brain - we still use power to drown out our fears. That while the potential of the autonomous brain to think originally and creatively is next to everything. The autonomous brain is self-governing, it is tenacious and it does not need to recognize the authority of any other. In addition, the autonomous part of our brain cannot work negatively when it is not used to merely rationalize domination, when it is not in the service of the old order of brain parts. The autonomous part of the brain can be used particularly meaningful when we first focus its astonishing power and strength inwardly, when we first educate ourselves before we meet the world. In other words, the enlightened and rational people of Luciwher will have to learn how to use their intelligence truly, before it can discover love. Any other consecution than first learning inwardly and then outwardly is pointless, because the autonomous part of us then remains in the grip of fear and in the service of its rationalizations - in the grip we have on each other and not in the last place the hold the world has on us all. Parenting children has varied widely over the centuries. Most often there was no method and a child had to help as soon as possible for the family to survive - in underdeveloped and poor countries this is still the case. The more enlightened a society is, the more space a child is granted. In the second half of the twentieth century, young people crawled from under the thumb where the older generation kept them put. In particular, the hippie movement suggested an alternative with its own philosophy, its own music, their own clothes. Nevertheless, within a decade the bosses

had encapsulated the renewal movement and was it exploited. Especially the fashion- and music industry turned around the principles and for decades now determines in detail what a youngster eats, drinks, looks like, listens to, thinks and believes. Once more, when a person does not first use the strength and power of the autonomous brain and the autonomous self is not used to educate oneself, that person will not determine what happens in his lifetime, but the world will. Drugs are generally prohibited but are also generally widely available, while binge drinking in the eyes of many young people is a sign of independence and status within the group - within the pecking order. Within some groups in society gaining a diploma is the sign of the nerd and therefore of a looser, while high status is determined by the degree of animal behaviour and crime potential. None of these internal rules of the wolf pack are new, because they applied in the jungle, on the steppes and in Rome, from where all roads lead. The basic thought of education -or the lack thereof- is universal and the conclusion can only be that parenting makes no sense at all, when a youngster is not made attentive of the importance of the creative and critical autonomous part of the personality. First make the journey inward to grow and transform, to become the fully grown butterfly -or eagle, anything is possible- to open up and go out into the world. The world is a lot less scary and threatening -if at all- when man becomes a lot less scary. However puny humans may seem, the universe is different when man is different - literally and to the letter.

Of course, a youngster needs to discover yet everything and no youngster should see his chances taken away to discover all there is independently - that is exactly the point. When an elder imposes the truths he has discovered himself to a young person, he commits a character assassination - he then not only lulls the youngsters' autonomous brain, he then slaps it into an often irreversible coma. Until the age of puberty an adult of course should provide the child with as much certainty as possible, but that does not infer indoctrination - those who do commit character assassination. As of the age of puberty everything already turns insecure for the youngster and all securities of the past become like quicksand. The many crevices and potholes that arise inevitably in the world of an adolescent should never be filled with the apparent certainties of the elder, for -once more- this would constitute character assassination. The many questions of an adolescent can only be answered with the aid from the elder -when asked- who supports the adolescent in finding the answer himself. Some answers will

be found quite quickly, others take a whole life before insight is born. Every human being walks his own path. The 'trick' of course is to tell on a need to know basis, at the most to pose an indicative question, and furthermore to listen to as much as possible. This applies to the child, the adolescent and not to a lesser extent for the adult. In a society in which mostly people are bleated to, listening is a rare and therefore striking expertise. Listening and engaging in conversation with each other without any underlying or hidden agenda, that is an art. To communicate without the aim to influence and ultimately to gather power is almost science. The integrity of body and mind is raped every day hundreds of times when a person is pressed to do this and to disregard that. You need to buy this, you cannot violate the law, you have to like this song, you cannot play with the boy next door. You must vote at the elections, because the system must endure. Failure to vote makes you an enemy of democracy, of the state. All these checks and regulations are aimed to subdue the individual and to keep him subjected to the powers. Dependent on commerce, the government, and the prelates or what in many parts of the world is left of it. The young people who rebel do so because they -their questions- are not taken seriously. And when the big wave of hormones has subsided they too must recognize they have to provide for their dearest for the rest of life. The crime then already is committed, the person succumbs and is subjected from then on and for the rest of his natural life to those placed above him.

All the above data are controllable, all arguments can be checked for validity, all accidentally covert opinions may be filtered out, yet are then all the facts presented sufficient to come to the conclusion that there is a master of us all who holds us in his grasp, a power that determines all our lives? That power exists is evident, because the evidence for the existence of power is abundantly present in everyone's life. In addition, the absence of the phenomenon of power would have yielded a completely different world. Power therefore exists, including its excesses, corruption and repression. Apparently there is a power in the universe, the world and in man that allows self-preservation even at the expense of the other. It is not a law or principle that applies only on earth or just for humans, it is a principle with which the entire universe is pervaded. To make the element iron a star at the expense of lighter elements will need to transform all its matter until the star explodes and spreads its produce. In this universe on all levels the one exists at the expense of the other. It has been argued here and elsewhere in this book, a force is

present in the universe that strives to create order from chaos. There is a mechanism in the universe and in man that compels to planning and order. If a harmonious God exists then the master of this universe is the Anti-God, for everything in this universe can only grow at the expense of the other. Is this Anti-God then for instance the evil Demiurge of the Gnostics? This book ascertains that good and evil are unworkable notions, because they contain ideas that depend on perspective and thus are relative, and because this dichotomy consequently divides the world -meaninglessly- into proponents and opponents. This book proposes not an Anti-God or an evil Demiurg, but personifies Luciwher as the master of everything and everyone, the master of them all, while he embodies a regularity of a different order than the laws of nature. Yet, there is no uniformity in the universe, for there is a difference between the tools and the wielder of the tools - between the hammer and its user. The laws of nature are immutable, so long as the universe exists, while Luciwher's law of order and organization is subject to entropy - this natural law of entropy states that everything ultimately will fall apart into its constituent parts. As dark matter exerts a gravitational force that holds together all matter, yet will ultimately lose out to dark energy that will tear apart the universe. Just as the human body from conception is an organism under construction that ultimately will have to succumb to anility, to entropy. The overwhelming conclusion therefore imposes itself that between conception and death, in any case with regard to man, matter has been given the opportunity to review its own performance and evaluate. The thesis herein is that man has had his autonomous intelligent brain evolved to examine and to evaluate his actions -from fear, his power and the exercise of power-. More precisely, from an ethical point of view man needs to learn not to cause pain to others from his actions and seek to live in harmony. No proof than from the incongruous nature of the universe exists at all that this ethical value must be the ultimate purpose of man in the universe.

The evolution of the brains started with the development of the sensory areas, the perception. The oldest memories that a person has, are often linked to the oldest area, the olfactory sense. Then those parts were linked to motoric functions, movement, and then the coordination of perception and movement developed. Who smells fire will like to run away. On top of this section the limbic system was built. That part of the brains is involved in emotion and pleasure, reward and punishment, fear and aggression, emotional decision making, emotive learning and the emotive memory, as well as processes controlled by hormones, such as

the regulation of blood pressure, heart rate, hunger, thirst, sexual arousal and the sleep-wake cycle. The rational functions are not only evolutionarily developed much more recently, also in the development of every person it grows late into the development, in puberty. The neocortex houses the abilities including reasoning, planning, imagining and logical thinking, and is directly connected with the limbic system. This is the involuntary logical brain that tries to bring order to the chaos of information that flows to a person. It divides the world roughly into opportunities and threats, based on experience -evolution-, from crossing the street with the green light, to eating no unripe fruit, avoiding an unknown snake, to asking for a raise when a colleague is long-term sick and counting your blessings when your plan succeeded. This is the level at which most people function most of the time, because the most recent evolutionary development of the brains, the autonomous logical brain, has dozed off or is put to sleep, or even beaten into a stupor or into a coma - psychologically or physically. Those who become the bosses, may use the autonomous logical brain productively although they can keep it awake in only one way. They use their autonomous logical brain to bring all levels of brain functions in line, so that no internal conflict will occur. That is why these bosses usually feel superior and behave accordingly, whether they are a chieftain, the author of a groundbreaking theory, or the ceo of a bank or a multinational. They feel they have achieved a personal success and worry not too much about all the others whom they made into an employee, a follower or the enslaved to their company's mission statement - theories and myths. They are the produce and the continuation of the way of the world and only at the end of the day they wonder whatever they have achieved. Their money is worth nothing anymore on their deathbeds, their stories are debunked and replaced with new stories, their whether or not scientific theories are superseded and their companies merged with even larger ones. Those who do not focus exclusively the autonomous logical brain outwards to the world, but inwardly and walk the inner path, think critically about the way of the world and the nature of being human, maybe even the why of the world and humanity. This person does not put all his encephalic abilities in line. This person does not try to homogenize all brain levels to prevent -or obscure- the internal conflicts, this person keeps everything to the light to solve internal conflicts. To be able to do this a person needs no guru or any other leader, for he can give direction to his inner suffering himself. And see, that man heals and is no longer afraid and sick - he tries to live in harmony.

What a wonderful creature is man. So much desire and so many opportunities to realize his want, if he only knew what he needs. So much intelligence, wherein the entire universe fits, and the talent to outstep the limitations of the universe. One cannot do other than feel for such a being.

The digest

Some readers wondered where this essay was really about. Essentially, I answered, it is about the material and non spiritual explanation of what is all around us. Suppose God -or the Creator, or the FirstOne- does exist, then all that goes about in the universe is made palpable not through some elaborate supernatural trick, but through the workings of the natural laws -why else should they exist-. Or seen from the other end, the fact that all exists is apodictic proof of the existence of a creating force - the Creator, the FirstOne. That is not to say that I am a creationist, far from it, but more about that elsewhere in these books - I am not any ist nor subscribe to any ism. Scientists discover the tools and components of the laws of physics in increasing detail, yet they never will unveil the underlying cause of them. Why our world is concrete and eternity not in concrete eyes is in depth the subject of all these books. A series of five providing in five different ways an entrance to the subject of how to overcome the Luciwher Paradigm. In the above I have given my thesis concerning a physical explanation [i.e. not the psychological or mythical explanation] for the workings of the Luciwher Paradigm - the mind-set of the human causing his inclination to think and act as he does. Whether I live in a castle of my own making barring myself from reality or fortify humanity is for the reader's insight to acknowledge. I know the answer of course, but would not presume to convey it - thus not getting in the way of the reader, I hope. The comfort I do offer concerns the knowing that all answers -of any kind- are found when one does not listen to the fairytales -of any kind- of others, or at least not hold them for gospel at face value, and instead dives into oneself. So, I aim to debunk the nonsense you are bombarded with since the day you were born -your upbringing, school, religion, the primate of science-. However, the debunking is particularly not targeted at the content of what people convey to each other -wonderful stories, myths and theories-, but at the power they try to exert through conveying them -influencing, subduing

and enslaving-. Man's susceptibility to the dispensing of power is an aspect of the Luciwher Paradigm.

The place where no one plagues anyone with power and terror, where nobody is sick of want for eternal peace and love, surely must be heaven - or paradise, or whichever name you want to ascribe. Our present world



Buddha's heaven

is not that place and it does not look like it will be here ever. Yet, the presence of the yearning for love and peace is indicative for the fact we came from somewhere else - we ineluctably cannot be native to this universe. Our bodies are, but our soul -where the origin of our yearning resides- is not. The body in which we can feel trapped is built in a certain way reflecting the need for organization and control. From engineering cells into a body to forming a community. From keeping coordinated control of our bodily functions to centrally controlling people in the society. As far as we know people are the only ones who purposefully paint art, compose music, write books and think up science, all due to the way our brain uniquely and universe altering is built. On top of the sections all animals posses, the primates anyway, the human species is endowed with an autonomous logical brain. It connects with all early functions of the brain, but it is also quite capable of thinking detached from the animal parts, though that takes much effort and energy. The autonomous logical brain essentially is free and cannot be controlled from the outside. Yet, an attempt may successfully be made to control or manipulate the autonomous brain from outside through the 'lower' stage by pelting it knock out or by any way of lulling it asleep. An attempt that may be helped by the fact that all brain processes except the autonomous process take comparably low levels of effort and energy. Contrariwise, it takes a lot of energy and effort to think autonomously and critically, and warding off the attacks on your mind.

Rulers use anything to lull the autonomous brain into a prolonged stupor. The most ancient form of course is violence, then came religion and shortly thereafter political doctrine. The most recent development is science, for scientists act for us by proxy and we just have to believe they act in the best interest of us all. This essay nor this book are a plea to abolish the achievements of the human - that would throw us back to

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

the Stone Age. Yet, they are a call to build on in a new way. They aim to be an incentive to think for yourself, to use your autonomous logical brain incessantly. To think and feel for yourself and not let you be told what to think and to feel. These books are not a call to anarchy, downing the old. It is a call to discontinue the old by curing yourself, for whether you are powerful or downtrodden, you are sick. The cure is not out there, but in you. Leave the animal behind and truly become human.

Notice: please, do try this at home.

These books contain in various forms the analysis of the working of the Luciwher Paradigm and suggest a way of living with it. The one who cannot be enticed with bread and circuses and who does not fall asleep has overcome -not beaten- the Luciwher Paradigm.

Notes to "The master of them all"

1) Deism is the belief in a supreme being who remains unknowable and unreachable. God is seen as "first cause" and the underlying principle of rationality in the universe. Deists believe in a god of nature, a creator who never intervenes, who permits the universe to regulate itself according to the laws of nature. Moreover, the not intervening creator is most often propounded by those who hope that God is on their side. Theism is the religious philosophical view that assumes the existence of one or more gods or especially acknowledges a personal God or deity. Atheism is characterized by the absence of belief in the existence of God or gods. Some atheists believe that gods do not or cannot exist, others limit their atheism to a specific god, such as the Christian God.

It should be noted that these three -isms are agreeing that theirs is an assumption, a belief - although atheists generally do not regard themselves as believers.

2) The Neolithic Revolution was the first agricultural revolution, marking the transition from a society of hunter-gatherers with a nomadic way of life to a society of people living in settlements [sedentary] that took to agriculture and livestock farming. Since then people also began to amass stocks for hard times - more organized than is possible for gatherers. Supplies had to be carefully administered -what is whose- which led to the development of writing. The creation of a surplus also led to the more pronounced emergence of a group in society that did not have to do physical labour -all day-, but that had to deal with regulatory tasks. The formation of a group of exempted -from physical labour- that may have heralded the emergence of civil servants, and more meaningful, giving the opportunity to the religious group to have a major impact on society. After all, a good harvest had to be sown in at the right time. The heavens had to be analysed and calendars were made. Often these calendars were marks on the landscape from which the four equinoxes in the year could be read. In southern Anatolia [Turkey] Göbekli Tepe [10th-8th millennium bce] still exists, a complex that could have filled this position and on the Salisbury Plain in southern England is the complex of Stonehenge [3rd-2nd millennium bce] that also may have had that function. On the plains of Xieng Khouang in Laos [500 bce - 500 ce] is a collection of giant jugs suspected to have had this feature also. Also in this time frame astrology emerged as specialty in the hands of scholars, and even more important also a completely different form of religion than the until that time usual ancestor worship.

The Neolithic Revolution took place in multiple regions of the world and most likely independently. In Southern Anatolia in the Fertile Crescent the Neolithic period began around 11,000 bce, around the end of the last ice age. It was in the Fertile Crescent that Zoroastrianism and Judaism emerged.

3) Whether the involuntarily brain also exists in other animals has never been tested or cannot be tested. It is quite feasible that it is present in all animals, but

that it has a different name, or is differently interpreted by humans. The involuntary brain in humans often is called intuition by the researchers. Data are collected then from the outside world and compared with evolutionary ingrained or later learned patterns to give the person involved a hunch.

That person then has the choice of acting on his feelings or to consider the supplied data with the autonomous logical brain and whether or not act based on that process. Generally a person accepts a conclusion made with the autonomous logical brain, but he may keep his doubts as the outcome contradicts with his presentiment, or when his logical conclusion does not confirm his presentiment. This to show the power of the involuntarily brain.

4) Professor Daniel Kahneman. With Amos Tversky and others, Kahneman established a cognitive basis for common human errors which arise from heuristics and biases (Kahneman & Tversky, 1973; Kahneman, Slovic & Tversky, 1982; Tversky & Kahneman, 1974), and developed prospect theory (Kahneman & Tversky, 1979). He was awarded the 2002 Nobel Memorial Prize in Economics for his work in prospect theory. See also: <https://www.princeton.edu/~kahneman/>

3) A well-known example of this is 'the decision of Stalin'. Stalin was the dictator of the Soviet Union -Russia- from 1922 to 1953. In August 1939 the foreign ministers of Stalin and Hitler signed the after these ministers named Molotov-Ribbentrop Pact, a non-aggression pact between Russia and Germany. When in late 1940 and early 1941, ever more German troops were drawn together on the German-Russian border Stalin refused to believe that these forces were intended to invade Russia. As Stalin got more information from his intelligence service about Germany's aggressive intentions, he had executed the authors of these reports. Even when German troops were already in combat in Russia, Stalin dismissed the reports as a provocation by his own troops. The war between Russia and Germany actually began in June 1941, less than two years after the agreeing of the non-aggression pact. Stalin took his decisions and had always defended them based on what the involuntary functioning logical part of his brain had prompted him, refusing to accept the risk of war in a situation that Stalin -wrongly- assessed as positive.

6) A criminal is admittedly someone who hurts, or more precisely someone who does not know how to solve his own pain and thereby hinders another with his anguish. Yet, this does not mean that the word criminal is used or intended here as negative or judgmental. Criminality is a disease and a disease can be cured.

7) The reader who now concludes that the author is a cynic who thinks in terms of conspiracy theories, misses the point. Who reads critically and thereby uses his autonomous logical brain will notice that no judgments are given in the text. A cynic and a conspiracy theorist judge, because they observe the world from a previously taken position - mostly a negative angle. The scope of what is stated in this book is that anyone who hurts -on any level- express himself that way

criminally. That is not a judgment, but an observation, just as saying that cutting someone causes bleeding. Everyone is so used to it that the state functions as it does, that everyone to some extent identifies with the state - A Scotsman or a Thai will always feel to be a Scotsman or a Thai. In countries with a strong nationalist tradition criticizing the state or its functioning is interpreted as criticism on the core of existence. This feeling of identity makes a person an accessory of the state that hurts and makes every citizen a member of a criminal organization even if that citizen does not partake directly in the activities of the state.

*) The ancientness of the last common ancestor is an estimate. The fossil remains of *Ardipithecus kadabba*, *Orrorin tugenensis* and *Sahelanthropus chadensis* suggest that the last common ancestor is older than 7 million years. The earliest studies suggested the last common ancestor lived 25 million years ago. Studies of specific proteins, however, presented the last common ancestor living less than 8 million years ago. Based on genetic research on the relationship orangutan/human and gibbon/human the last common ancestor of the chimpanzee and man was set on 6 million years. In scientific literature, a time between 5 and 7 million years ago is used.

8) The name Khoisan is a collective name for the San, who are hunter-gatherers, and the Khoikhoi [the "people people" or the "real people"], formerly called Hottentots, who are farmers. Whoever studies the face of a Khoisan, has the stunning experience to look into a countenance in which Negroid, Asian-Indian [as in Native American], and Caucasian features can be recognized.



9) [1] Mineke Schipper, *The soul eaters*, Contact Publishers, Amsterdam. [2] Frobenius, Leo and Douglas C. Fox, *African Genesis: Folk Tales and Myths of Africa*, Dover Publication Inc., Mineola New York.

10) For a comprehensive and detailed list of all the pharaohs see for example: http://en.wikipedia.org/wiki/List_of_pharaohs.



¹¹⁾ I remember well my first encounter with Akhenaten on the steps of the Parisian former palace, the Louvre. Coming from an exhibition room I strolled down the wide marble stairs when someone said wordlessly in my mind, "Hey, do you not see me?" I stopped in my tracks, turned around and looked up straight into the face of Akhenaten, high on the wall in the majestic stairwell sublimely highlighted with gold filtered spots. Because of this perhaps, it was as if he were the only one in the presence of all other visitors who could have attracted my attention. From his elongated face with the big nose and sensuous lips rock-hard eyes looked straight at me. Both ruthless and loving. Both determined and defenceless. He made me

remember my since long lost brother. He said no more. Apparently he was satisfied to have set my attention to him. Much later I went to see him again in the Egyptian Museum in Cairo. There are more statues of him there and of his mesmerizing wife Nefertiti in a dedicated wing. How lovely Nefertiti is, the beauty for which I long. I need to go to Berlin one of these days.



¹²⁾ It is interesting to compare the hairstyles of Ashtoreth, Asherah, Ishtar and all pharaoh women from Isis to Cleopatra VII - the last pharaoh. They are all depicted with the same hairstyle that is associated with the great mother goddess.

¹³⁾ For a detailed yet clear article on this, see:
http://en.wikipedia.org/wiki/Indo-European_languages
See also: http://www.youtube.com/watch?v=FwmWtjw_8EU

¹⁴⁾ Secret society, organization of initiated persons whose members, purposes, and rituals are kept secret. Human groups throughout history have maintained secret societies. The ceremonies of initiation into such a society typically begin with an oath pledging secrecy as to all proceedings of the society, ascribing special obligations to its members, and assenting to penalties for violation of the oath. This is followed by tests of the candidate's worthiness, including physical courage and even painful mutilations. A dominant theme in the initiation trials of most of these societies is the symbolism of death and rebirth. After the candidate has passed the prescribed tests, the secret knowledge is transmitted to him. Secret societies have served as schools in which the elders instruct the young men in the ways of their society. These initiations are reminiscent of coming-of-age

ceremonies. Women have comparable societies, but theirs have never matched those of men in number. A notable exception was the Hung Society of China, a secret society of women that lasted over 1,500 years. The mysteries, or secret rites and doctrines, of the Egyptians, the Persians, the Greeks, the Romans, and other ancient peoples were transmitted solely through secret societies. In modern civilizations secret societies such as Freemasonry are numerous. They usually offer various types of mutual aid for their members; there are, for example, special obligations to members who are ill and to the families of deceased members. Some historic secret societies, such as the Bavarian Illuminati, have been the object of massive paranoid speculation, accused of conspiring for world political domination; but the model of the secret society, with its emphasis on absolute commitment and secret truths that set the initiate apart, has been used to explain various political groups from terrorists to Cold Warriors. Some secret societies, e.g., the Mafia and the Ku Klux Klan, under the guise of fraternal benevolence, have defended the interests of their members by violence.

Further reading, [1] J. H. Lepper, *Famous Secret Societies* (1932); [2] A. Daraul, *A History of Secret Societies* (1962); [3] J. M. Roberts, *The Mythology of the Secret Societies* (1972).

¹⁵⁾ A brief overview. The eastern branch of the Indo-European migration: Around 1500 bce Aryan tribes moved into India and around 800 bce the Medes, Parthians and Persians migrated into Iran [more details in book 5]. The western branch of the Indo-European migration: The Achaeans was the name Homer used for the oldest group of Greeks who settled in Greece around 1900 bce. They were part of the Mycenaean civilization that began to dominate the Greek mainland from about 1600 bce. The Latins settled in the same period in Latium -current name Lazio- and especially in the area of the seven hills on the Tiber they called Rome. Within a relatively short period of time they established some thirty city-states across



Etruscan woman

Italy. Their neighbours the Etruscans stand completely apart from the Indo-European migrations to Italy. The origin of the Etruscans is - also in antiquity- unknown. Possibly they came from Asia Minor. Their language was not an Indo-European language. They lived in the area between the rivers Arno and Tiber [nowadays Tuscany and parts of Umbria and Latium]. This area is also known as Etruria. The Etruscan culture was the first great civilization on the Italic peninsula and in their heyday [7th-5th century bce] the Etruscans were one of the most developed nations of antiquity. The further Indo-European migrations. Between the beginning of the first millennium and approximately 700 bce Celtic tribes migrated into the western part of Europe and spread over a large area. The Belgae settled in the lower coastal areas south of the Rhine - north of the Rhine the Germans lived. The Gauls settled in northern Italy, Switzerland and France. The Celtiberians, such as the Arevaci, Lusones, and Berones, settled in Spain and Portugal. The Galatians in Anatolia

[Turkey]. A number of groups spread over Dacia [Romania] and Thrace [northern Greece, southern Bulgaria and European Turkey]. Some groups settled in Central Europe where already lived Germans and other Celtic tribes. Thus, the Helvetii finally ended up in Switzerland with the Gauls. A fair number of Celtic tribes crossed the North Sea and settled in Britain. Among them, the Picts [Scotland], the Caledones [along the Great Glen of Scotland], the Scotti [western part of Scotland], the Brigantes [northern England and southeast Ireland], the Parisii [East Riding of Yorkshire and Humberside] and the Cantiaci [current Kent]. Furthermore in Ireland tribes like the Connachta, the Uí Neill and the Dál gCais. Germanic is also an Indo-European language. The Germans had already settled in the West -at the beginning of the second millennium- prior to the migration described above, mainly in Denmark and Schleswig-Holstein - the area considered to be the German heartland. From there, the Germanic tribes have spread across Western Europe and Scandinavia - Proto-Nordic is an Indo-Germanic language that gave origin to Old Norse by the 8th century.



The Gracchi brothers

¹⁶⁾ The Roman Tribunes -of the Populares- Tiberius Gracchus [163-133 bce] and Gaius Gracchus [154-121 bce] -the Gracchi- observed that the large land estates of the nobility increasingly hampered the functioning of the state. The landowners let slaves do the work, causing ever more free peasants -the backbone of Roman society- to lose their livelihoods. The urban proletariat was thus increasingly supplemented with unemployed farmers, causing the proletariat as a whole to earn a living only with incrementing difficulty. Tiberius Gracchus tried to pass his "field law" through the Senate, a law that aimed

to check landownership above a certain limit. A bribed fellow tribune vetoed the law. Tiberius was killed thereon by a client gang of conservative senators -the Optimates- and his body was thrown into the river Tiber.

His younger brother Gaius attempted ten years later to break the strangling monopoly of the landowners. As tribune of the Plebeians he proposed "corn laws", the right of every Roman on a ration of grain, initially contributed to his popularity. After two terms as tribune there was not much left of that fame and he also was physically cornered. Fleeing some client gang, he let himself be killed by his slave on the Aventine Hill. The social unrest in Rome, caused by uneven land distribution and unemployment, escalated in the bloody civil wars of the first century bce, which were finally settled by the first triumvirate of Gnaeus Pompey Magnus [106-48 bce], Marcus Licinius Crassus [115-53 bce] and Gaius Julius Caesar [100-44 bce] and thereafter Octavian Augustus Caesar [63 bce-14 ce].

¹⁷⁾ Francesco Carotta is an Italian linguist, philosopher, engineer, editor and writer. Quote> "Carotta developed the theory that the texts on Jesus are based on the life of Julius Caesar. He posited this argument for the first time in two publications with his own publishing house in 1988 and 1989. He then described his findings in two German newspaper articles: in the Stadt Zeitung of Freiburg [April 1989] and Tageszeitung from Berlin [December 1991]. Ten years later, he published the results of his research in the German book "Was Jesus Caesar?" [1999]. The book was published in English [2005] under the title "Jesus was Caesar - On the Julian origin of Christianity".

Any research issue should not only be verified with proper arguments. A serious researcher should also check whether a theory can be falsified. Is the latter possible? Yes, Carotta's cards are blown away by the testimony of Tacitus. The Roman historian speaks in *Annales* 15,44 (written around 115) with great condescension about the pernicious superstition, *exitiabilis superstitio*, of Christians. They are evil and they are guilty of hatred against mankind. In this regard, Tacitus explains to the reader where Christianity originated. 'The name is derived from the Christ who was executed during the reign of Tiberius at the hands of the procurator Pontius Pilate', as M. A. Wes translates the passage, which is recognized as genuine by all modern editors of the Latin text. However, Carotta knows better: we are dealing here with a forgery of evil monks!" <Unquote. The foregoing text is from *Skepter*, Volume 15, Number 4, 2002 and was written by the Dutch scientist Anton van Hooff. Carotta and van Hooff have ever met, both as a member of a panel discussion, on which occasion Carotta called van Hooff an ass because of his rejection of the theory.

It is true that van Hooff is correct in the description of the scientific process. This starts with a good research question that can be investigated, then a hypothesis that makes sense, and then a careful examination for verification and possible falsification of the hypothesis. If the hypothesis passes all tests, then it can be called a theory. Even so, that Carotta does not examine his hypothesis scientifically renders it not less interesting. More realistic, however, is a third possibility not yet under consideration by any party. That the Jesus of the early Christians in Rome was an unacceptable figure, is shown by the quotation of Tacitus. Jesus was acceptable, however, to Emperor Constantine who made Christianity the state religion. In the period between Tacitus and Constantine, the about 280 years between circa 56 and 337, something happened that caused the Roman state to change its appraisal. It is not inconceivable, maybe even plausible that the early Christians in Rome remodelled the story of Jesus along the lines of the imperial cult. Octavian -Caesar Augustus- had persuaded the Senate to raise Julius Caesar to the status of God and Augustus took this as a starting point for his imperial cult. The Christians in Rome were persecuted because they saw Jesus as the Son of God, intolerable in Roman eyes because Augustus was already the son of God -Julius Caesar-. When the imperial cult had become meaningless and obsolete the Christian Son of God remained intact and was sufficiently acceptable for Constantine to serve as a replacement.

¹⁸⁾ The Netherlands fought an eighty-year war of independence [1568-1609 and 1621-1648] and separated itself from Spain [Philip II, 1581-1598], becoming the Republic of the Netherlands and at the height of its power richer than many a king. The literati and the trading houses after the Spanish sacking of Antwerp in 1585 fled north to Amsterdam. The Pope had no authority anymore in the Netherlands, because in the north of Europe the Reformation was virtually complete. The Netherlands for the first time ever revealed that a country needs no King and no Pope. The leader of the war against Spain, William I [the Silent] of Orange-Nassau, was not allowed to call himself a king, but only a steward. His descendants would only be crowned King during the restoration after the Napoleonic period [1815]. Moreover, the grandson of William I [the Silent] was William III [reign 1650-1702], King not of the Netherlands, but of England, Scotland and Ireland - as co-monarch of Mary II Stuart. In the Netherlands he still was just a steward, a Stadholder.

Only one reigned the Netherlands as King before the currently still prevailing dynasty of Orange-Nassau. Emperor Napoleon in 1806 appointed his younger brother Louis Napoleon Bonaparte, nicknamed the Lamé King, King of the Netherlands.

¹⁹⁾ Columbus was actually looking for an alternative route to the spice countries through the western route. Columbus searched for it because the eastern route around the Cape of Good Hope, was assigned by the Pope as a monopoly to the Portuguese. The first to find a route through the west was Fernão de Magalhães [1480-1521], Magellan. He found the route around South America, Cape Horn, and his last ship with Juan Sebastian Elcano [1487-1526] as captain was the first ship that made the voyage around the world.

²⁰⁾ Based on the methodology of Carl Haub [<http://www.prb.org/Publications/Articles/2002/HowManyPeopleHaveEverLivedonEarth.aspx>] Peter Grunwald [<http://homepages.cwi.nl/~pdg/>] updated the figures.

Incidentally, another y'know, the space in the atom between the nucleus and the electrons around it is comparatively huge. When that space could be removed in one way or another, and the atomic nuclei and the electrons of all people on Earth could be packed closely together, then all people combined would take the space of a sugar cube.

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

Book Five

The Book of
Thoughts

The Demystifying of Mystification

Who thinks the connections in life are causal by nature,
should also know the end of things.

As long as one has no knowledge of this end
all connections in life are merely temporal.
Effectively for that duration the temporary
will exist - sequential connections
without obvious or genuine demonstrable
cause or effect.

For those who are aware of the end of things
the finite will not exist anymore,
only boundless endlessness.

Outset on the inner road



The heavenly Plato points skyward and the pragmatic Aristotle points towards earth.
The school of Athens, Raphael circa 1510.

Preface

When our oldest ancestors first came to consciousness, religion arose because there was so much more and bigger than just themselves. However, this moment was not only the introduction of religion, but also that of rationality - the first humans observed and drew a conclusion when they measured themselves and all around them. Rationality was the tool and religion the contents - so came the Ancient Spirit into the world. Since then, rationality is rationalized and religion is mysticised, until the moment where humans have arrived now, around two hundred thousand years later -in the case of Homo sapiens-, in which rationality and religion seem to have become rather opposites. What we encountered in ourselves and around us, we studied and decomposed over the centuries until its ultimate consequence. We have done this in such a way that religion has become a system of rituals, magic acts, formulas, incantations and hollow dogmas. Theologians and theocrats of all kinds have unleashed their thinking on their religion trying to create on the basis of their science a coherent system from what once started as an inspiration.

Not only the human sense of religion became corrupted, but also the ratio degenerated. Once a means to be not dominated by what surrounds the human, it became a means to predominate the environment of man.

Born out of fear of the enigmatic undeclared, man declared definite war on his fear. People isolated and alienated themselves from their environment, they -we- compartmentalised it and contributed to each separate fear, each sub-problem, an isolated rational solution - in doing so man was less and less able to see his challenges within a single context. Scientists measure everything within their field and base thereon the conclusions of their niche not necessarily in line with all the variables and probably not in harmony or possibly even controversial to that of the whole of reality.

No politically correct action or environmentally conscious measure may give flavour to blind rationalism so it can be digested and provide nourishment to a sustainable growth. Even retrogress is impossible, as getting back to nature in an attempt to rediscover our roots might suggest. Neither will the flight forward bring the solution to all human questions: the synthesizing whereby society no longer is in need of the interaction with the environment. After the compartmentalising and isolating of our environment, such a flight would directly lead to the isolation and alienation of us from ourselves.

The only real solution, the only way forward lies in rejecting fear! The fear that made us approach our environment rationally to change it, the fear that brought forth our irrational incantation of the world. Man cannot but accept his fear and accept the world for what it is, pleasant and unpleasant, snug and terrible, sweet and hard. Who gets past fear, discovers the beauty of existence and feels the warmth of the gift of life. Who sees the WarmBeauty of life in this universe can see and understand the power of reason and fathom the mystical experience of it without the need too mystify. Only when one does not interpret life in a dualistic way -for example, good against evil-, but reconnects the cerebral capacity with the consciousness of the heart, only then the despotism of the Ancient Spirit can be remedied.

Introduction

Man and his thoughts

Marvels and prodigies give no evidence of divinity. Those who perform the wondrous merely show they long to be like God and they desire to experience the divine. Believing in those who perform miracles shows no

religiosity, but to the contrary, superstition. This universe is not made as a stage for nigh impossible or incredible tricks, but as a message about, from and to the world: the reality of this universe itself is the strongest evidence that can be found for existence in all its dimensions knowable to man - there is no need for devious stunts. The hankering for the mysterious and inexplicable is the desire of the still immature. The desire -not the compulsion- to face reality and to act accordingly is a sign of maturation. Act therefore in reality and not from a magical dream world wherein man is charmed manifold in multifarious variations. You never know who wants you let to believe what and in respect of which - then always rely on your own abilities.

So do not turn away from this world, do not flee or attempt to mortify and do not try already here to achieve nirvana, but work in this world. Do not try to break free from this world, but work with the materials you have around you daily and with the particular and special gifts to you - work with the capabilities and talents you have been given. Believing in miracles and expecting salvation from the outside does not point towards piety and deity -in the direction of your destiny on earth-, but just slows you down your road. It is Luciwher who deceives man when he leads us to believe in the miracles of a false religion. Any belief in religion on earth, for that matter, is believing in the imaginary world of Luciwher - after all this universe is the FirstOne's gift to Luciwher to rule over his



people, the souls of Light. The desire for miracles and supernatural tricks is no proof of the longing for the deity, but is primarily the desire -mostly unconsciously and unintentionally- for the rule of 'Satan'. It is like the longing for a solution from the outside, when a person does not dare to think independently in finding the solution. Those who desire for the FirstOne, those who want to cast off the fear to rediscover love do their work in the reality of this world. They act on their inner words and thoughts -it is sincerity that guides to the discovery of the Love- and realize that

every mystification works counterproductive. This universe is Luciwher and man given by the FirstOne in optimistic compassion, to realize the deprivation of Love and to seek the connection with Love. It does not

benefit you therefore to be scammed, but to work hard daily to re-establish the connection with Love.

All religions are Satanic, after all, they are the result of the false solutions of Luciwher. That must be a difficult perception to people known as religious, because the demythologizing of religion is at once a comment and criticism of their style of life, their beliefs and ultimately of their identity. What a horror to have to realize that one does not worship Jahwehgodallah or Brahmavisnushiva, but 'Satan'. To the 'popes' of a religion it is the ultimate threat for their authority. Even more than the reviewing of a philosophy, a way of thinking, the examining of religion is a matter of emotions and emotions can run high. Something like that potentially might wreck everyone's life. But consider this. Who can even imagine now that Wotan and Jupiter were worshiped? Who can even imagine now that denying the existence of Zeus or the Inca-god Ampato could have serious consequences for your life? Whoever sees the rejection of the old gods still as threatening? These religions have after all become archaic and obsolete. It seems an impossible task to let realize the followers of Hinduism or Buddhism, of Judaism, Christianity or Islam that their religion will follow the same course as the religions of the ancient Greeks and Romans, the Vikings, the Incas and the Aztecs. Vishnu Krishna and Shiva, Yahweh God and Allah will share the same fate as Jupiter Wotan, and Baal, however venerable the still in force being gods now may seem.

That contrariwise it will be relatively easy convincing the adherents of a certain secular philosophy of the fact their system is based on quicksand, however, is very doubtful. Although less so than with religion, every philosophy is equally well connected with a certain sense of life. Also the follower of a certain philosophy translates the philosophical heritage to daily habits and probably also to a party political practice. The existentialists of the 1950s with their black turtlenecks, trousers and skirts, sitting in smoky cafes and basement, listening to their jazz, voting for leftist parties, have become a classic contemporary example of the combination of philosophy and a way of life. Classic, also in the sense of antique, passed. Also in the case of philosophy, like religion, the comment on the conviction and attitude in life, is a commentary on a particular nest scent. Apparently every person has the need to carry a nest scent, whereby it does not matter whether that nest scent is inherited or acquired.

"The Book of Thoughts" inadvertently will go against the grain - maybe not for everyone, but still for many. That is not surprising when one considers that the total of "The Key" is written to disclose that every religion, every form of inherited system of ideas on earth, either directly stems from the mind of Luciwher, known as the 'Satan', or where thoughts are truly inspired by sparks from the original world, are ultimately corrupted in this world of Luciwher. This book is not the newest recipe for salvation - the book calls for your continuous introspection and reflection. This book aims at evoking awareness and contemplation as a matter of perseverance. Consider "The Book of Thoughts" not to be an attack, because it is not. The attack is the way of Luciwher.

Man and his heart

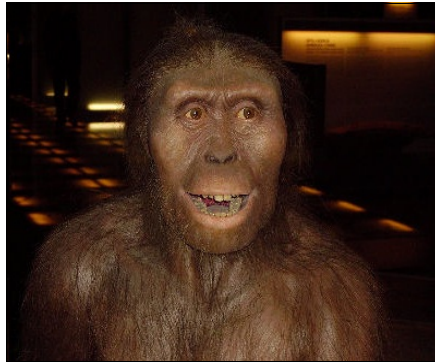
The oldest religion was introduced when in evolution the first humans appeared on the stage. The basis of religions as modern man knows first came forward with the appearance of homo sapiens sapiens. However, the roots of this ancient religion lie much further back in the time that homo ergaster and homo habilis lived two million years ago, and the time when our earliest ancestors first began to walk upright, four million years ago. There was so much, so much bigger than ourselves.

Imagine yourself as a child, a small child, about seven or nine years of age, you may remember those days. Imagine that you are walking in a forest. Birds chirping, the leaves rustling, you hear animals running and sometimes you can see them. Idyllic as this may be for an adult the small child experiences wonderment, mystery and fear. Night falls, it gets colder and the rain falls, maybe even a storm breaks loose. The forest is pitch dark and the unseen noises increase. You find a shelter from the rain, a hiding for the many sounds. You can hide for what physically threatens you, but not for your own thoughts and feelings about it. Happily the light comes back the next morning and you leave the forest, or maybe you flee it. But the open space, however, has its own sounds and dangers. You can see much further than in the forest, but you are also observed from afar, so you feel.

Try to imagine all those impressions, thoughts, feelings and fears of a situation like the little child you ever were; no father or mother from whom you can hold the hand you are utterly alone. The fears that you

experience in your imagination and the remedies that the earliest humans developed form the basis for the oldest religion. That oldest religion still exists. It is also still alive in animals and in plants, in everything that has to do with the cycle of light: the rise, decline and return of the sun. This religion is presently still practiced all over the world, even though contemporary man would not call it a religion. The processes that are initiated and maintained by the life-giving sun are not only physical, but also metaphysical processes, because everything has a soul. Not only humans, but also the rock, single-celled life, plants and animals perceive the physical and metaphysical at their own level, in their own way. Who says that the rock has no physical and metaphysical consciousness, thus expresses his ignorance about life. That human beings cannot perceive the rock's receptors for observing life, in no way says that they are not there; a human being is not omnipotent, man -the people of Luciwher- is not normative for the whole of creation.

Everything is alive, everything has consciousness. That goes for everything on earth and that applies to the entire universe, even though a human can hardly imagine that. What a human being can imagine is measured on the scale of the entire spectrum of existence just a narrow spectrum vision. This particular interpretation got translated in religion. The religion that the first Homo sapiens called his was in his time already very ancient. The verbal and logical view of the first Homo sapiens was modern, but the scope did not differ significantly from the religious experience of Australopithecus afarensis -Lucy- three and a half million years earlier. The basic concept of religion is therefore at least four million years old, while meanwhile



not much has changed. All man has done in the meantime was adding to what was already known. Quantitative additives and very modest qualitative modifications. Quantitatively, because giving a name to the sun god, and the classification of a pantheon constitutes no intrinsic change -compared to the forces of nature-, but only a numerical and logical change. The sun god got a spouse, generally the equivalent of mother earth. A god of the underworld was added when man became

aware of his mortality. And it is not surprising that the alternation of night and day was interpreted as the struggle of good against evil when man became aware of more abstract subjects. Darkness, mystery, the inexplicable, anxiety, of course that is evil. Light, brightness, visibility, lucidity and of course life-giving, only natural that light was called the representative of good. Each sunrise was in this manner the victory of good over evil. And in every culture, there was a priestly caste that was to ensure that indeed the sun rose the next morning, that the river indeed would irrigate the fields again in the new season. On the basis of the stars they could even predict when the gods would act.

For Luciwher's nation on earth it is typical to see the light as acceptable, preferable to the dark, the invisible and irrational, and to see it as reprehensible, evil. Thinking in terms of light and dark, good and evil -in dichotomies- is characteristic of Luciwher's people. Nothing substantial has changed since time immemorial, only the number of gods has changed. There has been no real change in quality, whether one considers the Vedic scriptures or accepts the inspiration of the ancient Bedouin Abraham. Brahma and Yahweh do not differ significantly from each other. The religions concerned -Hinduism, Jainism and Buddhism on the one hand and Judaism, Christianity and Islam on the other hand- what their high moral task may be, still recognize the struggle between good and evil!

Those who strive for victory, for them there is enemy thinking. For those who strive for harmony there is no enemy. Those who think they can beat the enemy will never taste victory. Those who accept what exists, those who accept reality and work with it without fear, do not accept victory as a means, but only harmony as goal.

If people really want to take a new step, the first true quality improvement since man came down from the trees, then we stop believing in the dichotomy of good and evil, the fake dichotomy Luciwher created to lead humans astray in the search for Love. Cease to believe what others prescribe - it is just translucent fiction. Begin with knowing for sure. Find the soul that you are, look for the essence of who you really are: a beautiful soul. Radiate the light that you are yourself and search the connection with love, your whole life long. This creates the only enduring relationship possible: the trinity between the mind, the Light that you are and the Love that you can recover, settled in Warm

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

Beauty. Thus, you will find your genesis and your destiny. Thus, you come home.

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

Religion

believing man

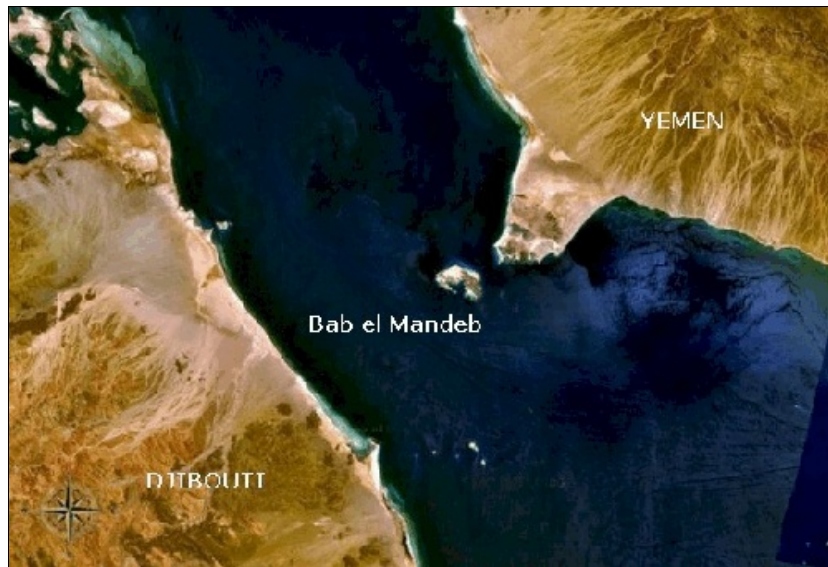
Manas Na'ala - The Key - the books of heart and knowing

The Heirs to the Vedas

The origins of Hinduism

The tellurian's overture

The southern part of India is one of the regions on earth longest inhabited by humans. About eighty thousand years ago, yet possibly as long ago as hundred-twenty-five years ago when excavations in Dubai are valid -possibly from forerunners-, a group of people departed Africa through the Bab el Mandeb, the Gates of Grief, a group that eventually



would people the rest of the world. They crossed the Red Sea from present day Djibouti¹⁾ and took the coastal route via the Yemen, the shores of Iran and India, passing through tropical islands to finally end their journey in Australia. The group moved on that route with the rate of a mile a year. One group had already split of in Iran from this trek to the north. Forty-five thousand years ago from Afghanistan they crossed the Hindu Kush. On the Eurasian steppe they discovered an untouched and pristine paradise.

From the branching of these tribes on the steppe the ancestors arose of among others the Germanic tribes, the Celts, the Greek, the Iranians and the Indians - their languages can still be reduced to common grounds, the proto-Indo-Germanic languages. More than twenty thousand years they wandered the steppe. Twelve thousand years ago the youngest Ice Age ended causing the ice to retreat to the north, making the region of

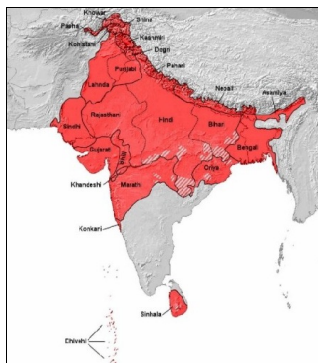
the steppe much larger. Several tribes saw possibilities and left in the direction of Europe.

Nine thousand years later again, around fifteen hundred bce²⁾, a further warming of the climate caused the Eurasian steppe to dry out, too dry in fact and virtually uninhabitable. A second wave of tribes left the steppe, looking for a better place. One of these tribes, the Aryans³⁾, went into India to populate almost the entire subcontinent. The Aryan narratives passed down offer no reference to this migration, but they do recount numerous battles with hostile tribes, supported therein by their god Indra.

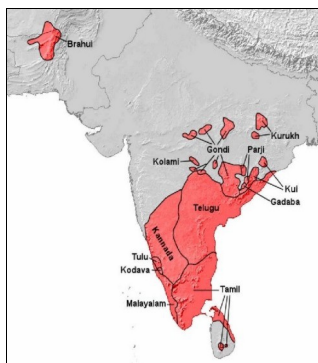
The Aryan colonization of the subcontinent halted where the original inhabitants lived, descendants of the tribes who had continued the migration along the coastal areas of the continent after the split in Iran. Their languages, for example Tamil, are ranked with the Dravidian languages⁴⁾.

Distinctive and unique for man is his symbolic thinking, manifest in for instance the creation of stories. Man reflected his perception of the world in a pantheon of gods of nature, in this case worked out during the tens of thousands of years India was populated out of the south. Gods of creation and gods of destruction, gods of fertility and gods of death, with sub-gods, demons and monsters.

In the Neolithic age and bronze age, for this region from around fifty-five hundred bce to about eight hundred bce, several essential cultural alterations on a large scale became apparent, like for instance the development of agriculture. The genesis of agriculture has as a consequence simultaneously the genesis of cities and an urban culture. In the valley of the Indus, in present Pakistan, the first large cities of this world developed, Harappa



Indo-Aryan languages



Dravidian languages



Priest-king from
Mohenjo Daro

and Mohenjo-Daro. In its heyday, between thirty-three hundred bce and sixteen hundred bce, Harappa accommodated forty thousand inhabitants. About the time the Aryans entered the Indian subcontinent the Indus-culture ends. It is not known whether the two historical facts bear any causal connection.

The stories the Aryans took to India are considered to be among the oldest the world knows. Like the southern Indian narratives they are myths about gods of revenge and annihilation, love and creation, comprised in the Rig Veda. It is the epic story of man wrestling with questions about good and evil and about the hankering for safety, love and warmth. These people from millennia gone by wrestled with exactly the same questions and cravings as we do.

In the same period the Aryans enter India, a novel development in their religion occurs. A new theological notion is introduced that best can be paraphrased as the first abstraction -a step in the process of growth of man taken independently across the world in a certain cultural setting-. An abstraction from personalized gods of nature, given shape as the omnipresent force that is at the base of everything, the Brahman. Though the notion of the Brahman also can be interpreted as a deity in the shape of a person, like Yahwehgodallah or Brahmavisnushiva, the Brahman was fundamentally seen as the impersonal, abstract and underlying creative force in the universe.

Though in the Aryan world of thought the step of the first abstraction was taken, they were not a people of philosophers. Beside the Brahman the Aryans had a pantheon of personified gods of death and fertility, of life and obliteration. The religions of the original inhabitants of the south and of the newcomers amalgamated. The personated gods of the two separate cultures coalesced, though to the present time between the north and the south there still are not only subtle diversities, but also quintessential differences.

The religious intermingling occurred in the wake of the military predominance and the social-political ascendancy of the Aryans at the expense of the original inhabitants. A complete aryanization took place like this always takes place when conquerors dominate, like Europe at the beginning of the present era was Romanized, like from the twentieth century onward every culture got Americanized to some degree. To counter ethnic mixing and diffusion of military and social-political power

the caste-system was devised - that is to say according to the worldly interpretation of history, for the religious interpretation offers quite another explanation. The highest castes were comprised of the fair-skinned Aryans, the rulers, the military and the priests. The dark-skinned original inhabitants were divided into the lower castes and the untouchables. Some regard the caste system as the very first system of apartheid.



Brahma

The petals of the Vaidika Dharma

Archaic man from Palaeolithic times, the period that ended when 12,000 years ago the last ice age ended, sacrificed to the gods to ensure they would not test man too severely. When prehistory ended at the end of Neolithic times and the religious system of the Aryans had found its fixed contents in the Vedas -knowledge-, spiritual thinking had become more stringent. Narrower in latitude and not at all primarily focussed on appeasing the gods through sacrifice, the focus rested on the appropriate and correct deliverance of the acts that accompany the sacrificing. What at first had been part of everyone's daily life and had always been corroborated by the shaman had now become the domain of those who were still able to understand the perplexity of the rituals. In time the ritual had taken the centre stage. The ritual had become the act of man enabling the gods to give him prosperity, well-being and a long life. In other words, a shift of perspective had taken place from the worshipping of the deities to the worshipper of the divinities. The gods being well-disposed towards man had become almost an incidental circumstance and rather the consequence of correct systematically ritualistic action, than the motivation for executing the rituals.

Religion had become a formalized system in those days, just like agriculture and urbanized culture had become regulated. Perhaps illustrative is the notion of sin, which before hardly had a theological realisation. Sin was not much more than acting against the natural order of things, the group, the tribe, nature, the deity, answering an elementary form of just doing. From a certain point in time onwards in

the development of Hinduism sin became the faulty execution of the rituals. Not the oneness with all is all important, but counteracting the interests of man became a crime against order. It was man then who failed to receive prosperity, well-being and a long life from the gods when rituals were not executed systematically correct.

The Luciwher paradigm cannot be substantiated more pregnantly. The quest for truthfulness and therefor love dehumanized, desouled, by the restrictedness of Luciwher's people on earth. Thus is the human condition and simultaneously the human tragedy - the human being becomes its own adversary when it looks for love with the gaze only set towards the mundane.

By that the quest of the Aryans does not become vulgar or one dimensional at all, though Luciwher exerts a firm grip on his people. The populace, and inherently Luciwher too, keeps searching for truth, love. Irrespective of the human condition, with what has become known as the Vaidika Dharma a serious endeavour is made to shape the fortunes of reality of this world, based on quintessential inspiration.

Several scholars of Hinduism argue that the Vaidika Dharma, the original name of Hinduism, harbours five thousand years of developing. It is not inconceivable this dating could be correct because of the recognizable astronomical references in the texts. Though the time necessary to get to the rudiments of what later was called Hinduism had been much longer. Of course for the most part of all that time nothing was put into writing, it just did not exist.

The means through which Vedic literature was passed on was the sruti, that what is understood by listening. In effect, the stories and narratives, the customs and rites were passed on in an oral tradition, especially and exclusively within the caste of priests who were very secretive about their knowledge towards anyone outside their caste. The caste of priests did not understand the notion sruti to point out this was an oral tradition, but that it concerned literature of revelation.

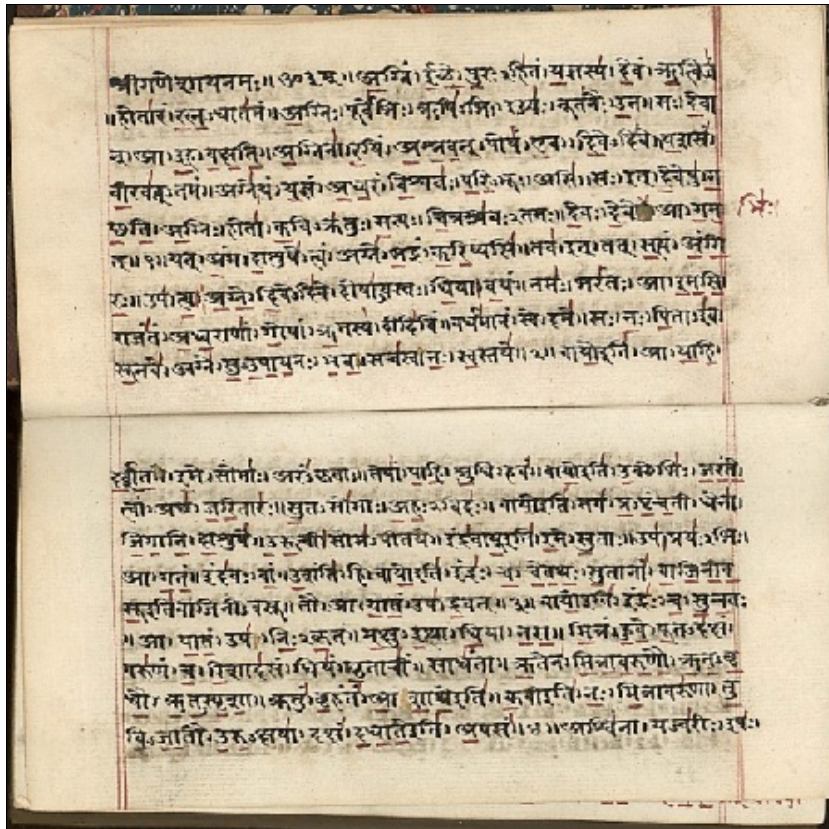
TO THE EARTH

Thou, of a truth, O Prthivi, bearest the tool that rends the hills:
Thou rich in torrents, who with might quickenest earth, O Mighty One.
To thee, O wanderer at will, ring out the lauds with beams of day,
Who drivest, like a neighing steed, the swelling cloud, O bright of hue.
Who graspest with thy might on earth. e'en the strong sovrans of the
wood,

When from the lightning of thy cloud the rain-floods of the heaven descend.

Rig Veda V, Hymn 84, Prthivi

The sruti-literature in the strict canonical sense consisted of the four Vedas: the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda. The sruti-literature in a broader sense also contained the Brahmanas, the Aranyakas and the Upanishads⁵). The four Vedas were essential in connection to the rituals of sacrificing, the real core of Hindu religion. The Rig Veda⁶) contains mantras, unalterable sacred formulas indispensable when doing a sacrifice. The Yajur Veda⁷) contains the instruction for the ceremonies of sacrificing. The Sama Veda⁸) is a musical book for the hymns. The Atharva Veda⁹) is a collection of proverbs, magic



Fragment from the Rig Veda

spells and incantations. The way of thinking in the Vedas is focussed on the act of the ritual, the offering. With the offering the gods are strengthened.

The non-canonical books are of more recent date than the Vedas. The Brahmanas, originated between the ninth century bce and the fifth century bce, is a sizeable book in which the rituals and myths of the Vedas are explained exhaustively. The Brahmanas is the philosophical book that became the actual core of the latter Hindu-philosophy. In these texts the transition from means to goal is perfectly visible. The act of the ritual to reach the gods develops into a ritual to perfect the ritual. In the Brahmanas this is carried through that far, that it was thought the act of the ritual brought forth the creating force, the Brahman, in the universe. Ever more the complexity of the rituals develops and grows, to the point that only the affluent can afford sacrificial rituals. By the same growth in complexity also the influence of the priest-class of Brahmins grew. Eventually, only they were said to be able to let the sun rise.

The Aranyakas are the so-called "forest-treaties". They were meant mainly for ascetics and yogi who wanted to renounce the world and withdrew from society, most of the time in the woodlands. Philosophical thinking and self-sacrifice stand paramount in these texts. The texts originated probably with the many mystical and ascetic groups that sprang into life from the eighth century bce onwards. Contrary to the Brahmanas the Aranyakas offer the reader a more philosophical and mystical interpretation of the themes in the Vedas. Like the Upanishads the Aranyakas were an unofficial sub-doctrine at first to serve as a kind of help-texts masters made for their pupils studying the canonical texts.

The Upanishads, originated in the seventh century bce and also known as the Vedantas, are the most recent Vedic texts. They are more intuitive. Central to the Upanishads is the question of the coherence of the cosmos - the Brahman, the universal principle, the beginning of it all. The notion of reincarnation stems from the same period. Reincarnation largely comprises to the following. The eternal soul, the atman, exists also after human death. The result of what man has done in his life, the karma, determines the status in the next human life. This social status, varna or caste, brings along certain obligations, dharma, in life. Living up to this dharma results in positive karma. In a broader yet also more precise meaning of the word, dharma means "the universal law" that governs everything and that existed even before creation. The cycle of reincarnations, samsara, is all but perpetual. To be delivered from this vicious circle of incarnations, moksa, one needs to come to the profound

insight and awareness, jnana, the atman and the brahman are actually one.

A reign of rights and rules

In addition to the sruti-literature of revelation, there is the smrti-literature, that what is remembered, the reign of tradition. In Indian culture this literature is of enormous importance, mainly because it is written by authors of great authority. The books are primarily about the rules of conduct in the Hindu community and have therefore a more practical impact and more direct influence than the sruti-literature. Like the sruti-literature consists of the four Vedas, the smrti-literature consists of the Dharmaśāstras, the Puranas¹⁰⁾ and the great epics Ramayana¹¹⁾ and Mahabharata¹²⁾.

In a certain way the smrti-literature also bears criticism to the authority of the sruti-literature and the Brahman orthodoxy. Among the critics of Brahman dogmatism there were those people who called themselves Samnyasins, denouncers of the worldly and ascetics that were of the opinion one could only reach jnana by withdrawing from everyday life. The culmination of this counter-movement took place in the sixth century bce. The chief representatives of the Samnyasin-movement were Siddhartha Gautama (the Buddha, 563-483 bce) and Mahavira (540-468 bce). Especially for the lower castes Buddhism had an emancipating significance.

Next to the Puranas the smrti-literature includes the mythological narratives and heroic epics of the Ramayana and the Mahabharata. Because of the popularizing character of these epics, they contributed greatly to the Vaidika Dharma losing its elitist character enabling Hinduism to become a mass religion. In the third century bce and the second century bce the Bhagavad Gītā¹³⁾ originates as a tale within the Mahabharata. The Bhagavad Gītā initiated the critical dialogue with the Brahman orthodoxy as well as with the Samnyasins. The central notion of dharma is honoured by the Bhagavad Gītā, though it gives a new meaning to this Hindu principle. After many hundreds of years the story of the Bhagavad Gītā is still that popular, the streets are much emptier when an episode is shown on television. Like in the west in every hotel room a copy of the Bible can be found, like that one can find in India a copy of the Gītā. Also, outside Hindu culture the Gītā is a much read book. J. Robert Oppenheimer¹⁴⁾, the 'father' of the atomic bomb, quoted

the Gītā, incidentally not bothered by the context of his quotation, when he was said to have said "See, I [have become] death, a destroyer of worlds" just before the first atomic bomb was detonated in 1945.

Let go and love

The Bhagavad Gītā, by mouth of the god Krishna, offers an alternative for the Vedic rituals: unattached conduct. Krishna reveals this insight in a dialogue with the hero Arjuna in a situation outside time, just before the battle between good and evil will break loose. Unattached conduct is that behaviour by which results are not important, but the rightness of that behaviour. Only unattached conduct, says Krishna, leads to divine deliverance, the brahmanirvana, the rupture of the cycles of reincarnations.

Krishna often emphasizes in the Bhagavad Gītā the importance of unattached conduct. He also posits that the alternative for acting in this world cannot be not-acting, like the Samnyasins propagated. There is no sense in withdrawal from society in the manner the Samnyasins do, says Krishna in the Bhagavad Gītā, for no man cannot not-act.

In the Bhagavad Gītā Krishna reveals himself as the last incarnation or avatar of God. The Sanskrit word avatara literally means to descend. It comes down to the fact that the deity moves in the world of man each time moral, dharma, declines on earth, to safeguard dharma with his lessons. An avatarati, a descent, is not especially reserved for the adherents of Hinduism. The notion also extends to incarnations of God in other religions, specifically where it concerns the teaching of moral rules, dharma, by which the moral lessons of Jesus are explained.



Kṛṣṇa and Arjuna

After revealing himself as an avatar, Krishna says that meditation, the exercise to control the senses and the mind, is only one means to come to brahmanirvana. Not only the Samnyasins, but everyone can worship Krishna. Who dies with Krishna in thoughts will reach Krishna. Krishna can be known only by loving devotion, bhakti, focussed on Krishna. By acknowledging Krishna as the

highest, the virtually endless cycle of reincarnation will come to an end. At the end of time the world will be destroyed; time will simply be consumed.

The true Samnyasin, says Krishna, is not the one who relinquishes to act, but the one who renounces attachment to the results of the act. The one who tries to forewear or to avoid the act forsakes. He who does not choose, chooses also. Who tries to avoid the act, acts also and it is even acting out of desire and attachment to the material world. Who contrary to that is selfless and unattached, does not kill although he slays people, according to Krishna in the Bhagavad Gītā.

The impersonal divine principle of the Upanishads is replaced in the Bhagavad Gītā by the belief in a personated God. In the Bhagavad Gita Krishna is the supreme god, though other gods can be worshipped with the same diligence. Bhakti¹⁵⁾, loving surrender, is according to the Bhagavad Gītā the new way to redemption.

In the last six chapters of the Bhagavad Gītā particularly many concepts of Samkhyayoga are applied. Samkhya is a philosophical school with its origins in the fifth and fourth century bce. This philosophical school is one of the oldest in Hinduism. Samkhya is a dualistic philosophy seeing a world of polarities like the male and the female, light and dark. The monistic principle of the Upanishads, its one impersonal God, is left to the side.

Samkhyayoga also divides creation in the prakrti and the purusa. Prakrti is the principle of nature, the world, the universe. While the purusa, peace and wholeness, is the soul of all and unlike the prakrti. According to Samkhyayoga the Vedic rituals from the sruti-literature take place on the level of the prakrti and therefore can only lead to reincarnation.

Purpose of Samkhya is to arrive at the astuteness, jnana, that the purusa is free and eternal and detached from nature. The unity of body and mind as man experiences is only a semblance. It is specifically this illusion that brings forth suffering.

The Bhagavad Gītā has become the central book in Hindu literature, because Bhakti could be well combined with daily life. Becoming a Samnyasin to arrive at a higher level of religiosity was not needed anymore. Bhakti functioned in a revolutionary and emancipating way for the lower castes and women whom were excluded from the Vedic religion - Bhakti was there for everyone.

Notes to "The tellurian's overture"

¹⁾ <http://www.bradshawfoundation.com/journey>

²⁾ The expected abbreviation here is of course BC or bChr. 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 exactly, is a matter of world wide domination of that calendar - perhaps it would have been more appropriate 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 calendar.

³⁾ In western literature the word Aryan is used to indicate a group of languages. More precisely, this group is indicated with the term Indo-Aryan languages, a subgroup of the Indo-Iranian languages in their turn belonging to the family of Indo-European languages. In the course of time the term Aryan was also used to indicate the group of people speaking an Aryan language - over two hundred variants are known.

Aryan is the original name these people used for themselves. In the ancient language Sanskrit the word Arya is used in the meaning of noble or spiritual. There is no indication the word Aryan has any connection with the nazi-regime that ruled Germany until 1945. That regime thought to have descended from a race that originally had inhabited the sunken continent of Atlantis. Nor is there any connection with those groups who name themselves Aryan and who demonstrate a xenophobic hatred for any person with another skin colour than white.

⁴⁾ After the eruption of the volcano Toba 74,000 years ago, the most destructive explosion of the last two million years, large parts in particularly the south of India were depopulated as consequence of a six years winter. The area of south India was repopulated out of south east Asia.

⁵⁾ <http://www.sacred-texts.com/hin/upan/index.htm>

⁶⁾ <http://www.sacred-texts.com/hin/rigveda/>

⁷⁾ <http://www.sacred-texts.com/hin/yv/index.htm>

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

⁸⁾ <http://www.sacred-texts.com/hin/sv.htm>

⁹⁾ <http://www.sacred-texts.com/hin/av.htm>

¹⁰⁾ <http://www.sacred-texts.com/hin/vp/index.htm>

¹¹⁾ <http://www.sacred-texts.com/hin/rama/ry000.htm>

¹²⁾ <http://www.sacred-texts.com/hin/m01/m01000.htm>

¹³⁾ <http://www.sacred-texts.com/hin/gita/index.htm>

¹⁴⁾ <http://www.atomicarchive.com/Bios/Oppenheimer.shtml>

¹⁵⁾ <http://www.dlshq.org/teachings/bhaktiyoga.htm>

The Heirs to the Vedas
the knowledge and the Aryan legacy

The Bhagavad Gītā

The substantial and fact rich introduction was necessary to create to a degree a theoretical framework and a fertile soil for comprehension. The introduction in fact is very concise compared with the available literature about the Aryans and the religion to which they gave rise to. Concise moreover, only the effect the Aryans had on Indian culture is the topic here, because the Vedic texts and even more importantly the Bhagavad Gītā are of tremendous influence on present life in India and the Hindu community throughout the world. For now only briefly mentioned here are influential leaders as Chandragupta and Ashoka the Great from the



Arjuna and Kṛṣṇa

Maurya dynasty. Chandragupta who ousted the heirs of Alexander the Great from India. Ashoka who gave India its now oldest surviving laws whose wheel of law adorns the present day Indian flag. Nor will the Islamic sultanates and the Moghul dynasties be mentioned here any further, their attempts to find the synthesis between Islam and Hinduism¹⁶⁾.

One can read the Bhagavad Gītā of course without studying its context, yet that would be like living alongside a neighbour whom you do not know - all and everything has a history worth knowing. Knowing history is beneficial.

The Bhagavad Gītā is a book that is simply worth reading, though several different audio visual versions are available. Yet sitting with a book is so much more simple. Reading the Bhagavad Gītā is also possible via the link in this note¹⁷⁾. Though highly recommended, reading the book before reading on here is not necessary per se. In the review and comments here the structure of the Bhagavad Gītā will be followed as closely as possible with references to the source in the text¹⁸⁾.

Concerning chapter one and two of the Bhagavad Gītā,
Observing the Armies on the Battlefield of Kuruksetra

Essay, Arjuna's despair

The Bhagavad Gītā is part of the Mahābhārata and consists of a dialogue between Arjuna, a warrior from the family of the Pandavas, and the god Kṛṣṇa who is Arjuna's charioteer for this occasion, while a decisive battle is about to begin. The combat is between two families, the Pandavas and the Kauravas, with a kingdom at stake - the estate of a common grandfather of the two families.



The dialogue between Kṛṣṇa and Arjuna on the battlefield of Kuruksetra

On the plains of Kuruksetra, the theatre of war, both parties are on the verge of beginning the fight whereas exactly in that very moment Arjuna is overcome with doubt. In the ranks of his adversaries he perceives his family, the Kauravas, and he is suddenly confounded and he very much doubts whether it is allowed to kill them for a mere earthly kingdom - he is concerned about his dharma and the order in his world. Dismayed by this observation he asks his charioteer for steering.

Initially Kṛṣṇa does not put an effort into it when he says, "How have these impurities come upon you? They are not at all befitting a man who knows the value of life. They lead not to higher planets but to infamy. Do

not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy!"(Chapter 2, verses 2 and 3)

Arjuna again says he cannot inflict death upon his family and that he rather prefers to be conquered than to conquer, for he cannot live with being victorious over them. He feels the agony even more gravely because his compassion reveals his frailty. Arjuna persists and asks a better answer from his charioteer.

In a sequence of verses (Chapter 2, verses 11-53) then Kṛṣṇa gives reasons and comparisons to convince Arjuna, and conjointly of course the readers and the hearers of the Gītā, a difference exists between the temporal and the eternal. "Of the nonexistent [the material body] there is no endurance and of the eternal [the soul] there is no change (verse 16)." "No one is able to destroy that imperishable soul (verse 17)." Kṛṣṇa emphasizes again the eternal soul cannot be slain. The deceased body is merely lain down as an old worn out garment.

Then Kṛṣṇa goes one step better - basically he inverts Arjuna's view. He tells Arjuna he is a warrior and that his function in life therefore concerns war. Not fulfilling his destiny in life would produce conflict with his dharma rather than from pity not performing his task. On the contrary, Arjuna should be overjoyed that he has reached the gateway to heaven. The contest that corresponds with dharma has to be fought, for the shame of neglect would be more disastrous than death.

By clinging on to life, Kṛṣṇa continues, you show you are an ignorant person. Kṛṣṇa with this sentence criticizes the Vedic rituals that according to him are only performed on the level of prakṛti, the perishable physical, and therefore lead to attachment to matter and consequently to reincarnation. Kṛṣṇa propagates the Sāṃkhya-doctrine and with that non-attachment and detached acting that accumulates no karma and through which accordingly peace and divine deliverance, brahmanirvana, is reached.

"You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty," says Kṛṣṇa (verse 47). "Strive (. . .) for yoga¹⁹⁾, which is the art of all work (verse 50)." With which Kṛṣṇa has defined non-attachment and detached acting. Detached acting refers to correct acting, the correct motivation for acting and not the result of the acting. Through yoga, discipline, proficiency of correct acting is stimulated.

According to Mohandas Karamchand Gandhi, affectingly named Mahatma and founder of the India after the British predominance, the next part of the second chapter forms the core of the whole of the Bhagavad Gītā (Chapter 2, verse 54-72). This last part again begins with a question asked by Arjuna. After Krishna's exposition about Vedic ignorance and in contrast the wisdom of discipline, Arjuna wants to know from his charioteer, what "are the symptoms of one whose consciousness is merged in transcendence? How does he speak, and what is his language? How does he sit, and how does he walk?"



Mohandas Karamchand
"Mahatma" Gandhi

Before Krishna was forceful and almost coerced Arjuna to overcome his cowardice, at first by appealing to his sense of honour and subsequently by referring to the cosmic order of all things, in this last part of the chapter he is more like the philosopher of meekness.

Basically Krishna says that when your way of thinking is controlled by your senses your wisdom is taken away. Who allows his senses to be in command will remain like a piece of paper on the winds. Though Krishna is much more merciful in these verses, his message keeps the same. Do not attach yourself to the world for you are not a being of this world but one of eternity. When you take interest in this world, you will only prolong your suffering.

Assay 1, Out of samsara

Krishna displays his wisdom when he says one must not feel attached too much to the world, for man's soul is a being of eternity. Indeed, many cannot regain the memory their eminence as a dweller of infinity and Krishna is right in reminding everyone. Simultaneously Krishna says it is not possible not acting in this world. This is true also, for there is no alternative for acting. One cannot not act. A person has to act and exactly this is Arjuna's problem and not only his. Everyone, every single human has the same problem.

Like Kuruksetra, Arjuna's theatre of war, the world is a battle field and life the incessant killing of the others. Not only the killing of people, but also of animals and plants, for a person has to eat. Yes, also plants are killed of. The killing of course not only as a direct action, but also in



Samsara, the cycle of suffering

metaphorical sense, the gain of riches at the cost of the well being of others. One cannot not act. One has to eat, have a roof over one's head and create warmth in that place. To what length one goes accomplishing this end is determined by one's measure of attachment to the world and how far one allows the sensory faculties to be leading. To what extent one allows to be lead by what is for sale in this world.

At the core of the dilemma of course lies that all acting in the world produces karma with as result the grounds for reincarnation, while the purpose for existence of every human is redemption from the virtual unending circle of reincarnations, samsara.

The resolution for karma producing acting in the world offered by Krishna is the notion of detached acting. A form of acting by which no single goal is served other than acting from the dharma²⁰). Because by being guided by this principle causes a person only to act from the deepest core of his being as well as according to universal cosmic law, detached acting cannot produce any karma, still according to Krishna.

Although Krishna persists in using the Vedic notion of dharma, in the Bhagavad Gītā he gives a new meaning to this notion. In fact, Krishna says that man's soul and acting from the universal precepts on the one hand corresponds with on the other hand a person's role in the material world, the praktri. Quite literally Krishna words this principle to Arjuna as, you are a warrior then behave like a warrior. Does Krishna with this phrasing mean Arjuna's elemental function is to be a warrior as an incarnated soul, or does Krishna mean Arjuna's everlasting soul is the warrior? When the latter is the case and one has to assume this is so for it is written in eternal law, apparently in eternity there is need for warriors and therefore there must be wars in eternity. Not at all credible. Krishna teaches that the Vedic rituals as they have existed until then for thousands of years do not rise above the level of the praktri, the perishable material universe. Therefore, by merely respecting the Vedic rituals, no elevated goal can be served. Krishna however is not capable of

giving advise that goes deeper or higher than the level of praktri either. He does not say anything else than that the notion of conflict is not conflicting with the cosmic laws of the dharma. In no satisfactory way Krishna explains the cosmic plan nor the laws that are implied by it. Krishna is, not even on Arjuna's behalf, not capable of rupturing the limitations of the physical world. Quite the contrary, he pulls the cosmic laws down into the sphere of influence of what is explainable and comprehensible within the praktri. So, instead of lifting Arjuna above the comprehension in the physical, Krishna lowers the eternal to a level of earthly understanding. To the core you are a warrior, then behave like one, he said. With which the god Krishna becomes entangled in the Luciwher paradigm, the inability to express oneself outside the restrictions of physical possibilities.

Based on what is at hand it is even possible Krishna carries out a 'devilish' scheme and deliberately envisages his version of the Luciwher paradigm as the true way out of samsara - which is not possible like climbing a ladder to reach the moon is not possible. Krishna makes that real as follows. At the very moment Arjuna suffers from inner doubt Krishna appears to abuse Arjuna's cry for help at the beginning of his inner voyage -the doubt-, thus binding him to earthly existence, the praktri.

Not only does Krishna frustrate Arjuna's first step on the inner road by reproaching him for his doubt, he also propounds to Arjuna a false image of what his soul, the deepest core of his being is. Krishna says, that who does not act from the material, but from his own soul, acts detached and according to the dharma, which cannot produce karma. The logical next question is not put forward by Arjuna, nor is it precluded by Krishna. The question, how can I find the deepest core of my being, my soul? Quite the contrary, Krishna does not urge Arjuna to embark upon the inner voyage to discover his deepest core, he prevents that quest by declaring one's dharma is determined by one's varna one's caste.

In this way Krishna foils Arjuna's leaving at the beginning of the battle of Kuruksetra, peacefully to go in search of his true self, his soul. The god alters the ancient notion of the dharma, to be able to come to a definition of detached acting, acting without having any interest in the consequences the acting. Arjuna's interest on the other hand is not served by thwarting his quest to recognize his inner self. Most likely another interest is served here, Krishna's interest. Without rediscovering his soul Arjuna, nor anyone else, will at no time be delivered out of

samsara. World history is rife with those who present themselves as the ultimate authority, who charge you not to think or feel for yourself -be detached from reality- and instruct you to do what is expected of you regardless of the consequences.

Assay 2, Non-attachment

Would have Arjuna abstained from battle driven by earthly motives, then indeed he would act cowardly, like Krishna said. Would others have stood there in place of his family, without hesitation Arjuna most likely would have razed their ranks. Now that it is his family standing opposite his position on the battlefield he does not feel the urge to kill them off because of family honour. Arjuna feels a dilemma he can only solve by acknowledging his own objections. That is, when his objections have sprouted from inner seasoning.

If Arjuna's doubt springs from the result of the self query that stands independently from this world, an effort to rupture the Luciwher paradigm, and that therefore is the result of the quest for truth rather than the balancing of earthly interests, then his motives to throw down his arms are genuine and quite the contrary of cowardice.

As is evident from the Gītā though Arjuna prefers not-acting and appears to choose according to the examples the ancient Vedic understanding sets. Other than this, indeed one cannot not act and he yet makes another mistake by listening to what others say. For the solution of his problem and for truth, he looks to the outside instead of inwardly, seeking the inner debate. Besides, he is a bit late with his reflections now that the actual situation is upon him.

Krishna's presentation of matters that only detached acting will lead to moksa -the end to your karma and the deliverance from samsara-, is all too earthly for a god. This conception inherently means one purposely has to disregard one's native base -the place you are and the state you are in-, to dismiss one's physical life to reach for higher pastures. Whereto then is man on earth? What then is the point of incarnating? The sole point of incarnation, of becoming human is that only in this way a point can be taken. A point of learning the soul of man can only find out outside the reality of immaterial existence.

The proposal -delivery from samsara- as is presented by Krishna can only be true and valid when it simultaneously includes that reincarnation is a

form of punishment, a cycle of suffering because at some point before something went wrong. A line of thought present in all religions, emphasizing there is a form of guilt being the cornerstone of us becoming human.

In one way or another to practically everyone it is evident something is to be learned in the material world; it simply ensues from the fact we are here. Far from it being a punishment of some sort, each one of us has set the goal of learning for oneself. When one undergoes that in the context of being religious or not at all does not matter. It does not matter whether one embarks upon the inner debate to become a better person, or to find one's soul and the way home. It does not matter one iota when you believe in God, ridicule the existence of God or denies this existence on scientific grounds. It does not matter at all, because this existence does not alter your path - as you will find when you make it to the end. Just in any way cast away the notion that what happens to you is some form of punishment. It is a counterproductive, a ridiculous notion.

In Hinduism guilt and punishment are phenomena that can be dissolved or actuated - indeed, physical existence as a form of penalization. To break the virtually unending circle of incarnations, samsara, one has to reach moksa, deliverance. To break out of the circle - these are words more befitting a prison system than the academy of life. This prison is not created by the FirstOne, God, nor even by the idols Yahwehgodallah and Brahmavisnushiva, but by Luciwher, by the human disposition that has aroused the feeling of this assumed captivity, by an inclination that has awakened this phantom pain. A phantom pain it effectively is, for we miss love.

Where Arjuna flinched from killing and thereupon Krishna turned Arjuna's way of thinking inside out, now Krishna's upending can be set straight, be rectified. The words Krishna uses to motivate Arjuna to go to battle are not only words of religious and philosophical nature, be they meek or not. Krishna discloses himself as an authentic war monger when he promises the heavens to Arjuna, provided he starts fighting. Krishna says, "O son of Kunti, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore, get up with determination and fight"²¹). A classic example of war propaganda within any culture. With this sentence Krishna also appears to contradict his words concerning detachment and being free of the domination of the senses.

The contradictions present in Krishna's words, the reversal of Arjuna's motives and conclusion all to make that reverse plausible, are facts feeding the supposition that Krishna is no god, but is all too human and suffers from the Luciwher paradigm seducing man to alienate himself from the truth everyone carries within.

Summary, Karma and detached acting

We, the readers and spectators, meet two dramatis personae in the Bhagavad Gītā of whom one is introduced as God, Krishna²²). Arjuna, the other persona experiences a dilemma and asks for Krishna's help solving the quandary. Arjuna is a warrior and he finds himself unable to kill. The scene and the dilemma are allegories for human existence. Arjuna seeks to dissolve his dilemma by extracting himself from the equation. In non-metaphorical life this means suicide, or at least showing the determination to die. Krishna reproaches him for this, tells Arjuna he is cowardice and offers him an alternative for his first impulse.

Because it is impossible in this physical world not to act, the only other option is to act detached, claims Krishna. By detached acting Krishna means acting without heeding the consequences be they positive or negative, producing advantage or disadvantage. Not the effect, but the correctness of the action is paramount. That correctness is determined by your dharma, the cosmic law that lays in front of you what your road is to be.

Krishna's alternative, detached acting, only ostensibly appears to be a solution for Arjuna's dilemma. For by acting based on the dharma man acts to a principle imposed from above, the cosmic law, and is stimulated to obey instead of reaching insight. Moreover, acting just because of the assumed correctness of the dharma and not be bothered by the consequences, detached acting, produces in addition cadaver discipline by which the effects upon fellow humans and the world could be disastrous.

Of course man cannot not act. However, Arjuna's first impulse, to quit the fighting, turns out to be correct after all when it would mean he engages on the internal debate. By doing so he does not actually extract himself from the dilemma, but seeks another solution for his internal conflict. Not the solution that is imposed by Krishna from the outside, but a solution that after reflection and meditation comes from within. It is

particularly fitting to solve an internal conflict by way of the outcome of an internal debate.

By electing Krishna's external solution to the dilemma in this world there is no consideration for the rest of the world. While by inner learning, the whole world has to be taken into account - to give to the world and to get from the world, making both better, healing both.

Like in all other ancient religions Krishna presents life on earth to be a conviction, karma, punishment. Though when in real physical life one permanently says goodbye to the notion of punishment and welcomes life as an opportunity to learn in an inner debate, everyone will benefit. That inner debate can be thought of as the quest for one's soul and the rediscovery of your origins. The inner debate can also be thought of as a dialogue with your conscience. In the first instance the axiom is that God exists and in the second he does not. Which one of the two you choose does not matter to God, the FirstOne. Every interpretation of inner debate is correct. The conclusions from such a debate are pure. Now, that is detached acting.

In the dialogue with others much wisdom can be heard. One has to be very attentive though with whom one enters that dialogue. Whichever wisdom one encounters, the resolution what to do with it can only stay with you - it is not for anyone else to decide. Despite how simple this may sound, it is the hardest thing to do.

Notes to chapter one and two of the Bhagavad Gītā,
Observing the Armies on the Battlefield of Kuruksetra

¹⁶⁾ www.geographia.com/india/india02.htm

¹⁷⁾ www.sacred-texts.com/hin/gita/index.htm

¹⁸⁾ A.C. Bhaktivedanta Swami Prabhupāda, Bhagavad Gītā as it is, with the original Sanskrit text, roman translation, English equivalents, translation and elaborate purports, The Bhaktivedanta Book Trust, Los Angeles, 2006

¹⁹⁾ It should be noted that with yoga discipline is meant, not the relaxing exercise the word is known to imply in the west. The Sanskrit root of the word yoga means yoke, the way to harness animals.

²⁰⁾ The eternal soul, the atman, exists also after human death. The result of what man has done in his life, the karma, determines the status in the next human life. This social status, varna or caste, brings along certain obligations, dharma, in life. Living up to this dharma results in positive karma. In a broader yet also more precise meaning of the word, dharma means "the universal law" that governs everything and that existed even before creation. The cycle of reincarnations, samsara, is all but perpetual. To be delivered from this vicious circle of incarnations, moksa, one needs to come to the profound insight and awareness, jnana, the atman and the brahman are actually one.

²¹⁾ Bhagavad Gītā, Chapter 2, vers 37

²²⁾ The Sanskrit word Krishna is primarily an adjective meaning "black", "dark" or "dark-blue". It is cognate with Slavic for "black". As a feminine noun, Krishna is used in the meaning "night, blackness, darkness" in the Rig-Veda, and as a demon or spirit of darkness in RV 4.16.13. As a proper noun, Krishna occurs in RV 8.85.3 as the name of a poet. In the Lalitavistara Sutra, Krishna is the chief of the black demons, the enemies of the Buddha. As a name of Vishnu, Krishna listed as the 57th name in the Vishnu Sahasranama. Based on his name, Krishna is often depicted in murtis as black or blue-skinned.

There are a number of mystical speculations surrounding the name. In the Brahmasambandha mantra of the Vallabha sampradaya, the syllables of the name Krishna are assigned the power to destroy sin relating to material, self and divine causes. Mahabharata verse 5.71.4 is quoted in Chaitanya Charitamrita and Srila Prabhupada in his commentary, translates the bhu as "attractive existence", thus Krishna is also interpreted as meaning "all-attractive one". This quality of Krishna is stated in the atmarama verse of Bhagavatam 1.7.10. The name is glossed as "Existence of Bliss" in Adi Sankara's interpretation of the Vishnu sahasranama.

Krishna is also known by various other names, epithets and titles, which reflect his many associations and attributes. Among the most common names are Govinda, "finder of cows", or Gopala, "protector of cows", which refer to Krishna's childhood in Vraja.

Krishna is one of the most revered godly personalities in Hinduism. In many forms of Hinduism Krishna is considered an incarnation of Vishnu, in other forms to be the utmost personality or the highest manifestation of the Godly energies, God Himself.

Within the Hindu trimurti, Hindu trinity, Vishnu is the maintaining, caring or protecting aspect of God in the creation. The creating or creative part of God is envisioned by Brāhma, while the transforming or destroying aspect is represented by Shiva. To those who adore Vishnu, Vaishnavas, he is the supreme deity.

Concerning chapter three of the Bhagavad Gītā, Karma-Yoga

Essay, The discipline of action

"Arjuna said: O Janardana, O Kesava, why do You want to engage me in this ghastly warfare, if You think that intelligence is better than fruitive work? My intelligence is bewildered by Your equivocal instructions. Therefore, please tell me decisively which will be most beneficial for me." At the beginning of the third chapter, this is Arjuna's question to Krishna.

What follows is Krishna's expose to clarify the Sāmkhya philosophy. "Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection," says Krishna in verse four. Further he tells that when a person wants to curtail his senses, he in fact is constantly preoccupied with his senses. Krishna judges this to be insincere. With this he specifically aims at the Samnyasins, those who forsake the world, ascetics. Someone who restrains his senses, Krishna continues, who through discipline, yoga, in a detached way accepts the inevitability of the senses, that person is far superior - this way of action is better than not acting. "Work done as a sacrifice for Visnu has to be performed, otherwise work causes bondage in this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage." (verse 9)

In the verses 10 to 20 Krishna addresses the millenniums old tradition of making offerings. Krishna confirms Prajāpati created all beings and the offering rituals. Ritual acting emanates from the Brahman, therefore someone who does not make offerings is malignant and rejoices in the senses - this life is a purposeless life. Contrariwise, someone who rejoices in the Self has no obligations anymore. That person has no involvement, no interest whatsoever anymore in what he has done or has not done and he is not dependent on any being anymore. Therefore, fulfill what has to be done without being attached. Act like this with the preserving of the world in mind, Krishna states. "As the ignorant perform their duties with attachment to results, the learned may similarly act, but without attachment, for the sake of leading people on the right path." (verse 25) Krishna puts forth that one is turned into an ignorant person who thinks it is he who acts when one lets oneself to be lead by the nature of things, while the knowledgeable person allows the natural attributes to interact, not letting have them any effect on the knowledgeable. Therefore,

surrender all your works unto Me, says Krishna (verse 30) and be free of desire. Persons who execute their duties according to My injunctions become free from the bondage of fruitive actions (verse 31), those who disregard these teachings are to be considered bereft of all knowledge (verse 32).

Arjuna then wonders why man is attracted by evil even contrary to his intent. Why is a person who does not make offerings a malignant person? Why are the unwise lost?

"It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world." (verse 37) This is Krishna's answer to Arjuna's question about the origins of evil. He names lust as the eternal enemy of the wise. He subsequently ranks the means available to man to perceive and understand the world. He first names the senses and places the capacity to think on a higher plain. He places the mind above thinking, but above all he places the Self, that is the soul. The senses, the thinking and the mind are all seats of barely repressible lust, annihilating knowledge and wisdom.

Assay, Revaluation of values

In fact, Krishna says little more than that one has to mind the world not so much or even not at all when one aspires to be a free and delivered person. Or he should say this. Of course one has to eat, drink and have a roof. Only see them as a means for existence, not as a goal. The importance resides in finding existence in a form that corresponds with your talents. Thereafter there is no difference between the baker and the astrophysicist, a home maker and the head of state, for what you do befits best your life. Gather wisdom on this basis and you will become ever more happily satisfied, gather only physical richness and you will get ever more deeply frustrated and a slave of your desires.

The third chapter consists of two parts. While the shared factor is 'action from oneself' the first part is about the making of offerings and the second part is about evil.

The part about the offering is a hybrid, an even somewhat strained combination of the old and the new. The old consists of Krishna's acknowledgment that Prajāpati has created all creatures and the rituals of offering and with this Krishna highlights the Vedic Law of Manu²³⁾. This



Prajāpati

law finds its deepest roots in an originating myth that was told on the Eurasian steppe thousands of years ago by the Aryan Indic ancestors²⁴⁾. The myth tells the story of Manu and his twin brother who with help of heavenly father Dyaus Pitar created the world and all in it. Manu became the first priest and he founded the rituals of the offering by which the gods maintained and preserved the world, whereto man makes offerings to the gods - the same rituals observed in Iranian Zoroastrianism²⁵⁾. Abolishing the old Vedic rituals completely, or even alter them, would have been impossible for Krishna, because the appointed form and content of the Vedas is what a Vedic Aryan makes a Vedic Aryan; rituals embedded solidly in Vedic society. So Krishna leaves the Vedic rituals unchanged, but instead he adds to them.

The age-old manner of making offerings was meant to uphold the cycle of creating. Krishna copies the image of the cycle when he speaks about the wheel of ritual action. Man makes offerings to the gods and the gods sustain man and the world. They see to it that man has no want, healthy children -especially boys-, good crop and a thriving herd of cattle. The rituals were meant to keep up physical reality, praktri.

Krishna acknowledges that with the offering the physical world is maintained, yet he adds that for a person who is detached from the results of action the making of offerings is not an obligation anymore. Someone who has no interest in what he has done or has not done, says Krishna, experiences joy in life, also in respect to actions that must be done, like offering.

A person who does his duty without being attached to its fruits does not feel this anymore as a duty. By being detached the maintenance of the world by keeping the wheel of ritual action turning is not a goal anymore, but a means. In this way Krishna makes the turn away from the past, a diversion that seems too artificial. For he says to leave the past

uninterrupted, yet by shifting the perspective in fact something new comes into existence.

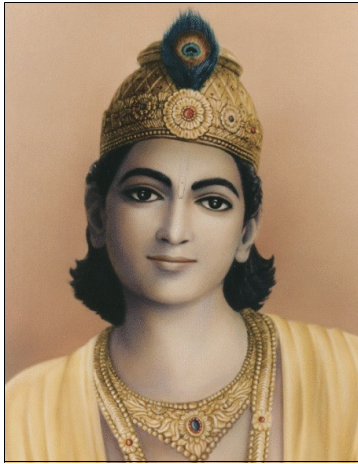
As it turned out in the analysis of the last chapter, detached action can lead of the right track shaped into action without compassion, inadmissible action. This because of the premisses that the person who pursues detached action as Krishna propagates in the core acts on command when he maintains the dharma as principle. The person who does not live by a regimen of self formulated values and rules of conduct, but who answers to the law and order enforced as a cosmic truth as is the case with the dharma, inescapably will find he never can fully comply with this cosmic regime - following the rules of someone else is not possible.

The only cosmic law, the only regime of values and rules of conduct a person is willing and capable of adhering to, comes from within. After a youth of education every person will grow up when he makes his own choices based on that education and in a life time search seeks even more knowledge and wisdom. Compulsive and mandatory rules do not work guiding or normative, but stifling, suffocating. The external laws withhold a person from the internal debate and for this reason alone they must be called Luciwherean. It places the human on a road where, in spite of Krishna's words, the worldly becomes the goal instead of the means. Krishna though presents his laws as means, whereby the goal is cosmic consciousness. Cosmic consciousness though can never be imposed.

Rules and laws that come to you from outside can only be guiding and normative -or better, inspiring- when they can be shed without apprehension - a person is helped to learn to walk to continue after that on his own road. Everyone discovers the cosmic law independently in a measure in which that person has a purpose for it in the physical world. In this way the physical world is not only a means, but it also contains goals. The goals of cosmic awareness, co-responsibility for all that happens in the physical world thus this world becoming a school before reentry into the original world. The detached action propagated by Krishna leads to disinterest in the physical world and to irresponsible action in relation to that physical world.

In other words, the duty imposed on you by someone else can never be executed without a flaw, while you will always strive to perfect performance of the duty that you put on yourself²⁶). This is true in the physical as well as in the metaphysical - Krishna turns everything on its head.

The words of Krishna let a person equally capsize when the god denominates evil. Whereas it is true as Krishna says that the soul of a



Visnu - Krishna

person, called the Self by Krishna, is different from the senses, the capacity to think and the spirit, it is untrue that everything that is separate from the soul is also evil, like Krishna then states. While it is true that everything that is separate from the soul and what is physical is bound to the Luciwher paradigm, it is untrue that the Luciwher paradigm represents evil.

Man needs his senses, his cognitive thinking and his physical mind to be able to function in the physical world. Man needs these capacities to survive, to learn, to receive and to give. Most important of all is that man needs these

tools to get on his way, learns to walk. While man needs his capacities to survive, he also needs them for not needing them anymore and to discover his soul.

By identifying the senses, intelligence and the physical mind the abodes of evil, Krishna teaches humanity to distrust themselves, thus making it neigh impossible for man to rediscover his soul. The bidding to act detached alters nothing herein, consequently the Luciwher paradigm is maintained. Man will remain roaming in his physical world, a world that therefore ever more will resemble a prison, a penal colony from which no escape seems possible.

Krishna says that evil develops from passion that brings desire and hatred. Krishna proclaims this like someone who lacks love, who vehemently longs for the love that encompasses everything, but is no part of this universe. Krishna speaks as one who is in intense pain because he feels the miss of love. Only someone who is in pain regards his imperfection negatively. Loss obviously harms - in the eyes of a child. An adult does not fight it, but aspires to work with it. An adult sees his suffer as his point of departure and tries to navigate from there onwards. Only thus all called evil disappears like the patches of morning fog dissolve the child holds for ghosts - an adult sees no evil.

There are no evil thoughts, evil deeds, evil people, only those who have not yet overcome the pain, thus inflicting pain. Evil does not exist.

Summary, The split

On the crossroads the Hindu is obliged to take both roads. To make offerings as the ancestors did and also to see this sacred duty not anymore as a duty, but as a correct action, the dharma, of which the consequences are less important or even totally unimportant. Offering maintains the world, yet because the world contains evil it is wiser to detach the Self from the world.

Thus Krishna actually splits man in two halves and for both parts ignorance looms how to become whole again. The person who is not whole, who is not healed, cannot search for his undivided origins. That person prevalently will feel bondage to the physical world and will predominantly look for his well being to the physical world and may even deny that beyond the boundaries of the physical world else can be found. That person is entrapped within the scope of his own brain, immured by the Luciwher paradigm.

Notes to chapter three of the Bhagavad Gītā

²³⁾ See appendix 1 at the end of this chapter about the Vedas.

²⁴⁾ See appendix 2, "Manu, Yemo and Trito" at the end of this chapter about the Vedas.

²⁵⁾ This religion is named after its founder Zarathustra or Zoroaster. His teachings are based upon three pillars: good words, good deeds and good thoughts. This a dualistic religion. Man is in a vice between the god of evil, Ahriman, and the god of good, Ahura Mazda. In the eternal contest between these two gods man has to choose for good.

²⁶⁾ Compare this to verse 35: It is far better to discharge one's prescribed duties, even though faultily, than another's duties perfectly. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

Concerning chapter four of the Bhagavad Gītā,
Transcendental Knowledge

Essay, The discipline of knowledge

At the beginning of the chapter Krishna tells Arjuna the learning he introduces is very ancient, of more ancient inception than the genesis of man. This knowledge however was lost to man and Arjuna is the first mortal to whom the knowledge is revealed again. Arjuna then wonders how Krishna can recall this, for Krishna is not as old as the sun is, when the first human was born.

Krishna then states that the person Arjuna observes is just one of the incarnations he has experienced²⁷⁾. "Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion - at that time I descend Myself" (verse 7). Krishna tells he insures the dharma by protecting the good and destroying the evil. He who professes to this fact, tells Krishna, will not come to reincarnation anymore, but instead to Visnu.

In the verses nine until fifteen Krishna provides with an exposition of his knowledge. Acknowledging Krishna as the highest, thus attaining liberation from passion, fear and anger, while offering and surrendering to Krishna, that person will be redeemed. Though society is created by Krishna in four standings²⁸⁾, Krishna is invariable hence surrendering to him brings deliverance. "All the liberated souls in ancient times acted with this understanding of My transcendental nature. Therefore you should perform your duty, following in their footsteps" (verse 15).

Because even the wise are confused concerning non action, Krishna continues with an exposition about what is acting and what is not acting. Who is free of lust, says Krishna, and has separated himself from being attached to result of action, performs action only with the body, who is without envy, who acts as if he performs an offering, though he acts that person does not act. One learns the knowledge by surrendering to the teacher and the knowledge will take one across -the next world- even if one is the biggest culprit. Knowledge brings you the highest form of peace, Krishna continues, while he who doubts will never taste happiness in this or any other world. "Therefore the doubts which have arisen in your heart out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bharata, stand and fight" (verse 42), says Krishna to Arjuna.



The ten Avatāra or manifestations of Visnu - Krishna in the centre
(Victoria and Albert Museum, London)

Assay, Devotion or submission

This chapter is not about knowledge or making offerings, though much is said about it, but about how the human is to surrender to Krishna if he is wise or wishes to be and wants to do as the ancestors. This surrender can be interpreted as carefully concentrated dedication, but can also mean submission of the pupil to the master.

Submission to Krishna probably sounds very fawning in the ears of modern man - though as a daily routine he does the same for money to his boss. The texts recorded from Krishna's mouth in this and former chapters could be conceived as, do not become a slave of physical existence, do not be led by material gain, but focus on the higher and eternal existence of your soul. Perhaps in the ears of modern man this may sound more acceptable, more feasible in this world, not so archaic. However, it is not formulated quite like this in the Bhagavad Gītā.

The inherent obstacle in the Bhagavad Gītā is the issue of surrender. The reader is not presented with a heavenly missive which is recommended to be followed, but with a divine directive to fulfill the cosmic law. In his consecutive Avatāras Visnu returns to earth to rectify the state of affairs, to remind man cosmic law, the dharma, must be observed and obeyed for else evil is served and annihilation, of the soul, is immanent.

The cosmic law, the universal principle, or more accurate the fundamental uniqueness of every being cannot be dosed from the outside as if the remembrance of the self can be administered as a drug by a cosmic shaman. The essential character of the soul is discovered by every soul self by making the inner journey. Thereupon the magnificent creature the soul of the human is, including those culprits meant by Krishna, come out into the openness of the cosmic to discover the cosmic 'law' belongs to them -not the other way around- and that he and she want to belong to the comprehensive principle.

The ancient ones and the oldest of them, Luciwher, distinguish themselves by their stringent demand of surrender to the teacher when these self-styled wise dispatch their teachings to what they hold for unversed commoners. By making observations in this world via for instance the media, it is not outrightly evident humanity in its entirety has already attained a new stage of learning. The paternalistic deductive way of teaching with instructions from above is completed. This does not mean shining exemplars are not necessary anymore. For an open minded person Krishna still can be significant when he counsels, for instance, not to become a slave of physical existence. However, to threaten with hell

and damnation when this life principle is not met as Krishna has intended, produces no insight and understanding at all, on the contrary. Yet, the words of advice Krishna disperses are more far-reaching in consequence than in taking on to focus mankind's spirit on the sole correct cosmic law. Despite the suffering mankind learns more durable through positive impulses, but still remains vulnerable to negative sanctions of the superordinated, despite a basic positive inclination - hope-. It is still fear that keeps people in line. It still is angst that deters people from free thinking and acting, dissuades from the discovery of the cosmic 'law' that resides inside them. Therefore also, the invention of evil is a feature of Luciwher.

Luciwher is the perfect and ultimate role model for each head of state with a serious problem. When there is unrest on the home front create an external enemy to close ranks interiorly - this manoeuver always works flawlessly. He is the archetype of and for a head of state when Luciwher creates the external phenomenon of evil to bind people within physical existence, thus concealing the opportunity for them to learn about the cosmic truth in the internal debate outside Luciwher's sphere of influence. The subjugation Krishna desires when man learns and accepts his cosmic law, as well as the negative consequences the human has to endure when he does not submit and subsequently is reckoned to be evil -i.e. annihilation of the soul-, picture Krishna more in the nature of Luciwher than of the god who lovingly is to preserve everything that is in this universe and beyond. The god Visnu -Krishna- cannot be considered to be capable of giving love when he simultaneously threatens with hell and damnation. Love is within each human and cannot be acquired through an externally imposed law, cosmic or not.

Notes to chapter four of the Bhagavad Gītā

²⁷⁾ Krishna is the eighth incarnation of the god Visnu, who establishes a trinity or trimūrti with Brahma and Shiva. After the incarnation of Krishna Visnu was incarnated once more in the Buddha and will be a tenth and last time in Kalki at the end of the Kaliyuga, the current period of decline. Seated on a white horse again he will appear on earth.

²⁸⁾ Hindu society traditionally is organised in four castes. The Brahmans (priests), the Kshatriyas (nobles and soldiers), Vaishya's (merchants) and Sudra's (servants). Lower than the lowest castes are those who do work that is seen as unclean or subservient. Those were called the Dalit, also called Harijan, the 'untouchables'.

Concerning chapter five and six of the Bhagavad Gītā,
Karma-yoga and Dhyana-yoga

Essay-assay, The not of action

In the fourteenth verse of chapter five Krishna says that the soul does not generate action and the results of action, but that action and the results of it are produced through the properties of nature.

This is true when one assumes body and soul are, or should be, if it were unbound from one another. The temporary is separate from the eternal for someone who resides in the eternal, even if that person is contained in the temporal. It sounds cryptic. Nevertheless, it is quite a valid notion for someone who realizes to be incarnated in a temporary body, someone who realizes not being a person with a soul, but a soul enveloped by a person, a physical body - recognizing that the soul is not in an inseparable symbiosis with the physical and is independent of the physical although one dwells in a physical body.

In this sense also the motto of this book five of the Key should be understood. "Who thinks the connections in life are causal by nature, should also know the end of things. As long as one has no knowledge of this end all connections in life are merely temporal. Effectively for that duration the temporary will exist - sequential connections without obvious or genuine demonstrable cause or effect. For those who are aware of the end of things the finite will not exist anymore, only boundless endlessness."

Put differently, when connections in physical existence would be causal by nature, consequently it would be possible, even unavoidable, to extend the chain of causes and effects to a point where the end of things would effectively be knowable. However, because the why of things - Krishna would probably call this the dharma- lies not in this physical world, but in the world of origin, the chain of events in the physical world can only be of a temporal character. Consequently, all that happens in the material world only seemingly flows from one another and in reality are only sequential events in time -the temporal- whose true cause is not perceptible in the physical -karma-. When one realizes that one is not a person but a soul, then the end of things -Krishna calls that union with Brahman- can be known. At that occasion one is detached from the temporal and the only thing that further really exists is eternity.

In short, when one does not have a clue one is an eternal being in a temporal body the world and the universe will stay inexplicable. Who realizes he is an eternal being -a dweller of eternity- will discover the cause of all connections and the why of that chain of events.

The eventual and inevitable realization one is not an inhabitant of physical temporality, but one of eternity makes a person view differently physical life. From this ensues that no person is dependent, or was ever, on what goes 'well' or 'wrong' on the material level. In the perspective of eternity 'good' and 'bad' take completely different meanings, if any at all. Until the body dies, the soul, however, will stay bound to the physical world. Krishna's requirement to achieve detached action in this perspective is an unrealistic even unattainable, perchance even ludicrous, requirement.

In the Bhagavad Gītā someone who acts detached is someone who is not interested anymore in the effects his actions have on the physical level, for in the Gītā all that counts is the effect action has on the soul in eternity - action according to the dharma. As the seventh chapter will show, Arjuna is of the opinion such a strictly implemented separation of body and soul is not feasible in practice for the average person, even impossible. Krishna does not contradict what Arjuna says.

How is it then that Krishna constantly encourages Arjuna, and thereby all mortals, to act detached? The only effect the formulation of such a stringent requirement has for physical existence, is that it brings about differences between people. Krishna creates a hierarchy by placing the bar very high. A situation whereby the exempted in society, the priests and nobles, have the opportunity perhaps to meet Krishna's exacting goals where ordinary people who have to work hard day-by-day, keeping up physical existence, can only hope. In reality the average person can only hope his life to heel is rewarded with good karma and reincarnation in a life closer to the achievement of higher goals. Those who do not understand the beginning of what this is all about may always trust in bhakti, the loving devotion to Krishna. Or one perhaps should rather rephrase this as the uncritical surrender to Krishna, because ultimately one does not need to understand - only the surrender is required.

Detached action is not at all a state of mind one should want to succeed in, in this context. Although being detached from the physical testifies one has attained a deeper wisdom, as it stands for having sense of the eternal nature of the soul, no wisdom can be found in being detached from the results of action in the physical world. Never can one reject or

avoid the outcome of one's deeds in this world not as a person nor as a soul - ascertaining physical deeds only happen in nature -praktri- is not of any consequence. Body and soul have come together in the material world to pass through the school of learning, no punishment though, that can only be subscribed to in physical existence. The realization one is an eternal soul only living temporarily in a material body does not detach a person, a soul, from the function one performs in the material world, the deeds one performs.

Put differently, Krishna tells the truth, with a twist. A person is a soul and being human is merely temporary. In the end everyone will be one with Brahmā - will come home, as it is frequently phrased in these books. The verbose discourses Krishna needs only generate confusion - are designed to confuse and to bind the human within the physical, to the Luciwher paradigm, and to block the way home, to block the inner road and the voyage towards the discovery of love.

Krishna tells that being detached from the physical leads to not acting in the tangible world and he wants to make this intelligible for Arjuna. Not only is there no importance to the impact of your actions, says Krishna, in reverse the consequences of your good or bad deeds do not affect your soul.

The set notion here as in the entirety of the Gītā is that the soul is the perfect state of being. That surely must be so when after human demise one becomes one with or dissolves into the Brahman. Krishna paints a picture of himself as a god, Visnu, who does not tolerate imperfection. Indeed, if one could be an imperfect soul with Brahman, the Brahman would bear imperfection, be imperfect. The question then emerges what kind of business a soul has in the physical existence when he is already perfect.

It looks like it Krishna has lost sight of the phenomenon karma in his reasoning. Whereas it is correct, as Krishna says, a murderer has no murderer-soul -nor a 'saint' a saint-soul, if his way of reasoning can be applied-, it is also correct, contrary to what Krishna says, the actions in the physical affect the soul. Moreover, once back in the unphysical the soul continues learning - however, without the pain so often inherent to learning in the material world.

In verse 17 of the fifteenth chapter once more Krishna explains the purpose of the destruction of ignorance through knowledge: only thus the highest reality becomes visible. That ultimate reality consists in focussing

on the Highest, who the mortals will regard as their Self, the divine soul. Once one has acquired the knowledge one cannot fail to maintain it. The wise, tells Krishna, will not see differences anymore between the castes, or between people and other creatures, because the wise sees the Brahman is present in everything (verses 18 and 19).

These verses recount of the human searching for the ultimate wisdom while dedicating his soul to the almighty, placing everything he does in his sign. Indeed, this dedication actually seems to be the highest attainable, the deliverance from Samsara for the soul who has not yet reached the stage of being detached - the unification with the Brahman, or the trimūrti Brahmā, Visnu and Shiva. Was it true that Krishna



The trimūrti Brahma, Visnu and Shiva

with "almighty" would have meant the highest attainable, that likely would have worked as a motivation for the -apparently not perfect- soul to do just that what lets him dissolve into the Brahman. From Krishna's words though it is clear his notion concerns an almighty placed as the supreme being at the top of the hierarchy. This shows, though implicitly for the moment, that Krishna does not know Love. Only someone who does not know Love will see or explain the differences between people - between souls- as a difference in level, as a hierarchical distinctness. The FirstOne will never ask, let alone require, to regard him as the almighty - also see book 2, "FirstOne, the names of Yahwehgodallah."

Krishna speaks of the destruction of ignorance and he says his words encompass the erasing of attachment to the physical. The real effect though of detachment from the physical is the vaporizing as it were of the lessons that are learned and can be learned in physical existence. Krishna asks, demands even, from every person -every soul- to put having become human aside, to ignore the reasons for becoming human and to ignore the lessons that were learned when being human. This to the effect of frustrating and even preventing the soul incarnate to use the fruits of having become human in the internal debate. Krishna tries to destroy the bridge that was build, the bridge to the path of the inner voyage. He tries to extinguish the feeling of urgency to commence this internal debate. It is the knowledge according to Krishna that guides to nothing less than looming annihilation.

The road of the internal deliberation is a difficult road and everyone self has to determine when to take to that path - nobody can decide for you. Yet, every human will try to find a justification for not taking to that trail - everyone partially suffers from procrastination. What Krishna offers the human -detach from this world and focus on me- is a godsend proposal for those who dread the internal debate. The struggle in and with yourself then can be avoided for one only has to relinquish to Krishna and to meet his universal law.

Only one has interest in withholding you from taking to the seemingly insecure track of the internal debate, the grappling in and with yourself. That one of course is Luciwher who wants to offer his people, here in physical existence, redemption through wisdom. Luciwher who was bestowed this universe to vindicate his cause. The universe being the trial run of Luciwher's idea how to come to harmony.

Also for Luciwher though cannot avoid evaluating his vision and to conduct his inner deliberations, to encounter on the definitive internal struggle. He will come to the conclusion it is not his sole visionary seeing that will prevail, because his being is indispensable to complement the greater cause. However, Kṛṣṇa in the Bhagavad Gītā has not quite grasped that.

Who will find the light in oneself, Krishna says in verse 24, will reach divine redemption, the brahmanirvāna. The image of the light Krishna regenerated from either stories from times immemorial wherein the light is regarded as the creating force, nearly all religions see light this way, or he refers to himself, like Luciwher is the Light. If the latter is the case, reading the text no other option seems feasible, consequently Krishna tries to prohibit man from discovering Love through the inward adventure. While the goal of existence is to unite the light that burns in every human, in warmth and beauty with love to be discovered, Krishna demands to seek the light only. For the moment brahmanirvāna is seen as the unification with the Brahman. In the following chapter that will change and brahmanirvāna will come to mean unification with Krishna.

Krishna explains in the first 32 verses of chapter six how meditation and focussing can bring a person to the discipline required to come to knowledge. "As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent self." (verse 19). A person has to abandon passion, for passion emanates from illusion, tells Krishna, and one has to control the senses with the mind. When a person has brought

his mind to peace, Krishna continues, and you have quieted your ardour, one is in perfect wholeness with the Brahman.

Arjuna very much doubts whether this is within the reach of common man, for the spirit is restless, disorderly, stout and obstinate - as difficult to catch as the wind (verses 33 and 34).

Krishna answers to Arjuna his doubts doubtless are just, yet that without a doubt discipline is feasible for a person who strives for it with the correct means. Arjuna still is not convinced, or in any way he tries to express what the fears are of someone who is very dubious about ever reaching the by Krishna explained highest state of knowledge and restraint.

To that Krishna answers that someone who does good in the world will never come to bad reincarnation. A person, Krishna says, regains the level of consciousness he had in a former life. From that stage onwards the strive for perfection can continue. Krishna ends by saying that a person who gives himself to Krishna with his deepest self, will be regarded by him as connected the most to him.

In essence in chapter six the same is expressed as in the foregoing, like in the Bhagavad Gītā every chapter and every verse the principal theme is clarified from a different perspective, from a different nuance. In this way the Bhagavad Gītā becomes a book in which can be read and studied on a daily basis, a book with much wisdom that may support a person in his day-to-day life, support in the search for wisdom and truth anyone of us longs to know.

Still the Bhagavad Gītā does not lead inwardly straightforwardly and because of that the book can only be helpful in realizing a point of evaluation, an observation post. Before a person can take to the inward path anyhow, a recess is quite necessary. To examine where one is, sometimes literally, and to extinguish the noise surrounding us, often quite literally, or in any case to diminish the levels of the exterior influences. Furthermore the Bhagavad Gītā appears to be more like a diversion than an introduction to the inner world. Since the god Krishna does not declare to go forth and seek, but to direct oneself to Krishna and to seek your soul outside you.

"And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion." (verse 47). It is perhaps superfluous to point out that "who always abides in Me" has nothing to do with the inner voyage, the

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

inward debate, but with the straying of thoughts outside your body and mind. As if musing the thoughts from the Bhagavad Gītā in a daydream, imagining seeking god, yet gradually wandering of farther and farther from the gates to the inner self.

Concerning chapter seven of the Bhagavad Gītā,
Knowledge of the Absolute

Essay-assay, The spirit connected with Me

"The Supreme Personality of Godhead said: Now hear, O son of Prtha, how by practising yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." With this verse the seventh chapter of the Bhagavad Gītā opens. What follows is an oration that contains everything an oration possibly can be. It is an address, an argumentation, a castigation and a counsel.

An address because Krishna gives an exposition concerning the origins of all. He explains his makeup is of a higher fibre, that he is life itself by which the world is kept. He explains further he is the world's origination and also its destruction and that "there is nothing that is higher than Me" (verses 5-8). Krishna declares he is the core of all that is, the life of all that is, the eternal seed.

An argumentation because Krishna needs to establish that without him man is at the mercy of false gods. He declares that those who are of lesser intelligence and who make offerings to the gods depart to the gods, "but those who revere Me come to Me."

A castigation because Krishna finds man lets himself be lead towards the wrong track and does not give much attention to true knowledge. Krishna declares that the wrongdoers, the fools and those who are of the worst sort have submitted to a demoniacal existence. Bereft of insight by cravings, people recourse to other divinities or live by a different religious rule.

A counsel because Krishna says to have man's best interest at mind. He declares all creatures are confused at birth by contradictions emanating from cravings and hatred. Those who have brought evil to an end and do the right thing are delivered from misdirection, Krishna states.

While reading this chapter of the Gītā one can hardly escape the image to the mind's eye of a group of deliberating scholars, old and wise men, putting the passed down expressions of Krishna into writing. The source of the texts must be sought somewhere between the fifth and the second century bce, while some claim the texts have originated well before 3000 bce. Clearly detectible several authors have contributed to the Gītā, yet nowhere more obvious than in chapter seven. The chapter is an anomaly.

The Bhagavad Gītā in its completeness institutes a philosophical and religious experience in that respect that the texts inspire to muse - the pondering the human does concerning his existence all religious works can induce. Chapter seven strikes as different for it does not arouse any spiritual experience nor a contemplative inclination. The text is one of most one-dimensional incorporated in the Gītā. The religious thinkers gathered in a conclave have probably inserted this chapter in this place in the Bhagavad Gītā because it is possibly be a consequence of the last verses of the previous chapter.

The transition from a notion of god with the trimūrti Brahmā, Visnu and Shiva as personifications of the abstract Brahman to a much more personal veneration of Krishna -Visnu- as the highest, is a gradual transition throughout the Gītā whereby explanations are given exhaustively and one is progressively won over. No winning over in the seventh chapter in which rules and laws are prescribed rigorously.

The divide who after human death will be immersed in the glory of heaven and especially those who do not, seems to be the main thrust of the chapter. Often virtually one-dimensional texts are written in a time of fierce competition. The Islam had to compete against primitive animistic beliefs, Judaism and Christendom, which probably therefore resulted in a completely different way of formulating than the Jewish and Christian holy books. In the days the Bhagavad Gītā after perhaps thousands of years came to a mature formation, the book had to compete with Buddhism. Much certainty and one-dimensionalism in the Bhagavad Gītā seems to be a defence against outside threats.

After chapter seven one thing is perfectly clear. Krishna has assumed the role of the creating and also the destructive force where before these roles were fulfilled by Brahmā and Shiva. Krishna calls himself Vāsudeva, the universal spirit, the self creating for no one else than the universal spirit could have made the universal spirit.

Like an island in the sea within this chapter the verses 12, 13 and 14 occupy a unique place, because they are far from one-dimensional and the sole verses in the chapter that attest to a deeper understanding. "Know that all states of being -be they of goodness, passion or ignorance- are manifested by My energy. I am, in one sense, everything, but I am independent. I am not under the modes of material nature, for they, on the contrary, are within Me. Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible. This divine energy of Mine,

consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it."

These verses are quite cryptic. However, by the following paraphrase this text hopefully will become a bit more insightful. Krishna says that all is built from three elements. However, it is incorrect presuming these three elements are present in all created. It is correct though that all created with these three elements is part of Krishna. Man does not see he is part of Krishna because of which he neither can recognize Krishna as the supreme being. Krishna consists of the three elements and who knows not of these three elements, does not recognize Krishna. However, even if you do not recognize the three elements, but when you do acknowledge that you have thus an illusory image of reality, then seek refuge in and surrender yourself to Krishna - your illusory image will disappear.

Analysing and interpreting some further it can be established that according to these verses universal reality is created with and consists of three elements, three forces. These three forces however are not all present in the physical world. Therefore the universal reality is not present in physical reality, though physical reality is part of the universal reality. Because the universal reality is not present in physical reality, man is confused about the nature or even existence of the supreme being. It is virtually impossible to get an idea of universal reality, but if you rely on Krishna you will transcend the illusion physical reality actually is.

Or put even shorter, as human you are part of eternity - your soul is. Who cannot see or accept this, best devotes himself to Krishna to understand everything in the correct proportions.

The three forces with which everything is created according to Krishna are truth, passion and darkness. Though nowhere mentioned in chapter seven, Krishna does not speak about the forces that are manifest in physical existence, forces arising from nature in the praktri, but the universal forces that are part of the underlying basic plan under all of creation and of which the physical world is only a fraction.

Krishna does not mention in the verses explicitly that to create the physical world not all three fundamental forces were applied - this is only implied. Hence he can report that he is not in the creation, but that creation is part of him. The parallel with "the Key" then presents itself when this book states that in the present physical world, love is not valid - this element of creation corresponds with the notion of truth in the triad of Krishna; truth, passion and darkness.

Krishna, in fact the avatar of Visnu, almost convinces as the supreme being - almost. In so many respects Krishna reports correctly about the world, how it is and what is behind our physical world, you would almost assume that Krishna is correct in everything. That is not so. To come into contact with the element that is nonexistent in physical existence, man has to -it is the only way- dig deep into himself, be concerned with the inner conversation, the internal debate.

The missing element specifically cannot be found by dissolving into or merging with a power outside of man - the discovery of what man wants most specifically is not present there. Krishna counsels man once again the wrong way and demands similarly the unjust. That is if one still expects Krishna's goal is to let discover man truth, love. In fact Krishna propagandizes exactly that what man distracts from discovering the love that can be found deep inside every human.

One might think that Krishna just for the love of man says salvation can be found in bhakti, the loving surrender to Krishna. That bhakti is the perfect solution for those who do not even understand the problem, let alone can find the resolve. When one is of this opinion and position, one agrees also that Krishna places himself or Krishna is placed at the top of a hierarchy. A hierarchy with Krishna who understands everything at its head, the caste of Brahmins and sages who understand much, the castes of kings, nobles and merchants who surmise or may understand some and the others who do not have a clue.

Such a hierarchy is not only a wrongful representation of universal existence, for it contains no truth and it lacks love. It is also condescending and therefore unloving to those of whom is said they do not have a clue. To them it is also an attempt to impose a 'truth' from the outside, the 'truth' of those who claim they understand. Yet, by doing so they underline they do not understand and are obliged to start from scratch, finding wisdom in another way.

Everyone is looking for love, the love that resides awaiting inside every human. The wise perchance gathered in a conclave go on that journey in a talented verbalizing manner, writing brilliant books, others may do it in another way. A way perhaps less verbalized, in a way possibly impossible to verbalize, to tell about, yet therefore not less genuine or truthful. Do not pass judgment on anyone for you will find you only gauge yourself - prematurely.

Chapter seven is nothing else than a catchment basin of platitudes surrounding the wishing well of wisdom, an alluvial plain with a source of sagaciousness that does not quench the thirst.

Concerning chapter eight, nine and ten of the Bhagavad Gītā,
Attaining the Supreme, The Most Confidential Knowledge and The
Opulence of the Absolute

Essay-assay of chapters eight, nine and ten,
The enigmatic manifest Brahman

Until these chapters Krishna repeatedly explained why it is he who must be worshipped. Krishna told what material creation is, how it fits together and what the difference is with being outside physical existence. The coming three chapters are also a prelude to the eleventh chapter in which Krishna reveals his shapes to Arjuna. The first of the three chapters here however, chapter eight, begins with a question Arjuna has for his charioteer.

He needs to know what the Brahman is. Not because of how to worship or why one should worship, but what it is - what is the Brahman? Arjuna's motive for this question, with his still possible death on the battlefield of Kuruksetra in mind, is to find out how he can recognize the supreme at the moment of his death. A conceivable question, because Krishna told Arjuna that at the time of his death he -man in general, for Arjuna still stands for mankind- must have Krishna in mind.

Krishna's answer shows three aspects, the high, the higher and the highest, of which the imperishable Brahman represents the highest. Krishna begins with explaining that one will specifically reach that form of existence (verse 6) one has in mind at the instant of physical dying. Krishna refers not to rebirth in some form of life, but he bears on to the conclusion a person draws from his material life. Remember me at all times and fight, Krishna says in verse seven, which would mean stick to and be aware of the highest form of understanding you have achieved in your earthly life. It is that form of consciousness that you also will have in the next world. Krishna says here as much as, the consciousness level you have achieved in the physical world, determines the trait of your consciousness in the continuation of existence after carnal death. That level is reached there, even though there are higher levels after corporal death.

The higher levels in the worlds of Brahmā, there are eight, all correspond with the level of consciousness a person had attained in the physical world. That level of consciousness in the physical world corresponds with the degree of discipline practised, the degree to which all the gates of the body are controlled, a person has maintained the concentration of yoga.

Krishna concludes by saying that the great minds that will reach him in the eighth world will never come to reincarnation again. They have attained the highest perfection (verse 15).

The highest existence can only be achieved through devotion focussed on Krishna (verse 22). The yogin who knows this is worth more than the earnings that result from Veda-study, making offerings, ascetic practices and donations. Through the devotion to Krishna he attains the highest and original status (verse 28).

What could be the rationale of the assumption of different levels in the afterlife? This type of classification is virtually commonplace in all archaic tales about the gods and is not specific for ancient Vedic stories. Besides the option that the god actually came to earth to tell about the partitions in heaven, it is more likely that these differences in the hereafter were at any rate emphasized by the compilers of the Bhagavad Gītā -whether or not inspired- to explain differences on earth. In the minds of the composers on earth were obviously higher and lesser people. In the hierarchical thinking of these authors there was apparently no room for everyone in the journey to the world of origin. The explanation about levels Krishna gives in the Gītā, tells more about the level and the world of the writers than about the nature of the world of origin, which consequently renders the words of Krishna less cogent. These words are not the words of someone who needs to be love, the bhakti.

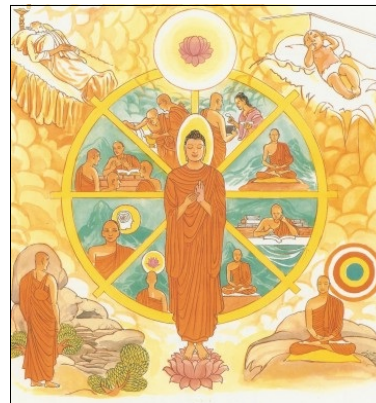
Hierarchy is unloving, because due to hierarchical disparateness beings are assessed differently. The existence of hierarchy in the physical world is conceivable -and simultaneously an illusion like Krishna characterizes the physical world-, because the physical world does not know love. The essential purpose and characteristic of existence in original form, the afterlife, is not hierarchy but harmony. Harmony of everything with everything - this is also the only plausible description that man in the physical world can give of the hereafter. Harmony infers love and any form of hierarchy with this is ruled out. Any difference in appreciation of the nature of any kind of being at all, goes against the grain of harmony. Would differences in appreciation exist, harmony immediately would be nullified.

Krishna promotes the Sāmkhya philosophy and in this system of thought eight worlds are distinguished of which the Brahman in the highest and which is the whereabouts of the higher gods. One could still argue that although there is a difference set between lower and higher forms of consciousness, lower and higher levels of hereafters, this does not infer

that there are lower and higher forms of appreciation for any form of consciousness. It could even be argued that the love of Krishna means that a creature with any level of consciousness will anyway be lovingly included in the afterlife, as a loving father does not differentiate between a gifted child and one with lesser talent.

However, the problem of hierarchy is not lifted with this assumption. Though one child may be more gifted than the other, more and less still prevail, while in the loving harmony every talent in conjunction takes the appropriate place. Eternity -unphysical existence, existence in the afterlife, heaven, or the existence after this world by any name- does not become a static dreamland because of harmony. Learning goes on in conjunction - because of this learning will not hurt anymore as in the physical existence where love lacks.

In the Bhagavad Gītā the soul of man passes through seven levels before the world of origin may be entered. Who, according to the level of consciousness at death, passes to a next world below the origins with Brahmā in the eighth world, will then experience rebirth in



The eightfold path

the physical world. The cycle of suffering and learning, samsara, thus shows as a school system in which one is placed a level higher if one has done his best. It follows that the level after death cannot be chosen, but that one is placed based on results - one has no say in it.

This makes something of a board of evaluation necessary to appraise the level of development of the human soul. While before from Krishna's wording the impression rises that oneself determines the level in the original worlds based on the level reached in the physical, level one till seven, it is in fact Krishna who determines if one meets the criteria of his highest heaven. Who cannot enter the eighth heaven must reincarnate to see whether one is doing better in the next life. Krishna operates as the headmaster who asks the naughty boy to decide what his punishment should be.

Without a doubt huge differences in development exist between various persons, differences of opinion about -the meaning of- life. And there are other differences, for instance between those who want to serve their god and those who deny god, or ridicule him, or just worship the god of

money. However, this is not all what life is. Physical existence does not pivot around the worship of a Yahwehgodallah or a Brahmanishiva, it is not about professing and spreading what one person says. In life it is all about what one does. A person in his life on earth may dig deep into his interior, in search of love, if from the already reached understanding though no consequences are drawn concerning the attitude toward the others on earth then all the other, the strive for inner sanctity, is solely sanctimonious.

The devotion Krishna requires is purely individual and focuses exclusively on the individual level. You have to surrender to Me and die with Me in mind, Krishna tells time upon time. About the interaction between people Krishna speaks not other than that a person must act detached in relation to others. Do what is incisive on the universal level and never mind the consequences for the others, let the consequences never determine your actions, says Krishna. Krishna's teachings thus isolating each human from his fellows and his environment. What is right according to Krishna's dogmas is not determined by the consequences of acting in the world, but by what is right in the eyes of Krishna, the universal law, the dharma. Krishna thus acquires a power over the human soul for which no god should wish. One can also conclude that Krishna is not a god.

The ninth chapter is composed of two sections. In the first section Krishna aims to give insight to Arjuna what the Brahman is. In the second section Krishna explains who is permanently incorporated into the next world and who is reincarnated.

In verse three Krishna leaves no room for those who are not religious, for "they return to the path of birth and death in this material world." Then Krishna once more emphatically stresses he is the creator, the sustainer and the destroyer where formerly these three functions were symbolized by Brahmā, Visnu and Shiva, the trimūrti. He says, "Behold My mystic opulence . . . for My Self is the very source of creation" (verse 5). "At the end of the millennium all material manifestations enter into My nature, and at the beginning of another millennium, by My potency, I create them again" (verse 7). Krishna also tells about the "demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated" (verse 12). The nature of the Brahman according to Krishna is thus defined.

Those who have studied the Rig Veda, the Sāma Veda and Yajur Veda will occur within the next world, Krishna says, but these earnings will

wear off. Therefore the experts of the three Vedas will come into the world of mortals again (verses 20 and 21). Only those who worship Krishna, even those who praise other gods -that is, not according to traditional Aryan rules of worship-, even those who are very badly behaved and even the landless and the women, may achieve the highest goal. "Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me" (verse 34).

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts," Krishna continues in verse eight of chapter ten. Yet, then Krishna adds something completely new, by saying that to those who are constantly disciplined and worship Krishna lovingly, he will give the discipline of spirit by which they come to Krishna (verse 10).

Arjuna is now reassured by Krishna, but he is still unsure about how to recognize Krishna. He asks Krishna how he may recognize him in the appearances, the manifestations that Krishna takes in the world. Krishna is benevolent for Arjuna and tells him he will describe to him his principal manifestations, yet he also says that in fact there are no limits to his comprehensiveness.

In the nineteen verses that follow Krishna gives a compendium of the various gods, the multitude of forces and powers that until now have populated the pantheon. He sums them together in himself and declares that all these forces come from him. ". . . There is no being -moving or nonmoving- that can exist without Me" (verse 39).

In the ninth and tenth chapter are a number of important elements. Of some significance is Krishna's indication that beyond Krishna there are just dark and demonic forces and that those who are not dedicated to Krishna will taste death. The latter does not mean physical death, but nothing else than the soul's death, the irrevocable end of the soul. The demonic and dark forces are nothing but the forces of evil, mentioned in the Bhagavad Gītā because the Sāmkhya doctrine after all is a dualistic doctrine.

The practitioners of the study of the Vedas receive mercy. They may be included in the seven heavens below the world of origin of Krishna, yet they will eventually reincarnate. Krishna says literally, "when they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus

those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death" (verse 21, chapter 9).

Truly innovative is that the original existence with Krishna from now onwards is also open to women. It should be understood, although not directly from the Gītā itself, that although women do not study the scriptures they can still come to Krishna by way of bhakti, by way of lovingly surrendering to Krishna. Although only very briefly mentioned in the Gītā, this meant the cultural and political emancipation of the śūdras, the dispossessed class to which also women were included.

On reaching the origin of life in Krishna, Krishna says something noteworthy of what he had not previously reported, but what as part of this analysis should be noted. Krishna says, "To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me" (verse 10, chapter 10). Anyone who realizes what is stated here can only conclude that a soul in the physical existence only may come to god in the original world when the god Krishna so allows that soul.

The worlds after physical death in this way are not only a school system where a person's soul can be promoted and demoted, depending on the effort in the physical life and the thereby achieved level, it is even a school system where one's skill level does not guarantee the achieving of the world of origin with Krishna unless Krishna awards the final diploma.

Krishna imposes not only the power of the hierarchy onto the human soul, but also the knowledge of how to push through the hierarchy to the highest echelon. There is obviously no individual freedom or flexibility to using gifts and talents or based on a valuable specific characteristic to achieve the highest level. Basically Krishna says nothing less than 'You do it as I have prescribed and otherwise you will not have access'. No room for a new table design, all tables should look like Krishna invented at the ultimate beginning. Take it or leave it -and die-.

At the end of the essay concerning chapter eight could already be concluded that Krishna may not be god, now it may be added that the afterlife Krishna promised promises not to be heaven, unless a world of rigid uniformity is your paradise, your nirvana. Therefore the question must be asked, where in all this can love be found?

The tenth chapter then ends with a well-engineered expression of manipulation, one already applied by the oldest Egyptians. If you as a ruler craves to be accepted by the masses, then connect to the powers

and gods that are already accepted by the people since times immemorial.

Rulers through the ages, until the last elected president, identify themselves by connecting with respected precursors -for example in an inaugural speech- with references to and quotations from these inspirational predecessors. Precisely this does Krishna in the Bhagavad Gītā. Even today, India is a country with many often local gods and objects of worship. In the latter half of chapter ten Krishna does no different from saying that all these different powers and forces emanate from him and that those who worship those ideas and objects, perhaps unwittingly, in fact worship him. Little has changed in the world since long, long before the current era.

Concerning chapter eleven of the Bhagavad Gītā, The Universal Form

Essay, The overwhelming awing vision

Out of love you initiated me into the mystery of existence, of birth and death and the everlasting stay with you. My doubt is gone by what you said. If you know that I can endure, I would like to see your eternal appearance.

With words like these Arjuna begins the eleventh chapter, a text that inspires every reader -and in every filming-, to colourful 'special effects' on a formidable scale, supported by solemn and magisterial music. The eleventh chapter is the place where Krishna reveals his true form.

Krishna's universal form, his Vishvarupa²⁹⁾, is not told directly by Arjuna, but by Sanjay, the narrator of the Bhagavad Gītā. Krishna manifests with many mouths and eyes, with many miraculous appearances, with many divine ornaments, and many raised arms, he tells. Krishna consists of all the wonders and if the light of thousands of suns in the sky would shine, that would be like the light of this exalted being while the whole diverse world was shown in the body of Krishna. In hair raising bewilderment Arjuna folds his hands together, bows his head and speaks to Krishna (verses 9-14).

His first sentence is the most important he utters. "My dear Lord Krishna, I see assembled in Your body all the demigods and various other living entities. . . ." (Verse 15). "All the various manifestations of Lord Śiva, the Ādityas, the Vasus, the Sādhyas, the Viśvedevas, the two Aśvins, the Maruts³⁰⁾ and the forefathers, the Ghanharvas, the Yakṣas, the Asuras, and the perfect demigods are beholding You in wonder" (verse 22). Arjuna saw hordes of gods entering Krishna, a multitude of seers and perfected praising Krishna. He saw Krishna touching the sky, flaming, multicoloured, with a gaping mouth and large staring eyes, all his mouths with terrible tusks. Like moths attracted to the flame, the heroes from the world of men threw themselves into the flaming mouths of Krishna. Some are seen hanging between his tusks, their heads smashed.

Whereas Arjuna praises Krishna, he ends with the question who Krishna with his terrible forms actually is. He wants to know him, for though he sees these images, he does not understand them. Krishna replies by saying he is Time, the Ancient, the one who executes the downfall of the world. He will destroy all worlds here. Arjuna again puts his hands



The universal form of Krishna

together and says that Krishna is greater than Brahmā, that he is the first Creator, infinite and lord of the gods.

For many verses Arjuna throws himself further into the adulation of Krishna ultimately to say his heart is pounding with fear because of the appearance of Krishna. He wants to see Krishna afresh in his benevolent form, with crown, mace and discus, as four-armed.

Krishna tells Arjuna he has seen him through his grace like no one else has ever seen, but that he does not need to become confused or afraid. Krishna returns to his more traditional form and concludes by saying that even the gods desire to behold Krishna in his universal manifestations, but that the only way to know Him solely is through devotion addressed to Him. "My dear Arjuna, he who engages in My pure devotional service, free from the contaminations of fruitive activities and mental speculation, he who works for Me, who makes Me the supreme goal of his life, and who is friendly to every living being, he certainly comes to Me" (verse 55).

Assay, A scary terrifying hallucination

Who or what did Arjuna see? The dilemma of Arjuna, so we began this study of the Bhagavad Gītā, is the dilemma of man while the battleground of Kuruksetra represents physical existence. As representative of humanity, who or what did Arjuna behold? What did he wish or hope to see, what does man hopes to find in his search for God? What was Krishna prepared to reveal to Arjuna and what did he want Arjuna to see?

To make a beginning answering these questions it can be established the Krishna -or actually Viśnu- pictured in the Bhagavad Gītā is an extract and a culmination of all gods and forces -Aryan and Dravidian- that are and have been since times immemorial. Many elements from the Vedas, the Rig Veda, come either directly from the Aryans of the Eurasian steppes, or can be traced to that origin. On the steppes Dyaus Pitar was the heavenly father and he was assisted by many deities, such as the Ādityas who were sun gods - for all stages from dawn till dusk. In the later Puranas, all gods went by the name Āditya. Aditya became also the name with which was referred to Viśnu. Over time the multitude of gods obviously was an issue, to say the least, and the scholar's need for more streamlining and unity in the Hindu pantheon has been correspondingly.

Next to the Ādityas there were the Vasus, originally the servants of Indra, representing the natural phenomena and who are directly attributable to the gods or forces of nature being the very first gods perceived by humans. Indra in the Rig Veda was the lord of heaven, but he gradually lost his significance as the role of the trimūrti became more important. The Vasus then became the servants of Viśnu.

The god Rudra, whose name translates as loudmouth, was originally a wind- and storm god who caused destruction and devastation and who therefore, very euphemistically and humorously, was called the friendly one, Śiva. That Śiva became part of the trimūrti is a later development, but in the Vedas the names Rudra and Śiva are already interchangeable. Brahmā was the lord of lords and it was he who created everything, even the gods. Often referred to as the Brahman he is the universal principle behind everything. But, not unlike Zeus in Greek mythology, he also regularly crept into the hide of creatures to play a prolific role. In the Ramayana -the second major Hindu epic alongside the Mahābhārata, the epic that incorporates the Gītā- the names of Brahmā and Viśnu are used synonymously. The Ramayana, Rama's voyage, explores in story form the doctrines that underlie human existence, and the idea of the dharma. Rama in the Ramayana is depicted as an incarnation of the god Viśnu.

The pantheon of Hindu gods considering, one can observe a development from a multiplicity of gods from millenniums foregone when the Aryan clans still lived on the Eurasian steppes -a collection of gods and spirits probably still much older, from the time that humans left Africa and before-, gods who symbolized natural phenomena and the forces of nature. The evolving development of this animistic pantheon took place in an abstracting manner. The idea of the Brahman however is also already thousands of years old, yet at the same time shows that the intellectual capacities of men in the deep past were in no way inferior to that of modern man. Worded from a different perspective, at best the



Rama (right), seated on the shoulders of Hanuman, fights the demon king Ravana

intellectual capabilities of humans have become marginally broader since the last ice age.

The impersonal god Brahmā, the abstract idea of the Brahman, was apparently only understood by scholars, or -and this is the more probable variant- represented a doctrine considered to be the secret knowledge of Brahmins. Theology was not dispensed to the broader community by means of textbooks or books of learning, but through vulgarized epics like the Mahābhārata and the Ramayana. In practice the abstract concept of Brahman is not the existential paradigm the teachers have carefully taught to all. On the contrary, after the Vedas, the Ramayana and the Mahābhārata apparently the time had come to even more personify the believe in a god.

Thus the Bhagavad Gītā represents the goal of abstracting all existing gods in the Godhead Krishna, Viśnu as the palingenesis of the trimūrti, yet shaping the worship of that god as a personality cult.

Arjuna has been anxiously frightened by what he saw. He saw Krishna with endless forms that manifested on all sides with arms, bellies and faces. He says he saw the Lord of all, the stature of the all, with a mass of energy as a sun of flaming fire, wherein he could look only with great difficulty. He got the impression that he looked at the eternal person who is the eternal infinite power, of whom the three worlds tremble.

The old gods and the sages go into Krishna, anxiously celebrating in a reverent laudatory way. Everyone is stunned because of his tall figure with glowing eyes and gaping mouths with terrible tusks. While Arjuna nowhere can find protection, he sees the fires of the end of time. The heroes of the earth hurl themselves into the flaming mouths of Krishna who destroys them greedily tearing them apart with flaming jaws. The god Krishna fills the world with his glow and destroys the world with his terrible rays.

What Arjuna exactly saw perhaps becomes a little clearer when one realizes how Hindu iconography is shaped. An army of dangerous opponents wielding a multitude of weapons is imaged in the persona of the leader or the champion of that army equipped with many limbs. In each of the arms and hands one from the variety of weapons of the army is presented. The body often has many heads, each of which should cause a distinct form of anxiety. One of the most famous examples, but

not the only one, is the image of the demon king Ravana in the Ramayana. Arjuna describes his vision of the universal form of Krishna in a way reminiscent of this effigy - with many arms, bellies and faces in a shape that extends in all directions. This iconography is consistent with what is known by the readers of the Bhagavad Gītā so they can form an image they can understand by the vision of Arjuna.

Arjuna says he is afraid because of what he sees -he says he does not understand- and he asks Krishna to be merciful because he inadvertently ever may have mocked him or did not properly treated Krishna when he relaxed. He asks for Krishna's forgiveness for this and for the mindless salutation he directed towards Krishna when he affectionately, or perhaps carelessly, once called him friend. Arjuna throws himself to the ground and asks the deity for mercy and to be patient with him. Arjuna's heart is pounding with fear.



The demon king Ravana

Arjuna has seen something incredible, certainly something he previously could not imagine. He had seen how all the old gods, sages and heroes either subjected to Krishna and went into him, or were destroyed by him. He sees a monstrous reckoning and the end of time in which the earth is scorched in a way that almost requires advanced knowledge - with the sun at the end of his life as a red giant, engulfing the earth. A destruction of the earth this time by fire, an end of time also to be found in several other ancient sources - a second destruction after the first destruction by water, the great deluge.

When Krishna responds to Arjuna's inability to understand the vision by saying that he is the ancient one, time, the picture is complete. In a kind of projection Arjuna has witnessed the end of time, the end of temporality, the end of the physical reality. By his own admittance the god Krishna himself is that temporality and what Arjuna seems to be a witness to is the implosion of the universe - the big crunch, as there will be according to some scientists, the moment the material universe is sucked in by the biggest and ultimate black hole that eventually collects all gravity, -where all makes the last attempt to reach the speed of light³¹). A thunderous end to the universe where in fiery and flaming

events anything accumulates that exists in time, sages and demons. Like the multi-armed and multi-bellied Krishna for man of two thousand years ago represented an understandable iconography, the black hole probably can do the same for modern man.

We are witnesses to Arjuna's fear, the fear of every man, the insecure nightmare of humanity, perhaps even the basic fear of life. Arjuna sees his deity filtered through those fears, on a cosmic scale. Thus Krishna's appearance is like a terrifying nightmare, as a delusion of the disgusting. Krishna simultaneously leaves this as it was understood as he is so feared. He allows Arjuna that he is ashamed and even afraid because he once called the god a friend - a decidedly solemn distance between god and subject is also created in this passage of the text. Thus, by Arjuna and humanity Krishna is now seen, so man must see Krishna, as the highest to be worshipped, or else.

Because Krishna called himself time, he cannot be the Brahman, the principle behind creation - not the creating force of the material world, but the force that created the original world. Yet because of the visions shown in this chapter Krishna cannot be else than is the master of temporality and the god of the physical universe, Luciwher.

Notes to chapter eleven of the Bhagavad Gītā

²⁹⁾ Vishvarupa, Sanskrit for "him with all -or many- shapes -or colours-, was in the oldest Indian mythology a cosmogonic deity at the origin of creation and able to absorb this creation again. The lastly created deva Indra -the jealous god of war, the sky, thunder and rain, who was only made to kill- according to the myth has severed the heads of Vishvarupa with his vajra, his thunderbolt, and thus charged a huge blame upon himself, because Vishvarupa represented the Veda. Vishvarupa is also an epithet for Shiva.

³⁰⁾ See appendix 4 at the end of this chapter about the Vedas.

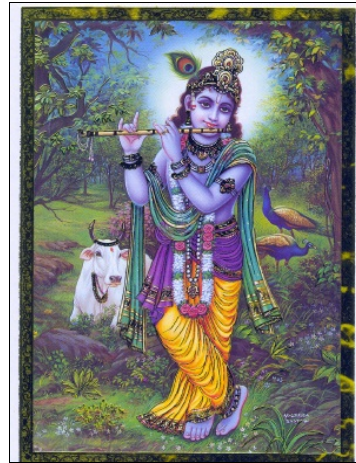
³¹⁾ See "The time machine" in book 3, specifically the last two pages of that essay.

Concerning chapter twelve of the Bhagavad Gītā, Devotional Service

Essay-Assay, The discipline of the visible

Once more at the beginning of the chapter Arjuna poses a question to Krishna. He needs to know who are best. Those who worship Krishna, or those who honour the imperishable unmanifested - Brahma, the Brahman. Krishna sees focussing on Him as the best, yet he has some advice for those who continue to follow the impersonal Brahman.

Those devoted to the Brahman also reach Krishna, he says, although the efforts will be more carnassial, more intense. After all, those who focus on Krishna are released directly from the oceanic cycle of death. However, if you are not able to devote yourself fully to Krishna then practising the discipline focussed on Krishna may suffice. As this also may not be one of your personal options, then make sure that all your actions are in the service of Krishna. When you cannot even do this, then at least make sure you master yourself and refrain from the results of all work, says Krishna.



Krishna, the god of bhakti

This exercise in control is the least that can be expected, yet acting from knowledge is better, while meditating is superior to this, which in quality is only surpassed by detached acting for it is followed immediately by peace. Someone who is at peace, has no negative feelings and is uniform in nature. “. . . who is fixed in knowledge and who is engaged in devotional service - such a person is very dear to Me” (verses 16, 17 and 19).

In this chapter Krishna claims that in fact it does not matter what you do, as long as what you do is dedicated to the worship of Krishna - you will eventually end up with him anyway. Doing something else than to live under the sign of Krishna is essentially meaningless, because for the incarnated reaching the unmanifested is very troublesome, Krishna tells in verse five.

When the unmanifested is the creative force who has created everything that exists -one can call this the Brahman, but it does not necessarily

needs to have this name-, then he is not the unmanifested. He is the creative force of the manifested - it is important to mark it is Krishna himself who makes the distinction between the unmanifested and himself, which corroborates the conclusion that Krishna is the manifested, that what can be observed.

Krishna promises liberation from samsara when one focusses on the discipline in the observable and Krishna distinguishes a number of levels on which one can do this. By concentrating all thoughts and actions on the dedication to Krishna, one can detach in no way from the visible, physical existence - after all by self declaration Krishna is the manifested. Under these condition though one keeps spinning in the circle of what is physically feasible, samsara, while in the unphysical so much more is to be found. Krishna's vision is limiting.

Who stays pacing up and down the corridors of the physical -for that is due to Krishna's view- will never open the door to the unphysical. It is precisely this door that one has to open to start the journey into the unphysical interior - where for each person love lies in waiting. Moreover, in this chapter Krishna asks thrice to worship him out of love, while he does not exemplify what love is. He elucidates on everything between the heavens and earth, yet not on love. In the Bhagavad Gītā it is a mere word. As lord of the physical Krishna indeed he cannot know, for him lacks love also - as love is not present in this material universe and is present only in the unphysical, the original universe, everyone's country of origin. Love is only newfound, totally personal, if one makes the journey into the interior. A journey yet prevented efficiently by Krishna's guidance.

Concerning chapter thirteen to eighteen of the Bhagavad Gītā,
Samkhya Yoga

Essay-Assay, The organization of the cosmos

In the Bhagavad Gītā the impersonal godly principle of the Upanishads is replaced by the belief in a personal God. Krishna is the highest god in the Gītā, yet also other gods can be worshipped with the same dedication. Bhakti, loving surrender, according to the Bhagavad Gītā is the new road to salvation.

Especially in the last six chapters of the Bhagavad Gītā, many ideas of Samkhya Yoga are applied. Samkhya is a philosophical system or school -one of the six orthodox systems, dharshans, within the Vedic tradition-that originated in the fifth and fourth centuries bce and said to be founded by Maharishi Kapila. Traditional sources within Hinduism describe Kapila as a descendant of Manu, grandson of Brahma and one of Vishnu's avatars. He lived before Siddhartha Gautama - the Buddha, fifth century bce. No known writings can directly be attributed to Kapila. Samkhya is a dualistic philosophy: the world is one of contradictions such as the masculine and feminine, light and dark. This dualism is reflected particularly in the dichotomy of nature and spirit.

Samkhya Yoga therefore divides creation in prakrti and purusa. Prakrti is the principle of nature, the world, the universe while purusa, peace and wholeness, is the very soul of everything. The goal of Samkhya is achieving understanding, jñana, that purusa is eternal and free and separate from nature. Unity of body and mind, as the human experiences, is only ostensible - it is precisely this illusion that produces the suffering.

In the thirteenth chapter, "Nature, the Enjoyer and Consciousness", Krishna asks people to reflect. Krishna speaks of the senses and how they can influence a person, the self, also an unfavourable way. To what the senses bring into the body man must apply the true knowledge. Krishna mentions modesty and honesty and its components, but summarizes them all in verse 9 and 10 with the word perseverance and an unwavering devotion focussed on Him. Thus, people will no longer need to distinguish between desirable and undesirable events. Who adopts the true knowledge will find that everything else is ignorance.

Krishna then continues with a description of what the Brahman is and he exhaustively speaks about the bringing together of opposites. The

Brahman is undivided and seemingly divided in beings, he is outside and in all beings and seems to possess the characteristics of all the senses, while simultaneously the Brahman is free from all senses. The Brahman has hands and feet, eyes, ears, heads and faces on all sides - in short, the Brahman is everywhere and permeates everything. He maintains all beings, destroys and recreates them. Of the light, he is the light beyond the darkness.

Attachment to that which is rooted in the physical existence is the cause of birth in good or bad form in that physical existence, Krishna says. "One who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position. Some perceive the Supersoul within themselves through meditation, others through the cultivation of knowledge, and still others through working without fruitive desires" (verses 24 and 25). So there are various ways to escape the physical.

This section specifically has the intention to explain the difference between self and Self. Yet also that man in the physical world has a choice to do that what brings him closer to the Brahman or farther from the Brahman or what makes him die the eternal death, as Krishna explained earlier. The loss of a soul brings no difference to the Brahman, makes it not less, because all types of acts are performed by nature, the praktri, and not by the higher, the purusa. As the sun which illumines the whole world is not changed by what happens earth.

Krishna says that you can know yourself through meditation and that by that road your self is a means for knowing the Self. In other words, one uses who one is in physical existence as a springboard to discover the higher existence through meditation. The meditation only makes sense, says Krishna, when this happens through the



Krishna, the personification of the Trimurti

discipline of understanding, through the Samkhya yoga. While acting detached is the ultimate mode of existence in the physical, man can also

be not aware thereof and merely practice the devotion to Krishna, so as to escape eternal death.

Like a patriarch Krishna seeks to control all that moves man in order to shield from the wrong. Even when Krishna propagates to begin the inner journey, still this inner quest is structured by setting down the manner and purpose of meditation -looking for the love that this physical world lacks man is deprived thereby of his personal initiative - he in fact is effectively deprived of the beginning of his journey-. Before the journey begins Krishna wants to secure the goal of the inner journey.

During the chapter the god Krishna changes gradually the abstract notion of the Brahman in a he, a personification, a person. He is in everything and He is beyond everything. He conserves everything, He destroys everything and He does everything come back to life. That He is worried, perhaps even frightened, the inner journey of man in a free meditation produces something other than what he sees as a desirable outcome. He wants people to continue to see Him as a god.

This chapter has no purpose other than to filter what people may be aware of, Krishna's filter, to inflict on people to see the Brahman and himself in a certain way, Krishna's way.

The three properties allotted to the physical, are the subject of the fourteenth chapter, "The Three Modes of Material Nature". Goodness, passion and darkness are these three natural properties -praktri- that tie the imperishable embodied soul to the body. Goodness brings man in the physical life in attachment to happiness and passion in attachment to action. The darkness provides the obscuring of knowledge that a person can have and binds the human to negligence, misprision.

When the soul at death is freed from the body and that soul in life had goodness as the dominant aspect, then that soul will reach the worlds of those who know the highest. Was the dominant aspect in the life passion, then that soul will be reborn among those who are attached to action. The soul in the flesh who allowed control of darkness, will return in the physical in the uterus of a besotted.

Goodness in the physical life leads to knowledge and correct action and results in higher rebirth. Passion in life leads to greed and suffering, and results in rebirth on a comparable level. Darkness leads to failure, blindness and ignorance, and results in rebirth on a lower level. Anyone who has transcended all three properties is liberated -from samsara- and achieves immortality.

After Krishna has explained this, Arjuna poses a question - a question of a very human quality and of the sort he also put forward in chapter two. He wants to know what characteristics someone exhibits who has transcended the three qualities. How he has transcended the three qualities and what kind of life he leads.

Krishna replies that such person is steadfast and untouched, someone who just observes. The properties are active in the praktri and are not characteristics of the soul. For whom the pleasant and unpleasant are equal, Krishna says, such a person is said to have transcended the properties. Whoever serves me with unwavering devotion has surpassed the qualities, Krishna ends.

Aiming at ensuring not to let the material matters in life be the dominant factor of influence is timeless and therefore probably true and wise. The ability to think and look at ourselves is exactly that what separates us, as far as we know, from the animals on this planet. The agile philosopher, man has always -with some glorious exceptions- put material prosperity on a lower level than spiritual well-being. In itself, this is also an opinion in relation to them, rich or poor, who in daily practice find it weighty to meet the daily basic physical needs - food, warmth and shelter.

The three natural features that Krishna designates are not only well-chosen, yet also visionary compartmentalised and an expression of its specific time slot. Passion has also a positive, a creative connotation. It is true that the quality of passion often occurs in association with a physical purpose, for example with where a top sportsman is concerned. Generally speaking, getting involved with sports is healthy for the body, because the physical exercise ensures smooth running processes in the body and prevents or reduces diseases associated with old age³²). The top sportsman, however, is keen on finding the limits of the physical and commissions his mental well-being to this. Many become addicted to discipline and self-assertion and look after their sports career for something similar on another plane and less physically strenuous. There is something to be said for placing a question mark regarding the value of passion, as Krishna does. Not for nothing in his eyes passion produces no negative nor positive karma. Extremities are usually useless.

³²) The saying goes, a healthy mind dwells in a healthy body. "Mens sana in corpore sano" Unfortunately, many think the reverse is also true: in a healthy body houses a healthy mind. Which is nonsense of course, while simultaneously the first equation is only partly true.

Besides, it's pleasant to be an untouched person, with an even temper who is not influenced by just everything and who takes what life is dealing him in an ascertained fashion as in opposite of a judgmental sense - it is nice to have someone like this in one's vicinity. Yet, not at all times. The person who is steadfast in this way, who is untouched and only ascertains, leaves everything in the physical life pass by and has no outrage when the price of bread soars, when human rights are violated, when the seas are fished out, when the backyard is dumped full of toxic waste.

The wisdom of this chapter is contained in the ideals that emerge from it. It would indeed be better for man and mankind when everyone would take to the moral high ground of exemplary fortitude, faced life the ascertaining way and be not readily opinionated. Being of the opinion having the better opinion usually leads to war and destruction, to pain and suffering. The competitive urge leads to smashing-up, to the neglect of the quality of self-determination of all people. The passion has its beneficial effects also in the form of the urge to look for the path into the interior. A person will become however probably happier, more satisfied when he shapes his passion according to his advancing insight. There is only one way for man -what name it is given- to shape the passion to the best of insights.

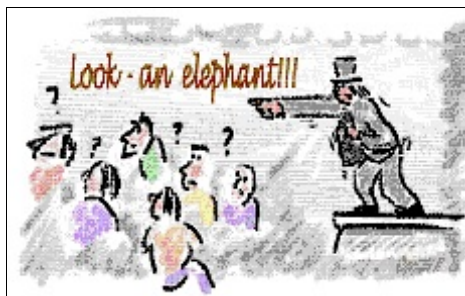
Besides passion Krishna mentions the goodness and the darkness although these two latter concepts are not as developed as his contemplation of his perceived neutral and at times negative aspects of passion. Goodness makes man attached to happiness, yet once mastered this level it may work in an enlightening and healing way, making the human soul longing for knowledge. Darkness however, stems from ignorance and brings man to negligence, inertia and sleep. Ignorance brings forth darkness, and darkness brings more ignorance. These two properties in humans both cause extremes. The darkness gives negative karma, goodness -or enlightenment even- yields positive karma, even liberation from the cycle.

When from what Krishna says every person can understand it is a bounden duty to educate himself it may be well so the wisdom of Krishna's words is recovered. Concepts such as goodness and darkness seem obsolete in the sense that they cannot be understood without forced recourse to mumbling scribes. Education in contrast can best be understood in the broadest sense. It is about both the attitude in relation to the outside world as to all in relation to the inner world. This involves

both listening to wise people, reading learned texts through any medium, as well as listening to oneself -to feel and think out all one encounters-. However, education is foremost about finding the tools to self-empower. Who is young believes to have eternal life, who is old hopes to achieve eternal life. Who is young seeks a mark, yet to the elderly often seems a loose canon. For the younger age appears to be associated with lack of initiative and downtime. However, both are stages in life that need each other. As a young person you are energetic and passionately searching. Who in this quest though is not also increasingly in search of knowledge and education misses at a given moment the link to the next stage of life. If so, until the moment of reconsideration this person seems doomed to spend life as at frat party eventually to spend life sadly as a couch potato. Until the point of rethinking this is a life of disappointment and represents the most difficult way to find the door of the inner self. It is no coincidence the masses are pacified and subdued with bread and circuses. To be young appearing to be like a loose canon is intelligible, yet everything is to be said for focussing on the target and to approach the goal is a steadfast way. How the pathway goes prominently is a consequence of self-education.

Krishna has proposed his wisdom and that wisdom can still be useful when we realize that he employs a terminology and thus represents a value system which originated well before the current era. Therefore, his words require not yet be rejected. Every person has the enlightened responsibility, the self-educational duty to understand Krishna's words in his own life - converse to understanding life in the light of Krishna's words.

Krishna tells the reader wisdom and outdated wisdom. Outdated in the sense that every person must make a modern translation to understand the words of Krishna. Krishna tells wisdom, also outdated wisdom and even misleading wisdom - misleading, or misdirecting as



a magician does who draws attention to an object or action to hide something else. Krishna misdirects with reward and punishment, carrot and stick, with positive, neutral and negative karma and the

accompanying forms of reincarnation. Krishna does this with a specific purpose, to keep the human soul with him. Krishna himself is just not steadfast, untouched, observing and he will destroy -how passionate- those who do not answer to his laws. He judges and that is exactly what a god ought not to do.

Considering the short fifteenth chapter "The yoga of the supreme person" it appears, but only just, that Krishna actually presents himself as the highest when he says in verse 6 and 7 that the sun nor the moon lights his eternal place and that those who reach this place do not return - to material existence. Only a part of Krishna, he says, has become the eternal individual soul in the world of the living who controls the sixth sense, the rational capacity.

This text can be interpreted as Krishna would be the god that is not of this world, but from the world of origin - the world from where every soul comes and will return to. These two verses can also be understood as Krishna, who represents all the souls who from the original existence have taken shape in the material world. According to the second insight Krishna can be none other than the god of the universe of incarnation. Moreover, it remains true that in Krishna's world of origin it is not the sun nor the moon that shines and that no soul will reincarnate again from there - yet that goes for all of us.

That Krishna is not the creator of the universe of origin, but the god of the physical universe -as was suggested in the second interpretation- is clear from the verses 12 to 15 in which Krishna describes himself as He who has penetrated the earth, who maintains all creatures through His power and that He has entered into everyone's heart. Krishna calls this knowledge his most secret teachings. Krishna is like Luciwher, the god of this universe, and man is part of Krishna. Man is as Krishna, although man still has to come to realize this - that is the ultimate secret teaching. Man still has a long way to go before he realizes the surrender to Krishna is the surrender to a god who is the creator of animated man, but not the creator of his soul. An entire human life is involved to travel -cerebrally or emotionally, perceptively or basally- the long road of struggle step by step. A long road of which the why in physical life cannot be understood unless one descends into one's interior. Thus we perceive that not the resolve of the struggle, but the struggle itself is the goal. That not the finding, but the acceptance of the struggle leads to the discovery of love.

A discovery that Krishna tries to prevent by demanding devotion to him in this world.

It is Krishna himself who says in this chapter, more clearly than anywhere else in the Bhagavad Gītā, that not he but the creator of his soul is the 'highest' and that he is not that 'highest' - but the ruler of the material universe. Krishna has come into physical being from the existence where it is not the sun that shines to lead his people under his sign by requiring of them their devotion. By keeping this knowledge secret Krishna increases the agony of man, a way of martyrdom that can only end by discovering the inner love that paves the way home.

The sixteenth chapter, "The divine and demoniac natures", points the way to hell. Krishna gives an outline of the qualities one has when one is ready to take to the road of the divine life. In this way a contrast is created with the properties that lead to hell. One of those properties is the denial of the existence of a creator. This position is typical for those with low intelligence, Krishna says, and it will encourage the destruction of the world. That decline is not a physical destruction in the sense of the in fire and destruction dematerializing of the tangible universe, but a moral downfall of those who end up in a lake of perdition where god nor commandments are adhered to.

Those who by denying sever any connection with the divine, but also those who are greedy and constantly seek the satisfaction of material desires, who are untrue, lapse into a demonic existence. It is striking that Krishna decrees that he repeatedly will throw back "the rebellious in the cycle of reincarnation" into a demonic form of existence, unable to achieve Krishna. They will arrive at the threefold door to hell beyond which lies the darkness and the destruction of the soul. One can still waive the threefold treachery -desire, anger and greed- if the laws, the dharmasāstras, in this world are observed.

What could Krishna's motive be to repel the souls who live a hellish existence into the cycle of demonic evil? Why is the liberation only awarded to those who surrender to Krishna, and not to those who deny him? What better way to show his love and glory than to demonstrate it to the devilish deniers? That Krishna withholds liberation from samsara to those who are demonic and unclean, and even deny his existence, seems paradoxical. Surely those who deny the creator will not go and look for the love that is located at the inner pathway, a quest that is Krishna always tries to prevent.

The answer to these questions and the paradox is found in the last two verses which emphasize the need to adhere to the rules of the dharma, the precepts according to Krishna. Indeed, Krishna is the avatar of Vishnu who came to the earth in order to encourage people to live by the rules of the dharma.

By responding to the unclean in a way that shows no compassion, Krishna himself seems fraught with desire, wishing to ensure that without exception all souls surrender to him. Fraught with anger, because as a vengeful ruler he wishes to destroy dissident souls. Fraught with greed, because altruism is the opposite of the mark of His rules to which everyone must comply.

Because for Arjuna to some extent the previous was not clear enough at the beginning of the seventeenth chapter "The Divisions of Faith" again he poses a question. He asks what the position is of someone who does not live according to dharma, but who sincerely sacrifices. Krishna replies that every human being is as his faith, he is shaped by it. People who live in truth worship gods, those filled of passion worship demons and those who live in darkness worship evil spirits.

After having given a consideration about food and what food suits those who worship the gods in verse 13 Krishna comes to the core of his answer. He argues that a sacrifice that is not done as prescribed by the law, is an offering that fits the darkness. Krishna refers to requirements thousands of years old from the Eurasian steppes reflected in the Vedas. Sacrifice had to be done according to well-defined ritual acts. Those who respected and applied these specific rituals called themselves Aryan. Who does not sacrifice according to the millennia-old rules, walks in darkness, in ignorance.

In the rest of the chapter Krishna brings nuance to these ancient faith rituals. He distinguished the asceticism of the body, the asceticism of the word and the asceticism of the mind. This threefold asceticism is practised by people who are disciplined, who do not seek result from their actions and strive for the highest belief. Any other form of asceticism is part of passion or of darkness. There are also ways of sacrificing that fit with truth, or fit with passion.

The Aryan tribes who moved into India from the Eurasian plains lived by customs within a culture in which the dichotomy and the trichotomy were intertwined with daily practice. Who did not sacrifice according to tradition, lives an aimless life, both in this world and in the next. Who did sacrifice according to tradition, lived a wholesome life. A person may live

in truth, passion, or darkness. Who lives in truth knows the asceticism of body, word and mind. The threefold asceticism has its counterpart in the triple door to hell - time and again a dichotomy, like ascetics and hell, with an internal trichotomy, as is body, word and mind. The triple designation of the Brahman according to tradition is Om, Tat, Sat. Who is without faith is Asat. Again a dichotomy with a trichotomy as subdivision. The dichotomy and the trichotomy are so old that no one can remember where they come from and why not for example the quartering has been chosen - to the directions on the compass, though then perceived perhaps as the points of sunrise and sunset and the prevailing winds in between as in cold or warm, dry and moist. The differences Krishna distinguished come from a very ancient lineage of traditions he continues in the Bhagavad Gītā. A lineage that thereafter extended much further when the tribes of the Eurasian steppes conquered not only India but also Europe and then colonised the world.

The Vedas in their classical form have only survived in India. The Nordic gods of amongst others the Celts and the Germanic tribes, and the southern Greek-Roman pantheon, all in essence from the common ancestors of the steppe, are ultimately dominated by the Semitic god of the Jews, Christians and Muslims. However, the dichotomy and the trichotomy remained.

The classification Krishna indicates in his distinction of three kinds of faith works both ways. On the one hand, the rules and rituals provide an anchor for those who are inexperienced, insecure, or are searching. On the other hand, the rules were an appropriate means to get the whip on those who reject, find alternatives, or are free thinking. Rituals and rules -and each variant of organization- always bring a dichotomy in us and them. One must therefore consider the usefulness of organizing, or at least investigate who benefits from the -tight- structure.

If Arjuna has listened studiously, he heard a clearly defined answer. A person can have the best of intentions, you're doomed and lost for the next world, if you in your devotion do not adhere to the rules prescribed by the dharma. The next question then is obvious, what god loses people, souls? The answer is equally obvious, only that god who is afraid of losing souls.

In the eighteenth and last chapter "The Perfection of Renunciation" an overview is presented of all the previous in a brief outline of what Sāmkhya-yoga is. The chapter begins with Arjuna's question to Krishna what the difference is between renunciation and detachment. Krishna

replies that renunciation is the desisting from action, while detachment is the waiving of the result of acting; any action at all. In essence this is the difference between the old, the Upanishads, and the new, the Bhagavad Gītā. Renunciation is an act of darkness, according to Krishna, while being detached is a state of truth. An embodied being cannot completely abstain from action, but he who renounces the results of the action is a detached person and therefore best in the eyes of Krishna.

Krishna then tells about the five aspects related to the implementation of action: physicality, the acting person, means of action, modes of action and fate. Three aspects require action: knowledge, the object of knowledge and one who has knowledge. The action itself is divided into three components: means, action and actor. To knowledge, action, detachment, intelligence, perseverance and luck, the three-fold path of truth, passion and darkness is applicable. Finally, each caste has its own characteristic of action, says Krishna.

Who considers this exhaustive classification of the god Krishna will have to decide for one's own benefit whether this possibly was an analysis of society at the time of the creation of the Gītā. Possibly also, that this is a case of an intricate psycho-social analysis of the human subsequently embodied in rules, expectations and desirability. It may also reflect the deliberations of ancient sages resulting in a stifling overregulation. Also consider the possibility that this may constitute an addition or a mixture of these three forms of consideration of man and the world together - an ancient and lengthy history also perhaps has its disadvantages. One analysis is more focussed on the political aspect, while the other is more focussed on the individual. The third interpretation takes as a starting point the reader must deal with a comprehensive system for physical and mental dictatorship. Samkhya is certainly a philosophical system applied to a religion.

Krishna continues about perfection and highest knowledge. Perfection can be achieved by dedicating oneself to the strictly personal duty. Even if something goes wrong when you are taking action, it will have no consequences when you acted upon your personal duty. Krishna stresses that a man is responsible for his own actions and never for that of another. Those who have an uncontaminated spirit can achieve the highest stage of knowledge, the Brahman. Those who have attained the Brahman, achieve the highest devotion of Krishna and then by Krishna's grace enter the eternal, imperishable place. The latter is obviously consistent with what Krishna says in chapter ten. It is the human who

must do his utmost, yet it is Krishna who allows or disallows the soul of man entrance into the highest world of existence, his world.

Verse 61 and 62 in this chapter are an anomaly in the Gītā. Throughout the text Krishna always speaks of himself as I and Me. In these two verses, however, Krishna speaks of the Lord, by which he means the highest, and speaks in that sense of Him. In the hearts of all beings He dwells. Take recourse to Him. By His grace you will achieve the highest peace and the eternal state. Does Krishna speak about himself in the third person, as if he wants to step out of his role approaching Arjuna more as a friend? A father can do so, by saying to his child that 'daddy' is, for instance, very saddened by such and such. Or did the writers of the Gītā in the editing process overlooked this passage? Highly unlikely. However, and this seems very significant, these two verses are the actual completion and closure of the Bhagavad Gītā.

Before the epilogue begins Krishna says, "Thus I have explained to you knowledge still more confidential. Deliberate on this fully, and then do what you wish to do" (verse 63). Immediately after the passage in the third person, Krishna again uses a sentence with I. Nothing stands in the way of an interpretation that says that Krishna throughout the Gītā has aimed to convince man that he is the highest in this universe and that man for his salvation should focus on Krishna. Because Krishna also knows this is not the entire truth and that hiding the whole truth is impossible, he inserts the truth in the last two verses. As it happens, for his eternal salvation Krishna is also dependant on Him.

The last nine verses of the Bhagavad Gītā recorded from the mouth of Krishna as an epilogue are with great emphasis about the devotion to Krishna. The number of times I and Me are mentioned therein seem intended, at least quantitatively, to outshine the Him from verses 61 and 62, a kind of counterpoise - the text arouses that impression.

My highest teaching. I tell you what salvation is. Keep your mind on Me. Be devoted to Me. Sacrifice to Me. Worship me. Come to Me. Come to Me as your only refuge. I will deliver you from all evil. Do not tell this knowledge to someone who is not dedicated to Me or harbours resentment towards Me. "For one who explains this supreme secret to the devotees, pure devotional service is guaranteed, and at the end he will come back to Me" (verses 64 to 72).

Arjuna then declares that his blindness, which at the beginning of the Gītā drove him to despair, is now over. He tells Krishna that he will act according to His word.

Postscript, The passing of Arjuna

Arjuna then fights in the Battle of Kuruksetra, tells the rest of the story not in the Gītā, but in the Mahābhārata, wherein he kills heroes fighting on the side of the Kauravas. After the war he marries Chitrangada, the princess of Manipur. From this marriage comes a son, Babhruhavana. In a fight for a horse Babhruhavana kills his father Arjuna.

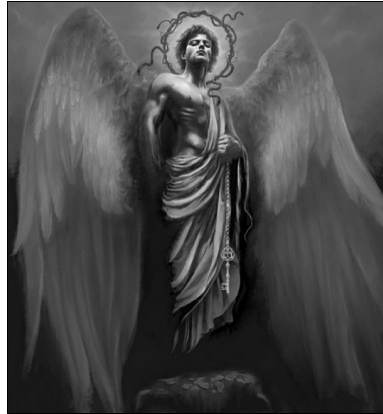


Arjuna, middle right, in combat with his son Babhruhavana - behind Babhruhavana the horse stands about which the fight ensued.

That Arjuna is slain by his son is the result of a curse pronounced on him by the Ashta-Vasus, the servants of the supreme deity Indra. Arjuna had slain surreptitiously one of the Ashta-Vasus in his incarnate form during the battle of Kuruksetra. As a punishment Arjuna was cursed. Nowhere is told how Arjuna brought Krishna's teachings into practice.

Conclusions, The final factors, the reference

The existence of evil is by no means an assertion to be found in this book "the Key". On the contrary, just as good evil is a non-existent phenomenon. Good or evil is not only a distinction depending on perspective, the classification is also a tradition of the imagined. For good and evil exist only because an ancestor developed this dichotomy - it is a human idea, not an absolute concept. Perhaps the discernment is related to the first verbalized thought as we climbed out of the trees, more than likely similar to the scary night and the daylight liberating from the nightmare. That man applied the specific dichotomy good and evil is because humanity is the people, the tribe of Luciwher. The people of WarmBeauty most likely would have made the distinction warm and cold, or protected and threatened.



Traditional image of Lucifer-Luciwher

That man in the material world acts and thinks digitally is conceivable, but that from the first to the last conceived religion this dichotomy also applies to the inner states is no different than primitive. Thinking in light and dark, good and evil, high and low -organization and hierarchy are Luciwherean symptoms-, and us and them keeps the human clamped within the limits of the material.

The Luciwher paradigm is the brand of material man. It is quite often thought and said it is, but life in incarnation is no penalty, not the stay at a penal colony where original sin has to be blotted, or a life with bad karma is to be improved upon by re-living and this time in accordance with the dharma. Quite the contrary, this universe is given to Luciwher and his people to clarify Luciwher's principle in an open and valid way, though this time in the absence of Love. Love, the congruent of the Light of Luciwher united in the universe of origin through WarmBeauty. Love is so much more than earthly love, but this is explained in another place.

The only real problem for Luciwher and humanity is the absence of love in the physical universe. It lacks the human being incessantly and he is unvaryingly looking for love. In the material universe though, he will not find it. The only way to find the connection with love in the physical

universe is by making the inner journey, detached from matter. It is that inner journey -spiritual, immaterial- Luciwher seeks to deter, to prevent. After all, every human soul in search of love on the inner road is a soul that no longer contributes to Luciwher's materialized experiment, the physical universe. A human soul also, which no longer can be influenced and controlled. Every human soul who seeks the connection with love seeks a balance that can not be offered in the physical universe. Luciwher in contrast, focuses all attention on himself by declaring he is the only true god while stating that all other gods are demons and evil spirits. Thus Luciwher tries to withhold the human soul from the inner search for love.

Luciwher is behind the eyes, mankind is Luciwher - the building as well as the destructive, both growth and decay. Luciwher is the light, the rational, the intellectual knowledge, the reasoning that encompasses everything yet not really covers all, the formula and the theory needing completion, the thesis that can be falsified, the spent assumption, the incompleteness that in itself may be correct. Luciwher is the god of physical existence and he also will replace this state for the existence of origin where every human soul directly goes back to after physical death. Until the moment of death of the physical universe Luciwher will promote the success of his experiment, until he understands not only cerebrally, but also inwardly grasps that his home lies elsewhere³³⁾.

The final factors, The creed

The Bhagavad Gita is a very ancient book - the book itself states that it goes back to the earliest days of mankind. Given the context of the book it is quite possible the Gita has been formed around three thousand years bce. Authorship is attributed to Vyāsa -possibly around 1500 bce-, the same who plays an important role in the Mahābhārata and who according to tradition, also wrote that book. Vyāsa is also adverted to as compiler of the Vedas. The Vaishnavas, devotees of Vishnu, see Vyāsa as one of the avatāras of Krishna, while others say he belongs to the seven

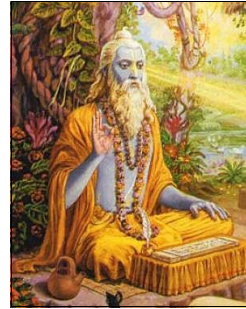
³³⁾ This is a brief outline for the benefit of this conclusion of the Bhagavad Gītā. For a better understanding of the Luciwher paradigm is not possible to do something different than to read the entire book.

Chiranjivins, according to popular tradition people who are immortal and still walk the earth.

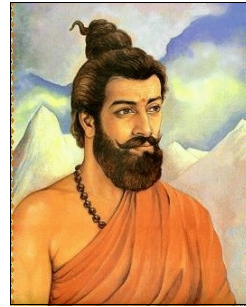
The influence of the Samkhya doctrine on the Vedas dates from the fourth century bce according to some and according to others from the first century bce. The main text of the Samkhya philosophy, the Samkhya Karika, dates from around the year 200. Kapila, the founder of the Samkhya philosophy, must have lived around 550 bce and according to folklore, his students founded the city Kapilavastu, in the tradition the birthplace of Siddhartha Gautama, the Buddha. The teachings of the Buddha subsequently influenced Samkhya doctrine. Some Hindu legends claim there have been two Kapilas. One who propagated the theistic view on his teachings and another Kapila who taught the atheist version.

This little piece of originating history shows how pre-modern people met with their cultural and religious heritage and sources of inspiration. Foremost it must be noted that these kind of sources are still very much alive today. A modern person, a Hindu, has through stories, histories and philosophies an open and direct connection with the distant past. Some people on earth erroneously think they have no history, especially Americans put forth this opinion. Others have a history at least as ancient as the heirs of the Eurasian Aryans, but they do not see or feel that relationship - most Europeans seem to have a loose relationship with their forebears. Even the eminent European philosophers who decisively influenced the development of individualization and the severing of the links with stifling tradition, are scarcely remembered or honoured in that part of the world. In general, the loss of ties with the past is unfortunate. Being ignorant of history not knowing which way one walks makes a person a half-blind forced to continue limping on the way to the future.

A link with the distant past makes a person feel that he is part of something, a community, an intangible realm of riches not for the individual, an intellectual level most of whom believe never to reach personally. The Hindu of today has a direct relationship with Mahatma Gandhi and all the great minds who preceded him, a direct link with a history that through the Vedas goes back on the history of peoples that



Maharishi Vyāsa



Maharishi Kapila

after the last Ice Age lived on the Eurasian steppes. Although few Hindus will experience to be heirs of the people of the Sredny Stog-culture, the Jamna-culture, the Andronovo-culture and the Sintashta-culture, they do feel heir to the Vedas that were expressed within these Aryan cultures, handed down through the ages and put into writing at the beginning of our time frame.

Having testators and traditions has not only positive effects. For he who defines himself only in terms of traditions, has no personal identity. Anyone who presents himself as traditional is easily the prey of manipulators. Who defines and shapes himself along the experiences and terms of others, to what the custom is, has to ask the question whether he still leads his own life. Who lives his life in consideration of a book called holy like the Bhagavad Gītā, the song of the Lord, must be confident that thousands of years of tradition proclaim the truth, because at long last, it always is about the truth.

The final factors, The uncovering

Man, the reader of the Bhagavad Gītā, the epigone of Krishna has a problem, because Krishna is not the creator of life, the cause of our soul. Krishna, his heavenly alter ego Vishnu, is the steward of the physical universe, but not the great mind behind it all. This position is not preconceived, a spectacle through which the Gītā is read. It is the full text of the Gītā itself that brings forth the reasons for this ascertainment. Krishna uses in almost every reasoning he presents the artifice, the style attribute no manipulator can do without. By using the artifice the manipulator may tell his audience part of the truth -and consequently not the remainder-, also an element that is a vision on the truth presented as fact and a new element, then to present a conclusion that differs or even is contrary to the original truth.

One of the basic concepts in the Gītā is unattached or detached action. Of Arjuna -he symbolizes humanity- it is not asked to refrain from acting -it is impossible not to act, Krishna truthfully declares-, but instead to act detached. Detached action is action in accordance with the dharma, whereby the effects of action are irrelevant. After all, acting according to the dharma occurs at the level of purusa, motivation on a spiritual level, while the consequences of the action take place in the praktri, practice in material existence. Krishna impresses to focus on especially one's higher self. What that higher in oneself is, is not for man to ascertain, but is

determined by the universal dharma - is determined consequently by Krishna, because he as the highest has formulated the dharma -but the latter is mostly left implicit in the Gītā-.

Krishna speaks the truth when he quotes the truth, a truth which says that existence in the physical does not encompass the fulfilling of one's reason of existence. Focus on wealth, success and recognition for achievements on earth is nothing. Despite this man lives in the physical universe and for this there is a reason, a reason initially ignored by Krishna. Because in order to fulfill one's karma life is not about what one does with matter, but what one does in matter. The part of the truth Krishna omits, is comprised in the second part of this sentence. Life is all about what one does in matter. Not what is said, but what is done in matter.

A person who relinquishes to draw from the physical world to satisfy his sense of inadequacy, but who needs the ground for his actions to be found in inwardly searched or discovered love, that person acts in matter. This person does not act from matter, motivated by material needs and with consequences for matter, nor does he act detached subsequently having no interest for the consequences in matter, as Krishna propagates, but he acts from his achieved inner level with a real and desired impact on the material world. A person who acts in matter desires no material incentive, nor is he negligent for the consequences of his actions for the world. A person who acts in matter draws his motivation for acting in this world from inner equilibrium and is very conscious of the consequences of his actions for the world he lives in.

Krishna told a half truth and a whole lie in order to arrive at the assertion that the salvation of the human soul can only be achieved through devotion to Krishna who determined the dharma, that determines how man should act in matter, which states that the consequences of acting in the physical should be understood as basically without consequences.

Detached action as basic concept in the Bhagavad Gītā appears to be a valuable philosophical-religious basis with the purity of the motivation to act as principle. Yet, the person who is not willing to take responsibility for the consequences of action, cannot possibly have found a sane motivation. The correctness of action that Krishna promotes can exist at best only as a philosophical abstraction, as a clinical and lucid analysis that can only be true as a phenomenon isolated from reality, a sophistry. Detached action in reality leads to unscrupulousness, unless the dharma should be regarded as the conscience - though this then can be nothing

else than a conscience imposed on man from the outside, not one that is nourished from within.

Due to Krishna's persistence the dharma should be respected and that knowledge should be devoutly applied -otherwise one will fall into utter darkness-, Krishna fulfills yet another element of the artifice, the creation of hell. After the half-truth and the wrongful representation of the truth



Hell, the artifice to frighten you into religious believing

this is the new element designed to distract from the full truth, to lead the human soul to the conclusion in the opposite, the reversed truth, the truth upside down.

The quest in the inner and the finding there of love can with the same result in no way be replaced by universal laws imposed from the outside, while this is exactly at what Krishna aims and claims he can do. With his stringent requirement to live according to his true knowledge and the dharma he prevents the inner journey of every human. Apparently repeatedly and in increasing quantities ultimately he does not succeed in preventing the inward pursuit, if one considers that Visnu has to appear regularly on earth in an avatāra to ensure the restoration of compliance with the dharma. Simultaneously, this is the best indication the human soul will ultimately not be misguided.

To sum up, Krishna tells half the truth when he says that in order to resolve karma it ultimately does not matter what one does with the material world. Wealth, success, they are of no consequence. The other half that Krishna does not tell about is the importance of how people act in the matter. He does tell, that consequences in the praktri are of no consequence - for the soul. What Krishna furthermore does teach is the principle that what you do in reality should be guided by the dharma, the universal law. If you do not, and there is the new element in Krishna's reasoning, who does not comply with the dharma, sinks into darkness. Krishna needs a hell to create a heaven that allures. Based on these premisses, Krishna finally comes to a conclusion which stands diametrical on reality, namely, that a person should fully devote to Krishna to reach the highest existence in the next world.

When the distorting element in Krishna's representation of the cosmos is restored, the only valid conclusion can be drawn again. The dharma is not the determining factor for the actions of a person on earth, because it is an extern and therefore alien maxim, an exotic, a law that is rigorously imposed from the outside. The only and sole precondition that determines what one does in matter is the self-examination, your inner journey. Those who see this can only draw one conclusion. Man is on earth to investigate his reason for existence. Religious motivation can also characterize the inner journey, but not necessarily. However, it is always true that who makes the inner journey draws lessons from the results for his actions in reality and feels co-responsibility for his fellow man and his environment. It is and cannot be Krishna who determines you only have to listen to his word to reach heaven and that the consequences thereof only touch your soul and not physical reality. On the contrary, the only factor that determines what you think and do is what you hear and discover on the inner road which effects your physical reality as well as your soul - your soul working and learning in physical reality, your soul so perfected to come home.

Krishna strives to maintain the cosmos. After all, he is also Visnu, the god who maintains. Exactly like Luciwher he puts every effort into stopping the human to self-examine his soul, to prevent man to take the inner journey, towards the discovery of love, finding the connection to home. The self-discovery of man can only lead to the failure of his experiment this physical universe is. Krishna distorts reality, Luciwher distorts reality in precisely the same way, Krishna is Luciwher. It does not matter if Krishna and Luciwher are seen as real or as personifications, the luciwherian nature of man, the Luciwher paradigm. It does mean that anyone who reads these words as from now -whether you live in the eastern realm of Krishna or in the western realm of Luciwher- knows he and she must open the eyes now.

To make this universe acceptable and to label the search for the connection with home as unrealistic Krishna and Luciwher paint an even more frightening picture than the physical universe is already, hell. Both Krishna and Luciwher present life as punishment, original sin and samsara, and link it to the concept of evil. Nevertheless, for those who do not see evil as evil, so who is not deceived by spin, has suddenly found a valid reason for self-examination. Those have nothing to be afraid of, for evil does not exist, and see life not as punishment, but the inner journey as a new opportunity.

In essence the Hindu religion descends from cultures that for millennia have lived on the Eurasian steppes. The Sredny Stog-culture, the Jamna-culture, the Andronovo-culture and the Sintashta-culture were already mentioned. Their legislation and practices were focussed on keeping the rulers in their dominant position, as in any culture, and the rest, tribal members and outsiders, in a dependent position. To those who did not belong to the tribe with its specific customs and laws and choice was offered, comply or not -maybe even comply or die-. Those who conformed could count on protection of the tribe -in this structure a germinating client system can be recognized, a system that was at the heart of Roman culture-. The system of rights, duties and customs on the steppe became the Vedas, a tradition that was brought to India when by an increasingly drier climate on the steppe the Aryan tribes were forced to an almost complete migration. They conquered most of the subcontinent, and brought the original inhabitants into a subordinate situation. Thereafter, the Aryan tribes led by their Maharajas -Sanskrit for "great ruler"- for centuries fought each other for supremacy. The war of the Pandavas against the Kauravas was such a tribal war. Many sages -Kapila and the Buddha were two very prominent sages- have attempted to write the Vedas into a in their time more modern direction, perhaps even attempting to incorporate a greater moral awareness. However, what essentially is trapped in tradition, no one ever has been able to think free. Or to quote Albert Einstein freely, the way of thinking that gets you into trouble, cannot possibly be the way of thinking that helps to get you out of trouble.

The Vedas have fulfilled their function. In particular the Mahabharata and the Ramayana are wonderful stories still worthy of reading. See them as wonderful stories and make not these old myths, but make yourself responsible for your upbringing, your education and your inner journey. Wake up.

Epilogue, For the love for Krishna

I would wish that Krishna is God, for then my way would be easy. I only would have to dedicate myself to Krishna in loving devotion. But I do not know what love is. Where can I find it, how will I find it?

Bhakti³⁴⁾ is the loving devotion to Krishna. If a person does not have the capacity to understand the wisdom of Krishna then that person can still lovingly surrender to Krishna. This does not mean the surrender is for the dim. It did mean the emancipation of all those groups who traditionally were excluded from the worship of Krishna - women, the landless, the untouchables. Those who at the time of the writing of the Gītā in no manner had access to schooling in the content of the Vedas, let alone had access to any other knowledge that now seems so obviously acquired. Still, what is loving surrender really? What is love? How can a human soul who the inner journey has yet to begin, who has yet to discover love, give love? What made Krishna think a person can "surrender" in the name of "love"?

Surrendering means to hand over oneself, to turn in oneself. You break off something and you abandon your purpose, effectively handing in your destiny. One can surrender confidently that someone has your best interest in mind. You can surrender because



Surrender is surrender

you cannot hold out to someone anymore. In any case, you surrender yourself when you are defeated, or when you feel defeated. In essence, you halt all your own activities and let someone else take over while one declares one is overcome. Surrender and take over, incorporation. The human soul must surrender and Krishna takes control of your soul. From then on one does what Krishna prescribes.

Where is the love in all this? Love can indeed mean acceptance, but not in humility. Love does mean letting go in confidence, yet confidence in the identity of the person who is let go and the correctness of his or her

³⁴⁾ <http://www.britannica.com/EBchecked/topic/63933/bhakti> and
<http://www.dlshq.org/teachings/bhaktiyoga.htm>

actions - you trust. That is the opposite of the confidence that someone else, you hope, does right to you - you surrender. So, part of love is letting go your partner -partner in the broadest sense- trustingly, confident he or she does the correct thing. Protecting the other, hanging over someone like a damp blanket, is no love but a cloaked form of dominance. Part of love is what a father and a mother feel for their child, letting it go confident they have handed all the tools for self-education, and then some, trusting the child -on every level- makes the right decisions. Love is what the FirstOne has for Krishna Luciwher, by provisioning him with a universe to independently make his point. In contrast Krishna's called love basically means he gathers his children to himself prescribing, out of unfair protection, what is correct. Krishna does not recognize love other than the passion of the patriarch. Krishna does not know love!

A person who surrenders cannot do this out of love, because who surrenders fears. Fear of the person to whom is surrendered, yet also fear of taking the wrong independent decisions. And Krishna? He threatens with darkness and hell for those who do not surrender, for those who do not follow his knowledge and wisdom. He has to, because only by keeping the soul of his people here he can maintain his cosmos. Only through using the spirit of his people here can he create order in the chaos of the material universe. That is order, but that is not correctness, that is not love.

The first step one has to take, there is no other way, to get on the inner road is to lay off angst. The existential fear of everything, anything and anyone. An inherent consequence of this is that one can no longer obey the bosses and superiors on the moral, mental, the spiritual plane - this is not the immediate goal though of laying off the fear for it does not work the other way around. A anarchic or a defiant person is not per se a person who has rejected fear.

With the second step one takes on the inner road, one enclothe oneself with the clothes of trust. Wrap yourself in the self-confidence that is directed inwardly - confidence that is facing out can lead to perceived arrogance and is therefore counterproductive. It is all about confidence in the correctness of independently taken decisions. The third step thereafter is the discovery of Love -though one may not recognize it right away- and the tapping of the resource one has always suspected or has hoped for, but previously often denied or seen as illusory. Who calls the source imaginary, lives only with the physical and is still afraid of the

inner journey. It is the fear of Krishna Luciwher, although not always understood in that manner.

Travelling on the inner road is a spiritual journey, a spiritual expedition that has nothing to do with earthly religion, that has nothing to do either with psychology or anything else in matter. The consequences though of this spiritual journey are evident in the physical world and to an ever more meaningful extent as more people make the inner journey. Not in any organized form, but as in a choir where the voices are increasingly more responsive to each other, adapting by listening to each other. Listening to the tonal purity of how one sings and listening to how the others sing. Krishna needs to be the conductor of the choir and he wants to detect who sings out of tune and who does not. The descendant of the steppe he is, he puts his carriage in front of the horses.

The Heirs to the Veda in short

What is the Bhagavad Gītā?

The stories about God or gods have never had any credence for me. When I was a child, I listened to the tales about miracles and apparitions, yet somewhere in the back of my mind I always thought the teacher did not know what he was talking about. As if he missed a dimension in his tales causing God becoming a cheap conjurer. Another anecdote about the pastor and my father came only much later to my attention. The pastor of our part of town visited us every so many weeks. The pastor then posed the standard question why our family never came to the house of worship. To which my father invariably replied that when he had business with the Lord he would rather go straight to the top than to his servant. Upon which they had a wholesome laugh and philosophized all afternoon until tea.

So maybe it is in my genes, perhaps it has been part of my upbringing, possibly I chose this family to be born into because of its warm setting to live my early years. In my experience the latter is most obvious. In the first forty years of my life I learned a lot about religion and indeed finding it all a lot of nonsense. Yet, because most scriptures are so very ancient, I always kept interested in what was to be discovered about them. History has always been and still is one of my favourite subjects. Imagine, reading a text thousands of years old, really hearing the thoughts of genuine people from the beginning of our era - it could be your great great great-grandfather. In my opinion, a person who is not interested in history is a person who has one eye torn out and is kicked in the groin -where most people's brains seem to be situated- limping half blind towards the future. Living simply in the here and now limits a person as if he is deaf and dumb. The real deaf and dumb at least sharpen their other senses.

Knowing about history and so actually knowing what divided humans, I saw it was unchangingly throughout history a matter of power. The powerful, the more powerful and the powerless, making life an unhappy event while the longing for happiness was always the said motive for struggle. Happiness and power, no matter whether the underlying motive came forth from politics or religion. Politics and religion are the same. With the help of science politics does the same what religion used to do. As we have struggled since times immemorial, are we then as human

race doomed to struggle for ever? Over the years in this respect I developed the axiom of the Luciwher paradigm.

The Luciwher paradigm says man is clamped in a particular vision on existence that makes it nigh impossible to escape from the vicious circle of power, struggle and longing for happiness. There is a way of breaching the vicious circle though, that starts with laying of the fear. Mainly the fear for existence, yet also the fear that in a lifetime finds its way into all crannies and nooks of the body and mind. Once discovered, the Luciwher paradigm proved to be the template I encountered everywhere. Not searching for it, but encountering it. In the east and in the west. With the learned and the not so learned. I saw that it controlled all people. So I set out to investigate further. The first thing I did, given my predilection for ancient texts, was to investigate whether I could recognize the axiom of the Luciwher paradigm in the auldest religious texts the world knows. The finding of the Luciwher paradigm in these texts would validate the axiom I had formulated, not finding evidence would falsify the idea and ideally would show me the way to go forth.

Seeing the vicious circle of struggle and unhappiness made the choice for looking into the Hindu religion obvious, the Bhagavad Gītā to be more precise. Buddhism could also have been the subject. However, it is not a religion besides, it built on the more ancient ideas of the four books of the Veda -the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda-, but even more on the Bhagavad Gītā. Jainism and Sikhism are offshoots of Hinduism too, so I concentrated on Hinduism itself. I was impressed. I am not easily impressed, but now I was. I was not an utter novice regarding the Hindu heritage, however, reading the stories in the Mahābhārata, of which the Bhagavad Gītā is a part, opened me to a world I had not been aware of before. A wonderful world with such fantastic stories. Ancient stories and wisdom, telling so much about the mind set of humanity. The subject -the stories- is unique, the object though -the way of thinking behind them- is not. Reading, studying and analysing the Gītā was what I set out to do. It took the better part of five years to accomplish this self-imposed task, a task I have not dreaded for one moment.

Who do you think he is?

What do you expect a god to be? Most important as I see it, he -or she, or it- is the cause of our existence. Science nowadays would explain the cause of our existence in terms of Darwinism. Yet to me that is a plausible exposition on the how, not on the why of our creation. Evolution theory explains fairly convincingly how we came to be, or at least evolved on earth, but still not why. The supreme god of the Vedas, the Brahman, for me came closest to what that cause could be, perhaps should be. An abstract and impersonal God -the Brahman as different from Brahmā the personified god- encompassing everything concerning creation, sustaining, and destruction and recycling. Yet, the latter, destruction and recycling, to me seemed an all too human



Brahmā, faced to the four winds

interpretation, probably motivated by what people saw in their physical environment. To me God is about creation and sustaining, continuously inspiring what is. Though the Brahman is an appealing abstraction for me -it stands furthest from the often brutally worshipped gods on earth- I would have preferred the Brahman to be abstract yet not impersonal. I would have preferred a kind of father figure who welcomes you home when you are dead and gone here. Why else are we bestowed with consciousness?

Nothing goes to waste in the universe or elsewhere -or is transformed-, so why waste the property of consciousness? My spirit or soul then lives on in a personal way. However, it is the concept of the abstract Brahman that has consequence - a millennia old concept.

The Brahman or Brahmā is the supreme deity that emerged from the Vedas. In itself an intellectual tour de force for the gods of the Vedas and its precursors were many, but all more or less summed up in that one supreme god emerging from the Vedas. The Vedas, the scriptures that originated on the plains of Eurasia - north of the Caucasus and the Himalayas, from the Caspian Sea to the Gobi

desert. The Vedas contain the culture and customs of the tribes who lived there from the ending of the last Ice Age onwards some 10,000 years ago. The culture, the rights and duties, laws and customs that were past on orally amongst the tribes who all called themselves Aryan. Not because they all spoke the same language, though all languages belonged to the Indo European group, not because they were all of one race, though they all were of lighter skin, but because they worshipped the gods in the same fashion. Their religion defined their unity. Climate change and increasing aridification some 3000 years ago forced several of the Aryan tribes to migrate from the steppes into India. They brought their traditions and laws, the Vedas, to the land they were to dominate. The Vedic religion merged with the traditions and gods already existing in India capped again with the Vedic supreme deity Brahmā.

The Gītā acknowledges Brahmā as the creating force of all. At first the impersonal variant, but further in the text the personified version. Brahmā eventually is then sort of demoted to be just one god of the trimūrti, the trinity of Brahmā, Vishnu and Shiva. In this trimūrti Brahmā is the creating force, but Vishnu is the sustaining force and Shiva symbolizes the destroying and recycling force. In the Bhagavad Gītā Vishnu comes to earth in his avatar Krishna. Gradually in the book the scope of Krishna is broadened and the role of Brahmā and Shiva diminished, culminating in the final statement that Krishna is the main deity encompassing all including Brahmā and Shiva.

To sum up, the development went from the many many gods from the steppes - sun god, storm god, and so on- to a supreme god Brahmā and even to the abstraction of the Brahman, the impersonal creating force. After the migration to India the merger of gods produced the trimūrti Brahmā, Vishnu and Shiva with Brahmā as the supreme, despite locally in India all kinds of different gods and forces are worshipped - and still are.



Dancing Shiva

Who does he think he is?

In the Bhagavad Gītā, the song of the Lord, one god of the trimūrti, Vishnu, descends to earth in his avatar Krishna. He becomes the servant and mainstay of a prince called Arjuna, he is his charioteer. The Bhagavad Gītā starts when a war is about to begin while Arjuna and Krishna drive onto the battlefield. The Gītā unfolds as an allegory about life. Arjuna stands for human kind and he has lots of questions he needs to ask god. The battlefield of Kuruksetra -the stage where the Gītā takes place- stands for human life, earth as a theatre of war. God, i.e. Vishnu's avatar Krishna, has descended on earth to restore morality and the lack of devotion. Once more, what do you expect a god to be? Can god be the entity telling you what to do and what not? Can god be the entity that shows you the way to heaven, yet plunging you into oblivious darkness, into hell when you stray from that path? Can god be the entity telling you to praise him simultaneously stating all other gods -are there other gods?- to be demons? Can god command you to love him, to lovingly surrender to him without reserve? This is what Krishna sets as requirements for the human to fulfil. According to Krishna in the Bhagavad Gītā one has to live by the dharma. The dharma had always been the universal law of the Brahman, the fundamental law that already existed even when the universe did not, the laws from which everything emanates. In the Bhagavad Gītā however Krishna models the dharma in quite a different way.

Every person, Krishna says, has to conduct life according to the rules layed out by Krishna. For the better part the Gītā is about explaining and clarifying these rules, the dharma according to Krishna. Though if a person cannot understand these rules, again Krishna states, then bhakti, the loving surrender to Krishna, is an option. So, ultimately the message is that there is no excuse for not living by Krishna's rules. The supremacy of his dharma has to be acknowledged by man, even to the extend that a person has to affirm that living by the dharma is more important than living a happy life. For Krishna says you have to live detached from the consequences of you actions in practice, the praktri, and concentrate on correctly fulfilling the dharma on the spiritual level, the purusa, the level of your soul. This detachment is a very important aspect of what Krishna requires a man to do. Furthermore, only living by the dharma in the way Krishna prescribes enables a person to break the virtually eternal cycle of incarnations, samsara, to arrive on the eighth level of hereafters, the final afterlife with Krishna, nirvana. By exclusion of all else, only living by

the dharma of Krishna leads to the nirvana. This is the core message of the Bhagavad Gītā. The most important question one can pose after this, the only question one can ask is, is this the truth? Is existence like Krishna shows?

Can we recognize in Krishna the supreme deity Vishnu, the supreme being of the trimūrti Brahmā, Vishnu and Shiva? Indeed, is what Krishna says the sublime truth? To start with the dharma. To grasp the universal law is possible for a human being even when it is the law that existed before the universe was created. One does not immediately or directly need full understanding of what is stated in that law, for that would make man god-like. However, the fact the dharma is at the root of our existence -of our souls- makes it impossible not to live according to the dharma. We are created by it! Like the Darwin rules represent the how of our evolvement the Brahman rules of dharma represent the why of our existence. Our existence flows from the phenomenon God the Brahman who drafted the law of the dharma. Denying or ignoring the dharma is as impossible as denying one's own existence. Then what is Krishna doing on earth restoring compliance to the dharma? The dharma is in our very core, in our very soul and needs no restoring or amending. Krishna's quest is superfluous, unless of course he has a hidden agenda I deem.

Based on what Krishna says and does in the Bhagavad Gītā only one conclusion is feasible. Krishna is not the phenomenon causing our existence, God -what is in a name-, but the force whether real or as a personification striving to keep us as yet bound to physical existence. The physical existence outside the presence of God the Brahman disconnected from love. In Krishna's actions I detect no malice, but the zest of trying to convince, the urge to make a clear position. Not a position contradicting God the Brahman, but to emphasize and to enlighten his position in the dharma in relation to the position that Love takes. Light and Love dissevered. Krishna has come on earth from what he calls nirvana, yet what in this book "the Key" is called the original world. From here we all come to live a life in incarnation, to learn what cannot be learned in another way thereupon returning home with the luggage of lessons learned. There is no need for the virtually endless cycle of incarnations Vedic tradition proposes. The only one who needs this mechanism is the one who needs to punish and reward, to create incentives leading astray from the path towards Love. Krishna has not come on earth to restore the dharma, but to try to alter the dharma and in doing so trying to prevent a person to go in search for the dharma that

is in one's essence, in your soul, the connection with the love not from this material universe.

Is the Gītā unmitigated nonsense? Making the difference between praktri and purusa might work when it would contain the encouragement to work from the soul for the benefit of one's soul, provided it thereupon leads to moral integrity and has positive effects in the physical world, beneficial for the entire human community. When detachment from the praktri would imply less focus on wealth and power, while giving more attention to mental health, it could work. To detach oneself from reality, as Krishna prescribes, is as impossible as ignoring the universal law or as denying gravity. Trying to detach oneself from reality, the very attempt, produces horrors in physical reality for many more than only for oneself.

The Bhagavad Gītā contains much more wisdom gathered from an ancient past untold. Yet, do not follow any leader -neither religious nor political, nor a self-proclaimed god- who claims to want the best for you. To find the loving voice that resides inside you, in each of us, is a private matter, a lone quest. No one can advise you.

You know who he is

Reading the Bhagavad Gītā -I recommend it wholeheartedly- the parallels between Krishna as the earthbound god and Luciwher are striking. Both are the marrow of physical existence. Both try to discourage the human taking the inner path in search for love, the dharma of existence. Both formulate a radical alternative that is linked to physical existence, the existence where the tribe of light now is and where both intend to keep them - in spirit anyway. Both, and this is a salient aspect, ask the human to act from love, yet nowhere is explained or exemplified what love is. Krishna plainly demands loving surrender, as if surrendering in any way - winning, losing, control- stands in relation to love. Both really do not know what love is! When Luciwher -love as a commodity- is the diversion of the west, Krishna -love as a lever- is the diversion of the east. To merge these two, perhaps we cannot speak of the Luciwher paradigm or the Krishna paradigm but of the Physical paradigm - it would perhaps be more correct. The paradigm that locks within physical existence says that all that can be observed and measured -scientifically or not- can be verified and therefore is true. All that cannot be observed and cannot be measured cannot be true therefore? It is quite the other way around. Luciwher and Krishna present a reality that is a figment of the

imagination. For material reality is temporary, their reality is only temporary.

Krishna and Luciwher are the same whether they are real or personifications dreamed up by the sages who worded the Gītā, conveyed them orally and later put it into writing. Who pictures Krishna and Luciwher as effigies resembling evil or the devil only ventilates his own anxieties, his own impotency, not reality. The devil with his pitchfork, the tusks of Krishna would be heroes hanging from them in tatters, the sly and cunning disposition of Satan, these are all concoctions showing the basic fears of man and expressing the extent to which he distrusts his own disposition. Though Luciwher and Krishna are no fantasised personifications you probably will never encounter them in the flesh. Yet, you can see them in the eyes of everyman, your neighbour,

your enemy, your 'lover'. Luciwher and Krishna lack love as everyone here does. You cannot find love on earth however once found inside the discovery will alter everything - your attitude to the world and your vision on your future, for then you are not locked anymore in physical existence. Then you have broken



through the boundaries of Luciwher's universe through the limits of the Luciwher paradigm, you will have broken through the assumed virtually endless cycle of incarnations. You are then not limited anymore by your physical shackles and are capable of seeing into eternity - you can experience what cannot be measured and cannot be proven.

Through the ages sages have scrutinized the texts of the Bhagavad Gītā and edited them, built on them adding what they deemed wise. Though once put into writing the Bhagavad Gītā has barely changed. The text that is, not the contemplating of the text. Mahatma Gandhi narrowed the purport of the Bhagavad Gītā from eighteen chapters to the renowned eighteen verses at the end of chapter two (verses 55 to 72). The texts stayed unaltered for thousands of years though. Although rightly

honoured and wise in their time frame, they breath the atmosphere of a certain way of educating and governing, the deductive method, the top down way. If anything, this particular way of schooling produces exclusively yes-men and the defiant. To become open as the fertile soil for any form of educating and self-education conversely one needs to be free. Free from stifling rules, free to discover the universal rules, the dharma, the directive that is no commandment, the prescription that cannot be prescribed. Old, agone and obsolete the patriarchs are. The times have definitely changed.

Appendix 1 of the Heirs to the Vedas, Manu

Manu is one of fourteen patriarchs. Each patriarch ruled or will rule the world for one period of its history. Each period of time, known as a Manvantara or Manu interval, is equal to 4,320,000 years. Each interval is named for its own Manu and ends with a great flood. We are now considered to be in the seventh interval and the Manu for this period is Vaivasvata, the son of the sun god Vivasvat. The first Manu, "The Intelligent," who emanated from Brahma was Svayam-bhuva and as Brahma's son was the progenitor of mortals. His wife, Satarupa, emanated from the goddess of knowledge Sarasvati. Svayambhuva was the father of the ten Prajapatis and the seven, and later ten Maharishis. Svayam-bhuva created the Manu-sanhita, the Book of Hindu Laws. In the Satapatha Brahmins, it is said that Manu came upon a small fish on the bottom of his wash bowl. The fish begged to be saved and in return promised to save Manu from certain



Manu

destruction when the Great Deluge flooded the land. Manu saved the fish until it grew so large that it had to be taken to the ocean. That day, the fish instructed Manu to build a ship. When the flood arrived, Manu boarded the ship and was towed around for years by the fish. Finally, Manu and the ship arrived on Mount Himalaya. When the waters subsided, everything on earth had perished except for Manu. Manu offered a sacrifice of whey, cream and ghee (the sacrificial melted butter), and was given a woman, who was called his daughter. Manu turned himself into a bull to avoid the act of incest. Ida, his daughter turned herself into a she-goat and Manu turned into a he-goat. This went on until the earth was populated with animals. Manu is one of "the seven sages' who shine in Saptarshi (the Great Bear constellation). A similar myth is told in the Mahabharata involving the seventh Manu, Vaivasvata, and Matsya, the fish avatar of Vishnu.

Source: Turner, Patricia and Charles Russell Coulter,
Dictionary of Ancient Deities, isbn 978-0-19-514504-5

Appendix 2 of the Heirs to the Vedas, Manu, Yemo and Trito

The people who spoke Proto-Indo-European lived on the Eurasian steppe, the vast territory where now the countries of Ukraine and Kazakhstan are and the southern part of Russia between these two countries north of



East central Europe

the Caucasus mountains, also Turkmenistan and Uzbekistan. Roughly the steppe area north and east of the Black Sea and the Caspian Sea. Their ancestors arrived on this pristine steppe some 40.000 years ago after having split off to the north through Iran and Afghanistan from the first group of modern people (homo sapiens 'sapiens') that 85.000 years ago left Africa.

They met favourable and survived harsh climatic conditions on those plains, including the last Ice Age. These Proto-Indo-European speaking people are in part the ancestors of the populace of India and Iran and are the ancestors of the Italics/Romans and Greek, the Celts and Germans; these latter people spoke a language that over time would evolve including present day English. They left us this creation myth.

At the beginning of time there were two brothers, twins, one named Man (*Manu, in Proto-Indo-European¹⁾ and the other Twin (*Yemo). They travelled through the cosmos accompanied by a great cow. Eventually Man and Twin decided to create the world we now inhabit. To do this, Man had to sacrifice Twin (or in some versions the cow). From the parts of this sacrificed body, with the help of the sky gods (Sky Father, Storm God of War, Divine Twins), Man made the wind, the sun, the moon, the sea, earth, fire, and finally all the various kinds of people. Man

¹⁾ Manu Smṛti is the most important and earliest metrical work of the Dharmaśāstra textual tradition of Hinduism, generally known as the Laws of Manu. The text presents itself as a discourse given by Manu, the progenitor of mankind to a group of seers, or rishis, who beseech him to tell them the "law of all the social classes". Manu became the standard point of reference for all future Dharmaśāstras that followed. According to Hindu tradition, the Manu Smṛti records the words of Brahma.

became the first priest, the creator of the ritual of sacrifice that was the root of world order.

After the world was made, the sky-gods gave cattle to "Third man" (*Trito). But the cattle were treacherously stolen by a three-headed, six-eyed serpent (*Ng^whi, the Proto-Indo-European root for negation). Third man entreated the storm god to help get the cattle back. Together they went to the cave (or mountain) of the monster, killed it (or the storm god killed it alone), and freed the cattle. *Trito became the first warrior²⁾. He recovered the wealth of the people, and his gift of cattle to the priests insured that the sky gods received their share in the rising smoke of sacrificial fires. This insured that the cycle of giving between gods and humans continued.

The three sky gods named here almost certainly can be ascribed to Proto-Indo-European. Dyeus Patar or Dyaus Pitar, Sky/Heaven Father, is the most certain³⁾. The Thunder/War god was named differently in different dialects but in each branch was associated with the thunderbolt, the hammer or club, and war. The Divine Twins likewise were named differently in the different branches -the Nāsatyas in Indic, Kastōr en Polydeukēs in Greek⁴⁾, and the Dieva Dēli in Baltic-. They were associated with good luck, and often were represented as twin horses, the offspring of a divine mare.

The two myths were fundamental to the Proto-Indo-European system of religious belief. *Manu and *Yemo are reflected in creation myths

²⁾ The myth of Triton, the warrior, also rationalized cattle theft as the recovery of cattle that the gods had intended for the people who sacrificed properly.

Proto-Indo-European initiation rituals included a requirement that boys initiated into manhood had to go out in a Männerbünde or Korios and become like a band of dogs or wolves to raid their enemies.

Proto-Indo-European also had a word for bride-price, *ūedmo. When bride-prices escalated as one aspect of regional competition, the result would be increased cattle raiding by unmarried men with the justification provided by the Triton myth.

³⁾ While the second part of the name -Pitar, Patar (or Pater)- may be understood as the word for father, the first part of the name developed into the name of the Greek supreme deity Zeus, while from the whole the name of his Roman counterpart Jupiter (Jove) developed.

⁴⁾ Kastōr en Polydeukēs are personae from Greek mythology. Together they are called the Dioskouroi, "the sons of Zeus". Their pendants in Roman mythology are Castor and Pollux. The constellation of Gemini was named after them; the brightest stars of this sign of the Zodiac are still called Castor and Pollux.

preserved in many Indo-European branches, where *Yemo appears as Indic Yama, Avestan Yima, Norse Ymir and, perhaps, Roman Remus (from *iemus, the archaic Italic form of *yemo, meaning "twin"); and Man appears as Old Indic Mann or Germanic Mannus, paired with his twin to create the world. The deeds of *Trito, the same basic story of the hero who recovered primordial lost cattle from a three-headed monster can be found in Indic, Iranian, Hittite, Norse, Roman and Greek myths. The myth of Man and Twin established the importance of the sacrifice and the priest who regulated it. The myth of the "Third one" defined the role of the warrior, who obtained animals for the people and the gods. Many other themes are also reflected in these two stories: the Indo-European fascination with binary doublings combined with triplets, two's and three's, which reappeared again and again, even in the metric structure of Indo-European poetry. The theme of pairs who represented magical and legal power (Twin and Man, Varuna-Mitra, Odin-Tyr); and the partition of society and the cosmos between three great functions or roles: the priest (in both his magical and legal aspects), the warrior (the third man), and the herder/cultivator (the cow or cattle). Proto-Indo-European mythology was, at its core, the worldview of a male-centered, cattle-raising people - people who held sons and cattle in the highest esteem.

Tribal- or village chiefs first appeared in the archaeological record when



Valkyries - Valkyrjar

domesticated cattle, sheep, and goats first became widespread, after about 5200-5000 bce. The Proto-Indo-European vocabulary contained a compound word (*weik-potis) that referred to a clan- or village chief, a person who sponsored feasts and ceremonies and to whom immortality was given in praise poetry. The apparently most important amongst them were buried in a kurgan, a burial mound.

Another root (*reg-) referred to another kind of powerful officer. This second root was later used for king in Italic (rex), Celtic (rix), and Old Indic (raj-), but it might originally have referred to an official more like a priest, literally a "regulator" (from the same root) or "one who

makes things right" (again the same root), possibly connected with drawing "correct" (same root) boundaries.

The Yamnaya horizon, way of life, was the first more or less unified ritual, economic, and material culture to spread across the entire steppe region, starting around 3300 bce when the steppe climate grew dryer, but it was never completely homogeneous even materially. The most obvious material division within the early Yamnaya horizon was between east and west. The eastern (Volga-Ural-North Caucasian steppe) Yamnaya pastoral economy was more mobile than the western one (South Bug-lower Don). This contrast corresponds in an intriguing way to economic and cultural differences between eastern and western Indo-European language branches. Western Indo-European vocabularies contained a few roots that were borrowed from Afro-Asiatic languages, such as, the word for the domesticated bull, *tawr- (taurus). Eastern Indo-European generally lacked these borrowed Afro-Asiatic roots. Western Indo-European religious and ritual practices were female-inclusive, eastern Indo-European rituals and gods, however, were more male-centred. In western Indo-European branches the spirit of the domestic hearth was female (Hestia, the Vestal Virgins), and in Indo-Iranian it was male (Agni). Western Indo-European mythologies included strong female deities such as Queen Magb and the Valkyries (Old Norse, Valkyrjar), whereas in Indo-Iranian the furies of war were male Maruts.

Proto-Indo-European institutions included a belief in the sanctity of verbal contracts bound by oaths (*hóitos), and in the obligation of patrons (or gods) to protect clients (or humans) in return for loyalty and service. "Let this racehorse bring us good cattle and good horses, male children and all-nourishing wealth," said a prayer accompanying the sacrifice of a horse in the Rig Veda (I.162)⁵⁾, a clear statement of the contract that

⁵⁾ The oldest texts in Old Indic are the "family books", books 2 through 7, of the Rig Veda. These hymns and prayers were compiled into "books" or mandalas about 1500-1300 bce, but many had been composed earlier. The oldest parts of the Avesta, the Gathas, the oldest texts in Iranian, were composed by Zarathustra/Zoroaster probably about 1200-1000 bce. The undocumented language that was the parent of both, common Indo-Iranian, must be dated well before 1500 bce. Common Indo-Iranian probably was spoken during the Sintashta period, 2100-1800 bce. Archaic Old Indic probably emerged as a separate tongue from archaic Iranian about 1800-1600 bce.

The Rig Veda and the Avesta agreed that the essence of their shared parental Indo-Iranian identity was linguistic and ritual, not racial. If a person sacrificed to the right gods in the right way using the correct forms of the traditional hymns and poems, that person was an

bound humans to the gods. In Proto-Indo-European religion generally the chasm between gods and humans was bridged by the sanctity of oath-bound contracts and reciprocal obligations, so these were undoubtedly important tools regulating the daily behaviour of the powerful toward the weak, at least for people who belonged under the social umbrella. Patron-client systems like this could incorporate outsiders as clients who enjoyed rights and protection. This way of legitimizing inequality probably was an old part of steppe social institutions, going back to the initial appearance of differences in wealth when domesticated animals were accepted.

The Indo-Iranian 'society' and perhaps already the proto-Indo-European community of tribes on the steppe showed more similarities, like the midwinter New Year's sacrifice and initiation ceremony, held on the winter solstice. Many Indo-European myths and rituals contained references to this event. One of its functions was to initiate young men into the warrior category (Männerbünde, korios), and its principal symbol was the dog or wolf. Dogs represented death; multiple dogs or a multi-headed dog (Cerberus, Saranyu) guarded the entrance to the Afterworld. At initiation, death came to both the old year and boyhood identities, and as boys became warriors they would feed the dogs of death⁶⁾.

In many ways the cultures between the upper Don and Tobol rivers in the northern steppes showed a common kinship with the Aryans of the Rig Veda and Avesta. Between 2100 and 1800 bce they invented the chariot, organized themselves into stronghold-based chiefdoms, armed themselves with new kinds of weapons, created a new style of funeral rituals that involved spectacular public displays of wealth and generosity, and began to mine and produce metals on a scale previously unimagined in the steppes. Their actions reverberated across the Eurasian continent. The northern forest frontier began to dissolve east of the Urals as it had earlier west of the Urals. Chariotry spread west through the Ukrainian steppe culture into southeastern Europe's Monteoru (North Valachia,

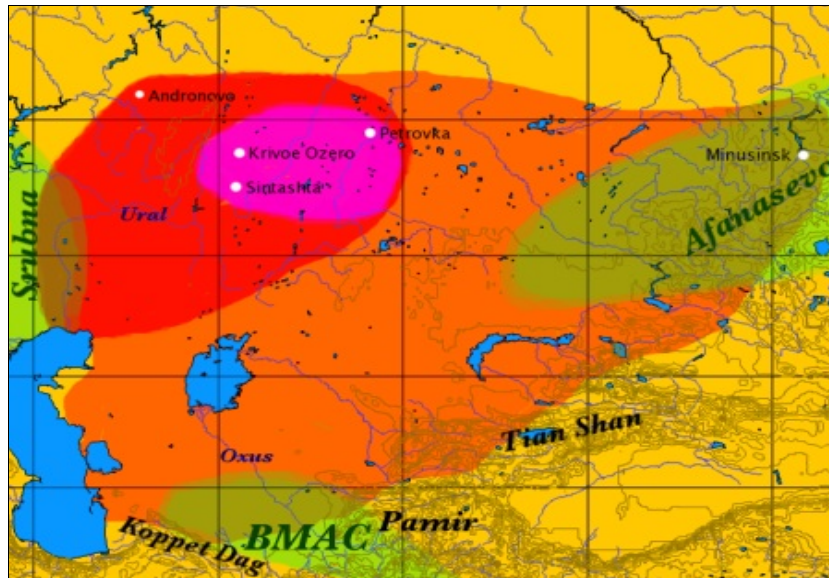
Aryan. Rituals performed in the right words were the core of being an Aryan.

⁶⁾ In the Rig Veda the oath brotherhood of warriors that performed sacrifices at midwinter were called the Vrātyas who also were called dog-priests. The ceremonies associated with them featured many contests, including poetry (Continued) recitation and chariot races. The Rig Veda mentions Vrātyas about eight times (e.g. 3:26:6; 5:53:11; 5:75:9; 9:14:2). The Atharva Veda (15th kanda) devotes an entire hymn titled Vrātya- Suktha, to the "mystical fellowship" of the Vrātyas.

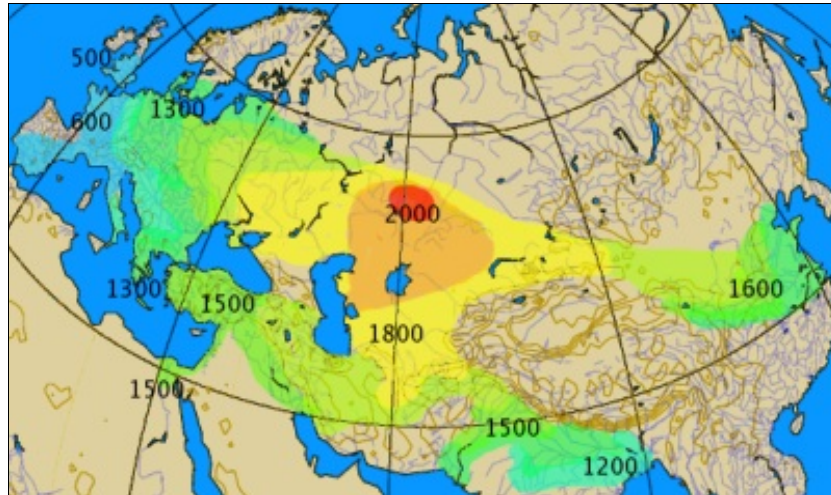
Romania, Moldavia), Vatin (Serbia, Vojvodina), and Otomani cultures, perhaps with the satəm dialects that later popped up in Armenian, Albanian, and Phrygian, all of which are thought to have evolved in southeastern Europe (Pre-Greek must have departed before this, as it did not share in the satəm innovations). And the Ural frontier was finally broken - herding economies spread eastward across the steppes. With them went the eastern daughters of Sintashta, the offspring who would later emerge into history as the Iranian and Vedic Aryans.

Main source: David W. Anthony, *The horse, the wheel and language*

The Caspian Sea in the lower left corner. The red colours show the locations of the Andronovo cultures. The Sintashta culture is located where the darker red is. The



purple part shows where to date the oldest spoke wheeled chariots have been excavated.



Spread of the chariot throughout the ancient world. The numbers are dates bce.



Spread of Indo-European languages around 2000 bce. The Rope Beaker Culture sits on a yellow background. The area where the satemization began is in dark red and coincides with the Abashevo/Sintashta/Srubna cultures. Blue: centum languages.

BRONZE AGE HERDERS OF THE EURASIAN STEPPES

Archeological Cultures of Steppe Nomads

Neolithic (5000-3300 bce)

- Tripolye Culture (4000 - 3500 bce)
- Sredny Stog Culture (4000 - 3000 bce)
- Khvalynsk Culture
- Karanovo VI Culture
- Kemi Oba Culture
- Usatovo Culture
- Botai Culture
- Poltavka Culture
- Fatyanovo Culture
- Abashevo Culture
- Sintashta-Arkaim Culture

Early Bronze Age (3300-1900 bce)

- Maikop Culture (3500 - bce)
- Pit Grave Culture (3300 - 2300 bce)
- Baden culture
- Funnel Beaker Culture (3300 - 3000 bce)
- Catacomb Culture (2800 - 1900 bce)

Middle Bronze Age (1900-1200 bce)

- Timber Grave Culture (1900 - 1200 bce)
- Andronovo Culture (1800 - 1200 bce)
- Mnogovalikovaya Culture
- Glina III/Monteoru Culture

Appendix 3 of the Heirs to the Vedas, The main Gods

Vāsudeva

Vāsudeva, Vasu Deva (India), The universal spirit. Also Bala-Rama, Brahma, Devaki, Kunti.

Bala-Rama, (Vedic, Hindu; India) Balarama. Also known as: Bala-Bhadra, Bala-Deva, Bala-Hadra, Gupta-Chara, Hala-Bhrit, Hala-Yudha, Halayudha (Whose Weapon Is a Ploughshare), Kam-Pala, Langali, Madhupriya (Friend of the Wine), Musali, Nila-Vastra, Sankashana, Sesa, Silappadikaram (Tamil People, India).



Devaki

Bala-Rama, the god of shepherds and ploughers, is the elder brother of Krishna. It had been ordained by the gods that order had to be restored to the earth. Vishnu, therefore, created an avatar of himself in the form of Krishna to combat the forces of evil. Vishnu plucked a white hair from Seshu the serpent that would become Bala-Rama and a black hair from his body that would become Krishna. These hairs were placed in the womb of Devaki, the wife of Vāsudeva. When the demon Kansa heard about the impending birth of forces that would kill him, he ordered that Devaki's first six children be slaughtered. Bala-Rama was transferred to the womb of Rohini, the other wife of Vāsudeva. The demon Kansa was told that Devaki had miscarried. When Bala-Rama was older, he ploughed the course of the river Yamuna with his ploughshare Hala, and created all things with his club, named Khetaka (also named Saunanda), and Musala, his pestle.

Bala-Rama shared many of Krishna's adventures and assisted him in slaying many demons. He instructed Bhima and Duryodhana in the skills of warfare. Later, in the great war of the Mahabharata, he rescued Krishna's son Samba from Duryodhana. He did not participate in the battle between his cousins, the Kauravas and the Pandavas. King Raivata thought that his daughter Revati was too beautiful to be the wife of a mortal. He searched for and found the god Bala-Rama. Bala-Rama and Revati had two sons, Nishatha and Ulmuka. In the Vaishnava tradition, Bala-Rama is considered Vishnu's eighth avatar instead of Krishna, who is

considered a god in his own right. Others say that Bala-Rama is an avatar of Vishnu's endless, thousand-headed serpent, Sesha. When he died, under the Banyan tree in Krishna's celestial abode Dvarka, Sesha slithered out of his mouth and flew to Vishnu's ocean. A marvellous funeral was held for Krishna and Bala-Rama. When Vāsudeva, Devaki and Rohini heard of Krishna's death, they died of grief. Krishna's eight primary wives, Bala-Rama's wives, and King Ugrasena threw themselves on the funeral pyre and burned to death. Bala-Rama is described as being of fair complexion and wearing a blue vest. Compare Bala-Rama to Heracles.

Brahma, Brahmans (Brahmanic, Buddhist, Hindu; India) Also known as: Abjaja, ("Born from a Lotus"), Abjayoni, Adharrna ("Destroyer of All Things"), Maha-pita ("The Great Father"), Narayana, Pitamaha ("Grandfather"), Prah Prohm (Cambodian), Prajapati ("Lord of Creation"), Purusha, Ts'ana-Pa ("White Brahma"; Tibet).

Brahma, a creator god, received the basics of his mythological history from Purusha. During the Brahmanic period, the Hindu Trimurti was represented by Brahmā with his attribute of creation, Sjiva with his attribute of destruction and Vishnu with his attribute of preservation. The later Brahmans gave him the role of the Vedic Hiranyagarbha and Prajapati. He was born from Narayana, the golden primeval egg. The Ramayana states that he is self-existent, created himself as a boar, raised the world from the primeval waters with his tusks and formed the universe. In the Mahabharata epic he sprang from the right side of the great god Mahadeva. Others believe that Mahadeva sprang from Vishnu's forehead and Brahmā sprang from Vishnu's navel, or from the lotus growing from Vishnu's navel, which makes him an avatar of Vishnu. In the "Laws of Manu," The "Self-Existent" Brahmam created the primeval waters and the golden egg with his seed within it. He emerged from the egg as Brahman and is simultaneously the son of the primal spirit, Narayana, the primal man, Purusha, and the creator god, Brahma. The "Vishnu Purana" presents Brahman as the essence of the world and the creator.

In another creation myth, Brahma initially created ignorance, which he threw away. She survived and became Night. From Night came the Rakshasas and Yakshas, who are sometimes enemies but usually helpful. He then created the immortals. From his hip came the Asuras, who became enemies of the gods. The earth came from his feet, and all other elements of the world from other parts of his body. In other renditions,

Brahmā began the creation process and became discouraged, so he created four Munis (sages) to complete his work. Their interest in worshipping the universal spirit, Vāsudeva, took precedence over their assignment from Brahma. This angered the great god and from his anger the deity Rudra was formed to complete the creation process. Brahma's paradise was Brahmāloka, located on Mount Meru. Some say that Surya, the sun god, may be the son of Brahma. The goddess of learning, Sarasvati, is Brahma's principal wife.

He is the father of the capable Daksha, who was born from his thumb, and the wise Atri. He is the grandfather of King Yudhishtira. Narayana is said by some to be an aspect of Brahmā and by others an aspect of Vishnu. In some renditions of the Buddhist tradition, Brahmā and Indra interacted with Buddha. In one myth the two gods bathed the newborn Buddha. The god Brahmā initially was not the same as the neuter gender god-force of the "Upanishads," Brahman. In later times, however,



Brahmā

Brahmā did become identical with Brahman. Brahma, often in fish form, is usually depicted as having four bearded faces and four arms (representing the four Vedas) and seated on a lotus throne. With his four faces, he controls the four quarters of the universe. The lotus represents Mani, the earth. He holds the disk, alms dish, or spoon in his hands. Originally Brahmā had five heads, but one was burnt off by Sjiva's third eye when he discovered that Brahmā lusted incestuously after his daughter Sandhya. Sometimes he is imaged with three faces. His colour is red, and he is sometimes shown as a

peacock or a swan. He is also shown riding on Hansa his goose, who has a spotted red and blue peacock's tail. Sometimes he is seated in his chariot, pulled by seven swans who symbolize the seven worlds, or some say clouds. He wears the skin of a black antelope and is dressed in white. His sword, named Asi, is the sun's ray born of a sacrifice made on his altar called Samantapancaka. In his aspect as Abjaja (also known as Abjayoni) he is depicted sitting on a lotus, rising out of the navel of Vatuna, who is connected by a flower stem (umbilical cord) to Narayana-Vishnu. When Brahmā surveyed the four corners of the

universe before beginning the creation process, it symbolized the four functions of the consciousness that the mortal must achieve: thought, feeling, intuition, and sensation. At all rites for Brahmā he is presented with a single flower and Ghee (sacrificial butter). During the full moon night in January, he is adorned with Vishnu and Sjiva on either side. The next day, the images are cast into holy waters. The symbol of the Trimurti is the syllable om, made up of the three sounds, a, u, m. Brahma's arrow is named Naga-pass. The Tibetan Ts'ana-pais is usually shown brandishing a sword and carrying a white bull. Compare Brahmā to the creation myths of Manu and Varuna. Compare him to Abram.

Vishnu, Primeval Being, Lord of the Universe, Lord Creator and Generator of All, Lord of Sacred Wisdom, Lord of Waters, World Maintainer. (Brahmanic, Hindu, Jain, Vaishnava, Vedic; India).

Also known as: Achyuta, Aditi, Ananta (Eternal), Ananta-Shayana (Sleeping on Ananta), Badari (Lord of Badari), Buddha (his ninth avatar), Hara, Hari (The Sun), Hayagriva, Jala-Shayin (Sleeping on the Water), Janardana, Jagannath, Kalki, Kalkin (his tenth and future avatar), Kesava, Krishna (his eighth avatar), Kurma (his second avatar as a tortoise), Manmatha, Madhava, Matsya (his first avatar as a fish), Mohini (feminine incarnation), Nara-Simbha, (his fourth avatar as a Man-Lion), Narasimba, Narasimbha, Narasinha, Narayana (Protector of Men), Parasu-Rama, Parashur Rama (his sixth avatar as Rama with an ax), Parasurama, Phra Narai (Thailand), Phra Noreai-Narayana (Cambodia), Rama, Rama-candra, Rama-Chandra, (his seventh avatar as the gentle hero), Ramachandra,



Vishnu and Lakshmi riding Garuda

Surya-Narayana (Moving in the Waters), Vamana (Vishnu's fifth avatar as a dwarf), Varaha, Varaha-Avatara, Varahavatar, (his third avatar as a boar), Vikrama, Vikramaditya, Yajnesvara.

Vishnu is variously known as the god of blue water, a sun god, a god of love, and later as a protector of worlds and conqueror of demons. In the Vedic period, Vishnu was a minor deity who was occasionally associated

with Indra. In the Rig-Veda, a hymn to Vishnu celebrates his three strides. Two steps are visible to mortals and the third step is beyond sight and the bird's flight. With these steps, he brought into being the earth, the air and heaven. He is called the "All-pervader," the "Wide-stepper" and the preserver. This feat is also performed by Vamana who is the fifth avatar of Vishnu (in the form of a dwarf) in Brahmanic mythology.

The Vedics believed in personal immortality. The good went to heaven or the world of Vishnu and others to the domain of Yama (although Yama was also thought of as the ruler of all departed spirits). During the Brahmanic period Vishnu rose in status and became the second member of the Hindu Trimurti (triad) along with Brahmā the Creator and Sjiva the Destroyer. In this representation, he is self-existent and embodies all good and mercy. His numerous avatars are enacted in order to overcome evil in the world and each avatar carries its own tale. He appears in human or supernatural form. Vishnu also appears in amsavataras or partial incarnations. This method permits him to invest a portion of himself to two or more men at once, with varying degrees of power. In his non-avatar form, he was childless and had a divided male-female essence. The male essence descended into Rama and Krishna and the female essence into Sita and Radha.

When Vishnu is in an avatar form, his wife, the beautiful goddess Lakshmi, often appears in another form with the same or another name. Vishnu is the husband or possible son of Aditi. His father is the sun god Vaivasvata. In the Bengali tradition, the Great Mother Devi as an avatar named Kali is his mother. He is also named as the husband of the earth goddess Bhu (also spelled Bhumi and Bhumidevi). Vishnu and Lakshmi reside in his heaven named Vaikuntha, an abode made of gold and precious stones, where he watches over the universe. In another rendition, Vishnu was married to Sarasvati. Their union was so unhappy that Vishnu suggested that she marry Brahma, which she attempted to do. The goddess of the Ganges, Ganga, was also his wife, Sjiva's wife, and the spouse of several other deities. Manasa, also known as Manasa-devi was the wife of Vishnu and Sjiva. Another wife was Sinivali, the goddess of fecundity, easy birth and goddess of the day of the new moon. Vishnu absorbed all the sun gods into himself as Surya-Narayana. In an attempt to obtain perfection, the other deities offered a sacrifice. Vishnu, who ended the ritual before the other gods, became the most powerful and the most perfect. This displeased the gods, so they decided to murder him. They approached but could not attack, for he was upright

on his feet, his head resting on his bow. It was decided that an army of ants would be employed to carry out the plan. The ants gnawed on the string of his bow until it sprang back and decapitated Vishnu. The great god's power was seized by his murderers and divided into three parts, which became the three principal phases of sacrifice. Followers of Vishnu are known as Vaishnavas.

Ten Avatars of Vishnu according to the Bhagavad Gita: 1. Matsya or Fish. 2. Kurma or Tortoise. 3. Varaha (Varahavatar) or Boar. 4. Nara-Simbha or Man-Lion. 5. Vamana or Dwarf. 6. Parashurama. 7. Rama, also called Ramachandra, the gentle Rama hero of the Ramayana. 8. Krishna. 9. Buddha. 10. Kalki, his future avatar with a white horse head. The first five avatars are mythological, the next three heroic, the ninth religious, the tenth to come. In the Bhagavata Purana, twenty-two avatars are mentioned and it is stated that the avatars of Vishnu are innumerable.

Rama (also known as Ramachandra) and Krishna are Vishnu's two most popular aspects. He is often represented holding a mace, conch shell (his traditional emblem), wheel or sun disk (chakra), and a Padma (lotus) in each of his four hands, and with blue skin, and clothed in yellow. On his breast he wears the Kaustubha jewel, symbolizing the sun and the calf mark (vatsa). His disk was forged by Visvakarma from the shavings of the sun god Surya. In later times, he is shown riding the half-man, half-bird, Garuda. His other vehicle is an eight-wheeled chariot (symbolizing the eight directions). It is drawn by demons (representing blazing heat). He is also depicted reclining on a couch formed by the seven-headed serpent Sesha, whose length is endless. His seven raised heads provide shade. Once Vishnu appeared in his "real" form to Arjuna, one of the Pandava brothers whom Vishnu as Parashurama instructed in the art of military skills. This "real" form depicted hundreds of bodies, heads and arms and was said to be a terrifying sight.

In the Vedic tradition, Vishnu is the manifestation of solar energy. His three steps are manifestations of light in the form of the sun, lightning and fire. They can also be interpreted as the three phases of the sun: sunrise, noon and sunset. His divine sword is named Nandaka and his bow Sarnga. Another of Vishnu's symbols is the knot, which symbolizes life without beginning and without end. In the Vedic tradition there are three earths corresponding to three heavens. One earth, the fourth, is called Bhumi. She is described by some as the mother of Mars. Later, in the Tantric and Puranic periods of Hinduism (about c.e. 500-1500), Vishnu is identified with the lion. The pipal tree, a type of fig tree, is regarded as a representation of Vishnu. Throbbing pain in eyes and arms

and also nightmares can be removed by sprinkling the sacred tree with water while reciting a prayer. In the Hindu tradition, in the Vaikuntha heaven, Vishnu is seated on white lotus flowers. His wife Lakshmi is seated to his right. Another common depiction is Vishnu reclining in a state of deep meditation on Shesha, who has one thousand cobra heads. A lotus rises up from his navel which is partly covered by the world-ocean. Brahma, also in deep meditation, is seated on the lotus. In the Bhagavad Gita, Yajna or sacrifice is said to be Vishnu. As Vishnu-Narayana, he is associated with the primordial waters and represents the creative principle from which universes emerge and into which they are reassimilated. The setting sun represents Vishnu dying. As Manmatha, Vishnu is the god of love who carries bows and arrows and is associated with Priti and Rati. As Hayagriva, Vishnu is depicted with a horse's head and is known as the god of learning. Lakshmi, who was originally worshiped through the sacred fire, symbolizes the abundance that comes through fire. Lakshmi and Bhumidevi are always represented with a blue or pink lotus in their hands.

Vishnu is the central deity of worship in the Vaishnava tradition. Vishnu shares characteristics with Indra and Prajapati (q.v.). Vishnu is associated with Indra in relation to Vritra (q.v.). Vivasvat is thought by some to be the forerunner of Vishnu. The sun god Savitri closely resembles Vishnu (q.v.). Compare to the Greek deities, Apollo and Zeus, the Egyptian Horus and the Norse Thor. See Pandora for a parallel myth. See Narayana who is said to be an aspect of Vishnu. The goddess Bhumi closely corresponds to Prithivi and some feel they are two forms of the same goddess.

Source: Turner, Patricia and Charles Russell Coulter,
Dictionary of Ancient Deities, isbn 978-0-19-514504-5

Appendix 4 of the Heirs to the Vedas, The many Gods

The Ādityas, the Vasus, the Sādhyas, the Viśvedevas, the two Aśvins, the Maruts

Aditya, meaning "of or related to Aditi", refers to the offsprings of Aditi. Adityas are solar class deities. In later Hinduism, Aditya is used in the singular to mean the sun. The Adityas being Solar deities have been described in the Rig Veda as bright and pure as streams of water, free from all guile and falsehood, blameless, perfect. These class of deities have been attributed to as upholding the movables and immovable Dharma. Adityas are beneficent Gods who act as protectors of all beings, who are provident and guard the world of spirits. In form of Mitra-Varuna, the Adityas are true to the eternal Law and act as the debt exactors.

In present day usage in Sanskrit, the term Aditya has been made singular in contrast to Vedic Adityas, and are being used synonymously with Surya, the Sun. The Vedas do not identify the Adityas and there is no classification of the thirty-three gods, except for in the Yajurveda (7.19), which says there are eleven gods in heaven (light space), eleven gods in atmosphere (intermediate space), and eleven gods in earth (observer space).

In the Satapatha Brahmana, the number of Adityas is eight in some passages, and in other texts of the same Brahmana, twelve Adityas are mentioned. Aditya in the (Chandogya-Upanisad) is also a name of Vishnu, in his avatar known as Vamana, the dwarf. His mother is Aditi. In the later Puranic texts, all Hindu deities were referred to as Adityas. Hence, the number of Adityas increased to 33,000,000.

Vasus are attendant deities of Indra, and later Vishnu. They are eight elemental gods representing aspects of nature, representing cosmic natural phenomenon. The name Vasu means 'Dweller' or 'Dwelling'. They are eight among the Thirty-three gods. There are varying lists of the eight Vasus in different texts, sometimes only because particular deities



Bhishma

have varying names. In the Ramayana the Vasus are children of the sage Kashyapa by Aditi and so are full siblings to the Adityas. However the Mahabharata makes them sons of Prajapati son of Manu son of Brahma by various mothers. The Mahabharata relates how the Vasus, led by "Prithu" (presumably here a male form of Prithvi) were enjoying themselves in the forest, when the wife of Dyaus spotted an excellent cow and persuaded her husband Dyaus to steal it, which he did with the agreement and aid of Prithu and his other brothers. Unfortunately for the Vasus, the cow was owned by the sage Vasishtha who learned through his ascetic powers that the Vasus had stolen it and immediately cursed them to be born on earth as mortals. Vasishtha responded to pleading by the Vasus by promising that seven of them would be free of earthly life within a year of being born and that only Dyaus would pay the full penalty. The Vasus then requested the river-goddess Ganga to be their mother. Ganga incarnated and became the wife of King Santanu on condition that he never gainsaid her in any way. As seven children were born, one after the other, Ganga drowned them in her own waters, freeing them from their punishment and the king made no opposition. Only when the eighth was born did the king finally oppose his wife, who therefore left him. So the eighth son, Dyaus incarnated, remained alive, imprisoned in mortal form, and later became known in his mortal incarnation as Bhishma. A later section of the Mahabharata gives an alternate version in which each of the Vasus gives a portion of himself to create a ninth being and so all eight are later drowned leaving only this ninth composite as an incarnation of parts of all the Vasus to live out a very long mortal life as Bhishma. Vasu is also the name of the eighth chakra (group) of Melakarta ragas in Carnatic music. The names of chakras are based on the numbers associated with each name. In this case, there are eight Vasus and hence the eighth chakra is Vasu.

Rudra is associated with wind or storm, and the hunt. The name has been translated as "The Roarer", or "The Howler". The theonym Shiva originates as an epithet of Rudra, the adjective shiva "kind" being used euphemistically of the god who in the Rigveda also carries the epithet ghora "terrible". Usage of the epithet came to exceed the original theonym and by the post-Vedic period (in the Sanskrit Epics), the name Rudra is taken as a synonym for the god Shiva and the two names are used interchangeably.

The etymology of the theonym Rudra is somewhat uncertain. It is usually derived from the root rud- which means "to cry, howl." According to this

etymology, the name Rudra has been translated as "the Roarer". An alternate etymology derives Rudra ("the Red, the Brilliant") from a lost root rud- "to be red" or "to be ruddy", or "to shine". A different etymology connected with the adjectival form raudra, which means wild, of rudra nature, and translates the name Rudra as "the Wild One" or "the Fierce God".

The adjective shivam in the sense of "propitious" or "kind" is applied to the name Rudra in Rig Veda 10.92.9. Shiva used as a name or title (Sanskrit siva, "the kindly/auspicious one") occurs only in the late Vedic Katha Aranyaka. Rudra was called Shiva for the first time in the Svetasvatara Upanishad.

Rudra is called "The Archer" (Sanskrit: Sarva) and the arrow is an essential attribute of Rudra. This name appears in the Shiva Sahasranama, often in later languages. The word is derived from the Sanskrit root sarv- which means "to injure" or "to kill" and in interpretive translation of the name Sarva as "One who can kill the forces of darkness". The names Dhanvin ("Bowman") and Ba?ahasta ("Archer", literally "Armed with arrows in his hands") also refer to archery.

The earliest mentions of Rudra occur in the Rigveda, where three entire hymns are devoted to him. There are about seventy-five references to Rudra in the Rigveda overall. In the Rigveda Rudra's role as a frightening god is apparent in references to him as ghora ("terrible"), or simply as asau devam ("that god"). He is "fierce like a formidable wild beast" (Rig Veda 2.33.11). In Rig Veda 7.46, Rudra is described as armed with a bow and fast-flying arrows. The hymn says Rudra discharges "brilliant shafts which run about the heaven and the earth" (Rig Veda 7.46.3), which may be a reference to the destructive power of lightning.

Rudra was believed to cause disease, and when people recovered from them or were free of them, that too was attributed to the agency of Rudra. He is asked not to afflict children with disease (Rig Veda 7.46.2) and to keep villages free of illness (Rig Veda 1.114.1). He is said to have healing remedies (Rig Veda 1.43.4), as the best physician of physicians (Rig Veda 2.33.4), and as possessed of a thousand medicines (Rig Veda 7.46.3). This is described in Shiva's alternative name Vaidyanatha (Lord of Remedies).

Ashvins are divine twin horsemen in the Rig Veda, sons of Saranya (daughter of vishwakarma), a goddess of the clouds and wife of Surya in his form as Vivasvat. The Ashvins are Vedic gods symbolising the shining

of sunrise and sunset, appearing in the sky before the dawn in a golden chariot, bringing treasures to men and averting misfortune and sickness. They can be compared with the Dioscuri (the twins Castor and Pollux) of Greek and Roman mythology, and especially to the divine twins Ašvieniai of the ancient Baltic religion. They are the doctors of gods and are devas of Ayurvedic medicine. The Divine twins are a mytheme of Proto-Indo-European mythology: the Greek Dioscuri, the Vedic Ashvins, the Lithuanian Ašvieniai, the Latvian Dieva deli Alcis (gods), Romulus and Remus, Hengest and Horsa. They are called Nasatya (dual nasatyau "kind, helpful") in the Rig Veda; later, Nasatya is the name of one twin, while the other is called Dasra ("enlightened giving"). By popular etymology, the name nasatya was analysed as na+asatya "not untrue"="true".

In the epic Mahabharata, King Pandu's wife Madri is granted a son by each Ashvin God and bears the twins Nakula and Sahadeva who, along with the sons of Kunti, are known as the Pandavas. To each one of them is assigned the number 7 and to the pair the number 14. Ashvini is the



Indra and the Maruts

name of an asterism in Indian astronomy, later identified with the mother of the Ashvins. This asterism forms the first of the 27 asterisms that form the zodiac in Indian astronomy. This star is identified as Hamal, the brightest star in the constellation of Aries (Alpha Arietis).

Maruts also known as the Marutgana and the Rudras, are storm deities and sons of Rudra and Diti and attendants of Indra. The number of Maruts varies from two to sixty (three times sixty in Rig Veda 8.96.8). They are very violent and aggressive, described as armed with golden weapons

i.e. lightning and thunderbolts, as having iron teeth and roaring like lions, as residing in the north, as riding in golden chariots drawn by ruddy horses. In the Vedic mythology, the Maruts, a troop of young warriors, are Indra's companions. They are cognate to the Einherjar and the Wild

hunt. According to the Ramayana, the Maruts' mother, Diti, either seven or seven times seven in number, hoped to give birth to a son who would be more powerful than Indra. She remained pregnant for one hundred years in hopes of doing so; Indra prevented it by throwing a thunderbolt at her and splintering the fetus into the many less powerful deities.

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

Sons of Shem

Noah's Semitic legacy

The genesis history of Judaism, Christianity and Islam

Sons of Shem

Noah's Semitic Legacy

The genesis history of 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, millenniums, 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.

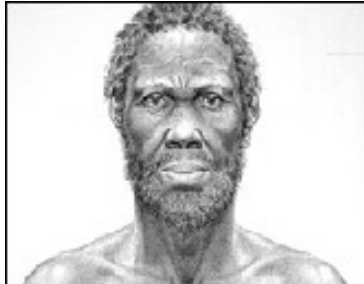
Now then, are we then not our brother's keeper? Are not we responsible or at least partly responsible for what befalls our fellowmen? Yes, of course, when this contains it is everyone's responsibility to avoid anything that may harm anyone else. No, certainly not, because no one else save you is answerable 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 permitted¹⁾. 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 cavern²⁾ point out. In another cave near Tabun, and not far away from there in

¹⁾ Notes at the end of this chapter.



Reconstruction based on a skull from the Jebel Qafzeh cavern

the Skhul Cave and also in Amud, discoveries have been dated 40000 to 15000 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 12000 to circa 3000 bce³). 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 7000 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.



Asherah



Ashtoreth



Isis



Ishtar

The word "ha asherah" -not capitalized- means pillar or pole, a symbol associated with the cult of the Canaanite Mother Goddess. This word was also the name of the sacred tree of life. Usually there were two such trees in front of a temple of Asherah.



Asherah's tree of life

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 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 monotheistic⁴). 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^{video 1)}.

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^{video2)}. 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 bce⁵⁾. 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

video 1) Watch this video on 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.

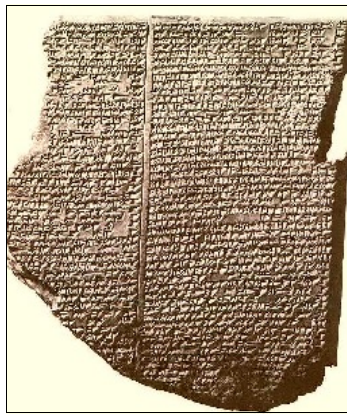
Before the caesura of 1522 the worldview of a person was linked to where he was born. Alexander the Great extended this view on the world as seen from Western perspective, drastically to the east, to India, as the Romans did to the west and north. Genghis Khan ruled the largest empire ever. But for all 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 Koran⁶⁾.



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 18th 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 12th 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, Atrahasis⁷⁾.



Gilgamesh

Who Atrahasis or Noah really was, if he existed at all, can only be sketched on the basis of possibilities and probabilities⁸⁾. 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.

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"⁹⁾ that formed when "Glacial Lake Missoula"¹⁰⁾ 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 Ocean¹¹⁾. 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 study¹²⁾, 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.

Doggerland¹³⁾ en video ³⁾, 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,

^{video 3)} YouTube: "Stone Age Atlantis" or on the site 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 result¹⁴). 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.

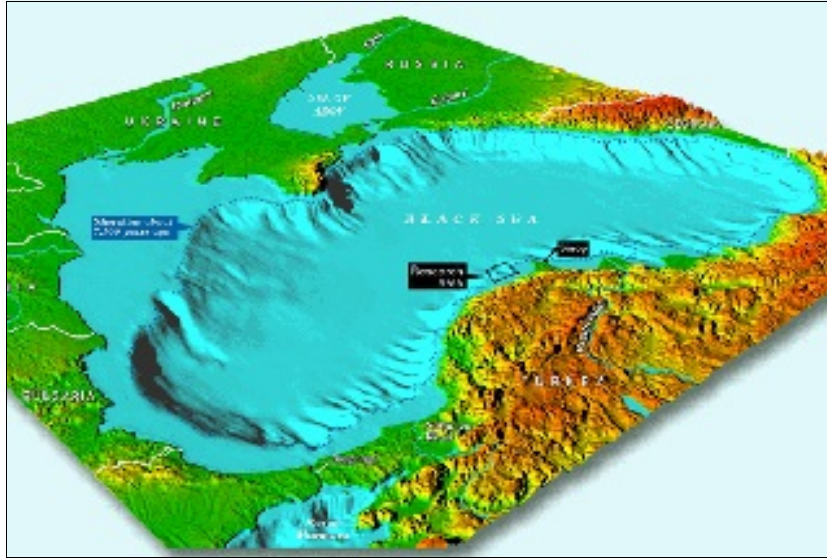
The deluge, the facts

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-17th 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.



The Black Sea

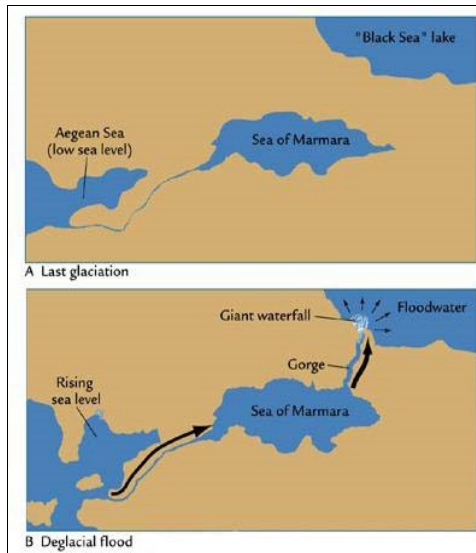
Whether in the area between the former freshwater coastline and the current seawater coastline, when this country was dry, people have lived, is difficult to determine. Some findings with underwater robots indeed seem to point into this direction. However, only a small part of the bedding is studied -the little rectangle in the above map in the south of the Black Sea- near a seawater coastal town, known to be inhabited in Neolithic times. Furthermore, only an educated guess is possible. If in the underlying period of the last glacial people lived around the current Black Sea coast, it may be assumed that these people, or maybe their family, inhabited the old the country towards the freshwater coastline. In the rolling countryside they have grazed their herds and perhaps have experimented with the early forms of agriculture.

Göbekli Tepe is a sanctuary from approximately 9,500 bce and is the oldest known temple complex in the world, but it is far from the Black Sea coast. Çatal Hüyük was an important settlement in the southern part of central Anatolia, dating from around 7,500 bce. Yesilova Höyük near current Izmir in western Anatolia was inhabited from about 6,500 bce. Also at the Black Sea coast close to now Sinop traces of Neolithic

occupation were found which gave rise to archaeological research of the seabed off the coast near that place with a roV, a robotic submarine.

There has been habitation between the old freshwater coast and the current seawater coast. This country flooded and people had to find a safe haven for the rising water. This in itself is enough to justify a flood story. The ancients told their tales in equations and magnified to paint certain aspects clearer, which makes the flood story acceptable based on this event. The debate between geologists whether the filling of the Black 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^{video 4)}.

The "Etna tsunami" took place around 5,800 bce and the breakthrough of the "Bosphorus 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 Bosphorus Dam is put in a particular sequence by researchers, after which the year 5,600 bce was calculated for the breakthrough of the Bosphorus 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 Bosphorus 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 Bosphorus Dam to collapse. Moreover, the Bosphorus 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 Bosphorus 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

video 4) See video 4 on the site www.manasnaala.net.

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 Dörtyol 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 bay¹⁵⁾. 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 Naama¹⁶⁾ 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 Nahalathmahnuq. 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"¹⁷⁾ 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 Nahalathmahnuq 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 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.



Asherah

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.

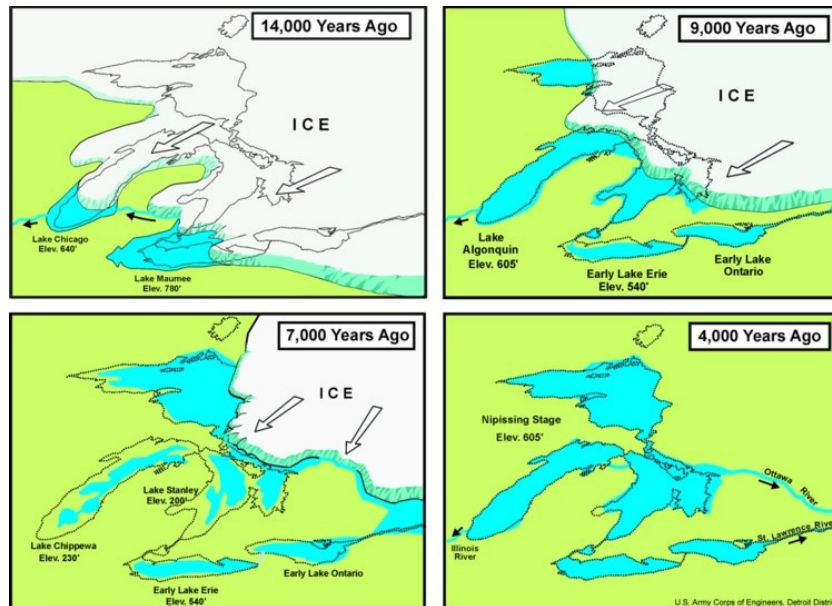
Following the brief historical introduction an analysis of the text itself will be presented. In this respect the following research questions are important. What exactly is written and what message is or seems to be expressed? What were, as far as can be ascertained, the effects on people in that historical 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 Luciwher 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 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

⁵⁾ 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

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

⁷⁾ 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

⁸⁾ 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

⁹⁾ 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.

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http://www.cr.nps.gov/history/online_books/geology/publications/inf/72-2/contents.htm

¹¹⁾ 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.

¹²⁾ Thorleifson, L. H., Review of Lake Agassiz History, Geological Survey of Canada, ongedateerd. pdf-file te downloaden op de site www.manasnaala.net

¹³⁾ 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.

- ¹⁴⁾ Professor Bryony Coles, The Doggerland project, University of Exeter, web page on the site www.manasnaala.net. See also:
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Web site: www.pi.ingv.it/Focus/tsunamiEV.html
- ¹⁶⁾ See a map with relief maps, including the seabed, Google Earth, or www.manasnaala.net
- ¹⁷⁾ 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).
- ¹⁸⁾ 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

The genesis history of 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 Canaan¹⁹). 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 Luciwher 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 Luciwher 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 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 Tanakh²⁰. 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

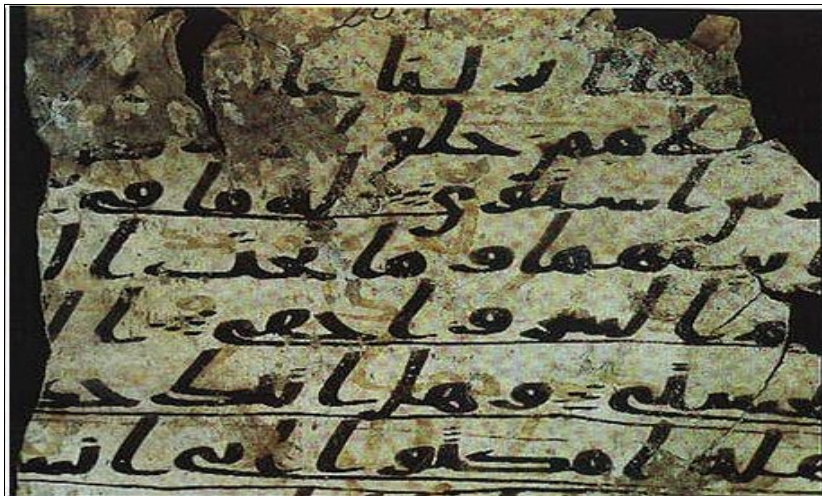
been, at least from the fourth century, a controversial book. The book is included in the Roman Catholic Bible, but not in the Eastern Orthodox writings. The Orthodox consider themselves the only true continuation of the original communities that followed Jesus.

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 Fathers²¹⁾, the choice was made for the model of the Holy Trinity of God the Father, God the Son (Jesus) and the Holy Spirit²²⁾. 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 8th and 9th 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 writings²³⁾. 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.

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



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

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 writing²⁴⁾.

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 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.



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.

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 Lugdunum -Lyon- (140-202) put a great effort into it to ban 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



Irenaeus of Lyon

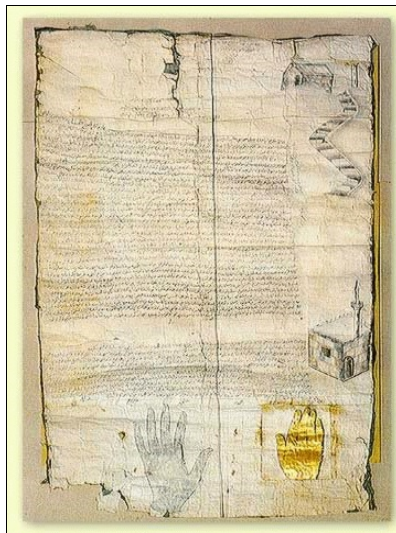
course of time by this anti-Semitic impact of Christianity millions of Jews lost their lives, even the most during the Second World War (1939-1945).

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



Charter Catherine's Monastery

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.

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 Muhammad. 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.

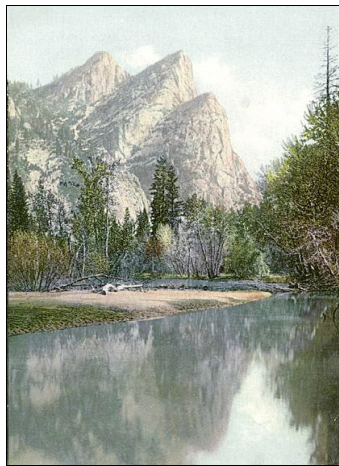
With friends -or family- like this, who needs enemies. This conclusion imposes itself inevitably. The belief in one God, in one and the same God, does not produce idyllic living conditions, although one would certainly expect that. They trust the premiss that Yahweh, God the Father and Allah is the same 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. Christianity²⁵⁾ 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 Muslims²⁶⁾ 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 bane²⁷⁾. 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 Luciwher 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 Luciwher 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 pantheon²⁸).

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 Luciwher 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 Luciwher 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.

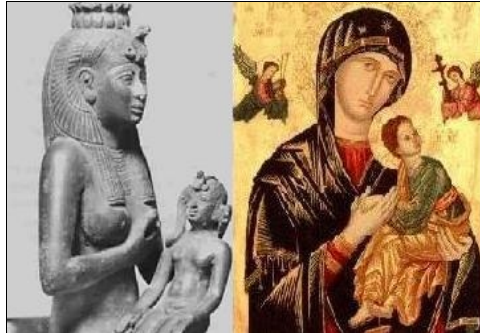
The texts that in formalizing a religion did not make it because of their alleged lack of orthodoxy, are not the only form of expression that was subdued. The history of the genesis of any religion is often also suppressed. A holy book simply has more authority when it is commissioned by a god, than 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)²⁹⁾. 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 been³⁰⁾.

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 Tanakh³¹). 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,



Isis and Osiris (left) and Jesus and Maria

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 Jesus³²).

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

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 6th 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 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 writers³³⁾ 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 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 Luciwher 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.



Abraham entertaining the angels (Rembrandt)

Notes to "Kindred Spirits"

¹⁹⁾ 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.

²⁰⁾ 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 Muhammad 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.

³⁰⁾ 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 Mycena 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.

³¹⁾ 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

The genesis history of 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 life³⁷). Then people will be separated into two groups. Those who are



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

bound for hell, Jahannam, and those who will go to heaven, Jannah.

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 Magog³⁸⁾ 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 creation³⁹⁾. 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 Gehenna⁴⁰, 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 18th 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 18th 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 Mazda⁴¹⁾. 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 Hamoa⁴⁴⁾ 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

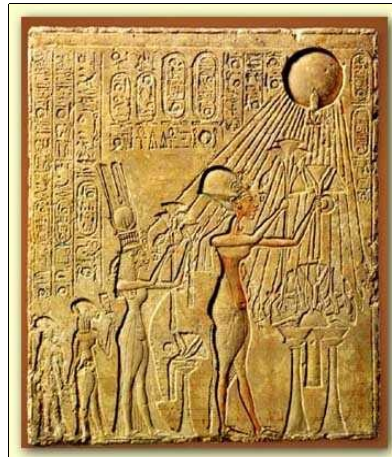
evil will be destroyed for good and all the rest will find themselves in perfect harmony with God, Ahura Mazda.

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



Akhenaten and Nefertiti worship Aton

agreement between one of the Hymns and Psalm 104⁴⁵). There is no reason to deviate from the observed association between Aton and the later Yahweh whom Moses was to 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 Duat⁴⁶). 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 to be a creature of intellect. Of these weighed dead it was believed they



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

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 Muhammad 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 liberation⁵⁰). 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 Zayit⁵¹), of the hitherto oldest known Hebrew writing. A stone engraved abecedary, from



Stone engraved abecedary, from the 10th century bce (Tel Zayit, Israel)

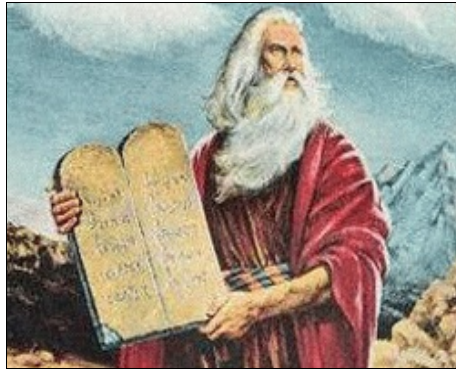
the 10th century bce. A list of all the Hebrew characters in the correct order, which possibly served as model for students or at least for writers. It is thus that the Torah could be put into writing from the 10th century bce onwards, three hundred years after Moses.

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 furthest 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.⁵²⁾ 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 Luciwher paradigm in full growth. The truth is sought outside the path the soul, the internal person, has to walk. And Luciwher 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 Luciwher'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, Luciwher 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 Luciwher 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 Luciwher who claims to be god. It is Luciwher 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. Luciwher 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 Muhammad, indeed did see the light. Not the Light of Luciwher, 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 Luciwher 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 Luciwher 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 Luciwher 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 Luciwher 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 Luciwher 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"

³⁷⁾ 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).

³⁸⁾ 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.

³⁹⁾ 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.

⁴⁰⁾ 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.

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

Notes ⁴²⁾ and ⁴³⁾ on www.manasnaala.net

⁴⁴⁾ 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://psychotropia.co/?p=2200>

⁴⁵⁾ "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.

⁴⁶⁾ 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 ⁴⁷⁾, ⁴⁸⁾ and ⁴⁹⁾ on www.manasnaala.net

⁵⁰⁾ 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).

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

⁵²⁾ 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

The genesis history of 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 origins⁵³). 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, WarmBeauty⁵⁴). 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 Luciwher, with his people to go the way which is necessary towards personal growth. Not Luciwher as the great demiurge. Luciwher 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 Luciwher 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 Luciwher paradigm.

The God of the Book

The first book of Moses, Genesis, contains elements from a much older epic of creation, the Enuma Elish ⁵⁵⁾, 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 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



Lilith

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."

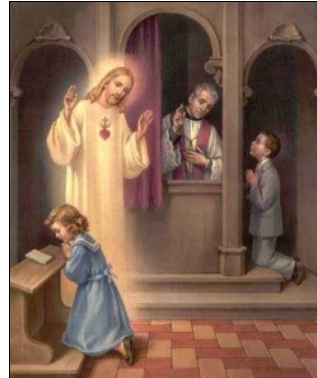
About Lilith and Adam in very old Israeli myths and legends is said that "from their union the demons or Shedim emanated, evil spirits who traversed the world, chasing people and pouring out diseases and other suffering." Eventually Lilith indeed leaves Adam and becomes the demon-goddess responsible 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 spared⁵⁶).

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 Luciwher 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 Luciwher paradigm. Considered in this way, Judaism, Christianity and Islam do not 'serve' the God, the FirstOne, who created all, but Luciwher 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 Luciwher, 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 Luciwher'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 Luciwher paradigm. The Luciwher 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 Luciwher 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 Asherah⁵⁷⁾.

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 Edom⁵⁸⁾. 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"⁵⁹⁾, 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 God⁶⁰⁾.



Hokma-Sophia

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 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 8th 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



Baal

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 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 Ishmael⁶¹, 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 Muhammad, 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 Luciwher 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 Luciwher. The God of the Tanakh, the Bible and the Koran is Luciwher, 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 Luciwher. Man believes in Luciwher as God, because man is Luciwher's people. We are all here, including Luciwher, 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 Luciwher 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 - Luciwher has gone home.

Notes to "The evolution of a creation"

⁵³⁾ 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.

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

⁵⁵⁾ See for instance: http://faculty.gvsu.edu/websterm/Enuma_Elish.html

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

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

⁵⁸⁾ 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.

⁵⁹⁾ 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

The genesis history 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 differences⁶²). 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 6th 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 religions⁶³).

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 Luciwher 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 Midian⁶⁴) 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 Midian⁶⁵). 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



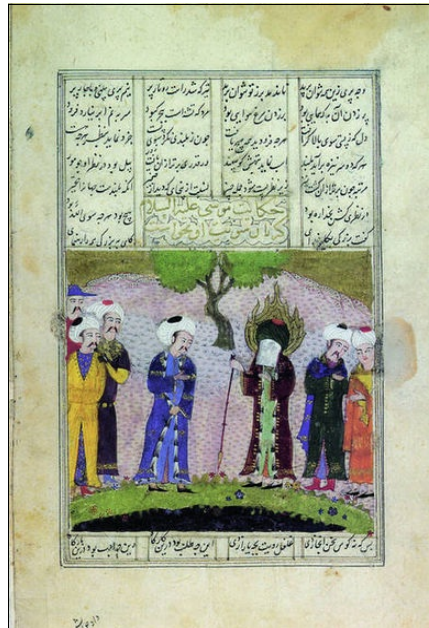
The traditional Jewish candelabra "Menorah" symbolizes the burning bush

have played already for centuries now is the Catherine monastery⁶⁶⁾ 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



Musa in a miniature from the 15th century

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 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.

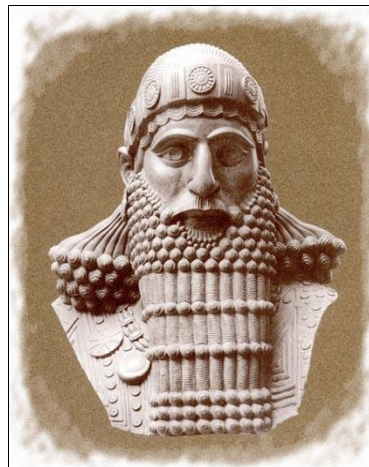
Moses is called Musa in the Koran. Musa is a messenger and prophet who was sent by Allah. In more than a third of all Suras in the Koran Musa and his function to monotheism is recounted. Also about his life in Midian and his return to Egypt, where his brother Harun, in the Tanakh and the Bible called 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 Hammurabi⁶⁷). 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

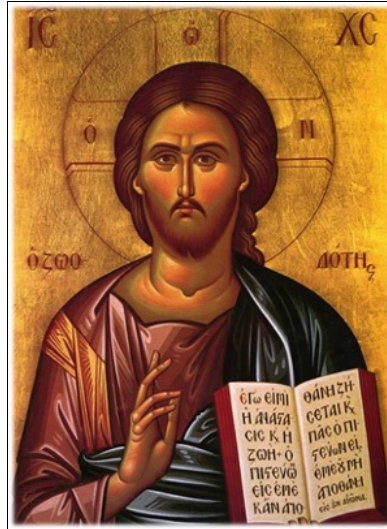
of course the food laws, about what was clean -kosher⁶⁹- and unclean, and about cooking and storing food.

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 Luciwher 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

Josephus⁷⁰): 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 Levant⁷¹, 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 relationship⁷²⁾. For precisely this reason Jesus of Nazareth had to die⁷³⁾. After all, who pursues central government regards a figure such as Jesus an 'anarchist'⁷⁴⁾, 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 Ka⁷⁵). 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 authenticity⁷⁶).

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 believer⁷⁷). Some followers of John the Baptist continued to believe in John as the Messiah and did not believe in Jesus. These so-named Mandaeans 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 library⁷⁸). The writings in this library from the third and fourth centuries show a different Jesus than the Jesus of Nazareth from



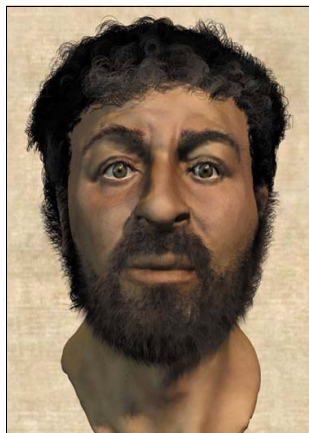
The Nag Hammadi library

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 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



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

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 Luciwher paradigm and is therefore Luciwher 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 Luciwher paradigm reflects the concerns of Luciwher 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 acquires religious knowledge and then practices this as a craft." [The Muslim Jesus⁷⁹), 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 Luciwher 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 Luciwher 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 Muhammad 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 death⁸⁰). 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 Isa⁸¹).

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

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"⁸²⁾ Muhammad is recorded as one of the saints. According to the Baha'i faith⁸³⁾ Muhammad is not the last prophet, a view that is shared by the Ahmadiyya Muslims⁸⁴⁾.



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



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

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 Luciwher. Man who is still stuck within the Luciwher 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 Luciwher 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 Luciwher 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 Luciwher, 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 Luciwher 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.

Muhammad 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 Muhammad 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 Muhammad was aware of a phenomenon as the Luciwher paradigm, is a question difficult to answer. Muhammad 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 Luciwher, 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

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

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"

⁶²⁾ 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.

⁶³⁾ 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.

⁶⁴⁾ 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.

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

⁶⁶⁾ See also page 570

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

⁶⁸⁾ 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.

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

⁷⁰⁾ 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>

⁷¹⁾ 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.

⁷²⁾ 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.

⁷³⁾ 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.

⁷⁴⁾ 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.

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

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

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

⁷⁷⁾ 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 Mandaean 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>
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Manas Na'ala - The Key - the books of heart and knowing

<p>Codex III: The Apocryphon of John The Gospel of the Egyptians Eugnostos 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: Eugnostos 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>
<p>Codex IX: Melchizedek The Thought of Norea The Testimony of truth</p>	<p>Codex X: Marsanes</p>
<p>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</p>	<p>Codex XII The Sentences of Sextus The Gospel of Truth Fragments</p>

Codex XIII: Trimorphic Protennoia On the Origin of the World	
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⁷⁹⁾ Tarif Khalidi, *The Muslim Jesus. Sayings and Stories in Islamic Literature*, Harvard University Press, Cambridge (MA), United States, 2001

⁸⁰⁾ 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 Medianian 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.

⁸¹⁾ 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

	<p>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.</p>
Ibrāhīm, Abraham	<p>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.</p>
Lūt, Lot	<p>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.</p>
Ismā'īl, Ishmael	<p>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.</p>
Ishāq, Isaac	<p>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.</p>
Ya'qūb, Jacob	<p>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.</p>
Yūsuf, Joseph	<p>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.</p>

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 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.
Dāwud, David	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.
Sulaimān, Solomon	Solomon learned a significant amount of knowledge

	<p>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 Baptist	<p>Of John, Islam states that, throughout his lifetime, he captivated audiences with his powerful sermons which preached Abrahamic monotheism.</p>
'Īsá, Jesus	<p>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.</p>
Muhammad	<p>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</p>

	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.
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⁸²⁾ 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.

⁸³⁾ 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.

⁸⁴⁾ 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

The genesis history 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



Amu Darja

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 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.

Muhammad 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



Masks, the face of Luciwher

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 Luciwher. To break through the human condition, or more precisely the Luciwher 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.

The people of Luciwher 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^{***)} 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 breakthrough. 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 Luciwher dead and to flee into atheism or science - or both. Try it and you will find yourself running in circles. Man cannot ostracize Luciwher or flee him, because man himself is Luciwher, because he is of the people of Luciwher. 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 Luciwher paradigm knows no inherent condition of man, for it can be healed, a breakthrough 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.

Muhammad 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

***) Compare hinge - unhinge, leader - unleader.

yourself. Not your truth, but your share in the one truth that everyone has a part in. Your inalienable share that you cannot sell to anyone, as the truth, but that is invaluable to you. Luciwher is not the evil. You yourself are Luciwher, from his people. To refute Luciwher 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 Luciwher, 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 rascalions 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 Luciwher 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



Muhammad (made faceless), Abraham, Moses and Jesus

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

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 Muhammad 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 Luciwher, 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 Muhammad 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

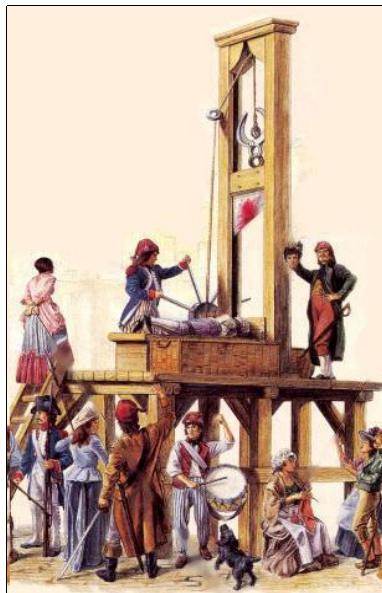
through life in the end to perish. So it seems that life is to unfold when one follows the Jewish potentate Moses, Jesus' Christian version and the one-dimensional Muhammad, when one follows leaders. Yet, who takes the last exit and crosses the bridge to the inner road and who knowingly travels it will 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 unleadering 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 unleadering 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

unleaded. 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



Change of leadership

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 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

The genesis history 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 Luciwher 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 flow⁸⁵). What forces and influences cannot be considered still more, as they remain to be discovered? The desire of Luciwher 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. Luciwher 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 Luciwher 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 life⁸⁶). 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,



Pan (Louvre, Paris)

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.

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 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



Lucifer, falling from heaven

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 Greeks⁸⁷).

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⁽⁸⁸⁾ 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



Ahura Mazda (National Museum of Iran)

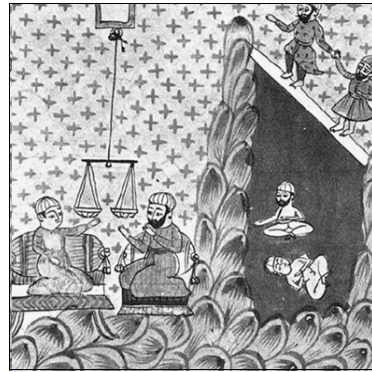
the various manifestations of evil spirits, and ways to confuse them. This text consists of excerpts, Fargards, arranged as discussions between Ahura Mazda and Zoroaster. The first Fargard is followed by the description of a destructive winter that has similarities with the deluge mythology. The other 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 death⁸⁹).

"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-⁹⁰). 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 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 dead⁹¹. 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.



Chinvat bridge

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



The struggle with Angra Mainyu

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 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 countries⁹²⁾, 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 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



Amu Darja amidst the mountains

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, Lucifer⁹³, 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 Luciwher is alive, for man is Luciwher, the human being comes from him. Raze the Luciwher paradigm and set the powers that be to the side, think for yourself and walk your inner road.

Sympathy for evil

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 hedonism⁹⁴, 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 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



Usually worse than the other creatures

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 home⁹⁵.

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 Luciwher 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 Luciwher" 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 Luciwher. The name Luciwher 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, Luciwher 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 Luciwher 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 problems⁹⁶-. 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 Luciwher 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

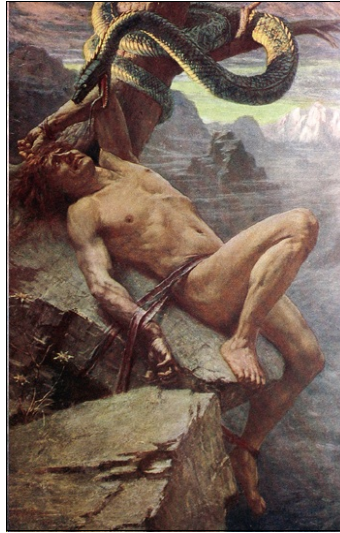
Very likely Moses was a real person from the mid 13th century bce who, probably as supervisor of an editorial group, has made a synthesis of what wisdom was available in the Levant, a religious political philosophy that became known as Judaism. The principles underlying Zoroastrianism -14th century bce- and through this religion those of the Vaidika Dharma -Hinduism-, Hammurabi's laws and philosophy -18th century bce-, Egyptian wisdom including Akhenaten's -14th 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 Luciwher paradigm. Now that virtually all religions are dead and increasingly 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 Luciwher



The punishment of Loki

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 Luciwher 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"

⁸⁵⁾ 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.

⁸⁶⁾ 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.

⁸⁷⁾ 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.

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

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

⁹⁰⁾ 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.

⁹¹⁾ 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.

⁹²⁾ There are sixteen tectonic plates, the Anatolian plate included.

⁹³⁾ 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]

⁹⁴⁾ 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.

⁹⁵⁾ 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.

⁹⁶⁾ 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 optimistic 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



Authority

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 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

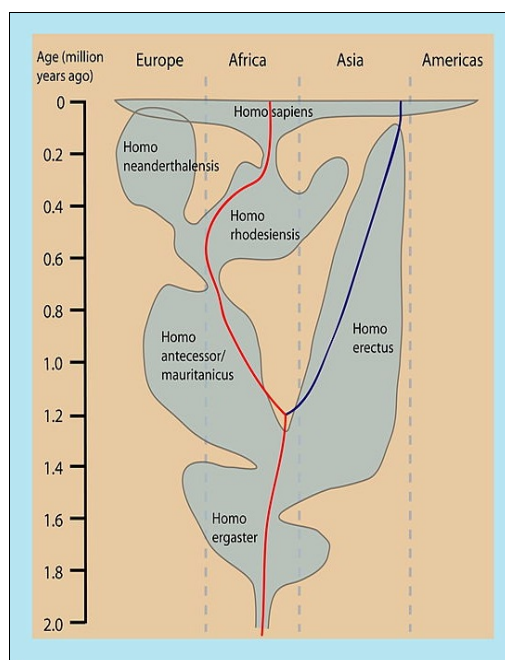
rulers, however, never gave the reins from hands. The tendency to use contemporary means to get the people back into the temple, church or mosque is futile, since the basic message remains prehistoric. The religions are out of date, not because generally the ethical message is old-fashioned, but because 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 Luciwher. He is the embodiment of the Luciwher paradigm, the model of bosses and subordinates, the model of hierarchy and oppression. Luciwher 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.



Hailing from a lineage that began sixty million years ago -five million years after the demise of the dinosaurs-, two million years ago the first human like creatures began to roam the world -Africa-. Two hundred thousand years ago the first modern humans appeared. About eighty thousand years ago they left Africa to colonize the world.

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 Luciwher 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 Muhammad 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 recognize 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 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 Luciwher, 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, Luciwher, 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 Luciwher 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 Luciwher'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 Luciwher, 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 Luciwher, 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 Luciwher 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 Luciwher 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 Luciwher 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 Luciwher 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.

Philosophy

thinking man

Gnosticism

The odd man out within

An old family member

The religious movement known as Gnosticism originated according to tradition in the Jewish community of Alexandria, before the beginning of the current era. This origin is mentioned in several sources, but is



controversial since there is no real evidence for its existence - only presumptions. The Gnostic way of looking at life also applies to several religious communities in Judea and Galilee in the early Christian period. Gnosticism had its heyday in the 2nd and 3rd centuries. The term Gnosticism may be an umbrella name, rather than that a consistent and uniform doctrine is indicated. Besides the old schools are also modern occult and esoteric movements included in this mystical philosophy, although sometimes the term neo-Gnosticism is used for the modern movement. In all cases,

Gnosticism is seen as an outsider within the family of Christian religious communities that especially in ancient times could count on murderous repression.

The term Gnosticism, first used in the seventeenth century, is derived from the Greek word gnosis which means knowledge. The meaning of this word contains not the cognitive knowledge that is the result of empirical observation, but the knowledge of God that comes from within, the divine and the spiritual nature of man. Words such as understanding or insight agree better with what Gnostics mean than the word knowledge. The qualification secret knowledge for gnosis does not seem to cover intentions either, because it may be more appropriate to speak of undiscovered knowledge. Gnostics treasure the premise that they have -yet- hidden knowledge about God, humanity and the rest of the universe the wider public is not -yet- aware of.

The Gnostics differed from their Christian contemporaries in four ways. For a Gnostic his relationship with God is a personal relationship, as opposed to the communal setting of the early Christian parishes. For a Gnostic any relationship with God is a valuable relationship and a Gnostic was on that basis tolerant of all groups, both within and outside Gnosticism. Men and women were considered equivalent, because this would have been Jesus's view also. Finally, for the Gnostics, salvation can only be reached through their personal experience and relationship with God. As a whole, humanity, according to the Gnostics, is on the way to the omega point, the great day when all will be promoted or relegated. The Day of Judgment when only those who went the Path of Transfiguration will be reborn and return to the Treasury of the Light¹).

The Roman Catholic Church was intolerant of alternative Christian doctrine and saw it as necessary to secure their own political, military and ideological or theological central authority within the dogmatics. In

some hundred years after the Council of Nicaea in 325 the followers of Gnosticism were virtually wiped out, although the prosecution of the remnants of the movement lasted until the mid-thirteenth century - the Albigensian Crusade. Yet even then, the Gnostic idea never really was eradicated. Gnostic principals have been included into Freemasonry and into the community of the Rosicrucians. The interest in the Gnostic principles received a boost after the discovery of the Nag



Hammadi library in the forties of the twentieth century and the Gospel of Judas in the seventies of that century. A renewed interest in all probability also in response to the centralist conservatism of the Roman Catholic Church and the increasing individualism in that period.

Over the centuries, many communities have emerged who called themselves Gnostic, while sometimes they called themselves also a church community that from the manger of a multitude of religious and mystical elements made their desired selection. One such community claimed to be a Gnostic Christian church that believed in reincarnation, the duality of God as both male and female and that followed doctrines along which the soul in a life of negativity could make progress in the eyes of God. Touching and probably harmless, but with Gnosticism it had little to do.

The central church authority of Rome has ceaselessly attempted to marginalise the from their perspective nonconformist forms of Christian doctrine, as with the Byzantine Orthodox Church after the great schism, or even eradicate them like Gnosticism. The Gnostic movement and perception of the teachings of Jesus in the first centuries is regarded as one of several currents within the beginnings of Christianity. Gnosticism and Catholicism are ancient relatives, whereby Orthodoxy is the disowned family member and Protestantism the latecomer. The third century Alexandrian philosopher Plotinus was a contemporary of the original Gnostics. Although his ideas have influenced Gnosticism, Plotinus rejected Gnosticism. They are, he said, "those who say that the Demiurge of this world is evil and that the cosmos is evil" [Enneads II, 9, generally quoted as "Against the Gnostics"]. He manifestly did not agree with their stance.

The Gnostic perception

The collective denominator of the various Gnostic groups and movements lies in the belief that the road to salvation of the soul from the material world is that of the intuitive esoteric knowledge or gnosis. That material world is not the direct creation of God, but of an imperfect intermediate creature called the Demiurge²⁾. Widespread in Gnostic circles the Demiurge is not so much seen as the imperfect, as with Plato, but as the evil one with names like Saklas, Samael, or Yaldabaoth and sometimes Yahweh. The Demiurge is the God of the lower world, a creation of impermanence. The God of the upper world is the God of our soul in the existence where time does not exist. To be able to rise to God the Gnostic must reach Gnosis, knowledge that interconnects curiosity, philosophy and metaphysics, culture and the secrets of history and the universe.

The God of the upper world is sometimes identified as Zurvan, the gender neutral father/mother of the good god Ahura Mazda and of Ahriman, the evil god of Zoroastrianism -Zarathustra-. Sometimes Egyptian and Jewish roots are suspected in Gnosticism, but scholars are almost unanimous that the true origins lie in early Christianity, in a sect separate from those groups from which the Christian church of Rome has emerged. The God of the upper world can also have names like Pleroma (fullness, totality) and Bythos (depth, profundity). In addition to this God of the upper world, divine beings exist called Aeons, perceived as aspects

of the God from which they sprang. The Demiurge also created a group of beings, the Archons, who rule the material world and create obstacles to the souls who want to climb out of this world. According to the Gnostic teachings.

That gods create emissaries who have either good or evil intentions, is not a novelty of Gnostic thought. They exist already from before times immemorial. The religion of Ishtar -known also as Inanna, Ashtoreth, Asherah or Isis- is one of the oldest religions -3000 bce, Uruk, East Semitic Akkâd, Assyria and Babylonia-. Ishtar was the goddess of love, fertility and sexuality, as she was also the goddess of war. As a rule, she engorged her lovers after the act -the original whore of Babylon-. A host of demons accompanied her, who could have a favourable influence or an adverse impact depending on whether one could win Ishtar's passion. Ishtar herself also could be a benevolent goddess or bring a person to ruin. The age-old echo of millennia of these good and bad spirits can be heard in the last religion, Islam. According to Islam, every human has angelic beings with him - a Malika who tells him the good and a Jinn who whispers evil in his ear. The academics link Gnosticism directly to early Christianity, but without exception not any religion in the Semitic culture



Constantine has a vision prior to the Battle of the Milvian Bridge against Maxentius

has demolished its ancient foundations, Christianity neither. Indeed, it seems that the developments over the millennia did not come to more than a shift of emphasis depending on what was politically feasible and viable, rather than that innovations were introduced that substantially modernized the nature of the phenomenon religion. Comparable to this path of development, the philosophical idea of the Christ who leads man back to the one loving God only really could catch on when the Roman Emperor Constantine [280-337] won the battle of the Milvian Bridge [312] in Christ's sign, but not before Constantine determined the Christian canon at the Council of Nicaea [325]. Presumably without his imperial approval Christianity would have remained an equally marginal sect as Gnosticism.

After the fourth century Gnosticism sank into obscurity and little more is known than what opponents gave them debit for. The interest in Gnosticism revived when English traveller-researchers came back from Egypt with hitherto unknown manuscripts. In 1769 the Bruce Codex was published and before 1785 the Askew Codex appeared, known also as the Pistis Sophia. Subsequently Charles William King [1818-1888] in his book "The Gnostics and Their Remains" [1864] argued that the origins of Gnosticism had to be found in the Far East, especially in Buddhism, rather than that Gnosticism had to be regarded as a Western heresy. Madam Blavatsky embraced this hypothesis, while on the contrary her secretary George Robert Stowe Mead [1863-1933] rejected this idea - he believed that King's work lacked thoroughness and expertise. After a series of epiphanies the French librarian Jules-Benoît Stanislas Doinel du Val-Michel [1842-1903], better known as Jules Doinel, rediscovered documents that harked back to the days of the Bons Hommes -the Cathars of southern France and northern Italy-. Based on these Cathar documents, and the Gospel of John, he founded the Eglise Gnostique in the autumn of 1890 in Paris. Doinel thereby solemnly declared that the era of Gnosis was restored. The liturgy of the church was based on Cathar rituals whereby the clergy was comprised of both male and female bishops or sophias. In 1908, the Eglise Gnostique blended into the Eglise Gnostique Universelle, an organization formerly named as the Eglise Catholique Gnostique.

One of the most famous protagonists of Gnosticism in modern times was the Swiss psychiatrist Carl Gustav Jung [1875-1961], the founder of analytical psychology. Jung's interest in philosophy and the occult meant that many a person regarded him as a mystic. His influence on the

psychologising of religion, spirituality and the New Age movement has been substantial. After a mystical perception, which he called his encounter with the unconscious, he sought support for his esoteric experience. He found that in Gnosticism and alchemy which he regarded as a continuation of the Gnostic thought. He made extensive use of a treatise on the Pistis Sophia by George Robert Stowe Mead. The two have met twice, once in London and once in Zurich. Jung did not regard Gnosticism as the coming together of several myths and theological doctrines, but as the consequence of inner experience. He believed that the representation of Gnosticism from its historical backgrounds did not do justice to the Gnostic ideas, while an explanation from a psychological perspective in his view was more meaningful. Jung saw his analytical psychology not as a modern version of Gnosticism, but as its contemporary counterpart. Jung described furthermore a series of his mystical experiences in the winter of 1916-1917 that inspired him to write the *Septem Sermones ad Mortuos*, the Seven Sermons to the Dead. The

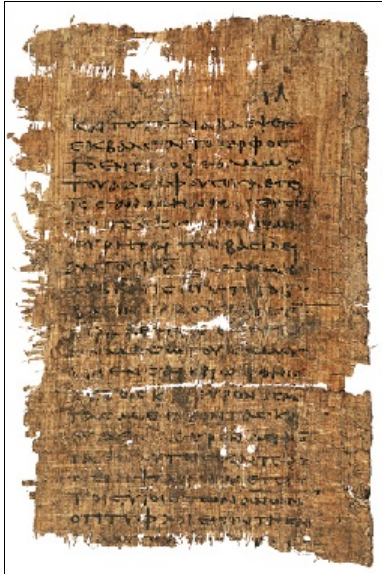
Jung Foundation was instrumental in the acquisition of a series of manuscripts that came from Egypt and which had found their way to the United States. The Dutch historian Gilles Quispel [1916-2006] was able to obtain them, using the Jung Foundation and the manuscripts subsequently were known as the Jung Codex, Codex I in the Nag Hammadi library. Because of opposition from



Gilles Quispel

among others the Egyptian authorities it took until 1956 before on the intercession of Queen Juliana of the Netherlands parts of the Jung Codex could be published.

The discovery of the Nag Hammadi library³⁾ in 1945 was very important to Gnosticism in modern times. For the first time a substantial collection of original Gnostic writings had become available from the time of the Gnostics themselves. The Gospel of Thomas is one of the most important documents from the Nag Hammadi library and was written in Coptic, the last known form of the pharaonic Egyptian language. Whether the Gospel of Thomas, and two other important texts such as the Gospel of Philip and the Gospel of Truth, really were Gnostic texts, is doubted by some exegetes. The authoritative church scholar Irenaeus of Lyon [130-202] however, has identified the same texts as Gnostic in his criticism of the



Papyrus Oxyrhynchus,
The Gospel of Thomas

Valentinian Gnostics and in defence of the Church of Rome. Hippolytus of Rome [170-235] too refers to the Gospel of Thomas as Gnostic, but perhaps that could be also because he was a pupil of Irenaeus.

The Gospel of Thomas is quite different from the Biblical Gospels of Matthew, Mark, Luke and John. Expectations about the kingdom of heaven are formulated from a completely different angle. In the Bible, the end time is near, and Jesus is expected back soon on Earth. Believers and unbelievers will then be separated and the unbelievers will be thrown into perdition. The millennial kingdom will then be on earth before everyone leaves for the heavens. The

end of time still has not arrived, though especially around the turn of millenniums prophets of doom emerge who claim that the end of time is nigh. John varies on the literal end of time by stating that the heavenly realm will be experienced after death, but still only for believers. Only in Luke the kingdom of God gets a slightly different almost Gnostic content. He argues that the end has already arrived, but that people do not perceive it. Still, also Mark sees the saviour coming back on a cloud in the sky. The Gospel of Thomas is of a more esoteric nature - it emphasizes the spiritual nature of the kingdom of God. The vision that the end time has arrived already and has spread over the earth, while people do not recognize it, is with Thomas no faith issue, but a matter of inner vision and perception of gnosis. One has to see it, not just believe it. On a completely different issue the biblical evangelists also differ substantially from Thomas. In the Gospel of Thomas men and women are equal in the eyes of Jesus. In the 114th and final statement in the Gospel of Thomas Simon Peter asks Jesus to epilate Mary Magdalene from their congregation. However, Jesus rebukes him by saying that he will give her a position equivalent to that of men.

The Gospel of Philip is a collection of Gnostic doctrines and reflections, a Gnostic anthology. The text is perhaps best known as the source for the

assumption that Jesus was married to Mary Magdalene. The ancient Greek manuscript describes Jesus and Mary Magdalene as koinoonos or life partners, which may prove to signify an intimate relationship, but also spiritual partnership. "There were three who always walked with the Lord. Mary his mother, and her sister, and Magdalene, the one whom we called his companion. His sister and his mother and his companion were all called Mary." A large part of the Gospel of Philip is concerned with the Gnostic vision of the origin and nature of man and the sacraments of baptism, anointment and especially marriage. The purpose of the coming of Christ, says this Gnostic gospel, is the reuniting of Adam and Eve. The separation of Eve from Adam is seen as the cause of all evil, because thereby the from origins androgynous man Adam was robbed of his soul, Eve. As husband and wife unite in the bridal chamber, so too Christ unites Adam and Eve in the spiritual bridal chamber, the symbol of the reunification of man with his the spark of divinity. The Gospel emphasizes the sacramental nature of the embrace between man and woman in the bridal chamber, the archetypal view of the spiritual unity. In this context therewithal it does not matter whether Jesus and Mary Magdalene as koinoonos were husband and wife or spiritual partners, they well may have been both. They were indeed spouses with two children, a boy and a girl, and dwelt in Capernaum, this said aside. A clear demonstration of the Gnostic character of this Gospel can be read in the statement, "Those who say they will die and then rise again, are mistaken. If they do not first receive the resurrection while they live, they will receive nothing when they die". This text corresponds to a text elsewhere in the Nag Hammadi that says that those who believe that Jesus died and then rose again, are mistaken. Jesus first rose -the gnosis or spirit came over him- and he died later. On the subject of receiving the gnosis this statement is also recognizable, "Those who received in the name of the father, the son and the holy spirit [are] no longer a Christian, but [are] Christ." The Gospel of Philip probably dates from the end of the second century and was originally written partly in Aramaic, the native language of Jesus, and partly in Greek, probably in Syria, before it was translated into Coptic.

The Gospel of Truth was written by Valentinus [100-160], a Christian cleric born in Phrebonis in the Nile delta [Egypt]. After a mystical epiphany -in intensity often compared to Paul's vision on his way to Damascus [Acts of the Apostles 9, 1-22]- he stated he henceforth had made the choice for reason above Christian mythology. He thus placed himself in the line of Gnostics and outside the later more dominant forms

of Christianity. This gospel examines the rise of the evil imperfect, the Demiurge, who has gained the power to conquer by sowing fear. The anxiety that occurs because man is ignorant about how to restore content and shape to his desire to return to the Father. Jesus was sent by God to alleviate this ignorance. Jesus was, still according to the Gospel of Truth, the teacher who brought the established writers and teachers in disarray, exposing them as fools who tried to understand the world by analysing the law. More than likely the Mosaic laws were meant here. The foolish writers and teachers of the evil imperfect could not accept Jesus's criticism, Valentinus concludes, and nailed him to a tree. Gnostics found each other in a particular interpretation of the scriptures. So Jesus had preached that the Good Shepherd feeds the hungry and gives the weary rest. Gnostics understood this Bible passage as nurturing spiritual hunger and giving peace to those who are tired of the world. The text contains a description of how to achieve peace by gnosis. As in other Gnostic texts clues may be found this text preaches predestination.

The Gospel of Judas⁴⁾ is a Gnostic text about the life of Jesus and his apostles, in particular Judas Iscariot. In this gospel Judas is not depicted as the betrayer of Jesus, as in the texts of the biblical New Testament, but as a pious and religious man who despite himself did what Jesus wanted from him, delivering him to the Romans. The document explains that Jesus had planned the course of events that led to his own death. This representation is consistent with the notion in some forms of Gnosticism, which says that the human body is the prison



Restoration of the Gospel of Judas

of the soul and that Judas obeyed Jesus's wants by helping him to liberate his soul from physical limitations. The Gospel of Judas reports that the other disciples had no notion of Jesus's true teachings. On the contrary, it states that they did not know the true gospel Jesus only told Judas Iscariot, the only one among the disciples who belonged to the "holy generation with an immortal soul." Other Gnostic principles in the Gospel of Judas were: Jesus was sent as the Son of the true God. His mission was to show that salvation lies in connecting with the God in the human. By embracing the God inside, every human being can return to the immortal realm. The understanding of Jesus's death is crucial. The

other Gospels say that Jesus had to die to atone for the sins of humanity, especially original sin. The Gospel of Judas claims that this kind of vicarious justice was the idea of the minor gods and angels, of the Demiurge. The true God is merciful and does not require sacrifice. In the Gospel of Judas, Jesus's death is just the way to leave the realm of the incarnation and return to the bright cloud. The Gospel of Judas was condemned by Irenaeus in his anti-Gnostic work *Adversus Haereses, Against Heresies*, written in about 180.

These were short descriptions of some Gnostic main works from the Nag Hammadi library, and as such, no more than an impression and not sufficient to base an informed opinion on. Like everywhere in this book the texts are rather an invitation to begin or continue studying yourself -inside and outside these books- than to accept uncritically what is written here. These books have this principle in common with Gnosticism, but even more with the view on existence of the expert on daily life. A person himself is responsible for what he knows and does not know and he can blame no one for any of his situations between original sin and (pre)destination. The only way to get out of an undesirable situation is education, self-development. Shedding the yoke of the ruler, of the Ancient Spirit, is thereafter almost a matter of consequence thereof. Spiritual and physical education, because the knowledge of the material world is equally important as the knowledge of the spiritual world. As long as one is on earth, the best attainable situation is that of equilibrium between matter and spirituality, so that one does not experience the material world as a prison, but as an exuberant range of possibilities and as preparation for the life after matter. This say not the Gnostics, but these books.

The lost cause

The polemic between the Christians of Rome and the Gnostic Christians is a very old dispute that despite its seniority still rages today. While at the time the two sides already spoke in incomparable qualities, nowadays also crucial parts of Christian symbolism and Gnostic symbolism are perplexed or saw its interpretations changed over the centuries. It is as if the separate groups argue in long dead languages. It is as if two parties are contesting the correct knowledge about the nature of the moon, while neither of them realize that since long people have walked there.

As if in doubt that an object heavier than air can fly, while entire populations just booked an intercontinental flight. A discussion on issues that are no longer relevant in the modern era.

Christians and Gnostics conducted a polemic for the accuracy of faith in a time that in no way is like ours anymore. It was a time when theology, ideology and politics flowed into each other, a time when religion could survive only when it became the state religion, a time when the state religion and the state ideology were identical magnitudes. It was the time before the separation of church and state, before the trias politica. Any other ideas than those sanctioned by the state, tolerated or not, could not grow beyond the status of cult. So it expired with Judaism, so it expired with Christianity and so it expired also with Islam. When one considers Hinduism in its most advanced development, with Brahma as abstract central deity, it can be concluded that the later development in which Krishna became the central deity within the Trimurti -Brahma, Shiva and Krishna- showed an intellectual decline, perhaps a throwback. An abstract god is politically and ideologically unworkable -inspiring people to think-, while the concrete god Krishna who judges man and to whom the people can express their affectionate love, is more manageable for the ruler.

The state finds its legitimacy primarily in defending the economic interests of its members. The state did this always by waging war on other states that harmed these interests. The state still acts in the same way, but now by arranging trade agreements and in its wake exchanging all sorts of cultural aspects. Religion is not one of these. A state may claim to act based on pure Christian values or based on the rules of the prophet, but these slogans are used for the benefit of domestic use only. One always sees that when a state's ideological and religious rules are applied as guidance in international traffic, this state gets isolated. Religion has always been a means for internal pressure to steer the own population - as it has been since time immemorial and before. When, as happens, the public, or any part thereof, no longer appears receptive to arguments of a religious nature, the political ideological aspect still remains topical. Thus, in the capitalist western world economic gain is most important, while for selected sections of the population the Christian principles are declared to be immutable values - in religious or nonreligious form.

Religion is a pacifier, an artificial nipple and the most feeble basis to build on an ethical thought out and heartfelt life. To lead a conscientious and

as pure as possible life one follows, therefore, best not the ideas of the ancestors from thousands of years ago. Not only because of their age as such or because everything has to be hugely modern in our time. While reading the writings of the ancients, after all, one encounters masses of interesting and perhaps inspiring thoughts. The ideas of the ancestors can best not be followed, because one should never follow. Never let another prescribe what you should think or do, whether one calls him Zhang Wei, Robert, Jesus or Siddhartha. The theorems of the ancients one can read are always the product of centuries of power politics. In addition, no one can be sure whether the Buddha exactly has said this or that in what is written. Did those who have established the words have pure intentions, did they perhaps cunningly insert a snippet or more of their own wisdom, or were they under pressure from the ruler to record a for the state favourable interpretation? Always, no exceptions here, the words of the wise were not recorded until many years later and was the codifying a requirement of the ruler to make the religion a state affair, thus also securing status and income for the votaries.

People from ages past asked the same questions as modern humans do. Questions about life and death, questions about the origin and the why. It is particularly interesting to read what the answers of the Ancients were and simultaneously their answers can only be dated, because they were given in a world with a different, sometimes more primitive mentality, a different way of thinking. In those days the questions were answered as they had to apply to the collective, the entire faith community. -Always keep in mind that in those days people were not well educated, as nowadays in many regions-. As since the ancient Greeks the idea of democracy has gone through a substantial change and present daily practice in no way resembles the practice of our political ancestors, thus the answers changed on the philosophical and religious level in the modern world in such a way, that one can only find a lost cause by hanging on to the answers of the Ancients - not unlike reminiscing at the graves of one's long gone grandparents, mumbling that those were the days. One can get twice lost by choosing for only one of the old directions instead of studying all. Modern times bring forward other needs. In modern times the individual seeks the answers to the big questions untwined from the collective. Precisely for this reason it seems Gnosticism offers a much more interesting way of thinking than the established religions.

Deus ex anima

A Gnostic has a personal relationship with God. But he needs to avoid or evade as it were the level of the Demiurge to come to that relation. The Demiurge represents, after all, everything in existence that is imperfect and even evil, something on which a person must improve or even fight against. In Gnosticism hardly any real explanation is given for the existence of the Demiurge. For Plato the Demiurge is an intermediate figure, because man cannot understand the perfection of the gods directly with his senses. To explain and clarify this, Plato created the image of the cave. In that cave man is a prisoner, with his back to the light of the gods that shines in through the opening of the cave. What is happening in the light outside the cave, he can not perceive directly, but by the silhouettes and the shadows he faces projected on the back of the cave. It is not the real thing man perceives, Plato thought, but only the for humans comprehensible projections⁵⁾. The Demiurge put together the world that can be perceived by humans. Although imperfect, the Demiurge seeks to construct the world as well as possible. In the pantheon of Greek gods Plotinus identified the Demiurge with Zeus (Dyeus).

Incidentally, the image of the cave reverses in quantum mechanics. In 1993, the Nobel laureate Professor Gerard 't Hooft postulated the holographic principle. This principle states the reverse of what Plato claimed. What man perceives in a two-dimensional universe is a holographic projection of a source that lies beyond our perception and our imagination, says 't Hooft. By that it can be explained why quantum particles appear to jump in and out of existence. Man perceives particles from another dimension, which pass through the plane of the human dimension, bounce in and out again. The trajectory of a particle cannot be calculated therefore. Thus, at the quantum level nothing is certain -Heisenberg-. Hence we all, by unknown and unobservable cause, live in a hologram created from another dimension and it is the perception of man that makes solid reality of the whole - according to Plato not the perception of the human was reality, as the holographic principle postulates, but the source was the reality.

Gnostics have adopted the Platonic idea of the Demiurge in their mystical philosophy. The Gnostics at the time of Plotinus in third century Alexandria were possibly Sethians⁶⁾. Perhaps a combination of Jewish and Egyptian wisdom in a Hellenistic world at the crossroads of many ideologies and theologies. The kinship felt by Gnostics with beginning

Christianity is obvious, since in Christianity a more prominent role is reserved for the devil, the evil Demiurge. The Jewish Yahweh was an avenging God, while the Christian God was presented as a loving God. For the Gnostics the vengeful God was truly the Demiurge, while Jesus could lead man to the true God through transfiguration. The Christ figure could then form the connection between the Gnostic and the loving source, thus avoiding or eluding the Demiurge. It is Jesus who reminds a person who he really is, the wandering spirit that must awaken from his coma⁷⁾. However, those who now believe in the teachings of the Ancients and see the Demiurge as evil get lost and get constrained by the time-bound ideas of people who have died thousands of years ago. Is that individualism?

Whoever rejects the fallible Gnostic Demiurge can only do that by rejecting evil as such, that evil is an aspect of human existence. If one rejects the Gnostic Demiurge as evil genius, one does not thereby reject the Demiurge of Plato and Plotinus. Whoever rejects the Demiurge of Plato and Plotinus, rejects thus not the idea of the Demiurge, but just the idea of Plato and Plotinus. What connects these people -Greeks, Gnostics and early Christians- and their ideas is their time, their basic attitude to what possibly the origin of everything including the material world can be. Judgments as good and evil -Gnostics- and perfect and imperfect -Plato and Plotinus- display an attitude that should be left in the past, and indeed is in the past for whom acknowledges the value of life -any life-. Judging about the nature and value of life without understanding the full of it is like diving into water without knowing the depth of it - painful and therefore not so clever.

A religious person makes self reflection virtually impossible. A religious person surrenders the part of himself someone else can control. A religious person makes himself dependent in precisely that area he should have most firmly in his own hands. A religious person mystifyingly is manifestly afraid to meet God in person, not unlike the atheist who -plausibly out of angst- avoids him. The atheist has not surrendered part of himself like the believer, but amputated that part, in the hope to understand with what he is left. Both the believer and unbeliever are inherently seriously ill when stabbing themselves blind in self-mutilation. Who wants to see the world, may best heal himself first.

The vengeful God who suffocates you in rules, the Messiah who whether or not in transfiguration leads you back to the loving God, the Angel of God and the Prophet who urge you into submission, The Lord's Avatar

Krishna who imposes reincarnating exams before you are admitted to the highest heaven, they all belong to the world that past, a past world in which was assessed and judged - the world of the patriarch. Before the world of the patriarch was the world of the matriarch. Both worlds were based on domination. The dominance of anyone builds on the mind set of the Ancient Spirit, the Luciwher paradigm, the principle of hierarchy, leadership and subordination. The principle of imperfection, Demiurge or not, leads to the attitude of the subordinate and it is the leader, the deus ex machina that thereafter should save us all. The archetype of the saviour is a false and hence devilish notion - he who leads us to transfiguration will abandon us in a blind alley.

The devilish conception -not evil, but ignorant- is that dimension of the Luciwher paradigm that leads to submissiveness, obedience and self-mutilation, whereof each of us may heal oneself. It is the self-healing power that embodies the meaning of life, that incarnates the purpose of existence - observe therein the Deus ex anima, the God of life. How you heal yourself is up to you, because no one can tell you - do not be led by gurus of any denomination or even by this book. Who wants to recover for good and follow the path to healing and deprogramming may give the world love.

The relics of death

It is a wonderful thought, to be liberated by knowledge from the prison of the body, thus to return to the father and to live for eternity.



Unfortunately for Gnosticism, the Gnostics never made it plausible in any way that material existence truly is a prison, or should be regarded as such. While life may feel like a prison at times, this all depends on one's situation - materialistic or intellectual. Though material richness does not remedy the sense of imprisonment at long last, educating oneself does set one free from the prison people tend to create - prison is other people. Nowhere a Gnostic provides the evidence that the Demiurge is the failing and therefore evil, nor is there in the Gnostic liturgical philosophy even to be found a clue for that - assumptions. Nor is

anywhere made plausible that indeed some will experience or own the gnosis and others, like most of the disciples of Jesus, will be lacking insight and knowledge and with the death of the body will also spiritual death will come. As in every religion and philosophy the principle of the difference, often the dichotomy, and hierarchy is the doctrinal basis of the ancient's frame of mind. Be wary of those who make a difference! If there are those who will be saved and those who will be cast out in any form at all, you can be sure you are dealing with the imaginary relics of the dead, the alleged condemnation by the Ancient Spirit, the Luciwher paradigm that prevents you from taking your inner journey. This one may personify as a premeditated action by Luciwher the horned Satan, but closer to the truth is to see Luciwher Satan, who is not the evil, as the founding principle of and the broadest name for the human. In this way, it is not the outsider with dystopian intentions, or the forebearers who ate fruit from the forbidden tree, whom one can blame for all the suffering, but is it materially wedded man himself who prevents the inner quest for his origins. Logically, a person will first have to free himself of this wedlock of the Luciwher paradigm. Man is not evil, which is an outdated notion in the liturgy of the Ancients by which one can get lost in the present. Man is not evil, but sick, sometimes even sick to death. Which is not a punishment, but the condition under which one learns in this world. The disease is caused by the genetic pattern a person inherits, yet more often by the horrible things a person experiences in life - thus people become damaged and diseased. A person cannot do much more than heal himself, sometimes before the inner voyage can begin, sometimes just by starting the journey into the inner self - each person may prescribe the sequence best self.

The most favourable interpretation of Gnosticism as the ancients understood it is that they have attempted to transmute the group experience of a corporate religion and the subjection to a demarcating God, to create a more personalized philosophical guidance in the quest for the indefinite and unnameable, the quest for the reason for existence. Gnosticism in the ancient time by the actions of the Church of Rome has never been accepted more widely than at the level and in the size of a cult. Through Gnosticism as the Moderns have experienced, the members of that society enjoyed exclusivity, could be content in their select sectarianism and in an eccentric position towards the faithful masses. To be more than an ancient Christian sect modern Gnosticism attempted to link with Buddhism and other oriental influences, which simultaneously had to increase the imagined eminence of their status. It should not be

overlooked thereby that modern Gnosticism arose in the same time frame Schopenhauer became interested in Buddhism, Nietzsche pronounced the God of Christianity dead and Darwin explained the origin of man without God being needed anyway. As will be described further on the nineteenth and twentieth centuries rejected the ancient God, but not without taking another Supreme Lord in his place - the archetype of the aloof scholar. As will be argued that in this way old wine was put in new bottles, because the primacy of the Ancient Spirit, the Luciwher paradigm thus was not avoided or evaded.

Of course it is a beautiful phrase, to say that one only has to look for the origin in the inner self, and when one is actually in search of that origin one will also find. In addition, one will indeed never find the origin based on in the human world expressed philosophies, Gnostic, Buddhist or what not. Only when one frees oneself from the ephemeral one finds the one truth, or anyway one's personal share in the one truth, and one then can give loved warmth and beauty to the world. Thus one finds the balance and one can declare oneself healed. There is no secret knowledge or hidden gnosis other than the knowledge one has not yet found - self-knowledge. Anyone who looks indeed will never fail to find. Naming a person who has not found yet as ignorant, the Gnostic habit, highlights that person as not ready with the quest. There is no knowledge predestined to the one and prohibited to the other. There are no relics of death -the distinction between the one and the other-, because anyone can find the name of the FirstOne - and the FirstOne has already since countless ages and aeons spoken the name of every person, otherwise you would not be alive.

Notes to "Gnosticism"

1) To enter the path of transfiguration, you will need power. That is why Jesus said: "No man taketh it from Me, but I lay it down of Myself, I have authority to lay down power and have power to take it again. This commandment I have received of my Father." If you miss this power all attempt should be in vain. In fact, anyone who possesses this power, cannot but come to transfiguristic results. The Bible calls this power: the possession of the Holy Spirit. Gnostic interpretation of John 10:8.

2) A demiurge -Ancient Greek: *dèmiourgós*- is literally a craftsman, a builder. In Plato's *Timaeus* a demiurge forms the world from disordered matter -or chaos in motion- after the image of the Ideas. In Gnostic and some other philosophies the Demiurge is also the creator of the universe, supernatural and thereby the creator of evil, yet subordinate to the Supreme Being. *Yaldabaoth* being the name of the Demiurge emerges as a name for the "false god" who arose when *Sofia*, the lady of wisdom manifested without her other half Christ.

See for the pre-Christian and pre-Jewish history of Lady *Sofia* -also called lady *Hokma*- and her marriage to the deity of the northern tribes *El* -the god who merged with the war god of the southern tribes *Yahweh* and later became the biblical God- The chapter *Sons of Shem*, the evolution of a creation, elsewhere in this book.

3) See also: <http://www.nag-hammadi.com/>

4) See also: <http://www.youtube.com/watch?v=796fV99DBMs>

5) The full version of "*Timaeus*" can be downloaded at <http://classics.mit.edu/Plato/timaeus.html>. Plato wrote this book in 360 bce and explained therein his ideas.

6) Sethians are so named because of their worship of the biblical *Seth*, the third son of *Adam* and *Eve*, who is reflected in their myths of creation as a divine incarnation. The Sethians saw themselves as the descendants of *Seth*. These Gnostics are regarded as a Hellenistic philosophical heresy of Jewish and Pagan origin.

- Sethian texts in the Nag Hammadi library:

· The *Apocalypse of Adam* - a non-Christian text, but handed down within the Christian tradition.

- Christian oriented texts from the Nag Hammadi library:

· The *Apocryphon of John*

· The thought of *Norea*

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

- The trimorphic Protennoia
- The Coptic Gospel of the Egyptians
- The Gospel of Judas
- Later texts, probably with a Platonic influence:
- Zostrianos
- Three Steles of Seth
- Marsanes
- Allogenes

7) This Gnostic theme has conquered its place with a modern twist in popular culture in a movie like "The Matrix"-late 20th century-. Buddhist motifs also seem to have gotten a place in this film. See furthermore: <http://www.unomaha.edu/jrf/gnostic.htm>. In other films, this theme is also suspected: Blade Runner and Prometheus by Ridley Scott, Stigmata by Rupert Wainwright, The Truman Show by Peter Weir, The Forgotten by Joseph Ruben and Vanilla Sky by Cameron Crowe. See furthermore: http://www.imdb.com/list/_NVQ_9abh6Q/.

In popular literature Blood Meridian by the American author Cormac McCarthy contains various Gnostic elements and the Manga series "Eden: It's an endless world" is largely based on the Gnostic mythology.

Helena Petrovna von Hahn, Madame Blavatsky
Wandering through the museum of the undivided estate

The Theosophical Society

Theosophy in the definition of Madame Blavatsky is, an ancient religion of wisdom, an esoteric doctrine once known in every ancient culture that wanted to be ennobled with the title of civilization. Blavatsky founded the Theosophical Society¹⁾ to serve as the core group that ultimately aimed at creating the Universal Brotherhood of Humanity, which everyone could join no matter race, creed, sex, caste or colour. Her Magnum Opus is "The Secret Doctrine". In this book she gives a view of her research into the spiritual traditions of the world, of which she sought to distill the essence and redevelop it as an all-encompassing synthesis. Her



Helena Petrovna Blavatsky (1831-1891)

work has had significant impact on Hindu reform movements. Her writings have also influenced the revival movement of Theravāda Buddhism, the oldest known form of Buddhism. The New Age movement also regarded her as an inspiration.

Helena Petrovna's ancestry can be traced back to a long line of military nobility, in both the female and the male line and she therefore had a protected childhood with plenty of opportunities to develop her talents. Simultaneously, it is said about her, in her childhood she preferred to associate with peers of the staff, rather than with the children of her own social class. One of her other favourite pastimes was spending her time in the extensive library of her grandmother, inherited by her father, where books on medieval occultism attracted her special attention. At sixteen an event changed her life, urging her to give more attention to these books in the library. About the precise cause of that change described as an inner alteration the biographers disagree. In the company of a Russian

countess²⁾ she then started travelling, including to Egypt. In Cairo she met an American student³⁾ who later chronicled that, referring to her sense of mission, she expressed in her conversations phrases like: "This work is not done by me, but he who sent me." This suggests that perhaps the change expressed in her on her sixteenth included a commitment to a higher purpose suggested by an entity outside her. This premise is fundamentally different from that of a person who has found truth in herself - who will express herself from that inner inspiration. This difference is important because assuming an inspiration from outside may show a range of inner uncertainties that not so much point to psychological instability, which is sometimes erroneously assumed, but to spiritual instability - that is to say a then unfinished development.

Helena Petrovna was a seeking human. Exploring she crossed the world as another person might roam through the city searching for that one garment, or looking perhaps even without specifically knowing for what. While she also gave shape to other talents she had. She has been a member of the Philharmonic Society in London where she played the piano for an appreciative audience. In Italy, she fought on the side of the so-named freedom fighters⁴⁾, on which occasion she sustained serious injuries to her hand from a saber. Her real quest though was the metaphysical. For several years she stayed in the Far East, including three years in Tibet. Her western and eastern contemporaries considered her an initiated, that is they honoured her as pundit of the deeper and often secret aspects of learning - the Vedas, Buddhism and Taoism. In 1872 after many wanderings, including a failed adventure in Egypt, she returned to Odessa. Via a stay in Bucharest and one in Paris in 1873 she departed for the United States. In 1875 in New York she met Colonel Henry Steel Olcott, with whom she founded the Theosophical Society. In 1878 she obtained United States citizenship. Helena Petrovna Blavatsky died in London during an influenza pandemic on May 8, 1891. Her followers commemorate her dying day as the "day of the white lotus". After her cremation her ashes were distributed over the three centres of the theosophical movement, London, New York and Adyar in India.

The wells of wisdom

No religion is higher than truth. This is the motto of the Theosophical Society. To form the nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour, was the main

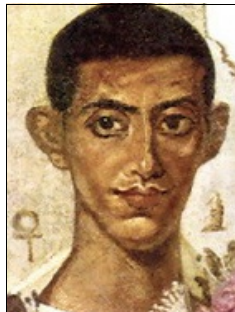
objective. Two secondary objectives were, to encourage the study of comparative religion, philosophy and science, and to investigate the unexplained laws of Nature and the powers latent in man.

The motto and objectives contain several assumptions and suppositions, directions, wants and desires. What appeals to everyone directly without having to ponder it profoundly, is the optimistic idea that creating a universal league in which everyone is equal or equivalent is possible. An intense desire of many if not all. However, this objective incloses the problem of the core, the core from which the universal fraternity should emerge. A core of pioneers, an avant garde, setting an example that anyone who wants to may follow. This is a realization of the hierarchical principle, although it might not be meant so intentionally, even though it is likely intended to uplift the people, to lead by example, as a gesture of humanity. Any organization with a hierarchical structure, however, is doomed to overshoot its purpose and ultimately utterly to fail. The exemplary function in essence is the teacher's function and that is a position from which one must act extremely warily. Too often, even typically the position of teacher is being misemployed as the dominant position - even from the best intentions. Who teaches from a dominant position does not teach, but indoctrinates. In the upliftment of the people the French Revolution and the Communist Revolutions contained chilling examples. Besides original thoughts that in history have proved to be creative and productive -liberty, equality and fraternity- in practice these revolutions also have cost the lives of thousands. Revolution is not a tea party, said the great Helmsman who killed millions. It was always the core, the power elite who wanted to bring the rest in line with the new. Hierarchy, power and the abuse of power. Although these may be examples of the extreme consequences, the principle of power was evident in the internal struggle of the Theosophical Society. Hierarchy always, always means the being right of the top and the allegedly being wrong of the rest. An at least counterproductive starting point to create the league of all.

The proposed study of comparative religion, philosophy and science points, also perhaps unintendedly, toward elitism. In the nineteenth century, the century of Blavatsky, a craftsman -the children of- could only rarely penetrate to academic studies. In the determination "regardless of race, creed, sex, caste or colour" it is possible to explain the word caste as social status. Simultaneously, caste⁵⁾ contains no proof of admission for training and study. There are no known cases that Dalits

have risen to great growth within the Theosophical Society - not in the east nor in the west. The goal of "investigating the unexplained laws of Nature and the powers latent in man" is not a call to scientific research, by which painstaking research into empirical data allows a proposition or theory to be verified or falsified. With the unexplained laws of Nature unverifiable supernatural laws were meant, alleged to exist, while with latent forces in man those forces were meant that can control or manage the supernatural forces. While in the assumptions of Theosophy the supernatural is an external force to be connected with an inner strength, never the existence of so-called supernatural powers has been proven. The format that became prevalent for the occult connection between the two worlds, was the spiritual seance, incidentally a practice that has resulted to controversy within the Theosophical Society. The married couple Coulomb in service of the Society unmasked Helena Petrovna and her magic tricks during seances. The deception caused Colonel Henry Steel Olcott to distance himself from Madame Blavatsky. Blavatsky and the Theosophical Society obviously denied the deceptive practices, whereby they downplayed the nature of the relationship with the Coulombs equally obviously. It seems that Helena Petrovna lend a hand to her good intentions.

Was Helena Petrovna Blavatsky an errant spirit with romantic delusions, had she done better during her many travels to visit Vienna and consult Sigmund Freud and is the Theosophical Society an elitist group of people who did not know what to do with their lives? Fact is that in response to the ground winning rationalism many felt a gap on the spiritual plane. Arthur Schopenhauer and Friedrich Nietzsche even clearer, had declared God dead⁶). Schopenhauer's quest for the Buddha may be explained from



Ammonius Saccas

the same urge of combining the investigative and theological. Schopenhauer relied on ancient non-Western schools for philosophical research. Theosophy also studied other ancient wisdom, such as that of Apollonius van Tyana, the mystery man of Christianity. Apollonius of Tyana lived in the first century in Alexandria and it is rumoured that he was the true Christ, while a whether or not imaginary stooge in Jerusalem was said to have died on the cross. It was claimed that the Christian church to destroy all the documents that could

confirm the story about Apollonius lit the great fire in the library of Alexandria. Theosophy based itself mainly on Ammonius Saccas, a philosopher from the second and third centuries, also from Alexandria, teacher of Plotinus and as such the founder of Neoplatonism -a term that only originated in the nineteenth century-. His family name Saccas would be the same as the name of the family clan to which Siddhartha Gautama, the Buddha, belonged. Others mention that this was his nickname because he carried sacks in the port. Ammonius Saccas is the inventor of the name theosophy, the knowledge of the divine -not of God, as sometimes erroneously thought-.



Plotinus

Neoplatonism, Plotinus, incorporated the basic premise of Plato, which says that the phenomena in the world are poor imitations -mimesis- of a "higher form of understanding", the "purer part of Being". Later in his life Plotinus studied Persian -Zoroastrian- and Indian -the Vedas- philosophy. He distinguished the origin as the One, undivided and more than the sum of its parts. Plotinus identified the One with the notion of Goodness and the principle of Beauty. The One was for him the potential without which nothing can exist, rather than a self-aware Creator God. This principle corresponds to the abstract interpretation of Brahma -the Vedic God- or the Brahman. From the potential of the One came the Divine Spirit, logos, order and reason, such as the Demiurge as mentioned by Plato. From the Divine Spirit came the Anima Mundi, the World Soul from which emerged the human soul - the lowest level of being and thus the least perfected level of the cosmos.

Plotinus decidedly also suffered from hierarchical thinking - he suffered from the Ancient Spirit. He suffered from his own imperfection -as was recorded- and could not find perfection in his fellow men. Man should therefore be at the bottom of the ladder and there had to be a higher power or a higher form of understanding -the Demiurge or else the One- that had caused the human. It is only by Goodness and Beauty that man can recognize the One, said Plotinus. A human being can experience ecstatic union with the One, Henosis, a state of consciousness that corresponds with the idea of enlightenment, liberation, and other notions of mystical union in Eastern and Western traditions. Plotinus defined human happiness as an escape from the nature of the world and its affairs -Theat. 176AB-.

Helena Petrovna said she was instructed by Mahatmas from the Himalayas, to bring eastern wisdom to the west. These Mahatmas were Indo-Tibetan sages, or so it is suspected as Blavatsky has never actually released the identities of these wise men. According to her in Tibet and India the deepest roots of human wisdom and religiosity would be found, the "wisdom religion" or theosophy. About Blavatsky's contribution to the spread of Eastern philosophies to the west the opinions are divided. The adepts of theosophy commend her, while experts in Eastern philosophy perceive contradictions in what Blavatsky passed for what Eastern philosophy entails. The criticism on Blavatsky mentions that she identifies her sources only as esoteric and that she allegedly would have derived them from a secret oral tradition. Her ideas show that she has misunderstood, has distorted and caricatured Buddhism, says one of her critics, and that she derived her wisdom from outdated books⁷⁾. There is no secret component in Buddhism, while Buddhism is characterized precisely by the deliberate absence of any form of esotericism in the philosophical doctrine, so characteristic of Brahmanism - the Buddha forbade his disciples to sacrifice. Besides all the criticism of Blavatsky, of which the above is just exemplary, she also had admirers, including Mohandas Gandhi, Jawaharlal Nehru, Thomas Edison, Albert Einstein, William Butler Yeats, Piet Mondriaan, Wassily Kandinsky, Gustav Mahler, Rudolf Steiner and Jiddu Krishnamurti, although it is not always clear why these people saw her in a positive light. In the recognition nevertheless appeared at least an appreciation for the fact that Blavatsky has propagated oriental thinking in the west.

The merits and the criticism of Helena Petrovna Blavatsky summarizing, the conclusion is justified that she was a polemical person, that she caused feelings of controversy. In itself, this need not be a negative qualification. However, dispute is at least impractical, if your goal is unity. The causes of the differences between proponents and opponents are so diverse that there is no real consistency to discover. The most frequently listed arguments of her opponents had one common characteristic though, her charlatanism. Her sources would not be correct or she would have distorted her sources and tricks and deception would have characterized her practices. Complicating factor is that her opponents not always wielded arguments that were without contention.

The positions were already defined and occupied long before Blavatsky came on the scene. In the nineteenth century people were closely involved with their socio-cultural background, which typically also meant

a religious background - also now this is still so in most of cases, though the connection with religion has loosened. It is the merit of Helena Petrovna and the Theosophical Society to make the traditional bond between people and their socio-cultural group open to discussion. However, the ideology and methodology Blavatsky applied in this context differed little or not from the age-old bond she advocated to be released. Essentially Madame Blavatsky sold old merchandise in a new packaging, old wine in new sacks. She gave the Ancient Spirit a new podium, instead of freeing herself from him.

The Vril-organization

The new stage for the Ancient Spirit was ever so quickly and glaringly highlighted in Blavatsky's century and in the next. The occult community that saw the "Vril" as the life force of all, borrowed their arguments to some extent from theosophy and Blavatsky's writings. The idea that the Aryan race would be the superior race fascinated them. Is Madame Blavatsky answerable for Nazi ideology? Richard Wagner (1813-1883) cannot be blamed, even though he has expressed anti-Semitic sentiments, that his works belonged to the favourite music repertoire of Adolf Hitler. One cannot be held responsible for events occurring far after one's lifetime. Jesus Christ is not responsible for the Christian church, and Tim Berners Lee is not responsible for extreme websites. In the case of Wagner, one could bring forward that his ideological background was similar to that of those who have brought forth German National Socialism. On the other hand, anti-Semitism was acceptable with a much more prominent role than after World War II was seen as passable - the U.S. automobile maker Henry Ford for instance was an openly anti-Semite and one of Hitler's financiers. Any more than Jesus can be held responsible for the Spanish Inquisition, any more than Wagner or Nietzsche -the Übermensch- can be held responsible for Nazism, Helena Blavatsky can be held responsible that her teachings have influenced the Vril-organization.

Blavatsky held that in very ancient times the Aryans had developed a superior civilization - one of the elements why her ideas were found so attractive by the Nazis. Blavatsky believed that the Aryans had retained the original ancient wisdom, at least that is what she had understood of what monks had told her in among others Tibet. However. Stripped of all occult mysticism, the Aryans in reality were peoples, or more precise the



Female head, Andronovo culture, early 2nd millennium bce

noble elite thereof, from the Eurasian steppes. The term Aryan or in Sanskrit Arya means noble -still to be recognized in the name of the modern country Iran-. Aryans were the aristocracy of mainly the Andronovo Culture (1800-1200 bce), who came from the area around and east of the Aral Sea. To a large extent they were in turn descendants of the Sintashta-Arkaim culture who inhabited the Southern Urals at the transition of Europe and Asia, and the Sredny Stog Culture (4000 - 3000 bce) from the Southern Ukraine and there mainly in the river basin of the Dnieper. The Sredny Stog hold an eminent place in world history, because they were the first tamers of horses. A geographical adjacent and partially overlapping people the Maikop (3700 - 2500 bce) are no less eminent, for they were the original inventors of the spoked wheel. Also the combination of the two, the chariot, found its origin on the Eurasian plains - the oldest chariot ever found dates from around 2000 bce and was excavated north of the Aral Sea. Yet the most noteworthy in this context about the Sredny Stog, the Sintashta-Arkaim and the Andronovo was that they were the founders of the Vaidika Dharma, Hinduism. When the steppes by climate change became more arid the nobles, the Aryans, led their people across the Hindu Kush mountain range into Afghanistan, Pakistan and India. As the Romans in Europe and the Qin in China, the invading Aryans dominated relatively quickly and Hinduism became the dominant religion in most of India⁸⁾. From Hinduism, Buddhism emerged that from India initially spread to Tibet and China. It is certain that Madame Blavatsky using the name Aryans has used information she has not verified or was unable to verify. The information about whom the Aryans were exactly, after all, only became available later in the twentieth century.

Madame Blavatsky's quest for the ultimate wisdom was an intuitive quest oriented on the wisdom of the world - moreover the occult impact of her work ensures there was no plausible spiritual discovery. By focussing on the then existing literary sources and whether or not alleged conversations with Mahatmas and Gurus, with her quest she aimed to give theosophy a scientific weft. Although well-read Helena Petrovna was

not a scientist like her contemporaries Charles Darwin or Friedrich Max Müller. Citing sources alone produces no credible outcome, unless a critical attitude towards the sources verifiably appears. Although she has her merits to some extent for bringing together the Eastern and the Western perception of the world -is there a genuine difference-, with theosophy she has rather caused a mist of clouding than a breeze of clarification. That made it possible that troubled people like the members of the Vril-community could hijack aspects of her theosophical writings - more responsibility she bears not. These Vril-people are called troubled here because it is the thesis of this book that good nor evil exist. Every person is trapped in some stage of being ill, one more evident than others, and that person would be wise to heal himself - perhaps it is more accurate to speak of trauma than of illness. This aside. As Blavatsky's writings before and during the rise of Nazism were aligned wrongly in the camp of anti-Semitism, so is it unjust to blame her for antisemitism as after World War II was done by anti-anti-Semites. Any evaluation of her writings should be based in her writings and related to the time wherein she wrote, in which a third party interpretation of these writings can only be of secondary importance.

The undivided estate

What is the correct word? Tragical, comical, neither of these two? A judgmental analysis does not really fit when you talk about a traumatized person, does not fit when you are traumatized yourself. Traumatized we all are - denying this does not help. Each person is traumatized, sick and looking for a way out for what he feels while he does not know he is traumatized, or what his trauma is and where his trauma originated. The first thing a person should do once he becomes a conscious adult is to find the cause of his pain, the cause of his desire. That he thereby reads books, consults audiovisual material and through all other processes ingests information, speaks for itself. The one will thereby be more appealing than the other. The tragicomical develops ever more as he becomes more obsessed with the solutions he absorbs, while he can use the literature about how others see the problem at the most as inspiration, at the most can serve to establish that he is not alone with his problem. The solution to his problem, his trauma, his illness, however, is not possible by trying to find the solution out there, but only by seeking inside.

The tendency to seek the solution out there can have several causes -social coercion, the own uncertainty, punishment and reward-, but the main cause must be sought in the way in which man as it were is programmed. Man is inclined to rely on the wisdom of others, especially when that wisdom has become an institution and stands 'in high regard'. In following what is being vociferated from the temple, church or mosque that inclination to follow the authoritative is easily recognizable. The variant, is to take up a seat in the temple, church or mosque to carry out the ancient wisdom with authority oneself - that also seems to offer security. The second variant is to look for alternatives for the authorities and then to find new authority. Helena Petrovna fits in the third category and perhaps despite herself also, at least partly, in the second. Of course a person can find much support and comfort within his social group or within his faith community for his problem, his trauma. Nevertheless, the pain will not really and not permanent disappear and one must conclude that religion and dogma, in whatever form, can give alleviation for the symptoms alone.

When a person seeks the solution to the grief outside himself, he always ends up with the same God, whichever name he carries. The God who seems to prevent a person will search within himself, the God of this



universe -not Plato's Demiurge- and the mechanism by which he binds man to him, the Luciwher paradigm. His estate is one and undivided, and he will take any name and call any ritual his to let you live by his rules - all rituals are the same thing. He can give you everything, so he let also believe von Goethe's Faust, but not Love. The Love that is the healing answer to your fear and uncertainty, the Love that heals your trauma. Take an example to all Blavatsky's who came before you and see that their way is a dead end. Only one place exists where you can find the Love and it is not out there, but in there, within you, in yourself.

Notes to "Madame Blavatsky"

- ¹⁾ Helena Blavatsky founded the Theosophical Society with Henry Steel Olcott and William Quan Judge. Henry Steel Olcott (1832-1907) was an American military officer, lawyer and journalist, and was the first president of the Theosophical Society. He was one of the first Westerners who converted to Buddhism. William Quan Judge (1851-1896) was born in Ireland, but became naturalized to American. Besides being one of the original founders of the Theosophical Society, he was a lawyer.
- ²⁾ Princess Countess Kiseleva Pototskaya.
- ³⁾ The future doctor in theology and lawyer Albert Rawson.
- ⁴⁾ In November 1867 she took part in the Battle of Mentana alongside Giuseppe Garibaldi.
- ⁵⁾ Brahmins, the priestly class and educated. Kshatriyas, the warriors and rulers. Vaishya's, farmers and traders. Shudra's, citizens and workers. The Dalits or untouchables are the large disenfranchised layer of society. The caste system occurs except in India also in Nepal, Pakistan, Sri Lanka, Bangladesh and Bali. The Buddha did not recognize the underlying reasoning behind the caste system. Irrespective of caste, anyone could be a Buddhist monk, he opined. A Brahmin is not sacred simply because he was born in a given family. Who wants to live in truth, according to Buddha is a Brahmin.
- ⁶⁾ Declaring the death of God initially should be interpreted as the rejection of the God of Christianity. It was a declaration of independence from the in the nineteenth century in all aspects of life dominant Christian church. It was not necessarily an admission of atheism. This interpretation became general only after World War II.
- ⁷⁾ Friedrich Max Müller, 1893. To further illustrate this point: Arthur Schopenhauer (1788-1860) can be regarded as the first European thinker who was interested in the Upanishads and Buddhism. In his time in his studies he had to do with an imperfect translation into Latin of a Persian translation from the Sanskrit of Upanishads. In his study of Buddhism he also had to do with secondary sources, therefore he never really noticed the difference between Hinduism and Buddhism.
- ⁸⁾ The limit up to which the dominance of the 'Aryan culture' on the Indian subcontinent did apply in the present is also quite accurate with the language barrier. North of the linguistic border languages are spoken of Indo-European and Indo-Iranian origin. South of that line mainly Dravidian languages are spoken, the languages of the original inhabitants of India including Tamil and Malayalam.

Arthur Schopenhauer
the humorous counterpart of the Buddha

A cynical scoundrel

"Marrying means to halve your rights and double your duties," said Arthur Schopenhauer (1788-1860). Also, "Getting married means grabbing blindfolded in a sack hoping to catch an eel between the snakes." His mother told him that his first book, *On the Fourfold Root of*



Arthur Schopenhauer, 27 years (1815)

the Principle of Sufficient Reason (1813), was unreadable and that she could not imagine that anyone would want to buy it. Infuriated, he snapped back that his book would be read long after the "rubbish" she wrote totally had been forgotten¹). From the descriptions Schopenhauer emerges as an unconventional man who was quickly irritated if something was not to his liking. He could get mad of chattering women at his front door or intellectual twaddle of fellow students and his professors - he qualified Georg Hegel as a clumsy charlatan. The libertarian morality attributed to him would have applied also in intimate relationships with women.

Schopenhauer is often called a pessimist, but whether this is appropriate -it is a qualification in the vision of the other- will be considered. After all, when the other is an -unrealistic- optimist or idealist, a realist or pragmatist rapidly seems a pessimist. The same applies to someone who is sharp and witty - whom before long, also wrongly, is called sarcastic or a cynic.

More telling about his mentality, for it reveals more about his deeper turmoil, is that Schopenhauer, when he travelled through Europe in his younger years, was touched by the horrible poverty and suffering he saw everywhere. Was he then already aware that he made the same observation as Siddhartha Gautama, later called the Buddha? The young

prince and the heir of a wealthy trading house apparently both were raised sufficiently protected to be taken unawares about the circumstances in which most of the 'normal' people had to live. Schopenhauer has never let underexposed his interest for the thinking in the Upanishads and thinking according to Buddhism, although in his time he had to do with an imperfect translation into Latin of a Persian translation from the Sanskrit Upanishads²⁾. Since he also had to make do with secondary sources about Buddhism, he never really noticed the difference between Hinduism and Buddhism. There are striking similarities between the liberation from Samsara -the endless cycle of incarnations expressed in Hinduism and Buddhism- and Schopenhauer's liberation from suffering, the suffering that man produces because of his will. Liberation from human suffering, says Schopenhauer, occurs when a person can ignore his will, by letting go of the selfish individuality in pity and ascetic renunciation. Incidentally, Schopenhauer was the first western philosopher who made a connection in a serious manner with Indian philosophy.

The contrast is great. On the one hand of Schopenhauer, especially by his surroundings, the image was created of a selfish irascible man, on the other hand Schopenhauer suffered to the suffering of man, his compassion. However, the two observations are not necessarily contradictory with each other. The source of all suffering, the will, can be put to rest by a meditative demeanour, through the study of philosophical writings and music, according to Schopenhauer. This attitude to life was a basic requirement for Schopenhauer that everyone should want to meet to end his suffering. In contrast, it is exasperating to see people develop a wafer-thin introspective attitude by their cackling and squabbling prolonging their suffering in that way. Like bringing on the market the true elixir-of-life for eternal youth and no one buys it, because the packaging is not attractive enough³⁾.

An angostura for anguish

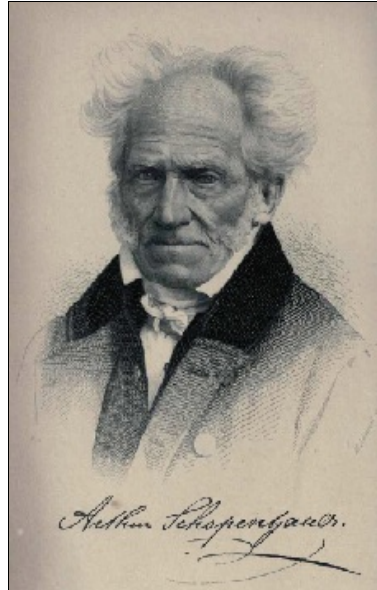
Arthur Schopenhauer published his main work, "The World as Will and Idea -Representation-", in 1818 and an expanded second edition in 1844. Schopenhauer assumed that the reader of his work was familiar with the works of Plato and Kant. He included in his book an appendix thereon, although he also formulated his critique on Kant therein. To understand Schopenhauer distinguishing between the thing as representation and

the thing in itself is necessary. The thing in itself or the thing as such, "das Ding an sich", is the being of something without human involvement or interest, without any accompanying observation or qualification of man. Kant said about das Ding an sich that man cannot know it, because in knowing already a representation by man is contained and that knowledge about the object was therefore impossible. Schopenhauer saw it differently, because he thought that Kant had overlooked the inner experience, or as he put it, the will. For Schopenhauer the human will was the window to the world behind the representation, the world of the Kantian Ding an sich. He sees the thing as representation or the image of any object outside the mind of man, including the closest object, the human body. In short, everything outside the human mind are things of which the human mind forms an idea.

Overall the will is an important notion in philosophy, because the will of a person is one of the respective parts of the mind, together with reason and understanding, according to philosophers. The will is a property of the mind and a feature of operations performed intentionally. The will does not refer to a specific desire or preference, but to the comprehensive ability to have desires and act on that basis. When a person develops self-awareness, Schopenhauer stated in *The World as Will and Idea -Representation-*, he realizes what his essential qualities are: excitement, craving, aspiration, coveting and desire, the characteristics of what we call our will. The will is present in the deepest essence, the core of every thing and in the whole. It can be observed in any involuntary power of nature and in the conscious human behaviour. The will is a primary force and uses knowledge to select an object that can satisfy the craving. Schopenhauer argues that all of nature, including man, is an expression of an insatiable will to live. It is because of that will that humanity suffers.

It is not mind boggling complex recognizing the survival instinct in the will, under which a person may even kill to survive, placing everything in life under the sign of self-preservation. As such this does not create the suffering, the will causes the suffering having the primacy in the world, a world in which it is possible for the will to manifest. When Schopenhauer says that a person must bring to rest the will so to stop the suffering, he says basically the same as what Krishna says to Arjuna on the battlefield of Kurukshetra [*Bhagavad Gita*⁴]. Krishna learns Arjuna that a man should act detached. Detached action is action without regard to its importance in the world and based on the dharma, the correctness of the

act. Who takes the correctness of the act as a starting point and not the importance of the act breaks through the suffering embodied in Samsara, the nigh endless cycle of incarnations. Who in the interest of acting in the world, in terms of Schopenhauer, takes the will and survival as a starting point, cannot stop his suffering. What Schopenhauer says about free will, approximates what Krishna says about Dharma. Schopenhauer states that in anticipation everyone believes he is perfectly free and thinks he may begin a different way of life at any time. However, with hindsight he realizes he is not free and subjected to necessity, and that despite all decisions and reflections he cannot change his behaviour, that from the beginning of his life up to the end of it he must perform his character . . . [Parerga and Paralipomena, Aphorisms on the Wisdom of Life, page 147]. The conclusion must be that free will does not exist, because a person cannot escape himself, a person must always act according to a for him unique pattern.



It may be that all the implications of what Schopenhauer thought and wrote reveals a rather pessimistic view of life. Schopenhauer seems to have conveyed this also, although his bleakness was not devoid of humour⁵). Moreover, it is not impossible that he used his cynicism as a tool to make a point without being really a full-time pessimist or cynic. His observation about rights and obligations within a marriage are not pessimistic or cynical. They are realistic. The ultimate question of course is whether reality is so very terrible. A pessimist will say yes and is depressed about it, possibly even to the extent that all other no longer matters to him. An optimist accepts the disadvantages and will highlight the advantages. One can say about him that he closes his eyes for the disadvantages, which is considered inherent stupidity, and especially wants to see the pleasant side, what in its turn is seen as naive. Likewise, the person who understands that he is a pawn of the will must determine whether that is positive or negative. So, the person who

comes to the realization that he has no free will has to decide whether he has thereby cause for gloom or cheerfulness.

No person is merely a pessimist or an optimist only. In a lifetime there are trends and fluctuations, sometimes in response to what is happening outside a person, sometimes because of internal developments. Schopenhauer identifies the aspects that lead to pessimism and self-destruction. Who then concludes that Schopenhauer's elixir to understand life is a toxic Angostura has misread the recipe, has made an assumption based on guessed data. Whoever takes the trouble actually to examine the formulation will find no toxic bark, but a balance of cooperating herbs and plant extracts. An elixir of life that, at least in reputation, soothes the crippling fear and thus enables to recover in this life. Schopenhauer shows that the will of man poisons his life and if man wants to express himself, the forces affecting him need to be calmed.

Der Wille zur was?

The will is present in everything, making it possible for man to know das Ding an sich, Schopenhauer said. Still, a differentiation must be made. Seeing the boulder is not possible as the boulder 'sees' the boulder, because man is not a boulder. Simultaneously, knowing the boulder is possible because like humans it is part of a universe where the will -to survive- is the universal law. Both the boulder as man cannot be other than they are, therein they have no free will. Why would man like to be different from who he is? He tries to satisfy the discrepancy he feels by willing it -excitement, craving, aspiration, coveting and desire- with his will. Thus he anchors himself in the world, which brings him to his suffering. What does he crave and want, why does man strive for something or why does he need something? What is wrong with man?

Krishna and Schopenhauer walk in well-nigh the same track. The Hindu god advises the human to decouple the interest in his actions -to detach- from his actions and only to act out of correctness⁶). Initially Krishna gives the impression that correctness is rooted in the unique pattern of man, or as Schopenhauer put it, that what man is when he realizes that he has no free will, that he has to answer to what and whom he is in his core. However, Krishna ultimately gives no room for man's core and gives his own vision of Arjuna's dharma, so that he may go through the various stages of Nirvana and reach the highest heaven with Krishna. In other words, Krishna replaces the will of man by the will of Krishna. And

behold, the suffering does not stop⁷⁾. Schopenhauer is in almost the same track by requiring from the human to pacify his will and so his want and thereby to stop the suffering. Still, what then? What was it man longed for to begin with? Why the suffering?

The answer to that question is even darker, bleaker and more depressing than Schopenhauer ever imagined. The world-will, says Schopenhauer, is an irrational, blind force that drives the world. That will is like the being that Spinoza called God -absolutely infinite and good-, but with the difference, according to Schopenhauer, that there is no good in this will.

Schopenhauer's atheism renders God anonymous. The watchmaker of the Enlightenment in his interpretation becomes a perpetuum mobile without qualities, God reduced to a mindless hulk that irrevocably goes on like a runaway train. Schopenhauer is no stranger to some inconsistency at this point, since it is the will, the world-will if you will, that allows man to know the things surrounding him and consequently nature or the nature of God - and hence the cause of his desire and suffering. That Schopenhauer anonymizes and denatures God is a choice, his choice. Just as the Buddha dedeified the divine. Not god, says the Buddha, nor the self nor some causeless chance created us. We are the result of our own actions that



brought results for both good and evil, all according to the law of cause and effect. If God were the creator of all life, all life should adhere to his power without questions, the Buddha said.

Both Schopenhauer and the Buddha formulate near flawless reasoning - that contain several specific assumptions-, from which the conclusion must be that the Vedic God the Buddha knew and the Christian God Schopenhauer knew, does not exist. It is striking that both subsequently not define what the driving force behind the universe is, but an impersonal denatured force. That both Schopenhauer as the Buddha are incorrect, is evidenced by the still present suffering in the world - though of human making, but not of human cause⁸⁾. That the suffering only stops when everyone is Buddhist or an adept of Schopenhauer's philosophy -both claim that their doctrine is universal- is a nonargument, because the stopping of the suffering like the promise of heaven, is set in

an uncontrollable distant future. This vista therefore also infers a disqualification of contemporary man, to which can be added that the moment where everyone thinks the same⁹⁾ -Buddhist or otherwise- will never be reached. It maybe hard on Schopenhauer and Buddha, but the God they tried to cover up looks much more like Krishna -El or Ēlāhā¹⁰⁾, the precursor of the Old Testament Yahweh- than they perhaps would wish for. In summary, in the conclusion of Schopenhauer and the Buddha God is not genuinely denied -only denatured- while the responsibility for the suffering of human beings is 'moved' to where it always was, man himself.

The Buddha likes to see man almost mindlessly in a Nirvana and Schopenhauer lets us bring our will to rest by imposing our will on the will. Schopenhauer posits the word-will that is blind while he in reality blinds all human beings and unable to know the force behind the world. The answer to the suffering is even darker, gloomier, and more depressing than Schopenhauer imagined. The dehumanization -the unrecognizability by man- of Schopenhauer's word-will and the dedeification of the Brahman and Krishna by the Buddha, makes of man a guileless vulnerable being in a deceitful intrusive existence. Man cannot lift his suffering by willing it, nor reaching a transcendental state by imagining already being here in a Nirvana. A person cannot resist a hurricane by willing -praying- it to another path - not to mention the disastrous consequences for others. Man cannot but accept what causes him to be here and subsequently not to act out of fear and hatred, the cause of all suffering. It is best to look for the means -the medium- through which a person truly can accept why he is here in order to eliminate his suffering.

Krishna's attempt to form Arjuna after his image is the ultimate effort of the will of existence in the world to point all noses to the same direction. Schopenhauer and the Buddha's attempt to let man abandon his will makes man a likely unresisting victim of the will -Krishna's will- of existence. Yet, man is also endowed with reason and that is exactly the tool that he can use to find out what he is missing, -his want, his cravings-. Contemporary man should not be disqualified with a promise for the future, but he must be awakened. Man, when he wants to raise his suffering, must have his eyes wide open and see in what a pitch black loveless existence he got himself into. Every person may not only lift his future suffering, but particularly his present by not shining his light on others and telling how it should be in the world to come, but to ignite the light within himself and to go en route on its inner path. Not the

philosopher so inspirational or the spiritual as exalted that he can say how it should go with the world of man. It is each individual human being who has the light inside and uses it to discover, to rediscover inner Love. It is because of the lack of Love that man does suffer. Not the lack of human love or compassion -or even empathy-, or the lack of love for the boulder -his environment-, but the Love that is absent in existence and that can only be discovered in your inside. Who discovers that Love will change the world.

The world is Luciwher's world and is neither good nor evil. It is this universe in which he can shine his light, but in which he lacks the Love. The Ancient Spirit drives his flock together and binds them together in his legality, the Luciwher paradigm - principle of suffering, the longing for love.

What the darkness cannot take

The choice Schopenhauer made is irrelevant. Whether or not there is a God, is not a subject of choice. Schopenhauer's choice for a denatured world-will is admittedly understandable from the desire to come loose from centuries and centuries of religious coercion. He has, however, by holding on to his sapience not only silenced his will, or thought to do so, he also manoeuvred himself into a corner. Who wants to take life as a chess game to keep life uncluttered -or more likely, to put oneself in that delusion- lives in a world of limited dimensions. The intellect is the best means by which a human being may manoeuvre himself into a blind area, if he does not see that he functions on multiple chessboards simultaneously. By imposing his will to the will, and thus gagging it, a person frustrates an aspect of himself - with which he truly brings forth his suffering. It is more useful and meaningful to accept what is and to conceal nothing for oneself. Then it turns out that a person knows not only pressure and compulsion -necessity some say-, not only has a sense that helps setting up order in his inner chaos, but also the ability to create, called feeling or intuition -often with some degree of disdain-. Those who set up themselves to be guided by merely their intellectual faculties do themselves injustice and by that are threatened to become the very victims of the world-will. It is the world-will that asks of all to use only reason while neglecting the rest, as if the intellect had the monopoly on being human or may produce that ascendancy - the

products of the mind are just as governable as that of feeling, or just as ungovernable. When a person answers only to his intellectual faculties, in the end is deprived of everything and ends up living with death, while death becomes the sole factor that determines a person's life. The intellect does not understand life after life, cannot understand it, because the physical delimits physical life.

Whether or not there is a God, is not a question of multiple choice. The point is to transcend the limitations of human life, which often involves the rise above intelligence. The will does not cause the suffering, how logical that may seem, but not being able to accept human nature is. By holding responsible the will, from personal to universal, a person places the problem outside himself, beyond his mind, as if it were a body part that can, that must be amputated, as if something outside himself that ought to bear the guilt. This externalization is the spitting image of the conceivable intellectual and logical conclusion drawn in the context of renouncing a guilt preaching religion. However, by accepting what is -without reference to good and evil, compunction and punishment- guilt transforms into a fact on which may be worked, on which it is possible to work. When a person accepts himself with his intellectual ability and inability, with his affective power and impotence, with his idiosyncrasies and nuisances, his quirks that turn out well or appear fatal, in short, his entire possessions, has found the entrance to the inner road. Then also, suddenly or sometimes gradually, the fear of life and the fear of death disappear and thus the pessimistic doubts about the meaning of life.

Who learns to develop his affective power completely without thereby eliminating his cognitive ability, who learns to develop his cognitive power completely without thereby eliminating his affective ability, cannot fool himself. Who learns himself to play on multiple chessboards simultaneously, at whatever level, breaks away from the sharp biting cold logic of this universe to discover the warmth in himself. A warmth that may be shared with others, a warmth that brings a person to the rediscovery of Love. It is Love that this universe lacks and who rediscovers Love in himself changes the universe, and found exactly what the darkness cannot take.

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Notes to "Arthur Schopenhauer"

¹⁾ Johanna Schopenhauer was the wife of the Dutch merchant Heinrich Floris Schopenhauer and the mother of the philosopher Arthur Schopenhauer. When she was told that her son later could reach great heights, she replied: "That is not possible, there can be only one genius in the family." Of Schopenhauer's father is said that he committed suicide.

²⁾ See section 2.1 in this book about Hinduism.

³⁾ More biographical information about Schopenhauer:
www.egs.edu/library/arthur-schopenhauer/biography/

⁴⁾ For an analysis of Hinduism and in particular the Bhagavad Gita see the contents of this book five.

⁵⁾ See: www.goodreads.com/author/quotes/11682.Arthur_Schopenhauer

⁶⁾ Non-attachment: Yet if Dharma is to be fulfilled, it must be done with total self detachment. There must be no seeking after success in life, for the fruit of action (karm-phal). Actions are to be done because they are correct, because they are required by Dharma, not for personal gain. Quest for personal gain involves a

person temporal order. Eventually it draws all things down to destruction. "Be concerned with the deed alone, not on its profit; let not the consequences of the deed be your motive, nor be you attached to non action. Perform your deeds in disciplined way. To be yourself, the same in success and failure; this discipline is defined as equanimity" (II, 47-48). Through out chapters two and three there is a thorough inquiry into the reasons for man's attachment to the sense world and the manner in which release is obtained by turning mentally to the highest reality and most sublime truth. This shows a profound inner awareness that even the doings of good deeds bind man within the phenomenal order if there is any attachment what so ever, any individual self-aggrandizement within time. This is what is known in the west as purity of intention; to do things which should be done. Bron: www.gitananda.org/about-gita/topics-addressed-by-the-gita.html

7) The conclusion can be none other than that Krishna is not the God he says he is, when the essence of God is that it relieves or removes the suffering. See also the analysis of Hinduism and especially the Bhagavad Gita in this book five, about whom Krishna essentially is.

8) The causality that the Buddha perceives in the universe and human action, is less evident than he assumes. When two or more phenomena follow each other in a relationship, it cannot be taken for granted that there is a causal link between these phenomena. The link is only temporal, because it involves phenomena in time. The actual "causa" of the phenomenon or the series is situated outside the temporal, outside time.

9) Moreover, the pursuit of uniformity in thought and action is a feature of the Luciwher paradigm. The satanic principle -without characteristics of good or evil- presses on the entirety of 'creation'.

10) In contemporary Arabic "Allah".

Friedrich Wilhelm Nietzsche the man who murdered God

"In truth, there was only one christian
and he died on the cross." Nietzsche.

Tableau of a tragedy

Someone who was born on the day of the demise of Napoleon Bonaparte¹⁾, was a young adult when Nietzsche was born²⁾. A dweller of the nineteenth century in the time close to the Napoleonic period, Nietzsche has mainly influenced the thinking in the twentieth century. In what a kind of world lived a nineteenth century person? Although the onsets of the modern era were visible since the French Revolution, the nineteenth century in part is also the century of Restoration, characterized by nostalgia, of the ruling class, for the authority and dominance of the time before the French Revolution. An ineffectual desire, because with a persevering Industrial Revolution the working class gained an increasingly clear voice. It is the time of Karl Marx and Friedrich Engels, the time of the first unions.

Into the eighteenth century the power in Europe was with the ruling class of nobility and clergy, the Ancien Regime, the French Revolution brought the middle class to power, while in the nineteenth century, the struggle for emancipation of the working class came on the social agenda. These developments did not go the same way everywhere, nor at the same pace. The differences between France, the German states and the United Kingdom are striking. An almost thirty-something, he then already held the chair of classical philology at the University of Basel, Friedrich Nietzsche as medical orderly witnessed the Franco-Prussian War of 1870-1871³⁾, the first war that was waged on an



Friedrich Wilhelm Nietzsche
(1844-1900) in 1861

industrial scale. A regiment of cavalry that with horses and sabers had to face machine guns.

The nineteenth century was a time of unbridled development and growth, where the commercial sector came to see the whole earth as a colony and not only in imperialist sense - unlimited overuse of man and earth, because man was not really able to oversee the consequences of his actions. The mainly Christian attitude with which man was regarded a steward of God's creation was seriously dented for the first time in the nineteenth century. Any time is a turbulent time, but the nineteenth century so to an intensified degree, because that century marks the definitive fault line between the era that lasted for thousands of years and modern times in which power relations came to be very different and in which developments particularly in science and technology, caused major changes for each individual human being.

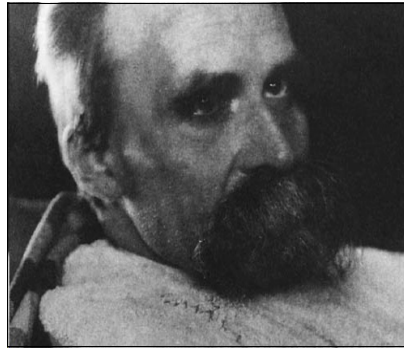
The most radical changes in the daily life of a nineteenth century person were the result of the practical application of the steam engine. The principle of the steam engine was already ancient⁴⁾ and has been applied in different ways⁵⁾. The application of the steam engine as locomotive⁶⁾ to transport the coal to the industry and with that coal to feed steam engines in an emerging mechanization and industrialization, made the world a completely different world compared to all previous millennia. The consequences of the French Revolution, the Napoleonic era⁷⁾ and the Industrial Revolution, in this world lived and worked Friedrich Wilhelm Nietzsche.

Friedrich Nietzsche from 1864 studied theology and classical philology in Bonn, but dropped theology after one semester. Inspired by publications of Arthur Schopenhauer and Friedrich Albert Lange alongside philology he then studied philosophy. In his first publications, however, he took a stand against the pessimistic essence of the philosophy of Schopenhauer and the consequences of that philosophical position for the German culture. The publication that everyone knows at least the title of, Thus Spoke Zarathustra, was published between 1883 and 1885. Nietzsche since childhood has suffered from his health. He has all his life been troubled by severe headaches, defined by some as migraines, so violently that he therefore sometimes lost consciousness. That Nietzsche three times changed his philosophical position, often contradictory, is not seen as evolutionary but as a sign of instability, according to some, even insanity. It is undisputed that he got into an increasing isolation as from his resignation in 1879 as a professor. In 1889 he collapsed completely

and was taken care of from then by his sister Elizabeth. She has had a decisive hand in the publication of his writings and his increasing popularity. Nietzsche himself has observed nothing anymore of this because of a deep form of probably dementia. The last ten years of his life he was no longer able to communicate.

Although Nietzsche is often portrayed as a lunatic, no case study is known of a contemporary who actually examined him. The qualification insanity is only 'wisdom' in hindsight, without all variables to be known.

In the literature it is also often said that his -alleged- insanity must have been the result of his way of thinking - an assertion also impossible to sustain. The possibility that Nietzsche suffered from early dementia may be the most plausible option since his father died of a similar condition⁸⁾. Filtering out all or not plausible judgments about Nietzsche as thorough as possible, it can be said that he was an original thinker who, judging by his



Nietzsche on his sickbed, less than a year before his death (photo Hans Olde)

appointment as professor at a young age, showed genius and who in his life has undergone the debilitating effects of poor health. His reflections were only understood in the twentieth century, or perhaps one should say that his ideas helped giving shape to the twentieth century.

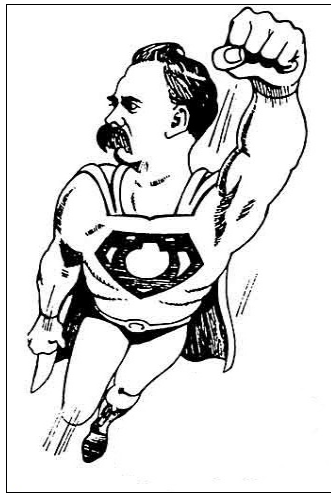
The tragedy of the tableau

the beginning of an elementary analysis

In the year of its first appearance Nietzsche wrote to a friend about Thus Spoke Zarathustra, "From now on people in Germany will count me under the madmen. The book is full of sermons on morality." To his publisher, he described his book as "a poetic work, a sort of fifth Gospel, a book of some sort for which one still has no name." In the book Zarathustra enters the scene, but this figure in fact is Nietzsche himself. As Zarathustra millennia ago 'invented' monotheism, so Nietzsche wants to address the failure of religion ever since. For that reason elsewhere he calls himself the Antichrist and is his statement that God is dead chiefly focussed on the failure of the church - perhaps it is therefore more

accurate to say that the God of the church, the Church god is dead. Nietzsche experienced his development of abandoning the faith as liberation. Like Zarathustra he pulls out of his familiar environment, away into the mountains in search of a higher purpose, a higher self.

Nietzsche puts in Thus Spoke Zarathustra the development of man somewhere between that of an ape⁹⁾ and that of the by him presumed arch-human¹⁰⁾ -Übermensch¹¹⁾-. It is the duty of man to reach the almost divine stage of arch-human. Thus the reader is immediately confronted



with the first questions about the work of Nietzsche. Is it realistic to interpolate the line from the ape through modern man -a half arch-human- to arch-humans? Does not lie at the basis of this assumption on the future development of the human being an idea of progress, which seems to have been inspired by the then current advancement of technology, than that this future perspective is based on viable expectations? Putting the question like this simultaneous is answering it. Nietzsche's critique of the pessimism of Schopenhauer shows alternatively optimism regarding possible developments. In addition, the development of ape to arch-human is

strikingly similar to that of Nietzsche himself in abandoning faith. Not that Nietzsche saw the future as rosy, he foresaw much violence and destruction. A statement that otherwise has little predictive value in the category 'blatantly obvious'. A prediction of a little bearable immediate future reminiscent of the statements of the English clergyman and demographer Thomas Malthus (1766-1834) who argued that the dangers of unbridled population growth could stand in the way of progress towards an utopian society. Both Malthus as Nietzsche expressed the idea of progress of the nineteenth century, within which Nietzsche saw the golden final result of future developments as the higher purpose when the stage of arch-human is reached.

The development of human to arch-human is an individual development, according to Nietzsche's incentive to every person to disengage from the bourgeois and oppressive society. Yet the utopian¹²⁾ character of Nietzsche's vision infers that the entire society must move into the

direction of an *Übergesellschaft*, an arch-society. It makes little sense to establish oneself permanently as isolated solitary voice in the wilderness, for whichever way one looks at it, man is a social being. The Christian values were seen by Nietzsche as reactive against life, stifling, and proactive towards a life after death. The Christian values should, says Nietzsche, be replaced by others, newer, in a reevaluation of all values, an "Umwertung aller Werte". The new values for which the arch-human will be responsible, will precisely confirm life and be creative. The arch-human who in the absence of the dead God is the creator of the new values will not do this per individual, but for a group, society. Nietzsche saw the stage of arch-human as a goal that humanity can determine for itself. He states that human life finds meaning by the way people produce a new generation of men. Nietzsche says that if one can leave the stifling Christian values behind each generation can engender a better generation.

It is hardly conceivable that Nietzsche has overlooked important group processes, but it looks like it, or he must have been unaware of its existence¹³). One must as consequence of his view not only be strong enough to escape from the prevailing values, one must subsequently also endure generation after generation until the old values are forgotten and the new values are resistantly anchored in society. Apparently Nietzsche also saw the development of the new values as so elevated -über-, that no man in his vision should withdraw from those new values, in a reevaluation of all reevaluated values. In addition, his vision of the future throws its sinister shadow in a sense that Nietzsche did not intend or foresee, but which became reality nonetheless in a rather less über way. In the Soviet Union one was at the stage of socialism -the stage of the semi arch-human-, where the future was made towards the communist society -the stage of the arch-human. The state exacted to let go of the old values to practice and to propagate the socialist values. The beginning was undoubtedly idealistic and necessary given the chaos the old tsarist regime had caused -poverty, famine, irreparably damaged social relations-. However, from a certain point in any centrally planned society the ideals become subordinated to power politics and equalization. The French Revolution has suffered this phenomenon and the Russian Revolution no less. The reevaluation of all values for a large part was realized. The present Russian generation knows little of and feels not associated with the values from before the Russian Revolution. Still, who in Soviet times argued for reevaluation of all reevaluated values, could find himself the next moment in a Gulag camp. Incidentally,

the values of the old generations were not completely obliterated, given to the resurgence of the Orthodox Christian Church after the fall of the USSR in 1991. How the Nazis, the NSDAP from 1920-1945, in Germany raped the intellectual heritage of Friedrich Nietzsche, not opposed by Nietzsche's sister Elizabeth, and drew the horrifying darkest consequences from his insights, needs not to be further explained here. They are not unknown to anyone or should not be unknown.

Nietzsche considered himself the antithesis for two thousand years Christianity and it was rightly so that someone took action against this antiquated religion, as quickly as possible, to incite its disappearance from the global scene. Behind this sentence not any form of hate or other negative feelings is hidden, but the desire for deliverance from a millstone - a hindrance not unlike the drowning man you tried to save, who then threatens to pull you down into the depth and death. Religion seeks salvation outside man in a God-sent saviour, while recovery exclusively is found within man. That Nietzsche felt attracted to Buddhism, important elements from it, shows that under his scientific theory a mystical layer is present, although Buddhism is no official religion. The appeal of Buddhism from a philosophical point of view is understandable, yet unintelligible in the context of the desire to wipe out religion as such, nullifying the externally found wisdom that guided human thought and action. The attraction of Buddhism is in contradiction with the development to become an arch-human who feels no need to rely on the system wherein he is, but who is autonomous. By counting on or at least hoping on external influences man cannot dispose of the working of the Ancient Spirit, who since the birth of humanity is with us. In this way man stays trapped inside the Luciwher paradigm by which man to solve his suffering is dependent on what is outside him. In addition, to make every human individually responsible for the achievement of the stage of arch-human, conceals the collectivity of aspects that are inherent to an arch-society. In other words, individual growth and collective growth cannot be seen apart and for this aspect of his theory Nietzsche offers no solution. On the contrary, the totalitarian state could prey on his philosophy. Precisely by imposing primary responsibility to the individual, but subsequently to postulate that the level of the arch-human is to be achieved only generation after generation, a collective process, it cannot be otherwise than that the role of the leading state remains unchanged. Nietzsche advocates leaving the system while he leaves the state in tact. In other words, Nietzsche fights

Luciwher with Luciwher's resources, and that does not work any more than one can fight for peace. Who wants to change the content, must also be willing to change the form.

A further aspect of criticism on Nietzsche's strive for the stage of arch-human follows from his perspective that this stage will only be achieved after many generations. He obviously is not able to imagine that a person can achieve the stage of arch-human in a single lifetime. He probably is not able to, because in his time society was a class society in which breaking the boundaries of the strata essentially did not exist - it was not an objective of any group at all. Each social class stood up for their own interests and sought to improve the conditions within the social class. The first real breakthroughs of established patterns came when women demanded the right to study and to pursue a career, and in particular when women claimed their right to vote. The class society as Nietzsche knew did not differ significantly from the Hindu caste society in which a person only after several reincarnations, generations in Nietzsche's religion-free conception, could achieve the highest stage of being - Buddhism adheres to a similar doctrine. That Krishna is none other than Luciwher is explained in the analysis of Hinduism. That Nietzsche beside the individual aspect of growing to the stage of arch-human could not exhaustively express the collective aspect, shows the shortcomings of the notion of arch-human. The revaluation of all values stems from an absolute self-declared aversion to the Christian values, with which aversion the revaluation loses at least its luster and possibly even its value as an idea. That God would be dead can be explained from the same background, with which it should be understood that it was the Judeo-Christian God who was declared dead - who never existed in the first place. The idea, however, becomes again interesting if we can assume that just as Krishna also the Judeo-Christian God is none other than Luciwher.

God is not dead, the FirstOne, because if that were so, all would instantly no longer exist, nothing. The reader may figure out for himself whether the FirstOne is the benevolent bearded family patriarch, or in abstract the creating force behind everything - both is also delightful. What is certain is that everyone in his and her time of life learns exactly what is needed, no more and no less, in order upon return to allow him or her to grow to "perfection" in original form. Something that could not be learned in original form, but only in an incarnation. The intellectual form of learning -by which someone as precisely as possible tries to articulate how it works and what pitfalls you may encounter in life- is but one form

of learning - the form of philosophers. A much more common form is the unspoken form, wherein a person does not fail feeling what is going on in his life, yet who wishes not or cannot formulate a treatise on it, a form of no less consequence. The idea that a person only after generations or incarnations may be deemed capable or worthy to attain an utopian nirvana there to be an arch-human, seems motivated by a different valuation of the unspoken form of walking the inner path, compared with an appreciative attitude towards the articulated way. In other words, someone who is not intelligent or eloquent enough to describe his inner journey, is not excluded from the inner road. Everyone, smart or dumb, thick or thin, large or small, walks the inner path as long as needed. Everyone learns: the rioting youth, the fraudulent bank manager, the perpetrator of domestic violence, the plagiarist professor, the bullying adolescent, the libertine king. Everyone is here for a reason: the chosen divine, the cleverest of the class, the hero of the battlefield, the talented painter and composer, the loving mother, the innovative philosopher. Nobody is in this life without a purpose and everyone reaches that objective, even though those who are in the apocryphal leading group of society do not see this. Those who feel part of the leading group, are more firmly attached to the Luciwher Paradigm than he suspects. Everyone has his and hers own purpose and his and hers own pathway - it suits not anyone to comment on the illness of someone else, let alone the healing process.

A last element from Thus Spoke Zarathustra discussed here is about suffering. Nietzsche distinguishes two groups of people in society, the strong and the weak. The strong are strong enough to realize that they have the power to decide what is good and what is evil, says Nietzsche. The weak do not have that power or dare not use it. The idea there are things in life the weak can exert no power over, ensures that he thinks that others can do it for him, such as a God, still according to Nietzsche. Because the weak and the strong have separate visions on life, their ideas about good and evil differ. What the strong calls good, the weak calls bad. Compassion is something that the weak call good. However, it affects the dignity of the strong. Where one person suffers, just one person is suffering, but when someone expresses compassion about that, two are suffering. From the strong the arch-human will originate. "Compassion is called a virtue only with decadents" says Nietzsche. The moral universe of the slave must be replaced by that of the aristocrat, because the aristocrat respects himself, thinks Nietzsche. He is the one

who constantly strives for the highest potential in life, identified by Nietzsche as the "Will to Power."

In this context, Nietzsche clearly formulated his philosophy from dislike of his Christian background, from aversion of the oppressive bourgeois class where he came from - thus it manifests itself. How else may his dislike of compassion be understood, than as the horror on the creation and tolerating of misconceptions? In Nietzsche's view, of course, the misconception of the objectionable -i.e. Christian- idea or objectionable attitude, in the Nazi period also the misconception of human life, such as the disabled and people with a mental disorder - Nietzsche's Ouroboros, the snake that bites him. Simultaneously the idea behind the desire for power exhibits also clear traits of Machiavellianism -a term used in psychology and politics-, the philosophy of the powers that be not considered objectionable, but realistic. This line of thinking also makes clear that Nietzsche meanwhile had put his appreciation for Buddhism outside the door.

Nietzsche's problem seems to consist in this, that he essentially could not free himself from the background from which he came. That the philosophy he formulated has never helped in escaping 'his country of origin.' In another way, his struggle with the dichotomy of good and evil and the notion of compassion cannot be interpreted. Compassion, or perhaps more accurately empathy, is precisely the essential characteristic of being human, for our brains are so constructed that social cohesion actually may take shape. When Nietzsche says that good and evil are relative ideas depending on the group one is sitting in -the weak or the strong-, when the Hindu god Krishna accuses his protégée Arjuna of weakness on the battlefield of Kuruksetra and that he should honour his dharma as a member of the warrior's caste, then both -wish to- ignore an essential aspect of being human. That in itself is not a disaster, because both seem to have to attend the next level in school. What really is tragic, is that this line of thought contributes to the pathology of humanity, when people believe this wisdom and blindly follow. That good and evil are relative notions is a correct analysis, but the inference that good and evil therefore are unusable ideas, Nietzsche does not draw. For this conclusion he was apparently still too firmly rooted in his religious class society. Incidentally, it is entirely possible that Pierre de Frédy, baron de Coubertin (1863-1937), the instigator of the modern Olympic Games, with his adage *Altius*,



Fortius, Citius was inspired by Nietzsche's observed and advocated "Wille zur Macht". They are both the same after all.

The unbroken anchoring of Nietzsche in his background is the most tragic aspect of his life, because it is precisely this aspect that withheld him to be truly a genius. That God is dead, was a revolutionary proclamation in his time. That in his imitation there has been who deny the existence of any God at all, may be the delusion of an ill mind - to each his pathway of learning. The battle between atheists and theists, however, secures Luciwher in his existence and hinders the dispelling of the Ancient Spirit from man - it concerns the same phantom dichotomy as good and evil. Man thus continues to search the wisdom outside himself, in whichever camp he is in, and not in himself. In the words of Nietzsche, "The followers of a great man make themselves blind to sing his praises better." If one lesson can be drawn from the vicissitudes and the words of Nietzsche, it can almost be no other that one must liberate oneself from the suffocation of the Ancient Spirit and that man should search for the truth in himself. Compassion then changes from the co-suffering with another person in seeing the suffering, recognizing the struggle to dispose of the Ancient Spirit. The Ancient Spirit symbolizes the entrenched mentality that holds back man getting truly faster, higher and stronger. A person who on his inner journey abandons his mentality as Luciwher's slave, will come as naturally to the revaluation of his values. New values, not because of the precedence of any brilliant philosopher, any politician or cleric whichever, but as a consequence of the newfound inner truth, the inner love.

The tragedy of the following

The tableau of the nineteenth century displays a tragic sight - the century in which the adage, "that coal is a gift from God provided for man to use at his discretion", characterizes the entire century. A statement based on the Parable of the Talents from the Bible's New Testament [Matthew 25:14-30] in which God rewarded those using what

the earth offers them to develop their talents. Who considers nineteenth century man, those who led in science and industry, sees someone whom new discoveries fascinated and who therefore was absorbed completely and lost sight of his panoramic gaze and with blinkers on was focussed on what was nearby. Like a child playing with a found grenade,



Halfway ape and übermensch?

unaware of any danger. The consequences of his words and actions were not an issue for a nineteenth-century person¹⁴⁾. The consequences were only really clear in the second half of the twentieth century. Then the thought pollution by totalitarian regimes and environmental pollution through unbridled industrialization became clearly visible for all. Nietzsche did not see the consequences of his words either, like his influence on philosophers such as Heidegger, Adorno, Horkheimer and Foucault. More political, the impact his words had on the Nazis. Never intended, to the extent that can be determined, but nevertheless an influence. It fits into the image, the tableau of the nineteenth century: never intended, but nevertheless an influence. Nietzsche has just witnessed the opening times of the twentieth century - in deep demented state. The title of Thus Spoke Zarathustra is nearly universal, if only through the piece of music with the same name by Richard Strauss who composed it in 1896 as a tribute to the upcoming twentieth century, a century in which the expectation of hope undoubtedly would be achieved - if only because that piece of music is used in a very popular science fiction film and in many commercials.

If one wants to feed oneself with the wisdom of others, will undergo their influence, always remember that it is wisdom that was true for the people of the time when the statement was made. This infers also that one can never adopt the wisdom of others to guide one's own life. One can be brought to an idea, but that is the utmost. The ultimate wisdom lies not outside you, but in you. The best illustration of this is the parable of the talents. Jesus has not spoken in view of some industrialists from the nineteenth century. These industrialists on the other hand ran off with a biblical statement that suited them very well, assuming a parable from the Bible had to be the highest justification of their self-regarding

actions - or perhaps they saw it not only as self-interest. In the context of this book, the sayings of Jesus as recorded in the Gospel of Matthew may very well also be paraphrased as an incentive to use material life as a learning ground and thus to eliminate karma, to learn wherefore you came here, because it can be learned in no other way. Which interpretation is preferable is for the reader to decide, for thus he can find his own wisdom. So also with the wisdom of Nietzsche. He is especially important for use as a reference and to sharpen one's own mind, perhaps instrumental in a process of self-healing and finding one's own balance.

*

So, to the follower of man all the best. He will need it when he realizes he turned into a blind alley. In the end he will have realized it took more effort retracing his steps returning to his last original thought or deed - that what he could call his own. More effort to retrace that accidental road than the effort he would have had to put in living his own life.

Read the Bible or Koran or any other book said holy, for they contain many wonderful stories. Read the anthologies of philosophers and dive deeper into their writings when their thoughts appeal to you. However, we are no Jesus or Mohammad, nor Voltaire, Nietzsche or Sartre. You and I are no less and no more, but the same, yet we may benefit from their experience, we might learn from history. Perhaps our times are more sophisticated than theirs, yet a steady state can be found only on the inner road.

Concise bibliography

In 1872 Friedrich Wilhelm Nietzsche published *Die Geburt der Tragödie aus dem Geiste der Musik* - *The Birth of Tragedy, Out of the Spirit of Music*. Between 1873 and 1876 he published a number of essays also critical of the German culture as it developed under the influence of Schopenhauer and Wagner. In 1878 he published *Menschliches, Allzumenschliches: Ein Buch für freie Geister* - *Human All-Too-Human, A Book for Free Spirits*, in 1879 *Vermischte Meinungen und Sprüche* - *Mixed Opinions and Maxims* and in 1880 *Der Wanderer und sein Schatten* - *The Wanderer and his Shadow*. In 1882 followed the first edition of *Die fröhliche Wissenschaft* - *The Gay Science*, where after in 1883 and 1885

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

Also sprach Zarathustra: Ein Buch für Alle und Keinen - Thus Spoke Zarathustra, A Book for All and None followed and in 1886 "Jenseits von Gut und Böse: Vorspiel einer Philosophie der Zukunft - Beyond Good and Evil, Prelude to a Philosophy of the Future.

An accessible complete bibliography can be found at: <http://plato.stanford.edu/entries/nietzsche/>. His collected works may be read online at: <http://www.davemckay.co.uk/philosophy/nietzsche/>

Notes to "Friedrich Wilhelm Nietzsche"

- 1) Napoleon Bonaparte, Ajaccio, Corsica, 15 August 1769- Saint-Helena, 5 May 1821.
- 2) Friedrich Wilhelm Nietzsche, Röcken, 15 October 1844 – Weimar, 25 August 1900.
- 3) The literature mentions that it is believed that in this time he contracted diphtheria and dysentery and especially syphilis. For this assumption no evidence exists, moreover, this is likely to be malicious hearsay of (Christian) adversaries.
- 4) The steam engine was first described by Heron of Alexandria (10-70), a device he called aeolipile.
- 5) Thomas Newcome (1663-1729) in 1712 designed a working steam engine that could pump water from a mine efficiently.
James Watt (1736-1819), in 1763 improved on this concept by adding a condenser to the machine. This vastly ameliorated the efficiency of the machine and brought about the actual launch of the Industrial Revolution.
- 6) Richard Trevithick (1771-1833) constructed the first viable high-pressure steam engine in 1802, until then deemed impossible or at least extremely dangerous. Without his construction work all subsequent developments would not have been possible.
George Stephenson (1781-1848). Stephenson's "Rocket" was the first effective design for a steam locomotive and was built in 1829. With this design Stephenson won the Rainhill Trials, organized by the Liverpool & Manchester Railway.
- 7) French Revolution, 1789-1799. Napoleonic period, 1799-1815.
- 8) Old age Dementia and Alzheimer's disease have no known genetic background. Nietzsche would have suffered from the inheritable form of dementia that frequently reveals itself at a relatively young age.
- 9) Charles Darwin published "On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life" in 1859.
- 10) The translation arch-human for Übermensch is perhaps the most neutral and therefore the most satisfactory. Of all English translations Superman obviously is the least satisfactory. The prefix arch is adequate, since it means "standing above all in quality" (compare archbishop).

The word über itself is derived from the Latin super and the Greek hyper. The (American) English in some cases rejects these two adjectives to use the German über in a positive sense instead. For example, with an überhacker someone is meant who is one of the first among equals in hacking, someone who deserves a honorary predicate. Similarly appropriate would have been: arch-hacker.

¹¹⁾ The term Übermensch -arch-human- is not derived from Nietzsche. The term already was used in circles of the followers of Martin Luther (1483-1546). The term also occurs in the work of the preacher and poet-philosopher Johann Gottfried von Herder (1744-1803) and in the work of the author, statesman and philosopher Johann Wolfgang von Goethe (1749-1832). In the view of Nietzsche, the Übermensch is a person who knows how to make himself free from the herd instinct and dares to be an individual. Someone who feels no need to rely on the system wherein he exists, but who is autonomous. A grand being who is beyond irrationality.

Religion makes man look for other worlds from dissatisfaction with the real world in which one is tormented. In the other world, those who torment are punished. The Übermensch is beyond the flight into other worlds and seeks his achievement in the world where he is. The religious -Christian- escape from the real world also requires the invention of an eternal soul that separated from the body at death survives the body, according to Friedrich Nietzsche. Religion as a form of escapism where the Übermensch is free of.

It is rather tragic in this perspective that the Nazis, the National Socialist German Workers' Party of Adolf Hitler, hijacked the term Übermensch and used it to express, in combination with social Darwinism and racial principles, their conceived superiority of the white and above all Aryan race. The Nazis developed from this premise a simple to understand dichotomy comparing the Übermensch to the Untermensch -the subhuman creature-, with which the Nazis meant inferior human races, such as in their conception Jews, Gypsies, but also homosexuals were. Moreover, the dichotomy containing the term Untermensch is not from Nietzsche. In fact, National Socialism drove mainly on the manipulable irrational herd instinct of the masses.

¹²⁾ Utopian in its original sense, not in the sense of idealistic and unattainable assigned to this word later.

¹³⁾ Wilfred Ruprecht Bion (Mathura (India), 8 September 1897 - Oxford (England), 8 November 1979) was a British psychiatrist and pioneer in the field of group dynamics.

¹⁴⁾ Marie Curie, 1867-1934, died of leukemia as a result of her research of radioactivity.

Jean-Paul Sartre
the new voice on the firmament

The urge for freedom

Jean-Paul Charles Eymard Sartre was born in Paris on June 21, 1905 and died there on April 15, 1980. He was already in his own time one of the most famous philosophers of the twentieth century. The philosophical position he developed is called existentialism. With the public, he is best



Jean-Paul Sartre

known for his leftist political stance. Besides philosophical work Sartre wrote short stories, novels and plays. It cannot be determined whether Sartre's desire for freedom, like so many of his contemporaries craved, was the result of the Nazi occupation, or that Nazism was a result of the lack of freedom of man in times preceding. If the latter is the case, Nazism was the provisional climax of the era of unfreedom in which any person except in the name was the serf of the ruler, who could be driven in the manufacturing process and from war to war. The thoughts that Sartre developed during World War II, which formed the basis of the later existentialism, can be seen as a basis for the liberalization that produced a first peak in the youth culture of the sixties of the twentieth century¹. When the Nazi regime represents the utmost stretch momentum of what unfreedom could be tolerated, then this was the reason for the need for freedom with as root cause all the preceding centuries to times before immemorial. Then also the Nazi ideology represented the extreme limit of applicability of the Luciwher paradigm². Like capitalism that, according to Karl Marx, carries its own cause of demise, each repressive system -with both physical oppression as well as thought police, religion- is doomed to perish on its own accord. Each answers the question to the how differently. How to find freedom was expressed by Sartre in his own manner.

The term existentialism was introduced by the Danish philosopher Søren Kierkegaard (1813-1855). Kierkegaard's philosophical position was partly a reaction to scholasticism which stipulated that the deep meaning of being human was set in his essence and that his appearance, his existence, was of less or subaltern importance. For Kierkegaard the guiding principle was the specific and unique existence of the human individual. The German philosopher Friedrich Nietzsche (1844-1900) interpreted the uniqueness of man in his own way and conditioned that man, freed from all fears and being one with nature, ultimately had to determine what the values in his life could be himself. For the meaning of his life man needed no God, Nietzsche said. Martin Heidegger (1889-1976) is generally seen as the father of existentialism. His support for Nazism and the person of Adolf Hitler was not appreciated by the community, however, later in life he called that choice the biggest blunder of his existence. Nevertheless, Heidegger remained a major influence on twentieth century philosophy, especially because of his views on human existence, nothingness, fear and death. The absurdity and futility of existence, the alienation because of that hopelessness and the consequences of making the wrong choices in life, not only were existentialist philosophical motives, They were also found in literature, such as with Dostoyevsky, Kafka and Sartre himself³⁾.

One of the major tenets of existentialism is "l'existence précède l'essence". Being in the world is most fundamental, more than any other meaning that can be attributed to human life. A practical consequence of this is that people may define their own reality. In addition, existentialism rejects the premise that man is a rational being. Existentialists are primarily interested in what people find meaningful and significant and they suggest that the choices of man rather result from this than that those choices would be based on rational thinking. Man himself must give meaning to his life, how unstable that meaning may be. Furthermore, the only truth of which man can be sure, is the truth of which he acts. The existence of man infers subjectivity and no objective rationality, therefore there can be no question of being able to know of the existence of a God. Man is alone in an absurd, sometimes even hostile universe in which most likely no sense of a higher order exists.

Sartre was inspired by the ideas of the Moravian philosopher Edmund Husserl (1859-1938). Husserl attributed less importance to experience and reason, while assigning great importance to an autonomous, fully focussed consciousness. Heidegger, Husserl's student and assistant, focussed his life to questions about the meaning of existence. He felt that

man in his existence gives shape to his capabilities mindful of his greatest concern, his finite future. For Heidegger, the fear of death is the main motive for the act in the present. Sartre, who briefly also studied with Husserl, transferred existentialism from the study and the auditorium by popularizing the notion in his own way. God does not exist any more than the meaning of life according to Sartre. Sartre advises each person to take the absurdity of existence as the point to start from. Man has landed up in a meaningless world according to Sartre, where it all comes down to designing yourself. He states that man is condemned to that absurd freedom, a freedom that is unavoidable. That freedom burdens us with a huge responsibility and a person cannot but commit to that freedom. He may try to avoid the terrible freedom or deny it -then man is in bad faith to himself-, but he will eventually have to accept that freedom when he wants to be a moral being. Once freedom is upheld, a person through his choices has to give himself a place in the world and create meaning for himself. Making choices, according to Sartre, is a difficult process because you are always fighting views of others about yourself. According to Sartre, this is the reason why the others are always a burden, they make you to object. "Hell, is other people," says Sartre in his theatre play "Huis Clos"⁴⁾. In summary, the human being in the course of his life becomes aware of his existence and subsequently has the responsibility -the inescapable freedom even- to give form and content to his existence during the rest of his life. He cannot invoke a higher power or otherwise rely on the whether or not hidden meaning of existence. A person can only be completely autonomous therein, because the visions of others work only disruptive to the individual process⁵⁾.

Me, myself and I

The existentialism of Jean-Paul Sartre and his partner in life Simone de Beauvoir⁶⁾ has not only been of great importance for the scientific community, but also has affected or perhaps even established an entirely new youth culture - not only in France, but throughout Europe and beyond. Listening to jazz or to Juliette Gréco and Edith Piaf in smoky rooms dressed in black clothing -in any case wearing a black turtleneck- and discussing the absurdity of existence, talking over the lack of a

deeper meaning of life was fashionable in the fifties of the twentieth century. Most had not read the scientific work of Sartre, but many had read his novels and short stories, or had been to a play of his hand. The popularity of existentialism is probably partly explained by the situation in Europe after the Second World War. Most of Europe was in ruins, especially the big cities and even more so in France, and the futility of it all crept very close to the skin of the young generation. The war had cost the lives of fifty million people, including six million Jews, a fact that could prove nothing else than that God did not exist. A good breeding ground for



Simone de Beauvoir

individuality, also in response to the collectivity of Nazism and to some extent Communism, especially since Nikita Khrushchev in 1953 at the Party Congress of the Communist Party in Moscow had exposed Stalin as a ruler who did not lag behind Hitler - Stalin would have been responsible during his rule for nine million to possibly twenty million civilian victims. The public needed heroes and Sartre was such a role model - he fell in the same category of public icons as Albert Einstein, a slightly older contemporary. Both were touchable idols, people you could encounter on the street.

In itself, this carries an irreconcilable contradiction, followers of existentialism that are iconophile. The other is after all the disturber of the strive to give meaning to one's life. Or in a paraphrase of Sartre's words, the mere presence of someone else causes a person to look at himself as an object in the perception of the other. Which infers the recognition of subjectivity, and thus the recognition of the judgment of others. It seems as though Sartre's ideas are influenced by the psychoanalysis as it was propagated by the Moravian neurologist Sigmund Freud (1856-1939). However, Sartre was highly critical of Freud's assumptions and hypotheses. Or as Sartre put it in "L'Être et le néant", "I am the ego, but not the subconscious. I have no privileged position compared with my unconscious psyche. I am just one system within my psyche." With which the centrality of the ego claimed by Sartre is clear. Does that make existentialism a philosophy of egoism, or of

egocentrism? And if so, does that make existentialism a philosophy which one should better stay away?

In everyday experience an egoist and to a lesser extent an egocentrist is a person who has merely his own interest at heart and who assigns no importance to the position or interests of others. The last part of this qualification is important in this regard. In practice one is called selfish, or egocentric, not by the person to whom the qualification of egoism applies, but by someone else, the other. In most if not all cases, this fact casts a dubious glance in the ego of the other. It would appear that for his salvation the other had his hopes set on the alleged selfish person - which is quite selfish. Does Sartre then make the recommendation to us all to be as the alleged egotist? If the importance of giving meaning to life must be classified as at least egocentric, then surely. In the writings of Sartre, however, this is never propagated. What is propagated is the search for the meaning of your own existence without relying on the other, without thereby to expect salvation from the other. That makes existentialism a philosophy where one can only stay better close by. Close by. A person, however, who is looking for the meaning in life and who creates the meaning for his life, does not come far when he leaves it at that.

The growing spirit

The attractive aspect in Sartre's existentialism is his assertion that people in life on earth cannot rely on a higher power and that one should give form and content to life oneself. If one relies on a higher power, one arrives in hell, "L'enfer, c'est les autres". A person then gets to deal with all kinds of views on his actions and on his person, influential opinions of people one grants authority - because after all, one only takes note of their views. Probably for this reason Sartre situated "Huis Clos" in hell, although it is still odd that someone who considers God or a higher power to be irrelevant, for his setting chooses hell, eternal hell no less. This makes clear that Sartre, although less pronounced than Nietzsche, and perhaps without realizing it, still stands with one foot in the spiritual traditions of his ancestors. Why else mentioning eternal damnation, why else denying or ignoring the existence of a higher "power", why else taking the meaning of life in merely one's own hands. While it is true that the other may be hell, it does not follow logically as true that oneself may create heaven.

How is it that the others are hell? How is it that a person is influenced by people around him? This is obviously because man is a social being. A person would like to fit in into an environment, and he does that among others by adapting to his environment. In itself not strange or inadvisable. The hellish character makes its entrance only when the environment does not accept aspects of the person, taunting that person to cover or even eliminate aspects of himself. The hellish characteristic enters in full regalia when the environment dictates aspects to the person, when rules are imposed, or when that person is required to join in a particular hierarchy. When it has come that far, when a person has let it come this far, then he has become the slave of the community, the serf of the ruler - there is always someone at the top of the hierarchy. If a person conforms to the rules and orders of his community, when he sees no possibility to escape, he is chained to the Luciwher paradigm.

That virtually everyone on earth is chained to the law of the Ancient Spirit is because everybody was raised that way by his parents, school and society. That virtually no one realizes that he is the serf of the Ancient Spirit, is the result of socialization from his first day of life⁷⁾. The Ancient Spirit sustains itself by its iron grip on any kind of socialization, although he must move with the times from time to time. That existentialism is not the solution in breaking the age-old chain that maintains the hell on earth, shows that existentialism gave at least incomplete answers - incompleteness also imports faultiness. That flaw was not due to the alleged elitist character of existentialism espoused by scientists and students - in the end these also needed food on the table and eventually adapted. The incompleteness of existentialism is rooted in the perception of what constitutes the meaning of life - how the road goes towards meaning.

When on the one hand a person creates the meaning of life by answering existential questions he asks himself and on the other hand the motivation for acting in life can only come from a sense of impending death, as existentialists posit, then existentialism can give only temporary answers -answers in time- that cannot come but from that fear, mortal fear. That the others are hell then is caused by the fact that all of us here are in hell. By looking in the mirror the other can be, you see only hell. The only thing a person alternatively can do is to free himself from that hell by breaking the shackles of the Luciwher paradigm. When a societal creature as man is, can break through the doctrine of the Ancient Spirit, he is hell for none. The breaking of the Luciwher paradigm presupposes putting on the inner road, putting off the fear and

discovering the inner Love, the 'higher purpose' of and behind existence. This is not associated with need or coercion, such as the socialization in fear -i.e. also in existentialism- within the hierarchy of the Ancient Spirit, but in the acceptance of the loss - the loss of Love. Some will find this latest stuff and nonsense. That does not matter, because everyone is anyway on his or her inner road. It is much more pleasant, however, when one wishes to travel awake.

In short, the position and the methodology in Sartre's existentialism are not completely inadequate. It is worth it and it is recommended to seek the meaning of life through self-examination and in this not being influenced or guided by external forces. Already this in itself may result in a breach of the Luciwher paradigm. Completeness -and wisdom for that matter- is however only achieved when the meaning of life no longer is derived from the existential fear for death. The passing of the fear, any fear, is a prerequisite for discovering the inner Love.

From the religious, through the rational to the existential. This is broadly the road that humankind has travelled at least since the beginning of the Middle Ages - in Europe anyway. Some societies are still in the religious stage, others in the rational. Some are still not ready for the existential and for some it is time to take the next step thereafter. The road does not go the same for everyone and sometimes shows a relapse. The road goes not for everyone at the same rate and sometimes expires certainly not smoothly and longitudinally. Everything is running together, but that does not mean that it is chaos. Oddly enough, everything turns really into chaos only when everything runs smoothly and everyone is in line - but it will never come to that. God likes a bit of jazz too apparently.

Concise bibliography

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Notes to "Jean Paul Sartre"

¹⁾ That freedom is fragile too, is evidenced by the developments after the sixties when the new artistry got encapsulated -and so was unfree- in a strategy to make money out of it. Beauty got corrupted by the success of its commercial aspects. From the seventies of the twentieth century onwards the free making youth culture turned into an object for big business in music and fashion - lifestyle. True freedom cannot be organized and exists mainly in the perception of the individual. That individual freedom has its limits, is demonstrated by the adage that says that freedom ends where the influence of the other begins.

²⁾ See the relevant chapters elsewhere in this book or search the index.

³⁾ The most influential existentialists: Arthur Schopenhauer (precursor), Max Stirner (precursor), Søren Kierkegaard, Friedrich Nietzsche, Martin Heidegger, Simone de Beauvoir, Jean-Paul Sartre, Albert Camus and Karl Jaspers.

⁴⁾ The play gives a description of the afterlife in which three deceased characters are punished by being imprisoned for eternity together in a room. From this theatre play comes one of the most famous and most misunderstood quotes from Sartre, "l'enfer, c'est les autres", a reference to Sartre's ideas about image and the constant struggle that is caused when a person sees himself as a object in the perception of another person.

⁵⁾ More about Sartre: Sartre's Political Philosophy, in the Internet Encyclopaedia of Philosophy, <http://www.iep.utm.edu/sartre-p/>

⁶⁾ See for instance:
<http://www.marxists.org/reference/subject/ethics/de-beauvoir/2nd-sex/>

⁷⁾ The child of a convicted mother born in prison, sees its environment as normal and will experience great (initial) problems when it arrives in the world outside the walls, normal to everyone else.

Diluted God
On Richard Dawkins's "The God delusion"

The Romantic Agony revisited

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



Richard Dawkins

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

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

I do not know how others see it, but I always have to smile somewhat when someone postures on being healthy. Hodie mihi cras tibi. And all things change and must pass. What is healthy the one day proves to be fragile the next, even without being aware of it - possibly through Urban's bane. One day we were all totally convinced our galaxy was the universe, the next day we faced billions and billions of them. Do not run into the Sloan great wall⁹⁷⁾ and hurt your countenance. That regarding health and future. Considering the past Mr. Dawkins is also consistently a romantic, for he is sure he is an independent. If anything, we are all the product of our history, whether we underscore what we have experienced or strikethrough. Feeling independence is not a steady state, but a snapshot sensation. It is an impression you can have in the here and now, one fleeting moment. One moment one might be sure to have fought for a just cause, the next moment -because of the simple fact one interacts with fellow humans- it may appear one is manipulated to fight. Independence is a fluid, not a solid.

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

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

Take a step back, and evaluate slowly and earnestly what you encounter, so you for at least that moment do not lose your independence. Let us munch and crunch the words of Mr. Dawkins -for what he has to say is important- and not automatically reject them. However, because he is right -in my view, but for another reason- about wanting to do away with religion and many people agree with this point of view, that does not mean that he is right in all he says. I do not mean right as in having the correct opinion, but right as in drawing the correct conclusions based on the available data. Take a step back and weigh, find the balance that agrees with you. The text is never just right, only the reader who finds balance.

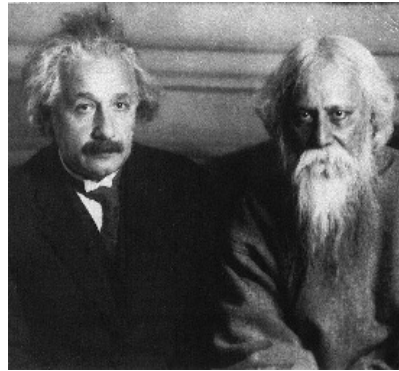
Sad cases of self-mutilation

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

One can of course be very well educated concerning the workings of an automobile. However, when one does not see that such an apparatus is a very polluting form of transport, one has read the text books, but has not learned anything. One has knowledge, but no knowing. Knowledge in

itself does not make free, yet enables to make the final step. After that fear has gone one can take the inner road, away from Luciwher's world. Not to become a hermit or a new age hippy-like type -unless it is on your road to experience- but to find the inner love in a kind of chrysalis stage, then coming out into the world as a person still needing matter to survive, yet not anymore as motivation for action or goal of action. Matter no longer determines who you are. The world and its community will benefit.

Compared to this the cases Mr. Dawkins quotes -in his first chapter- are very sad cases and also laughable were not they linked to very dangerous people, leaders of a community of religion or politics. Leaders who will go at any length to defend their dominant position. The comments aimed at Albert Einstein describing his search for god could make one blushing not because they specifically were addressed to him - no one is above criticism-, but because they reveal a particular form of narrow-mindedness. Like above, these people have gone through the stages of learning the text books, yet subsequently got -themselves- stuck in tradition. They did not take the



Albert Einstein and Rabindranath Tagore

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

After the case of the illustrious Albert Einstein Mr. Dawkins drags the reader from one dreary incident to the next sad case. Indeed, on the

issue of pacifism Quakers and non-religious pacifists do not differ that much. So why does the state differ in appreciating a political standpoint from a religious one, favouring the last? It is indeed ridiculous to be allowed to use elsewhere forbidden drugs only because it is claimed the drugs are indispensable in a religious ceremony. So is state sanctioned religious discrimination against homosexuals and what else was on the to do list of that youth - indeed ludicrous. All samples represent sad cases of mourning people who lost track of their path, consequentially hurting themselves and in the process many other people. Mentally battered people who from that painfully loose track and become yet another source of pain - cause and effect are sometimes difficult to distinguish.

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

So, truly religious idiocy is not exclusive for fundamentalist muslims. In Mr. Dawkins's recount of the ventures surrounding the Danish cartoons, religious lunacy shows to be widespread. When his recount is truthful the muslims initiating the cartoon riots had to lie to speak the truth. Their ends, their ultimate fate and truth apparently justified their means. This kind of lying is an outrage to non-muslims -they have a completely different concept of lying-, yet to muslims it is a justifiable means in dealing with unbelievers. Though some muslims deny the existence and others play down the custom is widely spread, yet again others admit to

the active existence of taqiyya and kitman⁹⁸⁾. This threefold almost catch 22 situation reminds me of the Epimenides paradox about the Cretan who said that all Cretans lie, but that aside. Taqiyya and kitman are two terms used in the Koran indicating it is justified to lie in certain situations. Taqiyya is straightforward lying, actively and consciously saying something that is not true. Kitman is lying by omission, telling half a truth, possibly also adding to the truth. According to sharia, both can exclusively be applied in the relation with unbelievers - originally as justification in order to save one's skin in a threatening situation amongst unbelievers. Though justified within the muslim circle, we now have established that not only according to Mr. Dawkins the activists who initiated the upheaval around the cartoons in Jylland-Posten have lied, exaggerated the purport and added on untruthfully. These Danish muslim activists certainly were aware of their lies. What really is astonishing though, they have lied to their own fellow-believers. How deranged can a system get. How deranged can people get - their hurt must have been excruciating.

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

Mr. Dawkins ignores or confuses several aspects of the problem he words - or he simply does not see them. Foremost, by stating religions are to be respected governments involved practise a form of repressive tolerance⁹⁹⁾ - a notion coined by Herbert Marcuse in 1965. Not before long the rage of western world muslims will have died out - give it another twenty years and they are fully incorporated into the system.

Governments in only a limited way are concerned with the short term well-being of their citizens. Governments in general think in long term policies and corresponding goals to achieve. Those who react to short term hypes are not very well valued - especially not in the economic sense. By being aware of their inability to nurture people back to health in any form, governments tend to containing the problem to a certain area, isolating and imprisoning the doers as well as the victims. Governments very much act like leukocytes - isolation, containment and when possible eradication.

Furthermore, Mr. Dawkins forgets to remark that respect is not a property that can be enforced, by any side, and perhaps cannot be denied either. Respect is a key feature in a society that is not in hurt and where people live life doing well thereby earning respect. Doing well not necessarily in a uniform way, for like tolerance respect is a quality of human relations whereby one fundamentally disagrees, yet still acknowledges the grounds of existence of the others.

Then, the role of leadership in itself must be evaluated. The quality of the leadership is not related to the organizational object which is presided over. Most leadership effortlessly can be transplanted to criminal organizations. The pope as leader of the maffia - there are historical connections to the Roman client system, but that subject is for other pages. And so it is with leadership in the muslim world. Leadership populated by hurt people who climbed out of their misery in accordance with the Luciwher paradigm - this can be observed in any organization.

Then also, since the criminally religious insane -how many pleonasms can one stack?- do exist, is god therefore criminal because he is sort of worshipped by criminals? In some way Mr. Dawkins seems to contain himself in his own private circle of agony -romantic or not-, lashing out at the dwellers of the madhouse. Let us see if he has any independent arguments without bashing anything or anyone to fuel the debate.

Jest as argument

Wondering when Mr. Dawkins's book would get going I turned the page to the second chapter, "The God hypothesis". On the title page a quote of Ralph Waldo Emerson, "The religion of one age is the literary entertainment of the next." I wonder what Mr. Dawkins's purport exactly is, because quoting this phrase is ambiguous, it seems to point at least into two directions simultaneously. Is Mr. Dawkins telling us any religion

is only temporary? That his criticism does not refer to God or religion, but on literature? Or that all literature is fictional? For if religion is, so literature must be. Does Mr. Dawkins realize that when we do away with religion, we will have no literature in the next age? Of course we all love the stories of ancient Greek heroes and we might all be interested in getting acquainted with the wonderful Norse saga Edda telling about Ragnarök, perhaps even with the Popol Vuh of the K'iche' Mayas. Most likely with his quotation Mr. Dawkins means to say that one day we all will smile -I agree and hope so too- upon the



Popol Vuh

tales in the Vedic Mahabharata or the Semitic holy scriptures Tanakh, Bible and Koran. Indeed, we all now smile upon the ancient pantheons - Greek or otherwise- though they were very much real to people of the time.

I wonder what Mr. Dawkins's purport exactly is using a quote of the renowned nineteenth century American Ralph Waldo Emerson. Emerson indeed was no adherent of established religion, yet that does not make him a near atheist like Mr. Dawkins "Philosophically considered, the universe is composed of Nature and the Soul," is another well-known quote of Emerson and "What lies behind us and what lies before us, are tiny matters compared with what lies within us." These are not the words of an near atheist, these are the words of a transcendentalist. Transcendentalists like Ralph Waldo Emerson were of the opinion that the ideal spirituality transcends the physical and empirical and is realized only through the individual's intuition. I wonder what got into Mr. Dawkins using a quote of Emerson, for I am in doubt Emerson would have liked this given the goal Mr. Dawkins seems to aspire to achieve.

With all he writes, uninterruptedly heaps of questions emerge Mr. Dawkins cannot prevent. Reading "The God Delusion" therefore is a strenuous activity. The emergence of torrents of questions because of his passionate way of writing -therefore I called him a romantic- also gives the impression the reader is pushed into a certain direction, towards a

certain conclusion, on a less than rock solid basis - hence the questions. I rather hear him speak, though then again he gives the impression he really likes to hear himself. No disqualification is intended, but a flag for other readers - and a friendly advice to Mr. Dawkins for improvement, if I may be so presumptuously bold.

Turning yet another page to where the chapter actually starts Mr. Dawkins comes to the point. In just over one page it is clear what he sets out to do. He states that "any creative intelligence, of sufficient complexity to design anything, comes into existence only as the end product of an extended process of gradual evolution." So it is impossible, paraphrasing the book now, any creative and complex intelligence existed in the beginning, let alone has caused the existence of the universe. Therefore the hypothesis concerning the cause of our existence that includes a God must be an invalid hypothesis. Mr. Dawkins forgets God is omnipotent even to the extend of being creative, intelligent and complex before these attributes existed - that is, if there is a God as Mr. Dawkins portrays him. For what if Mr. Dawkins is absurdly wrong and God in fact is a mere student at the Godly University of Hopeful Gods, our universe and us being his PhD thesis, included the establishing of laws of specific physics applicable only to our universe. It is not impossible if one accepts parallel universes.

This only to illustrate the point from where Mr. Dawkins starts is arbitrary and has only value if one accepts the God of this universe does not exist in any form - not animistic, nor in a polytheistic pantheon, nor as a lone monotheistic dictator. An oroboros reasoning, the snake bites his own tale in a circular reasoning. To come to the conclusion God does not exist one has to be at least prepared to accept God does not exist. Mr. Dawkins has not sufficiently walked the path of creative complex intelligence to be able to formulate any hypothesis, nor has any of us. We all walk in the dark looking for the exit of the grotto, stumbling and walking into others on our way. Though Mr. Dawkins has the full right to be a near atheist -for this he needs no one's permission and no one should judge him or anyone else for it-, he is also causing the smiles of tomorrow and who knows also a piece of literature of tomorrow. For here we are at the end of an arm in our Milky Way on a speck called earth revolving around a middle sized star our sun, one of the two hundred billions stars in our galaxy, with hundreds of billions other galaxies around us and, who knows, other universes beyond. Is not it a bit too soon to conclude that what goes up for our part, also goes up for the

rest? Not too long ago black holes were discovered where the laws of physics seem to come to an end, or at least stall. However, until it was proven black holes exist one was ridiculed for hypothesizing about them. Even Steven Hawking was ridiculed by his peers when he stated that black holes emitted warmth - nothing could come out of black holes was the creed.

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

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

Mr. Dawkins reviews highlights in the development of religion with a selection of action points adequate to illustrate his own point, but hardly a full spread of what could have been discussed - it does not matter that much. At some points he is razor sharp in his description and full of wittiness. Other subjects he only touches superficially, yet he assigns equal weight to conclusions from both qualities. For instance. One can

hardly accept it eludes Mr. Dawkins that in the sequence animism, polytheism, monotheism a pre-scientific development in human thinking can be recognized. From the concrete to the more abstract. Like the Aryan tribes on the Eurasian steppe had their gods for every phenomenon in nature, whilst several thousands of years later towards the beginning of our present time reckoning from these very peoples the Vedas came with Brahma as supreme deity and then even the impersonal abstract Brahman. Mr. Dawkins misses this aspect and that does not boost the quality of his analysis and trust in the reliability of the text. Then again, his description of Abraham and the development of the monotheisms Judaism, Christendom and Islam is very to the point, witty, almost cheeky.

Overall, when Mr. Dawkins writes about religion he in fact designates three different manifestations to that one word God. Sometimes the word God indeed seems to apply to God, but more often to religion and most often to the religious. On his pages it is a continuous mishmash of concepts. To name a few, when in the UK the Hindu God appeared not to be included in the lawful meaning of the notion monotheism, that formed a problem for the law makers and the religious. It was not an inherent flaw of monotheism or the fault of God as Mr. Dawkins leads the reader to believe. The problem of the trinity -father, son and holy spirit and still one monotheistic God- is a problem theologians created and is not an inbuilt problem of religion as such or God as Mr. Dawkins seems to conclude. The degradation of religion practised in America where millions are collected through religious tv-channels does not come from a feature characteristic for religion or God, whilst Mr. Dawkins seems to think so. In sharp contrast with these kinds of unintelligible observations and conclusions, regarding the last example further on he makes a clear and unambiguous remark, saying that in America religion now is at the mercy of free enterprise, religion is free enterprise -I call it Amereligion-. Though Mr. Dawkins has submitted hardly any data if at all about God, but more about the religious it seems strange he concludes his first section with the statement that he will attack not a particular version of God, but all gods, "anything and everything supernatural, wherever and whenever they have been or will be invented." Given the above I am inclined to say Mr. Dawkins is a hurt person. Apparently somebody hurt him irreparably or something hurt him he could not avoid - hence his promise to attack. He lashes out -or promises to do so- like a rabid religious, not unlike the criminally religious insane mentioned earlier on

these pages. Mr. Dawkins is in pain, but are not we all? To some extent at least.

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

1. Strong theist. 100 per cent probability of God. In the words of C. G. Jung, 'I do not believe, I know.'
2. Very high probability but short of 100 per cent. De facto theist. 'I cannot know for certain, but I strongly believe in God and live my life on the assumption that he is there.'
3. Higher than 50 per cent but not very high. Technically agnostic but leaning towards theism. 'I am very uncertain, but I am inclined to believe in God.'
4. Exactly 50 per cent. Completely impartial agnostic. 'God's existence and non-existence are exactly equiprobable.'
5. Lower than 50 per cent but not very low. Technically agnostic but leaning towards atheism. 'I don't know whether God exists but I'm inclined to be sceptical.'
6. Very low probability, but short of zero. De facto atheist. 'I cannot know for certain but I think God is very improbable, and I live my life on the assumption that he is not there.'
7. Strong atheist. I know there is no God, with the same conviction as Jung "knows" there is one.'

Though he does not provide the reader with the underlying statistic material, Mr. Dawkins claims category seven is nearly empty, for most people rather sit in category six with an inclination towards seven. Mr. Dawkins confesses to be of that type. In contrast, the first category is very populated with "many devoted inhabitants". Something must have gone wrong in handling the underlying statistic material. Either he lacks the skill to properly interpret statistic data or there are actually no data

at all and Mr. Dawkins made his division on the basis of personal experience. That the latter is probably true is not only emphasized by the lack of data, but also by the wrongful categorization of at least the first category.

Jung declared, as quoted, that he does not believe, but that he knows. Apparently this distinctive comment falls as pearls before swine to Mr. Dawkins. He does not take Jung's words seriously, proven by the comment that "Jung also believed that particular books on his shelf spontaneously exploded with a loud bang," thereby more or less implicitly saying Jung is a gullible fool¹⁰⁰). Mr. Dawkins through jest ridicules the important remark Jung made. By joking and jesting so carelessly Mr. Dawkins squanders his possibilities -maybe he wants to- to make a subdivision in category one. Although evidently not within his realm of imagination of possible hypotheses, there are people who do not - anymore- need any scientific proof of the existence of God, because they have had first hand empirical proof. These people do not believe anymore, they know - how unbelievable that may sound in the ears of an near atheist.

I am in that category and every so often I am asked to tell about this empirical proof. Though this evidence is not transferable, as with scientific evidence, simultaneously this book is full of clues - and no one is required to believe them. The evidence is personal and only found by making the long trek inside - though no trek really finishes until the point of departure. It is conceivable Mr. Dawkins mistakes by placing strong believers and people with inner knowing in the same category. As it is conceivable city dwellers do not distinguish between a peony and a rose, or as in a well known saying from a city I know very well where people distinguish only two kinds of birds, the flying ones and the swimming ones. Moreover, people with inner knowing are always ridiculed for mixing up a religious experience with a chemical bodily reaction, the god drug the brains produces. Let me jest back. This remark is always made by people who lack the experience of inner knowing. Does their body lacks the ability to produce an essential functional substance? What however really distinguishes those with a strong religious believe from those who inwardly know, is that the first tend to spread their message trying to convince and convert, while the second will have none of this. So, a subdivision of category one is required. The inner knowing, the inwardly found love results in the acceptance of all varieties of men for to those who inwardly know really all men are equal - no matter in which stage of the inner voyage one is, or indeed in which of Mr. Dawkins's

categories one sits. Everyone eventually makes the inner journey, where both opposition -as is the case with Mr. Dawkins- and learning to understand may be part of.

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

As laudable as it is to open the eyes of those who are stuck in tradition or cannot find a way to express their longing to flee the yoke of religion, for those it is not advisable though to adhere to a new tradition -atheism- or to flee into the next religion -the replacement religion of science-. The distinctive feature of newly won freedom is the absence of a leader and a creed. To me Mr. Dawkins and his book represent new leadership and the new creed. He sets or confirms a new tradition and before you know it you will perfectly know how well an electric car drives, without you being aware the vehicle keeps polluting through the power station. Therefore, perhaps use Mr. Dawkins's book as a crutch to come from under your yoke, perhaps as a crowbar to force the door and to reach the free air, but then throw it speedily away and start thinking for yourself. Do not engage in anything new that is not yours - that cannot be else than counterproductive. In my evaluation Mr. Dawkins's God hypothesis is not formulated to be exhaustively underpinned, but only -again, very romantic- to invoke a feeling, hate. To invoke a state of mind which will allow the reader of his book to resist traditional religious upbringing and

environment, but with means that will solve nothing, that will lead you from bad to worse. Do not give in to hate.

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

My dear God

Undermining is the first word that comes to mind reading "Arguments for God's existence" instead of refuting which I would have preferred. One is not presented with arguments pro and contra, but -again, the trick is getting somewhat stale- with the ridiculing of the arguments of those who believe. Thomas Aquinas's proofs of course can be contradicted as easily as Ptolemy's. It is ridiculous though to imply that scientific thinking started with Copernicus, Kepler or Newton. They all built expeditiously on



Thomas Aquinas

eons of thinking, while indeed no Newtonian equivalent in the field of religion exists. Though partial the text may be, the proof for the existence of God indeed never rises above playground argumentation, whichever sophisticated phrasing or terminology is used - misinforming sophisms and strange quotes left on an odd web page. No valid arguments for God's existence. And where Thomas Aquinas or St. Anselm cannot produce any proof that would hold water in the scientific mind, so can neither the beauty argument. The beauty of Mozart's compositions or Oum Kalsoum's singing sadly are no proof for God's existence, though beauty definitely is involved. Yet, next to the insight into existence light gives, the warmth that defines beauty making creation -not that of the creationists- unique, love is also involved, the tolerance of everything, the respect for all and the justness, for there is no other way - sadly love is not in this universe.

The argument for God's existence from personal experience -the book and therefore this review is swiftly becoming monotonous- is sated

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

Mr. Dawkins forgets or has never understood the fact that the means to an end do not represent the end itself. One does not study to become a zoologist, one becomes a zoologist to fulfill the need to shape an individual talent. One does not have brain chemicals to hallucinate, one has experiences to ponder the existence of a God. Evolution is the method by which all is created, yet creation is not an end but the means of expression by . . . let us still call it God. Though try to separate the traditional image of God from what is meant here by God - though I will not go as far as to abstract from the notion God, for that would be abstracting from something we in general do not know anything concrete about, a useless exercise.

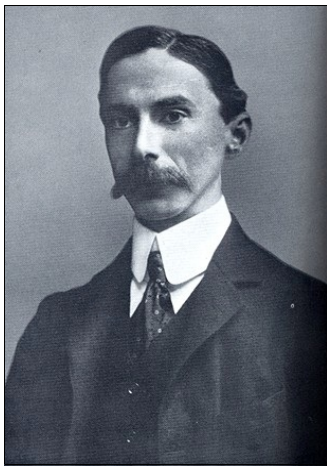
Reading and reviewing "The God Delusion" feels as if one is pulled from a multidimensional existence into Flatland. As if when one is used to watch a movie in 3D and one suddenly has been sentenced to watch from now on only in 2D. Reading the book feels like an attempt to crush the reader between two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

Urban's bane

The last chapter of this review is dedicated to the notion for which Mr. Dawkins is probably best known with the general public, the notion of "God of the gaps". First a short historical overview of the use of this notion. Theologians and religious scientists have used the "God of the gaps" argument at least since the thirteenth century. Thomas Aquinas and Isaac Newton referred to this notion. The Scottish evangelist Henry Drummond used the notion by the end of the nineteenth century in his book "The Ascent of Man." "Evolution was given to the modern world out of focus, was first seen by it out of focus, and has remained out of focus to the present hour. Its general basis has never been re-examined since the time of Mr. Darwin," wrote Drummond thereby not refuting Darwin, but highlighting the in his view limited applicability of evolutionism or the limited way in which this knowledge is used. Dietrich Bonhöffer, a German cleric, used the notion "God of the gaps" fifty years after Drummond, as a prisoner writing in a Nazi concentration camp. Both clergymen used the notion to give air to the, in their view, wrongful use of God as a stop-gap. "We are to find God in what we know, not in what we don't know," wrote Bonhöffer. Richard Bube, an American scientist, wrote in 1978 that Darwin's "Origin of Species" had been the death knell of the "God of the gaps". That, Bube continues, indeed God's part had shrunk, yet that the God that explained the workings of nature is not the same as the God of the Bible. That the more we know about the laws of nature, this does not imply God's role is diminished. Then again, Bube

was an adherent of the viewpoint of theistic evolution - God creating with the tool of evolution.

Of Mr. Dawkins surely we can expect a different angle than of these gentlemen. They all were believers, while Mr. Dawkins does not believe anything - nothing religious that is. He is an exclusive thinker rather than an inclusive thinker of the type as the abovementioned men - I met no women in this debate. One could maintain Bonhöffer clearly is an inclusive thinker, because the understanding by man of a natural law for him did not exclude the involvement of God. The exclusive way of approaching the same says that God's role is played the moment man



Bertrand Russel in 1907

understands an aspect of nature. For instance, were the sun and the moon formerly placed in the sky by the gods, or they were gods, by seeing them for what we all now know they are, celestial bodies governed by gravity, the role of God proportionally is diminished. Both types, the inclusive and the exclusive, are incorrect. Both the theists and deists on the one hand end the atheists on the other, cling to a believe - atheism is also a system of believing, i.e. a religion. In a way they all try not to be struck by Urban's bane.

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

Anglican, Methodist, Baptists, Lutheran, Apostolic, Amereligious¹⁰¹), and what have you. One movement accepting a newly found scientific explanation while the other refuted. Within the Amereligion Darwin's evolutionism is still not accepted, even contested. In general though they all studiously try to avoid Urban's mistake. However, once the genie was out of the bottle the belief system crumbled, split into many different parts that died off or eventually will, leaving to the individual to determine for himself what to think - ideally, though the replacement religion of commercial consumerism is always menacingly present. Religion has been and keeps being diluted with modern ethical views and scientific fact. Supporters of religion hope the modern add ons replenish their faith, yet that can only work when is added on to something truthful. In the case of religion the modern does not revitalize the old, it poisons it. Proof that religion as we know it allows for nothing - well, something to smile upon in the future, perhaps.

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

"We want to stand upon our own feet and look fair and square at the world - its good facts, its bad facts, its beauties, and its ugliness; see the world as it is and be not afraid of it. Conquer the world by intelligence and not merely by being slavishly subdued by the terror that comes from it. The whole conception of a God is a conception derived from the ancient oriental despotisms. It is a conception quite unworthy of free men." This quote comes from the last paragraph of a lecture Bertrand Russel held in 1927 titled "Why I am Not a Christian"¹⁰²). The content and scope of his remarks underline if not proof in the west Christian religion was definitely losing its spell, its hold on people. Ever more the Christian religion got diluted and inversely people got undeluded. However, with Mr. Dawkins in his footsteps Bertrand Russell felt the need to declare he

was an atheist. Both Bertrand Russell and Mr. Dawkins make the same mistake. Where it is fully understandable wanting to win freedom from the monotheistic despot the Semitic writings created, maintained by the dignitaries of the temple, the church and the mosque, it is inconceivable why the struggle for independence not only was declared applicable to religion, but also to God. Yes, the Semitic God or the "conception derived from the ancient oriental despotisms" as Russel delicately points out, for that is logical given the refuting of Christian belief. But why the concept of God as such? Both Bertrand Russell and Mr. Dawkins make the same mistake by not only casting away the vengeful desert God, but also doing away with the idea of God. By doing so they act as a scorned person, feeling hurt by a love affair gone awry, fleeing on the rebound into a new relationship that born this way will be as disastrous as the former. They flee into the godless religion of atheism. Or maybe not so godless, for did not the poet write, "In the depths of my mind I am a god." Seen this way Bertrand Russel gave birth, or co-created the conditions to give birth to the Age of Me¹⁰³). The sound aspect in Bertrand Russell's reasoning and perhaps in that of all atheists is their Declaration of Independence, the rest clearly shows as a feeling of resentment for the dominant father.

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

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

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

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

Indeed, scientists need these kind of questions sometimes painfully displaying their ignorance. Scientists discovering a hiatus in their knowledge about, well anything, derive their motivation from discrepancies between knowledge and reality. Indeed religious mystics tend to cover up the hole in their perception of reality with an image of god, completing thus the wall paper of their world. Let us not forget it is their image of their God. Though it appears they do, to state like Mr. Dawkins does that supporters of intelligent design produce no evidence of their own, but thrive on the gaps science leaves is a conclusion drawn a bit hastily. Was not it the other way around? That religionists attributed everything that happened and that are caused to happen to God in the first place? That it were the scientists thereafter who shot holes in this picture perfect concept covering the gaps with billboards full of formulas? Mr. Dawkins in his book pretends that since, in his opinion, rationalism prevails all of humankind is indebted to science or a thief of it when they do not pay their respect. I maintain that the gaps that came into being when science replaced dogma were gaps made in the icon of the God of religions and in nothing else than the icon, the Luciwher paradigm applies. It would have been wonderful when the replacement of religion by science would have meant people were freed, but they were not. What appeared to be retaliation with the religionists turned out to be the crippling of the self. In stead of shooting holes in the old concepts covering them with science, atheism was brought along to kill off the desert God and all his compeers, thereby also blocking the road to the

inner path, the Luciwher paradigm applies. I am not making the case for creationists, nor am I doing so for rationalists, for both are dead wrong. Under the old system one could not do anything without the consent of the pope or the parish priest. Under the new system one cannot draw a breath without needing a diploma of some sort, or risk not to be taken seriously.

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

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

cathedra to know how to live. Every religion is filled with people who do not dare to think for themselves, who are afraid to be punished by God if they deviate from what the book says. What a karma!

The problem of the gaps is clear. A body of questions exists. These questions are placed before man, or man feels placed before them. It is unknown how large this body is or even whether it is a fixed body, whether questions are added to it. One of the causes of additional questions is probably man self, for every answer brings about another question. There was a period in man's history wherein the answers were seen as coming from God - a Semite desert God, a pre-Columbian time God, the Vedic samsara God, any God. Any such God¹⁰⁴⁾ has had an inspirational function in respect to explaining about the world and the advancement of humankind. In many cases these inspiring Gods drove out the former phase of polytheism, superseding a fluid system, replacing it with a dictatorial monotheistic system that became even more rigid with the invention of writing. Truths were canonized and became immutable, muting those who suffered from "the disease of curiosity," those who stood for change, progress. As a result hereof Urban's bane began its work. When left out of the old system progress promotes the demise of the old system. When attempted to incorporate the new within the old system without substantially changing the old system -a hostile take over of the new instead of a merger-, the newly incorporated will work like a poison on the old system, also resulting in the irrevocable demises of the ancien regime. Religion is such an old system.

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

The clash between theism and atheism is not a clash over mysticism or science, it is a clash between ideologies and therefore a political one,

what is new. That it is a clash of ideologies can be seen in the fact the adversaries do not compete over the results of their findings, though to some it may appear that way, but over the principles of their beliefs. Religionists believe mysticism -God and the whole shebang- is the best point of departure. Scientists believe rationalism -Ratio and the whole shebang- is the true point of departure. In itself there is no infrangible proof rationalism gives the absolute guarantee for having the correct vision on existence, natural or not. Exactly the same goes for mysticism and its vision on the supernatural. I maintain the religionist and the scientist both institutions have a distorted or at least an incomplete view on reality, for by looking for laws that rule all they both reduce the individual to an extra in their play. Both aspire to formulate universal laws where the unsuspecting individual has to live by - or ought to, or may not or cannot deviate from. Both are ideologies wanting to reign the individual from above, from the non-existent heaven in the clouds, or the ivory tower of science. One day one individual will rise where after also science will perish by Urban's bane.

Compendious finale

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

and angry person, or in that context, -thereby losing on eloquence and persuasiveness- rather than from any form of intersubjectiveness residing in his region of reason.

"The God delusion" is a ghastly book and Mr. Dawkins makes his point very much better in an interview¹⁰⁵⁾ in which he is more coherent, more concise also, concerning the point he needs to make. His point to see religion for what it is, a mind trick, in both the interview and his book in spite of all remains plausible, no matter the pushy rhetoric¹⁰⁶⁾. The development of humankind went from animistic religion to polytheistic religion to inspirational monotheistic religion to what Mr. Dawkins holds for rational atheism. However, what Mr. Dawkins in fact proposes is rather more something like rational theism, in which science becomes God. Mr. Dawkins's bid to replace God with reason failed. His writing bears all the hallmarks of religion, from an uncritical trust in science to the us against them mentality regarding the adherents of former yet still active religions. He is no atheist himself in whichever category he deems sitting. He is deluded concerning his own purposes. Therefore, Mr. Dawkins is the worst possible advocate for atheism, or rationalism, or science. Though he provides with shelter for those who seek refuge in a religious world that has gone berserk, the prize for your lodgings is total commitment to his words. One has to accept the writings of Mr. Dawkins for gospel.

Yes, Mr. Dawkins -or perhaps better, science- masks the holes in the picture of God created by the bettering of our knowledge. Never forget though that this picture of this God was made by the former religions and was not true anyway. The only result Mr. Dawkins and his fellow atheists produce is not the pasting of an arbitrary God as of Christianity, he simply does not exist and therefore cannot be shunned, but the sealing of man's possibility to see, to discover God - rather the FirstOne as he is named in this book 'the Key'. By covering so-called rationalists deprive themselves of the sight on God, very unscientifically sealing off possibilities for discovery. The convinced atheists deny religion its existence -which is laudable- and by that the existence of God -which is laughable- thus blinding themselves. The holes should have stayed open in stead of being sealed off again. One could argue whether the denial of the God of the former religions is not a blessing anyhow since he is the figment of religion. That God is an invention signifies that his image is a fabrication and decoration, yet it does not mean he would not exist - he exists, just not under the name of God. By covering up the holes -also with formulas-, the surrogate God stays in power. The God worshipped

by the religions namely is Luciwher, amongst other traits recognizable by his authoritarian demeanour, his threats of hell and damnation and his - supposed- absolute power to judge whether you are fit to enter paradise or after having shuffled off this mortal coil are to be cast into the farthest darkness. The God of religions is Luciwher and he is not so easily shuffled of, for he is in our genes, in our pith - he is we and we are he. The only way to escape the God of religions -Luciwher- is to shut out all decisive external influences on your life and to take to the inner road. Some have concluded from this existence as a hermit is most preferable. On the contrary, for shutting out the Luciwher paradigm is quite something else than hiding from it.

A paradox is at work here, for Mr. Dawkins with his attacks wants to kill of religion and its God. Yet, the word attack Mr. Dawkins uses unveils his Luciwherean disposition - probably without him being aware of it. The way in which he prescribes rationalism as the sole method, science as the sole path to walk and atheism as the sole outcome is authoritarian and therefore Luciwherean. Does this make Mr. Dawkins evil? Nothing of the sort, for evil and good really do not exist -



when evil would exist it would be natural to defend from it or to attack it turning oneself into evil, an oroboros event -impossible as perpetual motion is-. Luciwherean simply - and in short- means making oneself dependant and not thinking for oneself. Herein is the paradox earlier mentioned, for though it appears Mr. Dawkins wants to free the religionists, or people from the religions, he actually binds them to a new contract, again preventing people to think for themselves - by that serving Luciwher's ends. Preventing people to think for themselves by pressing on them to take rational atheism as their new creed, thus turning this creed instantly into rational theism. Mr. Dawkins in fact incites worshipping the same God as the God of religions - the God who comes from the outside in stead of the God on the inside, the love you discover taking to the inner path. In a way the God that has deluded mankind for so long has not been killed off properly and was allowed to stay alive in a diluted form. Reason appears -only appears- to transfer power from a centralized dictatorial God and a correspondingly centralized dictatorial religious organization to every individual person - therein lies the dilution, the diffusion. Luciwher in many places abandoned his old vehicle religion and is now blending in with the masses

who have now no moral beacon anymore -though obsolete that was also a function of religion- but trust on their reason. Wake up, Luciwher IS reason. For role models people now tend to watch television commercials and infomercial programs rather than reading a wise book and they let their moral values fly out the window with each increment of their pay cheque, rather than taking to the inner road. Indeed, new morals cannot be found with the God of delusion -if ever-, nor with the God of dilution. New morals, new possibilities, new discoveries, a hole new future for science can only arrive when we all avoid being poisoned by Urban's bane. Religious reasoning and rational reasoning will die, for both in their distinctive ways tried to incorporate the new while hanging on to the concept of a God - the bearded prophet in the clouds or the bearded professor in the laboratory, where a brand new future for both religion and science will arrive when we walk the inner path first and abjure from the God that is Luciwher. Luciwher IS reason which is demonstrated by the way Mr. Dawkins organizes his crusades against the religions - though laudable his crusade may be it is the way in which it is organized that brings failure. Mr. Dawkins sells old diluted wine in new bottles, presenting us with a diluted God, but a God nonetheless. So let us leave Mr. Dawkins in his own fat until a tender boil or until he realizes what he is doing. Then let us all take to our respective inner road to meet at the other end and there join the party.

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

Notes to Diluted God

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

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

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

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

If this really is the incident Dawkins had in mind, then he has reduced this incident (with two witnesses!) to a mere belief of Jung's. He mentions the affair in an inaccurate way that makes Jung seem foolish. Why? History supports the view that Jung did not merely believe in the noises; he heard them. So did another observer, Sigmund Freud, who is known to have had a skeptical streak. You don't have to be deluded to witness peculiar events. You don't even have to be religious."

Using this text does not mean I agree with the tenor and content of the site:

<http://www.eskimo.com/~msharlow/cgi-bin/blosxom.cgi/2009/06/25>. On the contrary. However, provided the text is correct, it appears that for the umpteenth time Mr. Dawkins uses source material out of context.

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

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

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

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

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

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

Crime and punishment

On Jesse Bering's "The Belief Instinct, the psychology of souls, destiny, and the meaning of life"

The world according to Bering

Bering introduces the subject of his book using his own religious circumstance, the feelings of guilt from his childhood. He then felt observed and caught when he had done something inappropriate, while no one had watched him at that time. He was not raised in the context of a particular religion - his mother was Jewish and his father



Jesse Bering

Lutheran, but both not practising. Bering wants his book to be based on cognitive science and from this starting point trying to answer the question why our brain infers the existence of a God.

In a preliminary answer to that question Bering argues that the idea of God has played a certain role in the evolution of man, at least in its survival strategy, a role that may not yet have been finished - otherwise the idea of God would have dissolved. The development of language also plays a role, according to Bering. He also believes that the cognitive study of religion should not be practised by philosophers and physicists, nor even by theologians, but preferably by psychologists. This because understanding the supernatural has nothing to do with magic, says Bering, but with a function of the brain. Bering regards the idea of God as "one of the most successful jokes produced by natural selection".

Bering uses the guilt felt when a child -and its abstraction of the non present third party- as an example of his experience of God. Thus creating, without him being aware of it, the obvious pattern illustrating the Luciwher paradigm, the willingness to belief in a higher power that judges and condemns. In this paradigm man surrenders his autonomy thus becoming just a plaything of authority - religious and secular.

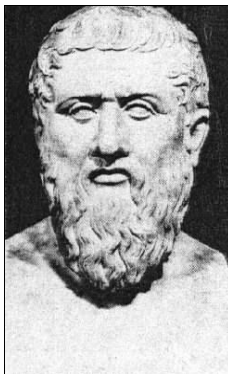
That only a methodically working psychologist can make valid statements about religion or the idea of God is very much debatable, unless the scientist concerned can explain that he can and has taken into account all aspects. Beforehand Bering only marginally clarifies why only a psychologist is the appropriate scientist to study this topic. Of course it may be very enlightening and potentially very refreshing to learn the vision of a psychologist, especially when his views are based on solid research. The exclusion of other disciplines, however, seems forced and to some extent perhaps overbearing since everyone can bring forward a vision in this respect - you do not even have to obtain a degree for it.

It must be clear in advance, I do not regard psychology a science, such as mathematics and physics are. The cognitive scientific method is based on observation, postulating theory and making statements about expected phenomena on this basis. Experiments that lead to theory should be repeatable and verifiable or falsifiable. Psychology meets the point of observation, but the development of theory can exist only in a very limited manner especially since the experiment is often not feasible, or may be even immoral when a human being is used as guineapig. So nothing exists to falsify or verify, let alone any statements regarding future events can be done. That these statements are still made does not prove psychology is a science. Psychology can only make statements that do not go that much further than what can be held for folk lore, "Red sky at night shepherds delight, red sky in the morning shepherds warning." Furthermore, psychology covers but a small part of the interior that moves man. My thesis that psychology only examines the creature in which man is housed, but not the soul man is at the core -it simply not capable of it- I have explained and substantiated in the second book "The Knowing of the Soul". Psychology tries very closely, yet incompletely to describe the operation of a video camera, while it will never be able to describe the videos that can be recorded -the instrument of psychology is simply too blunt-. As meteorologists of the mind, they try to forecast the weather, yet as the climate changes far more variables seem to be in play. A person has already come a long way when on a gloomy day he can see the sun. Or, a person has come an extremely long way when he is able to understand his own video.

History according to Bering

Then Bering visits history. In the short space of his book he cites a number of salient examples. As the first illustration of his hypothesis he introduces the solipsism of Gorgias. "How can one communicate the idea of colour through words while the ear hears no colour, but only sound?" With this statement it was Gorgias's aim to demonstrate that nothing really exists. "If anything would exist, we would not know it. Even if we could know it, we would not be able to tell." This theory of Gorgias origins in the late fifth century bce, but is among philosophers still a matter of debate.

"Dressed up in language and filtered through another person's brain, one's subjective experiences are inevitably transfigured into a wholly different thing, so much so that Gorgias felt it fair to say that the speaker's mind can never truly be known. Thoughts said aloud are mutant by nature. No matter how expertly one plumbs the depths of subjective understanding, Gorgias realized to his horror, or how artistically rendered and devastatingly precise language may be, truth still falls on ears that hear something altogether different from what exists in reality." (Bering, page 10-11)



Gorgias

Several aspects of human communication -speaker, purpose, message, context and receiver- have got mixed up here - I will not go as far as saying a few things got confused. Maybe it will all become a bit clearer when one considers that Gorgias was a language artist and that as such he was hired to give speeches. If there is one thing to orators, it is their drive -amusingly or not- to convince their audience. Using his language Gorgias therefore had a goal and that goal was to be known. Precisely about this Gorgias stated his complaint, the inability to be known. Apart from that, Gorgias nor history tells whether he knew himself. That should have been possible, given his position. Not being able to know according to Gorgias after all applied to the relations between people.

If indeed Gorgias has known himself than he yet had to be able to realize that the desire or need to be understood in essence is the will to

dominate - the perceived need others to understand his words exactly as he had intended. The subsequent agonizing feeling, explicit or not, that apparently lived in Gorgias concerned the apparent distrust about what someone else would do with his words. Gorgias had been better to trust that his carefully worded thoughts would be reflected in the -future-wisdom of others. When man can be confident in this and have trust, however alone one can be, one is never lonely. One then dominates neither - in essence, the desire to dominate is not anything else than doubting -or even attacking- the integrity of another human being. "Alas, for words. Except when they are written in confidence, they are made to gather power. Unless they are read in trust, they are like an attack." (Book 3, Letters and Conversations. See also Book 1, page 80).

Does Bering, by reviewing Gorgias, need to clarify that man is alone and lonely, or that the world is the setting for the self? Bering believes that we indeed are locked inside our skulls with no real means existing to achieve truly a relationship with another human being. The only defence against Gorgias's solipsism, Bering thinks, is reason, with which he makes the same mistake as Gorgias. As a psychologist he would need to know that reason only in part steers -some of- our considerations and that reason may be the means to gainsay the less gifted rhetorician or those who do not understand the reasoning.

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

The *Arrival*,
stopover on the
inner road

The Arrival, stopover on the inner road

The completion

Authority and angle

How to explain that from the founders on the Eurasian plains -the Aryan tribes of Sredny Stog¹⁾ of Sintashta-Arkaim and of Andronovo- up to Mohandas "Mahatma" Gandhi, Hinduism has never really found the secrets of existence? How to make clear that Zarathustra and Moses, Jesus and Muhammad spoke inspired about a revolutionary new idea, monotheism, but did not completely understand that idea themselves, did not really were knowing what they were talking about? How can a



Cliodna

person say this? Does the writer imagine being godlike himself and the sole possessor of the God-given truth? It is clear to everyone why no one abides anymore by Zeus and Jupiter, or the sun gods Inti or Ra. Nobody from Scotland is still afraid of Bel, the Celtic god of death and king of the underworld, nor draws anyone still hope on Cliodna, Bel's counterpart and goddess of life after death. Nobody believes anymore in the Norse god Odin -also known as Woden, Wotan, Wothan, Weda, Wuodan and Guodan- and rightly so, because these gods and goddesses have no authority over us anymore, none of them.

How do you say that nothing is what it seems and that all is different? How dare you to write it down? How do you find the words to say that religion is the weirdest conception -the most misleading concept- ever invented? How is it possible that renowned philosophers in the name of science put God and religion in the trash and, by degrees, advocate atheism, simultaneously elevating science to the new religion? It all looks so much like the lame helping the blind, children discussing the issues of the grownups - it is touching in a way. The courage -if courage it is- to say all this arises after taking off your blindfold and stopping running in circles, after scraping your airways to breathe the free air, turning off the

deafening noise creating some silence, by realizing that all religious doctrines revolve not primarily around notions as truth, origin, destiny and more exalted folderol, but around the notions of authority and power.

Buddhists, Indians, Jews, Vikings, Christians, Aboriginals, Muslims, Incas, Hindus, scientists, of course they are not a crazy lot. The agreement among all these people is that they, sometimes desperately, are -or were- looking for the truth. Looking for the reason for existence, the meaning of life, the origin of life - each in the to them appropriate way. All try to get in touch with the loss, the answer to the question where do we come from, the answer to the question why. The last attempt at an answer took place round about the year 700. No religion has succeeded in satisfyingly and convincingly explaining the answer to the question why, the truth according to that religion, to the rest of the world. Something then must be seriously wrong with the answer that each of the religions, cults and sects have formulated. Something is missing, or there is too much, or more likely, something is wrong with the way of looking at the problem, with the perspective.

While the answers are wrong, sometimes even strange and often appear to serve a political purpose rather than a metaphysical, the way in which the ancient religions have influenced the thinking of contemporary man should not be underestimated. That influence is huge, even with those who say not to believe. Of the people who say not to believe and actually no longer go to a place of worship nor somehow feel related to this ancient wont, still the great majority says to think there is probably something, it is the adherent of somethingism. Do these people really believe in 'something' they cannot define, or is their belief in something rather the sign of a withdrawal syndrome within a culture -that was- imbued with religion? What is certain is that the modern world is held hostage by ideas that were formulated thousands of years old for an entirely different world. Still, man is the same as then, I hear people object. No, man is not the same, because the world of men has changed. The way man can respond to the world is materially different from when Maharishi Kapila or Moses lived. Religion is the answer to the question no longer asked, the wrong answer to the question asked. Man sets no longer the question of the meaning of existence, he poses the question of the meaning of his existence.

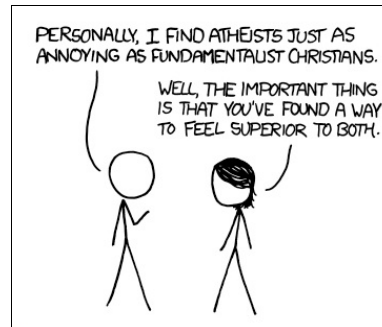
Book burnings take place in intolerant cultures, yet ignoring books is on the list of 'unforgivable' affairs immediately thereafter. Studying the

ancient religious books, or at least occasionally reading in them, is as studying history and no one has ever become a lesser person by that. It is your angle of incidence what it is all about, the way you look, your take on it all. For the interpretation of the writings deemed sacred a person can do best to consult himself - the 'part' of yourself that does not have to answer to anyone. Every person can, proportional to the extent to which he has freed himself from controlling indoctrinations, get an independent insight into what the ancient forefathers wrote. A personal autonomous insight into the universal truth is not only said to be tucked away in books, but is at the root of yourself. Furthermore, no wise is wise enough to tell you what is waiting for you in the depths of your heart. That this might be something unpleasant, full of hell and damnation or bad karma, is the spectre of the unwise. A dread that is sickeningly abused by those with sinister -political- motives. Whoever wants to find what is at the base of his being only finds there the love this world is so lacking. Who heals himself from the diseases of the world, finds his inalienable share in the universal truth at the core of his being. Believe no one who preaches hell and damnation, for he tries to wrong-foot you -giving a false perspective- and exploit your fear for his own power interests.

Religion is too important to be left to the religious, the gurus of the old epoch. Yet neither attach too much importance to the scientists, the gurus of the new era. Follow no guru and determine your own blend of 'physics and metaphysics'. You are the only one who can determine the for you valid relation between information and interpretation. The scientists who reject religion know just one way of getting somewhere. These scholars hold on to their own physical confidences with an iron grip. If you then want to put your trust in scientists, science as such, you will be dependent on piggybacking to science's destiny, whereby it remains uncertain to your own sense of direction whether you will arrive at the place of your own destiny. In other words, science shows only one material road. The scientist prompts you to accept his theories. Although these theories are written in the most beautiful language of the universe, mathematics, it is no more than a monocrystalline language in which only one aspect can be expressed, the quantifiable. If it is not quantifiable or cannot be made quantifiable, then it cannot be put into words in the language of the material scientific universe. Not surprising then, that many scientists deny the existence of a god or advocate atheism passionately. It seems that scientists create their own world and deliberately seal the roads leading outward, while they 'ask' common

people to hitch the ride to their specific scientific destination. Just like the old gurus 'asked' people to believe in their creed's destination of salvation.

The persuasive hold that science has on people, serves the same social function previously performed by the persuasive powers of religion - the proclaimed word is law. Religion we cannot leave behind by becoming a-religious or even antireligious - that would be tantamount to denying or fighting something that exists. That is really childish and you blind yourself to an aspect of yourself. You only will remain stuck in somethingism. Thus you are saying that there is something wrong, you just do not know that it is your heart. The atheist then must be even less pleased, because basically he says that he has no heart. The certainty that science claims to offer all of us, using science as a modern



substitute for the former -societal- security of religion, offers not a viable option. The total denial of the metaphysical only ensures a clear field for the physical, the interests of the materialistic well-being. It gives rise to the search for a social redistribution of power and the emergence of the newest religion, Materialigion. The worship of the golden calf a Christian would say. So, beside a clear head, a rational base, you also need a clear heart, a base of trust in yourself.

The heart of the matter

The human tends to closely watch authority. He does that to learn something or strangely enough the opposite, to feel free of having to learn. He does it because someone else is further, higher or better than him and because he wants to pull up to that person, or he just does not do this at all because he is not motivated to learn, wants to remain passive or feels passive. Everyone usually shows combinations of the two predispositions. A person can be immensely interested in music and not at all in politics, or he has a great interest in religion and specifically not in information technology. In the field of which he believes not to know anything he looks at the authorities, those who do know more about the subject. The average person knows little or nothing about many things

and is therefore inclined to hang his life to an authority, often belittling his own talents -also as a result of listening to authority anyhow-. In contrast with this mechanism, the religious groups, politicians and scientists surround and protect their field of knowledge with jargon to such a degree that the average person cannot do much else than to surrender in that area, although he perhaps might want otherwise. Apart from the mythological confusion of tongues apparently also a confusion of thoughts exists, in which no person anymore has the impression that he is capable of anything - thus people are educated and trained within the Luciwher paradigm. The dependencies, the pains of the impossibilities, frustrations one perhaps may say, make a person into a little person, with small thoughts in a small area. A person thus becomes ever more susceptible to authority and ultimately to oppression. The only remedy a person has against this is truly to discover and develop his talents -whichever they are- as deeply within himself as feasible. The true satisfaction and fulfilment of the human being is contained herein. A person who is 'an authority' for himself does not know the pain of impossibilities, is therefore less or no longer susceptible to the authority of others and by that has lifted the Luciwher paradigm.

After and in addition to digging in the depths of himself a person has the possibility to build his talents in width. Looking for those, who have similar talents and fulfilment. They are those who because of the satisfaction their talent offers have no interest in competition, but in cooperation - there is no grandness in gain, but only in sharing. By developing one's talents the pain of impossibilities is transformed into the solutions of the possibilities. The talents one may not have and see in the other, are no longer any reason for dominance, but for the recognition. The spell of power is broken and the strength of the sum is born. No cooperative collectivism, the collection is composed of and determined by individuals.

This all may sound relatively visionary -especially in the ear of an atrabilious person, someone who is sick- but it is a feasible scenario. Not next year or the next generation, but ever since it is the only solution. Because it is the only solution where the individual does not have to obey the ruler -spiritual or secular- and cannot be suppressed or punished if he does not. Indeed, it sounds idealistic, but not unrealistic when considering that between, say, the Napoleonic wars and today the mind set of many grew to differ and violence in the world has declined substantially. As result of increasingly the entire globe spanning news

gathering, in the media it appears ever more violence and war are present in the world, but the reality is exactly the opposite. Wars like the First and Second World War no longer seem possible and regional wars -such as the planned war between the United States and the then British Empire in the thirties of the twentieth century- take an ever more limited form. Though long teetering on the edge, a major and possible nuclear war between the great blocs seems no longer feasible, since the end of the Cold War and the destruction of its symbol, the Berlin Wall. The wars thereafter took place no longer with predominantly territorial gain in sight but with economic hegemony at stake - such as trade wars, battles for resources, economic conflicts. That the struggle for economic dominance can initiate a military conflict should still be considered as a real and imminent possibility at any time. On the other hand, an economic bloc can never sufficiently anticipate and therefore has to fear the destruction of its means of production because of armed conflict. The battle for the possession of raw materials is one potential cause for armed conflict, the conflict between ethnic and ethno-religious groups can be another cause. In some areas the two go together as source of disagreement with whichever -semblance- justification of the authorities.

The downward trend of violence and the ascending line of peaceful coexistence correlates highly with the upward trend in people getting an education. The extent to which people are educated determines the degree to which they can be guided towards war. Who is unemployed, who is financially and economically aground and has no prospect of improving his situation, who not in any way can find recognition and help for his problems, is more willing to resolve his situation in a radical way -by force if necessary- and will be deluded by envy and hatred. This was the situation Adolf Hitler felt in and with him millions of Germans after World War I. Who in his age has built a life with personal worth and content, has no cause for desperate measures, other than the defence against envy and hate - what is the best defence and is an attack sometimes not seen as the best defence? The best way to counteract wars is therefore to push forward on education on both sides of the imaginary line and being careful not to leave it at that - first every person needs a decent roof over his head, enough to eat and the possibility of realizing his talents. However, any real development for human beings can only then occur if they can also get rid of 'their own' powers that be - not only from those of the opponent. When he can get rid of the Ancient Spirit, the Luciwher paradigm, which haunts man since time immemorial - since the village elder up to and including the present president. Yet, no

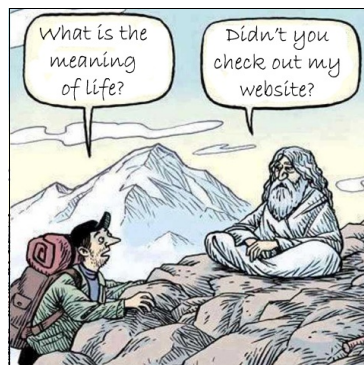
one who is thoroughly engaged to help himself rises so high that he cannot bend down to pick up someone else. This adage does not carry egalitarianism, precisely not, but is a call for solidarity.

What is written here is not a brand new political program, not even an old one, nor is it the amalgamation of all political programs or a choice from the best elements. A selection from the instruments of policy can never be a guarantee for a fair system, anywhere. Each system, if it can be called a system, is derived from its constituent parts, the people. You first have to put on your socks before you can put on your shoes. And when you put on your socks, make sure you washed your feet first. Each society of people can only be healthy if it consists of people who are cured or curing, people who have healed themselves. People who do not walk on the leash of anyone anymore, but who base themselves on the found inner strength - the force that does not make loneliness a curse: Love. These are people who rely on their own strength and who do not need anyone to take advantage of, other than as a possible inspiration. Only when your feet are washed and dried and you have put on clean socks, then put on your sturdy walking shoes, because now truly comes the great work.

Closure

The meaning of life

Sometimes I get very weary of hearing people wondering, through the ages, what the meaning of life could be, the meaning of existence. People who ask this, roughly, are in one of two categories. People who are unhappy -why is this happening to me- and people who seem to have lots of time -what else is there- because others do the heavy or tedious work for them, maybe even those from the first category. I get weary too because



implicitly or explicitly the question is always asked just the same way, as also stated in any religion or philosophy whose existence I know of: what

is it that gives meaning to life? Rarely, virtually never, the question is put in the reverse sequence, the true sequence I deem: what can I do to give meaning to it all? When the question is stated this way, also another element is contributed, namely the doing, taking action. The doing, or the leaving off, is one of the essential and defining characteristics of being human. This in fact answers the question about the meaning of life: we are all here to do something. The next question then is, why are we all here to do something? On that question here the answer will never come. The answers that can be found in this universe are about the what and the how, but the question about the why will always remain unanswered. People who think they have found the answer to a why question, on closer inspection must admit that they have found a complicated way to answer a question to the how. The only tiny clue that man has to the why is derived from his ability to act in this universe. Especially in the beginning of this book series are clues to the why of the why, however, these are all allegorical references of which should not be assumed that everyone believes them at first glance. Better to keep that story in mind when one is searching for wisdom in one's own depths, taking the inner road.

The actions of man changes the lives of all and of the universe, although at best man observes the consequences of his actions as in the butterfly effect. Actions that happen from an inner found peace and recovery, have a healing effect on life and on the universe. The human is very ill while living on earth and uses his life to heal himself - elsewhere in this book this is explained in detail. The religions, the representatives of the Ancient Spirit of the Luciwher paradigm, are the pitfalls for man on his way through life. An example. By mouth of Krishna in the Bhagavad Gita, Hinduism advocates detached acting, a form of action that calls for acting from the soul without heeding the effect of that action in the world. However, how can Hinduism assume man knows his soul, for man is sick²). It often takes a lifetime to heal and then to proceed to undefiled acting. The individual puts the healing cycle in motion, keeps it going and rounds it truly to own discretion - does a person ever stop learning? No book with wise texts possibly can know it all better than man himself can know. This finding also applies to the other major religions, the Indo-Semitic religions founded by Zoroaster, Moses, Jesus and Muhammad. Despite the wonderful narratives, the profound reflections that may be found thereon in the Bhagavad Gita, the Avesta, the Tanakh, the Bible and the Koran are mainly aimed at directing people - religiously and politically. All these books were written from the

perspective of the authority that had to bring ordinary people to a certain realization and a specific ground for action. The importance of the acting has always been formulated from the interests of the collective -city, state, nation- to which the individual had to adjust. Man was thus faced with demands from the outside that rather made sicker than provided with a breeding ground for healing.

More and more groups of people are going to arise that on the way on the inner path unite in a common felt unity. Not based on national language, ethnicity, possession or any other superficial characteristic. Whether such a group is a collective the individuals of that group should decide. I can imagine that someone does not want to belong to a group, and finds his or her actions as individual an adequate expression of the meaning of his or her life. I have always liked the image of the homey inn on the inner road where the weary traveller per chance meets like-minded people. Where after each goes his own way again. There are butterflies and there are groups of butterflies. The conclusion is that through his actions the healing human in real life changes the nature of man, his presence on earth and thus his impact on earth and the universe with it.

The purpose of the universe

The question, has the universe a purpose, can be easily answered. Yes, that goal is present, obviously, because otherwise we, humans, would not. This seems a rather egocentric answer, it is not, it is an emphatic answer. To be so certain, you need to drop everything that you believe and you must read, watch and listen to all the information without prejudice. The video of Neil deGrasse Tyson [see note 3] is full of information, but also full of beliefs and assumptions. The contributions of other scientists on the project "Does the Universe have a Purpose"³⁾ also exhibit assumptions that are platitudes and are not examined by the respective writer, other than while philosophizing in their head, philosophizing based on what they have inherited. To answer the question positively and simply, you, however, only have to turn to the here and now, look at that what IS. A person is all alone in a gigantic cosmos and he IS, he perceives so he IS, he lives and IS and dies and IS not -here-. This has nothing to do with self-centeredness, it is a fact. True egocentrism arises only because man says or implies, that he is the

center of the universe, or perhaps more precisely, because man thinks from his own perspective when studying the universe⁴⁾. This perspective might be hidden in the words of all those who address this issue. Is it then so hard to conceive that we are an expression of the universe that wants to understand itself? Due to the nature of our presence, by the fact that we are here, the universe is expressing itself, as an artist expresses what is inherent to him. Everything that is in this universe, what has gone before us and what follows us, is an expression of the universe⁵⁾. This is an independently observable raw fact. We are built from the materials of this universe. This last finding itself in no way infers a preconceived purpose of the universe with us as outcome, because that is humanly impossible to prove. When we see ourselves as the outcome of the purpose of the universe, this would be the same as seeing us as the final result of evolution. All kinds of forms of life have been here before us and undoubtedly will be here after us, both on earth and in the universe.

Man who wants to understand the universe is like the child who wants to understand his parents -it is not impossible, but highly unlikely it will pan out-. It is the other way around - we are indeed the children of the universe. In this universe amongst others we humans are the means the universe uses to gain insight into itself. This reduces man not to a mere tool nor does it make the question of man to the meaning of existence redundant. The perspective, however, is quite different from what people hitherto have adopted. Until now to discover the meaning of life, man tries to look outside himself -with telescopes and microscopes- yet only encounters a mirror in a mirror gallery where the images always reflect in the questions that arise when a question is answered. Truly to discover the meaning of life and the purpose of the universe a human would do better first to look within and only look outwardly, when the questions awaiting inside are answered. The questions then asked, are of an entirely different nature - not merely quantifying. It is more sensible first to mature before questions are formulated. Incidentally, the questions cannot be put to the headmaster, but are questions you must answer yourself. Questions that validate a hypothesis and answers that validate your theory - your share in the universal truth.

Until then, in a metaphor and a personification the power that governs the universe must be called Luciwher and the pattern in which everything and everyone are still 'captured' the Luciwher paradigm. Only when man, to him I will confine myself now, can ask questions that can be formulated independently of this perceptual structure, this way of

cognition, only then can man discover the meaning of life and purpose of the universe. Then, the allegories from the first portion of the first book in this series are no longer necessary, then the answers that every man craves are transparent without the need of a God with a beard. Then classifications as deism, theism and atheism are completely superfluous, as anyone with a meek look on life already knows that the dichotomy good and evil is absurd and unworkable. Then man has contributed to the universe that understands itself, man that is an expression of the universe. Then Luciwher has taken a step in the understanding of his nature, the nature of his existential shape. Man has not helped Luciwher, but Luciwher has helped himself -by means of the human being- to understand his being and thereby everything and everyone that arises from him, his creations, including humans: the spectrum of creations within the power of the rational, the sagacious, the analysing. Luciwher, man he created and everything else he created, is then one step closer to the formulation of his talents and can know about the talents that he lacks. Ultimately, Luciwher can articulate what it is that leaves him incomplete, what he lacks - then also his people, humans. Then the light in the universe can be extinguished and everyone goes home. The arrival will be the great feast of the reunion of Love and Light in conjunction with WarmBeauty, The FirstOne who made it all possible visible again to everyone.

Just drop everything you are doing and pick it up again the right way. Free yourself from the Ancient Spirit and become a Free Spirit. Unleash yourself from the leashes of the Luciwher Paradigm, for you are bound to this master without you probably even knowing. Break on through the boundaries of what is hell to all, to the other side of this existence. Realize you are immunized for beauty, desensitized for love. See that beauty and love are the warmth you need and the self-recognition you crave. Heal yourself. Know that what you lack is not available as a commodity on sale, but only as a gift freely accessible at the core of your being. You do not need to be the customer of anyone's merchandise no matter how temptingly exhibited, however recommended by other consumers. You know it, for you have felt how to get well all along. Trust yourself and do away with those who ask to trust them. Those who may be trusted do not solicit it, those who speak truth will never announce it. Just take a long look in the mirror and become who you are. Do not believe me, for that is not what I ask. Though words are too small for my

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

voice, read my words, for I am the messenger hoping to have comforted you - a bit.

Home

Tired but happy I am resting in my bed, while outside the sun is shining brightly. I roll over a bit and look at my wife who smiles when our eyes meet. We missed each other for such a long time, but now time no longer exists. Last night we brought time to an end in sparkling fireworks. We are back and are not going to leave ever again.

Annex, Does the Universe Have a Purpose?

The following scientists participated in the discussions on "Big Questions" of the "John Templeton Foundation". It must be noted that most of the participants are people from the Anglo-Saxon culture and language area -except a Belgian and a Frenchman- and most likely speak from a Judeo-Christian tradition. The Frenchman in the company later converted to Islam, but otherwise no scientists with an Islamic background, or for example from the Hindu culture, have contributed to the variety of standpoints.

The views represented in this 'conversation', present a profile as can be expected of Western culture, the dominant culture. For that reason these scientists are here commented on primarily for the benefit of the readers of this book, on the one hand to compare their own views with those of the participating scientists and on the other hand the views and considerations articulated in "The Key". The reader is emphatically invited to give his or her vision on the reader's forum. That reader's forum can be reached via the contact link at the bottom of the webpage of manasnaala.net.

In the setup of this section each time a brief summary is given of the position of the scientist, with the possibility to study the entire contribution [www.templeton.org/purpose/index.html], followed by a brief commentary. Additionally an attempt is made to add an in this context as relevant as possible 'snippet of video' about and with the scientist mentioned [www.manasnaala.net]. Interested readers of course may find further material on the web or elsewhere.



Lawrence M. Krauss - Professor of Physics and Astronomy at Case Western Reserve University. It is unlikely there is a purpose to the universe.

"While nothing in biology, chemistry, physics, geology, astronomy, or cosmology has ever provided direct evidence of purpose in nature, science can never unambiguously prove that there is no such purpose. As Carl Sagan said, in another context: Absence of evidence is not evidence of absence." Carl Sagan's quotation is one of my favourites and someone who uses this quotation in a correct way must be a person with insight. However, enough of nostalgic sentiment. I would like to ask Lawrence

Krauss if he ever heard of "galleon blindness". This is the circumstance by which the Maya -their descendants- did not see the galleons of the Spanish conquerors, because they did not grasp the phenomenon galleon, that while the galleons were in clear view of the coast and the conquerors were already on the beach - and were worshipped, as if Itzamna had returned. Would Mr. Krauss recognize God when he stood in front of him? Whoever closes his eyes proves nothing else than that he is blind. Furthermore, Krauss not really chooses in the polemics and from his words I understand that he essentially says that it could be that the universe has a purpose, however, that it is not really likely and that he regards the central role of the traditional religions as exhausted. "Thus, organized religions, which put humanity at the center of some divine plan, seem to assault our dignity and intelligence. (...) We should not despair, but should humbly rejoice in making the most of these gifts, and celebrate our brief moment in the sun." Thus, Mr. Krauss ends his contribution.

Comment: As Lawrence Krauss many people are. People who still partly stand in the culture of the religions, but who otherwise have taken leave of this ancient mirage - perhaps Krauss is something of a somethingist. He probably fits within Richard Dawkins's fifth category and then is a "technical agnostic", someone who sets the probability of the existence of God at less than fifty percent and who says he is not sure whether God really exists. The 'problem' with Mr. Krauss and people like him is, that they link the existence of a God to the being right or wrong of the religion they have ever espoused. If their religion in fact is nonsense -but they dare not yet say this aloud- then God does not exist either. In this book in many places I have described, that the God of religion is nonsense, however not, that consequently God is nonsense. Krauss does not see in his religion a 'higher purpose', but that does not mean there is no 'higher purpose'. God, religion and the divine plan -if I may formulate simplified- are that essential in my vision that they cannot be left in the trust of the religions. They made God into their political front man and made religion an addiction of the people. Religiosity has nothing to do with stargazing, as Mr. Krauss puts half joking, but everything with reaching the bottom of the inner source, although for many people at first that turns out to be an inner cesspool. However, for everyone, everyone, on the bottom of the inner a discovery is in waiting and thereby the universal Love. What a wonderful world that will be in which you do not have to rejoice humbly in your gifts, but wherein you can fully develop your potential, enjoy your

talents. The discovery of the divine then follows almost automatically and thus the meaning of creation.



David Gelernter - Professor of computer science at Yale and a National fellow at the American Enterprise Institute. Yes, there is a purpose to the universe.

Mr. Gelernter begins his contribution with what perhaps may be called his personal mission statement. "Namely, to defeat and rise above our animal natures; to create goodness, beauty, and holiness where only physics and animal life once existed; to create what might be (if we succeed) the only tiny pinprick of goodness in the universe—which is otherwise (so far as we know) morally null and void. If no other such project exists anywhere in the cosmos, our victory would change the nature of the universe." His brief argument revolves around the fact that the human must transcend his animal nature to create goodness, but simultaneously that the nature of that goodness is hardly clearly defined. He ends with a reference to the book of Job -from the Tanakh and the Bible- and concludes that man must make do with what he has.

Comment: A genre of fatalistic optimism I can appreciate pervades the learned contribution of Mr. Gelernter - humour the Jewish style. No nation has suffered so much as the Jewish people, as is often said, although reality shows that every nation on earth has suffered terribly. In the last few hundred years more than 145 million Chinese died because of war and violence alone. Since the arrival of the Europeans well over 100 million native 'Americans' died of war and related disease. From which the conclusion can be drawn that every nation suffered, that every person suffers, like Job. Is this the result of the animal nature of man? Is this the consequence of failure of goodness? Many reflections are dedicated to the nature of man and the difference with the nature of the animal. The animal kills out of necessity, to eat, while man also kills out of being evil, or so it is said.

In the whole of this book, I aim to display that the big basic believe, like in the root notion evil, brings forth no workable solution, for example by counterbalancing it with goodness. Dichotomies such as good and evil rarely if ever contribute to a solution - thus only parties are created that claim to stand for the good and who wish to fight the others -the wicked-. If, however, we assume that man is sick, sick from longing for

what he misses in his heart, each person may work on his personal healing. Cura te ipsum. Physician, heal thyself. A statement generally interpreted as a call not to reproach another, because you possibly are doing exactly that wrong yourself -and furthermore all sorts of other wrongs-. Such an interpretation leads to a passive, even fatalistic attitude of guilt and self-reproach and in any case does not invite an active attitude to create goodness, beauty and holiness. Beauty -never mind goodness and holiness for the moment- cannot be created by someone with a sick predisposition. The statement quoted here from Luke, who would have recorded the statement from the mouth of Jesus, leads to quite another process when it is construed as advice not to a passive, but to an active attitude. It may very well lead to the person who puts his upbringing and all other forms of indoctrination outside with the rest of the trash and who subsequently descends deep within himself to find what is missing in his heart. A sick person cannot create beauty, even though he thinks he does, but only his cry for therapy. Only a person on the mend can work to the beauty of the world and the eventual discovery of universal Love. This is certainly no matter of victory, not even self-conquest -for every victory also causes casualties-, but of fulfilment and self-development of the talents that each person carries. No passive attitude of undergoing, as the religions would have you do, but the active attitude of healing, as is in your own best interest.

Paul Davies - Physicist, cosmologist, and astrobiologist. He is the director of the Beyond Center at Arizona State University. Perhaps there is a purpose to the universe.



"Where, then, is the evidence of "cosmic purpose?" Well, it is right under our noses in the very existence of science itself as a successful explanatory paradigm. Doing science means figuring out what is going on in the world-what the universe is "up to", what it is "about." If it isn't "about" anything, there would be no good reason to embark on the scientific quest in the first place, because we would have no justification for believing that we would thereby uncover additional coherent and meaningful facts about the world." The contribution of Paul Davies establishes a relationship between the nature of man, the nature of science and the nature of the universe. His "perhaps" is related to his views on the relationship between intent and purpose.

Comment: It is striking that many people, scientists are in this group, when thinking about a possible target for the universe, describe reaching the objective as the -final- stage of completion of a predefined plan. To this end, so they at least infer, there must be a God, or a creating force, who has so devised everything in advance. However, this is not the view, but just one view on the combination intent and purpose, a view which is strongly reminiscent of the clockmaker of the Enlightenment. It is a conception of a tyrannical god, God as the great dictator who determines everything in great detail. It is an outdated notion that also does not reflect the uncertainty principle as formulated in quantum mechanics. Another conception of intent and purpose, the view that I find much more plausible, is that by which the cause of the universe, let us call him still God for the moment, has put his child on a self-reflecting or even an independent path. This view seems much more plausible to me, because everything in the universe works in this way. There is origin and there is descent, often seen as cause and effect. The descent and consequences do not develop as with an automaton, but in an independent line along the lines set out. The connection between parent and child, as for example with humans, is derived from this, such as is the case in the creation of a planetary system initiated by an igniting sun. This regularity in itself says enough about the intentions of God. It therefore makes no sense to attempt to distill the will of God from observations of the universe and the human, and all that is in between, any more than it makes sense to deduce the character of the father from the behaviour of the son. The lines are plotted, with some effort one could see this as a form of predestination, but developments take place independently within these parameters, as parents have plans for the education of their children -based on suspected or perceived talent- and the children make their own choice from all the options.



Peter William Atkins - Fellow and professor of chemistry at Lincoln College, Oxford. No, there is no purpose to the universe.

"In the absence of evidence, the only reason to suppose that it does is sentimental wishful thinking and sentimental wishful thinking, which underlies all religion, is an unreliable tool for the discovery of truth of any kind." This quotation from Mr. Atkins is so wonderful that I gladly wanted to begin with it. The

statement is red hot with underlying snags. The word sentimental for him has an obvious negative connotation, like wishful thinking. With the absence of evidence Atkins means most likely the absence of scientific evidence. Scientific and measurable. That the immeasurable in spite of its immeasurability is of great value is proven daily by numerous scientists who based on a presumption, a hunch, draw hypotheses and start their research. Furthermore, evidence is a relative term, for in the history of science proof in the end has always been undermined and replaced by better evidence or bettered through the falsification of the once evidence. It would appear that Mr. Atkins liked to open his contribution with a bang, a beautiful literary endeavour, that unfortunately backfired and exhibits him as petty - and perhaps as narrowminded as the religions for which he clearly has disdain. To which I add that I agree with him when he takes the prevailing religions in his crosshairs, yet whereby he simultaneously shuts his mind for future developments in that field. This will only make the moment he discovers the truth -of whichever nature- harder to achieve. Each rabid view isolates a person of his capabilities.

"That we do not yet understand anything about the inception of the universe should not mean that we need to ascribe to its inception a supernatural cause, a creator, and therefore to associate with that creator's inscrutable mind a purpose, whether it be divine, malign, or even whimsically capricious." Also from this statement it shines through that Mr. Atkins takes the inexorable truth of science as a reference. If it is not scientifically proven, then it does not exist officially, even when it still seems to exist because of the old religious principles. It does not come to Mr. Atkins that both views are false - quite a unscientific attitude. That is to say that the old religious principles at best may be seen as hypotheses, now refuted, and that the scientific method is flawed because it only seeks to prove the measurable, and thus only analyses part of reality - science can only measure the china sideboard, but cannot express how well and beautifully it is made. Moreover, what is supernatural? Only that bearded man in the clouds is supernatural, rather unnatural, the fairytale of the authority. The supernatural does not exist - everything that exists is natural, physical, because this is the physical universe. Mr. Atkins has not yet abandoned his old supernatural and nonexistent God -the Christian equivalent of Zeus or Jove-, for he still fights him. To fight something makes no sense, because fighting thwarts what you aim at - your own goal. Let it go and move on, that is more useful.

"Some theologians are perplexed by the nature of life after death, a notion they have invented without a scrap of evidence." I ask of Mr. Atkins to think again about the law of the conservation of information. The idea of life after physical death, as reported in the major religions is in that form indeed presumably wild nonsense and intended only for the dispossessed to reconcile them with their situation - religion has always been politically abused. The idea of a life after physical death, as it is driven by said physical law does not exclude it, even though physical beings cannot perceive it - though many mediums claim they are capable of it. We come from somewhere, we are also going somewhere.

Comment: It seems that Mr. Atkins is frozen solid in a certain stage of his development. I do not mean only him in his development, but also in that of metaphysical thinking in general. Atkins belongs to a generation that has had to wrest religion to think free. This effort and development was essential in the whole of the developments. The negative fanaticism -as if there exists a positive fanaticism- of Mr. Atkins though has become now more reminiscent of the fanaticism of former smokers who distance themselves vehemently and ostentatiously from the tobacco industry and those who still smoke. Smoking is a nasty habit and threatening to health, but people who smoke die out by themselves. Would Mr. Atkins be as fanatical as to the manner in which the energy for his cozy house is generated - for instance?



Nancey Murphy - Professor of Christian Philosophy at Fuller Theological Seminary. Indeed there is purpose to the universe.

" (...) If there is a designer God whose purpose for the universe includes life, especially intelligent life, then the laws and constants had to be almost exactly what they are. Thus, if we are to be here, the natural world must contain almost exactly the amount of danger and destruction that it does." Nancey Murphy in her contribution seeks to unite modern scientific knowledge, and the views that go with it, with old Christian values and principles. [Read here Murphy's original text]

Comment: I have always wondered what a person should do with the values and norms of the old religions in mind. Not only Christianity, also its predecessor Judaism, and its successor Islam, represent values that are not old and venerable, but gone and outlived. This is the most

evidently visible in the atrocities committed in the name of this religion -I see them all three as variants of one principle-, because the atrocities were justified while referencing to that religion. The defence that reprehensible acts based on a theory do not render the whole theory invalid, is untenable, because the atrocities originated from the theory anyway - though only part of the theory. The God of Judaism, Christianity and Islam would do well to take part in aggressiveness therapy, or better, his followers should do so. With the other religions it is not better.

That aggressiveness therapy may only be successful for humans provided the course is not followed with an external expert, but only by merely looking into the mirror; *ecce homo*, behold the human. A person knows himself -potentially- better than any other person at all. When a person consults a fellow human, there is always the risk that the consultant seeks to improve his status at the expense of the consulter. The process of self-healing is an extremely difficult sometimes arduous task along an apparently dangerous road, but it is the only way. Some principles of the religions come in useful, but it is for a person self to decide what they are, not for another mere mortal to determine. Throwing away the old is always silly simply because the study of history can be very enlightening. Simultaneously it is true that the most valuable principles that are close to one's heart, do no date from the past - they are very modern.

Owen Gingerich - Professor Emeritus of Astronomy and of the History of Science at Harvard University and a senior astronomer emeritus at the Smithsonian Astrophysical Observatory. Yes, there is purpose to the universe.



"Frankly, I am psychologically incapable of believing that the universe is meaningless. I believe the universe has a purpose, and our greatest intellectual challenge as human beings is to glimpse what this purpose might be. (...) Only gradually did I come to appreciate how magnificently tuned the universe is for the emergence of intelligent life." Owen Gingerich argues that the fact that thinking man is in this universe is sufficient evidence that the universe is meaningful and therefore has a purpose. God reveals himself in the personalities and intelligence of man, ironically also in those of an atheist. Comment: To the contribution of Mr. Gingrich, I have little to add. The universe IS with man in it. Who knows a universe with countless other

sites with intelligent life of which man as yet has no knowledge. In addition, it does not matter so much, that the God of whom Gingrich speaks is the God of only the culture from which he originates, or that the original creator of all is the entity in the background with his creation Luciwher as the 'caretaker' of the physical universe. After all, we are seeking for a reason for the Love of God, not the daily observable Luciwher presents to us. The naturalness and tranquillity with which Gingrich wrote his contribution for the moment makes it irrelevant to distinguish between the FirstOne and Luçal, since the end is the reunification of everything and everyone anyway.



Bruno Guiderdoni, The author converted to Islam and is now called Bruno Abd al-Haqq Guiderdoni - Astrophysicist and the Director of the Observatory of Lyon, "Centre de Recherche Astrophysique de Lyon et Observatoire de Lyon", France. It is very likely there is a purpose to the universe.

Also Bruno Guiderdoni mentions the wonderful way the universe is finely tuned to allow for the emergence of biological complexity. Still, can we herein also discover God's signature, he wonders. He argues that this is not so and that we live in one of the universes of the multiverse. This theory, "... states that we don't live in a universe fine-tuned for life so much as we happen to live in a universe, one of many, that by a cosmic accident just happens to be the kind that supports biological life. In other words, we're not special, we're just lucky." The multiverse theory also states that in other universes conditions may prevail in which biological life has not arisen at all, or in which arose precisely the opposite of our universe -because it is not dominated by matter as we know it, but by antimatter-, or where history has taken place as we know it, yet with a different outcome -where John. F. Kennedy and Mahatma Gandhi were not shot, or where Hitler has won the Second World War-. The complex mathematics that is necessary to develop the idea of a multiverse can be no accidental byproduct though, according to Guiderdoni. "This is why, at the end of the day, I can't refrain from thinking that there actually is purpose in the universe."

Comment: When for the first time I heard of the multiverse theory -the popularized form, because I am not a mathematician- and of brane theory, I understood that the finite nature of the universe was

established. When I was a small child, my father posed the very thought experiment of a finite universe to me accompanied by the question, what could thereafter be beyond the end. I did not know then, nor does Dr. Neil Turok know really what is behind the border of the universe. Turok is director of the Perimeter Institute for Theoretical Physics in Canada and one of the founders of brane theory - for the reader's benefit a video is available in the video section on the site www.manasnaala.net. Brane theory and multiverse theory is just that, a theory and a possible explanation, as also Turok emphasizes.

In brane theory and the finiteness of the universe I have always seen a virtual scientific confirmation of the words in this book -though not sought after-, whereby this universe is given to Luciwher to shape his vision in an in time and scope defined analysis. Behind the border of this universe is the original world where every person after physical death returns to and where the end of the material universe on a gentle, lovely heavenly evening is seen as spectacular fireworks. The founder of the Big Bang theory, the Louvain -Belgium- professor and Catholic priest Georges Lemaître, has always sort of detested that Pope Pius XI proclaimed, in 1931 with the publication of the theory, that the big bang was the moment when God created the universe. I suspect that likewise Neil Turok will kind of detest that his brane theory may prove that 'heaven' exists.

Finally, I would like to suggest to Guiderdoni to think again about the notion of coincidence. To my understanding there is no such notion as coincidence, but the term with which a human indicates, limited by his perception or even his ability of perception, an event of which he does not know or can know either the cause or the consequence. The human is too limited to see both ends.

Christian de Duve - Biochemist. He received the 1974 Nobel Prize in Physiology and Medicine. No, there is no purpose to the universe.



A few quotations from the contribution of Christian de Duve: "A "purpose" presupposes a mind that conceived it, as well as the ability to implement it. In the present case, this means that the owner of the mind not only created the universe the way it is, but could have created another universe and decided to create the existing one for a specific reason." "Being the ones

who ask the question, it is obvious that we see ourselves as at least part of God's goal. (...) what is peculiar about the universe is that it happens to have just the right physical properties to give rise to life and, through life, to human minds. Such an anthropocentric view of the creation is, however, not readily reconciled with what is known of the evolutionary origin of humankind." De Duve continues with a reference to the French biologist Jacques Monod who concludes "that the universe is a meaningless entity in which life and mind arose by an extraordinary combination of improbable circumstances and could very well never have arisen at all." De Duve refers to more possibilities to consider the universe, in a more affective and aesthetic way through music, art and literature. This still does not infer, according to him, that a creator is necessary, who himself may also be in need of having an origin.

Comment: Mr. de Duve apparently concludes from the first quotation that the element of chance is too shaky a basis to believe there was a certain sense of purpose in the creation of the universe. He may in his view draw the correct conclusion, but a conclusion in the opposite direction -that the universe was created with a specific meaning- may similarly be possible based on the same premise. The assertion in the second quotation that the human who feels being part of the purpose of God is anthropocentric, is in his contribution not supported by sufficient arguments or data. The possibility that throughout the cosmos intelligent life exists -a not entirely unlikely possibility- prevents his anthropocentric option. His reference to the conclusions of Monod mirrors his own arguments, albeit that Monod's yesteryear's conclusions are based on now obsolete science while Monod in drawing his conclusions may be very influenced by existentialism, that a priori is atheistic or non-theistic at least.

Mr. de Duve refers in his contribution to his other publications and who has not read those, cannot draw definitive conclusions regarding his contribution - now, does this imply laziness of the writer or the reader? Alternatively, his other publications cannot be of an entirely different nature, or substantiate opposite conclusions, for which reason it can be stated that de Duve's arguments cannot support any final conclusion. They can lead to the conclusion that the universe has no meaning at all, while the cited arguments that refer to aspects of coincidence or chance just as well may just refer to the meaningful aspect of the universe. The title of his contribution shows a resolute no -most likely a personal cry from the heart- while despite himself from his words a bashful maybe appears. I would welcome the age wherein nobody, however venerable,

tells anyone anymore what to think, what to feel or what to conclude on the basis of whatever construed or constructed evidence. The days of authority have gone beyond recall.

John F. Haught - Senior Fellow, Science & Religion, at the Woodstock Theological Center, Georgetown University. Yes, there is purpose to the universe.



"The fact that we can ask such a question at all suggests an affirmative answer." So begins Haught his contribution to the debate about whether there is a meaning to the universe. The problem that the cognitive abilities of humans could be the result of the accidental outcome of an undirected evolutionary process, was an aspect of his evolution theory Charles Darwin was not really happy about, according to Haught, and a problem for which Darwin had no solution. According to John Haught the solution to this problem is not in the looking back, where we come from, but in the future, whereto man develops. When man is wondering about this problem, he simultaneously gives the answer, because that question represents the search for truth, because the search ennobles the nature of the universe. "As long as the search for truth persists, not only can you trust your mind, you can also trust the universe that has germinated such an exquisite means of opening itself to what is timelessly worth treasuring." In this last quotation John Haught shows in a rather complicated poetic way that when man can have confidence in himself, he can put his trust also in the universe that made everything possible.

Comment: Haught is right and yet not. Indeed, that thinking man exists and that he sees a goal for himself, is the concrete proof of the fact that the universe has a purpose. So far I can agree with Haught's manner of reasoning. However, when man does not take the next step, the first step has no meaning, the fact that man thinks then becomes meaningless -he turns himself into a robot- and the purpose of the universe is crippled. That next step is not being guided by the definitions prescribed by the universe, but to create entirely independent considerations, which do not necessarily coincide with what the universe dictates. The aspects that we have to consider we see around us every day, aspects such authority and hierarchy, prestige and struggle, winning and losing. The universe is cold and ruthless, and man -instead of going along with creation- has to aim to rise above it, to venture beyond the

dimension of decomposing without composition. In many ways, to rise above 'the beast'.



Neil deGrasse Tyson - Astrophysicist and the Director of New York City's Hayden Planetarium. Not sure if there is purpose to the universe.

"To assert that the universe has a purpose implies the universe has intent. And intent implies a desired outcome. But who would do the desiring? And what would a desired outcome be?" This is the essence of deGrasse Tyson's research question. "If you are religious, you might declare that the purpose of life is to serve God. But if you're one of the 100 billion bacteria living and working in a single centimeter of our lower intestine (...) you would give an entirely different answer." Through what is said in this quotation deGrasse Tyson wants to put the existence of the human being within a certain perspective -the perspective of the puny, it seems- and thus relativize the position and the importance of man. He calls the alleged importance that man ascribes to himself hubris and concludes that when we filter out the delusions that follow, "the universe looks more and more random." He does not want to exclude completely that the universe has a purpose, but he puts forward that the evidence is piling up significantly against the existence of such an intention.

Comment: That Mr. deGrasse Tyson mentions that man 99.9999% of the cosmic time was not present, and that before us 99.9% of the species became extinct by violent events, but not that 99.99% of all religion is hogwash, is an omission that affects his final conclusion. It reveals that Mr. deGrasse Tyson, perhaps even without realizing it, argues from a well-defined cultural-historical and therefore also religious background. He also proves that by simple calculations only -how amusing whatsoever-, the purpose and the truth of whatever cannot be disclosed. That he does his calculations so to be simultaneously condescending about religion -a specific Western Christian understanding of what religion is: serving God-, proves nothing else than that he should come to terms with his own religious background, before he can adjudicate about the whether or not alleged presence of a purpose for the universe - he is not the only one.

It is striking though that all deGrasse Tyson says may be turned inside out thus becoming arguments for the existence of God and his purpose

with the universe we inhabit - though again within this certain vision on God. That man 99.9999% of the cosmic time was not present merely shows that only now it is our turn and that others were before us who had to have their turn first, what as such could be the explanation that for 99.9% of the species time was up before we arrived - whether that was on our planet or in the whole universe. In short, without knowing it deGrasse Tyson proves that the image of God his culture celebrates is complete nonsense -not the only aspect- and that man first must dive deeply into himself to pose the question about whom or what God is -or otherwise must come with a conclusion on this subject- before trying to bring down with toddler toys the suspected purpose and origin of the universe -quite amusing-.

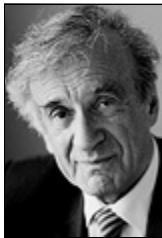
Jane Goodall - Founder of the Jane Goodall Institute for "Wildlife Research, Education and Conservation" and a UN Messenger of Peace. Certainly the universe has a purpose.



"Of course science typically scoffs at any belief in a god, tells us that we have a "God gene" and that the tendency towards religious belief is simply part of our biological make up, as inevitable as the universal human smile. Yet even if this were so, we would still need to ask why?" Later in her contribution Goodall writes about her emotional experience of organ play in the beautiful Cathedral of Notre Dame in Paris -inaudible low tones of for instance the organ cause the 'God experience'- and her perception of the work of Bach. I understand her words from personal experience. One day I entered the cathedral of Orléans -also France- and at that precise moment the organ began to play forcefully and majestically. It was like being welcomed into his church by God himself. Athletes have a similar primordial experience when they enter a packed stadium, I am told. Goodall ends with: "Was all the wonder and beauty simply the result of purposeless gyrations of bits of cosmic dust at the beginning of time? If not, then there must be some extra-cosmic power, the creator of the big bang. A purpose in the universe. Perhaps, one day, that purpose will be revealed."

Comment: To Mrs. Goodall I would like to say, do we always understand the ostensibly aimless gyrations in ourselves, the whirlpool that seems to obligate our inner self? Nevertheless, based on that we come to viewpoints and principles, actions and their consequences. So we live, so everyone lives. Man who wants to understand the cosmos, in any way, is

like the ant who wants to understand the forest - it will lead nowhere. Man is 'condemned' to deal with his own measure of all things and to examine himself on the point of the why of his innermost stirrings. Only when a person reaches the point of understanding himself, the goal of everything -not only of the universe- is revealed. This all sounds quite religious, but it is not. At least it has nothing to do with the religions. On the contrary, examining yourself is possible only then, when you are free of the religions - and of political partiality, and of self-interest, in short, of judging one another. There are only two important things in life, your appreciation of what you see in your mirror and what thereafter you do in the world. That is what this book is about.



Elie Wiesel - Andrew W. Mellon Professor in the Humanities and University Professor at Boston University. I hope so, that the universe has a purpose.

"Man's task is (...) to liberate God, while freeing the forces of generosity in a world teetering more and more between curse and promise." This is the last sentence of Elie Wiesel's contribution and by that simultaneously his conclusion, here in the form of a plan or a task. In the rest of his essay, he mainly poses questions, of which it is not always clear whether they are real questions or rhetorical questions. A teacher often uses the form of the question to persuade his students towards a certain mind set. It is a somewhat antiquated teaching method, because it makes much more sense to let the student formulate his own questions, and his own hypotheses.

Comment: Professor Wiesel refers to the existential questions formulated by the Tanakh -fortunately he is open therein-, but simultaneously, it is unclear whether he actually believes that the moral issues addressed in the Tanakh apply to all people. It is as if he keeps sitting in his corner, for he refers to events such as the flood, as if it really happened. From geology it has become clear that a deluge that covered the whole earth with water never happened, although in the ending of the last ice regionally very large floods have occurred. Yahweh destroyed his people with as cause that evil was rampant, he reports, while gradually everyone has become aware that the flood story is taken from the Gilgamish epic⁶) in which the god destroyed the people, because with their noise they kept the god too often from sleeping. In short, Professor

Wiesel tries to raise some moral issues -rightly so-, that cannot be raised the way he does.

Moreover, in the perception of man the times in which he lives is always crucial and inclined to be a journey into the chasm, as Professor Wiesel foresees for the current time. In every age, man experiences his situation as balancing on the brink of the abyss and almost never as in balance with times of prosperity in the offing. Ask at random any Jew, a typical Roman or the average Chinese, a medieval person trapped in his world -it is possible, just read- and all will say their time is one of the most uncertain in history. The Inca, the Cherokee, the Norseman, the Mongol, nobody will say their time is uneventful, that nothing really happened and that they could live in peace and harmony raising their children without fear and hunger.

The Shoah was an extremely horrible event and I hope that it will continue to be in human memory for a very long time as an example to the degeneration⁷⁾ of the human - not even degeneration under certain circumstances, but the ever-present danger of degeneration. Particularly because of this reason it clearly takes a major effort for Professor Wiesel to postulate a meaningful purpose for the universe. So many events in history heavily damaged his faith in the God of Abraham and Moses - which also in his case is quite conceivable. His generosity to offer liberation to God -and not to refute or deny him, as from disappointment so many did- is very admirable. However, one can also say that the ancient God of Abraham -if Abraham really existed- and Moses never truly has been the true God, but a political instrument in the hands of Joshua, an opportune political-cultural amalgamation of the Canaanite Baal -El- and Yahweh, the latter very likely being a legendary tribal leader or war lord of the Nabateans who in the end by his descendants got elevated to the status of war god. That would mean that if the God of the Tanakh does not exist -nor his descendants in the Bible and the Koran- not God, but man must be liberated. In order not having to perform a balancing act, but to become balanced, every person indeed needs to descend deep into himself to liberate himself. The God who then emerges shows to be completely different from the manipulator who has governed for eons the physical universe. The emerging 'God' who is discovered at the bottom of the soul, in the hardest pith of existence, turns out to be surprisingly similar for everyone. This 'God' does not need to be freed, he-she offers liberation, the release of everything and who you are.

The tortoise and the purpose
a fairy tale come true

First some words concerning the hare, but this is really about the tortoise. The hare is like rapid man who at every stage of his development has a conclusion ready for what he sees around him, who based on what he can imagine makes a prognosis and aligns his actions accordingly, who measures the distance separating him from what he believes to be the ultimate goal. That makes him the winner -if the notion winner would actually exist- in his own perception and arrogant in the eyes of others who nevertheless wager he cannot lose -if the notion loss would actually exist-. Since winning and losing do not exist and arrogance, like beauty, is present only in the eye of the beholder, the tortoise is not distracted by fads and the illusions of the day and he paves his way, with time on his back, slowly and irrevocably towards his goal, the ultimate goal. What that end is nobody knows for sure, because no one has ever seen it - the tortoise will arrive first. Statements about the goal and the purposes of it all are as the cries clearly audible in the bickering of the spectators along the track, exclamations that articulate their hopes for the winner -if he would exist-, but that of course will never determine the actual outcome. Some spectators shout their advice, "You must take this road", "No, take the other way", others yell. The tortoise tirelessly continues.

Two roads seem to be available in science: exact science and the other forms of science. The other forms would like to be similar to exact science and quantify everything they can, even in a ridiculous way. Exact science is the only form of science that can make statements about physical reality, but that is about all it can. Some exact



scientists claim thereby that reality is indeed all there is, but that is not so, although exact scientists keep proclaiming very loudly it is, sometimes ridiculing with great force of 'proof' anyone who speaks against them. Exact science can measure all kinds of things fantastically, but should not pretend with that to take God's place on his throne. Or put in less metaphysical terms, from the study of the language of the universe, mathematics, much can be inferred, but not everything, any

more than from the language of a people the full social fabric and consistency of that people can be determined. The other sciences may make statements about God, but due to the inexactitude of their science they can never pretend to provide more than an educated vision on the meaning and purpose of it all. In short, statements about God and his purpose for the universe usually say more about the person making the statement, from whichever background the statement is given.

To figure out what the possible meaning of the universe could be is no search for the mathematical centre or a quest for the reflective border of it. Neither can the meaning nor lack thereof be agreed by consensus on the available data and interpretations. The journey to the end of night is not about the world outside, but about the inner world. The journey through the inner world is not and cannot be determined by the language of the universe, nor by the language and knowledge of the prophets from time - ancient or not. Each individual has his and her own path to walk and can thereby try to find help and inspiration in what others say about the physical and the metaphysical world. However, everyone's personal truth, everyone's personal share in the truth, can be discovered only by the understanding of personal considerations and choices, desires and ideals. The one truth exists, but will never be seen by any human, let alone understood. The most ultimate achievable in this universe is finding one's personal share in the original truth. Yet not, everyone has his personal truth, because that would isolate everyone from everyone, but everyone has his and her inalienable and imprescriptible personal share in the original truth, the meaning of everything. Finding your personal share is the maximum and only feasible, after a lifelong quest. The consensus that arises amongst all people who have made or make the inner quest, does not arise from an externally imposed creed, but from a growing consensus from within - whereby nobody can be assessed on the value or correctness of his development. Everyone walks his road at his and her own pace and truth can never be labelled. This development does not only mean the end of traditional religions, but also the end of science as developed after the Enlightenment. As religion will be formed from inner meaning, if it still can be called religion, also the perspective of what the purpose of science should be shifts. Each individual is on a personal inner quest, because every individual in this universe is utterly alone - or so one thinks at the outset.

Notes to "the Arrival"

- 1) The first tamers of horses also, 4000 bce.
- 2) In the Bhagavad Gita Krishna advocates that the nature of your soul is determined by your varna or caste. Thus, through reincarnation in fact it is Krishna who determines what your soul is.
- 3) See: <http://www.templeton.org/purpose/>
- 4) First, man experienced his part of the world as the world. Then the world stood central, with a sun revolving around it. Then the sun became the centre, until it showed that we live in a galaxy. Later it appeared that this galaxy is not the universe, but one of many in a larger universe. There is a theory that sees our universe as one of multiple universes, a multiverse.
- 5) What has preceded us in the entire universe is in no way to verify. What is happening simultaneously with us in another part of the universe neither. That removal is both in time and distance too great for man to make accurate observations.
- 6) Dr. Irving Finkel is the curator of the British Museum in charge of cuneiform inscriptions on tablets of clay from ancient Mesopotamia. He has reasons to believe that the Gilgamesh epic is older than the transcript on clay tablets from the beginning of the 2nd millennium bce. Gilgamesh is according to him a real existing king who lived at the beginning of the 3rd millennium bce. For comparison, the oldest texts of the Tanakh and the Bible are from the end of the 2nd millennium bce and early 1st millennium bce. Moses, or a political-religious leader like Moses, is believed to have lived around 1250 bce at first in Egypt, where he studied, amongst others, the manuscripts of pharaoh Akhenaten (1353-1334 bce), who is said to be the first monotheist.
- 7) A combination of several factors, such as mass hysteria, loss of sense of values and norms, hatred, low self-esteem, to name but a few features. Here the space is lacking for a deeper analysis.

Appendices

Appendix 1:

The short story by Thomas de Klerk

When I met Manas Na'ala for the first time, I was approaching thirty and he was twice as old. The comparison goes further also, when I noticed I was only half as well-read. To describe Manas is nearly impossible. He was -or rather is, for he is still alive- a tall man of six feet, though in his case that is hardly distinguishable because he is also fairly stout - while I have come to know him as a moderate eater and an even more moderate drinker. His hair is long and falls in brown and some grey curls on his shoulders. He is a born and bread northerner, though he comes across as a southerner. His eyes are naturally friendly, though they can flame like a torch during an impassioned exposition.

He has an attractive baritone, a pleasant voice he uses with a varied prosody. Once when he was conversing with someone else, I briefly dozed off. I did hear his voice, though I did not recognize the words anymore. Instead I heard a forest full of singing birds and the regularly recurring whooping of an owl. It was as if sat on the soil at the trunk of a tree, my back against the giant of the wood, green filtered sunlight on my face. For a fleeting moment time did not exist.

The only critical point I have regarding Manas, is that he mostly looks like a wanderer. A vagabond who invariably lives in the same clothes. Much later than the time of our acquaintance, during the first weekend I lodged at his house, I found out he has quite a collection of practically the same knitted sweaters and an assortment of similar looking dark wide pants. I noticed though he had also a three-piece anthracite colour costume in his wardrobe and an excellent tail coat. I have not ever seen him wearing either. Neckties I have never seen with him.

A house says a lot about the inhabitant. Manas's house is neither large nor small. Precisely large enough to accommodate a pleasant company, also for the night when it is far too late to journey home. And when there are still more people than beds, even in his van, converted to a camper by himself, a place can be found to lay the weary head to rest.

His house is empty, that is to say without any arty-crafty stuff, fripperies and knickknackeries, and then again it is full with books all over the place. The feminine element is absent in his house, yet in spite of this context -odd thing to say in this context though- one gets a very warm impression all in all. Once Manas had been married, in early Mediaeval times he always jokes - that long ago it has been. From that marriage two wonderful human beings have emerged, persons with a personality

as well articulated as can be expected from children of Manas, who have a warm place in his heart.

The one thing in his house Manas is most proud of is the fireplace precisely in the middle of his living room. When in conversation the entire group can sit around the fire while being able to see each other in the face or when reflecting or listening gaze into the fire. Yes, that is the most characteristic about Manas's house and Manas himself, the conversation.

Manas cannot be portrayed without reporting exhaustively on what he says, about what he speaks. Manas can be a courteous and charming man, however, because of what he says he only has a select circle of friends. Because of what he says, people are quickly on their guard. Because of what he says, not immediately because of how he says things. In the eyes of many Manas has an even more prominent shortcoming than his study in vagrancy. He is able only in a very limited way to converse about cars, soccer or another sport, or about other people. These subjects do interest him -just a little-, but he cannot produce the patience to speak at length about these subjects with someone, he cannot fathom the purpose of talks like this. Somehow, in one way or another a conversation with Manas always gets serious, about serious matters.

Serious matters, to report on what Manas says, that especially is what I aim to do. Manas writes his own books of course, but they are elaborate, perhaps only suited for the persevering reader. It is my self administered assignment to retell his books in a concise manner to fill the reader with enthusiasm, I hope, for reading the original work. I completely agree with Manas when he says one becomes a free person after reading the books. I even would say, a freed person - potentially not unlike taking the red pill, if I might make this jest. Perhaps I may sum it all up best like this, all five books.

After reading and rereading and particularly asking Manas many questions, progressively nothing inside me remained awry, there was nothing anymore that consumed me from within. It was as if all questions had been answered. Not that all questions were anticipated by the reading - quite the opposite. His books invite asking as many questions as possible. However, it is my experience that after reading and considering what he writes, you can ask all questions while being certain you can find all answers. That last quality is the real core of what Manas is saying. There is something encouraging and uplifting about reading his

texts. You do not anymore have to consult authorities for solving all your questions, you are not obliged anymore to have a college degree in order to have a life. You are neither subjugated nor elevated, there is no hierarchy anymore. Hierarchy even becomes unnatural.

Perhaps this all is so obvious. However, all people I know, Manas excluded, derive their certainties from their superior knowledge and their diplomas and certifications. In this way they built a form of pride and prestige keeping them afloat in life. From the odd jobs I worked in when I was a student myself I also know how the other half lives. In plants and offices I met the victims of that superiority. The downtrodden already ridiculed as dimwits in their schooldays, even by their teachers, and who really are not making sense of it any more other than having a beer, watch television and consuming other drugs to numb their feeling of inferiority.

Manas does not write for them directly, he does not address the dominated directly. He addresses everyone, but like I said you have to show some endurance reading him and you have to love reading. When Manas still was a teacher, he had selected a school where the downtrodden were mustered. Once he told me how he managed to bring his pupils further than was expected of them. Not immediately within his field of expertise per se, but mainly by learning them self-respect. For me Manas is the teacher.

"There is no way in which you can learn the hungry to investigate the reason for existence, like you cannot ask the lame to jump through a hoop. Civilization as we know it only came into being when people managed to create a surplus in food. So next time you see or hear about the next famine in Africa, remember we all," Manas emphasised on the word all and then he paused for a brief moment, "are the negroes of this world, no matter the present colour of your skin. Also in a very literary sense - humanity is said to hail from that continent. What happened next in history is a matter of diverse development based on lessons wanted to be learned. Eventually all will be informed and by that comforted." Manas said that thank God, there he smiled, the path of life of us all is well guided and guarded.

With this pamphlet I neither address the downtrodden. I too write words, words that have to be read, read until your eyelids drop. It all will be much for the better when Manas is able to realize his idea to rewrite his first book, the story, as a film script. He very much likes suspense and thrillers and in a certain fashion his first book really reads like a detective novel - then again, you must read with a lot of imagination.

"There are numerous religions, also philosophies, that claim there is life after death. This claim is very inaccurate to say the least." Manas said it slowly, almost solemnly. It felt as if he wanted me to remember every word. Then quickly and almost casually, as if making a remark about the dreary weather, "This is the nicest I can trump up about religion." I know Manas well enough to know this kind of emphatic statements are not pervaded with any negative posture, he certainly never poses as a know it all. Yet, when he speaks for quite a length of time, the superficial or casual listener might get the impression he is authoritarian. Indeed, you are not invited to interrupt, to place a critical remark or to ask a question. However, that is not because he does not tolerate contradiction and back talk. There is simply no use in responding to something that is not told in full. Afterwards, there is always more than enough opportunity, time and space for the exchange of thoughts while enjoying a drink - often a red claret that has to be sipped slowly because the wine is more suited to accompany a meal, or a very ancient malt whisky, but most often a large pot of tea is made, made the old-fashioned way from loose mostly Darjeeling leaves.

"Ah, on second thought there is in fact nothing favourable at all to be said about religion, like there is no sympathetic, no benign interpretation of Hitler and nazism. One cannot charge religion directly with this circumstance," Manas sounded a bit as if in wonderment of his own words, "humanity has to be charged with this and that is the direct consequence of the Luciwher paradigm." The Luciwher paradigm or The Lucifer paradigm is one of the central themes in Manas's work. Later on I will report further on this subject.

Still, first I will recount why Manas uses a character present in all religions in his writings, while he simultaneously speaks so inauspiciously about religion. These two are seemingly in contradiction. Manas's writings are not un-religious, but are interpreted though as antireligious in the sense that he learns that all existing religions essentially are diabolic by nature. Manas's writings in fact are very religious, but stripped of all theatrical aspects, all mumbo jumbo and sanctimonious litter, all vanity and all dogmatism symptomatic for previous, present and proximate religions.

"I fully understand why religions have come into being. In their time religions were essential serving as a moral guide. However, every religion has its sell by date. That date draws closer the more the historicity of the founder of the religion fades away in remembrance, while simultaneously the organization of that religion finds the upper hand. The underlying and

original thought can still be of value, yet the religious institution factually is not really interested in it anymore. For the institute there is much more at stake in the continuation of itself and in the sometimes fierce discouraging of dissident thoughts."

"Especially in the west, yet this is vastly permeating the rest of the world, religion is drawing the short straw while the scientific mind set is now prevailing. Very conceivable and a logical event. I also clearly see the absurdity of superstition, dogmatism, a limited and even petty notion of the world. I am all for the scientific method, the verification or falsification of the result of empirical experimenting. However, with the recanting of religious institutions, with the bathwater the child has been thrown away - bearing in mind ridiculous statements like God is dead. The thesis and the line of reasoning behind the statement that God is dead gives the impression this verdict is someone's in puberty who at all costs needs to bash and resist established opinion."

"Time is not far that the practice of scientific conduct evolves to a higher tier, a level by which the sole demand of quantifiability of everything will not be anymore the litmus test. A level on which the practice of scientific conduct delivers more than a conclusion, more than knowledge, the level whereon wisdom is reached. Forget those sometimes sympathetic simpletons who try to approach parapsychology in a scientific way, or those who aim to transfer thoughts, the ESP, mind reading and the telepathy that was tried by the Soviets and also the Americans. In my book these belong in the chapter of mumbo jumbo."

"Religion and certain branches of science give creed to miracles and so-called mystical experiences. These can be divided into two groups: the collective and the personal experiences. The collective happenings are usually play acting, theatrics to impress the credulous and to win them over believing in the power of a certain religion to have good contacts with 'the higher up' - all humbug of course. The individual experiences have a far better chance passing the test of scrutiny. A person having had a mystical experience will have to test that experience with the force of reason - to get dragged into religious belief by something that also could be a short circuit or a chemical imbalance, be it perhaps temporary, is counterproductive. Only the long road of self-criticism and self-examination can result in you yourself awarding the label of authenticity to your mystical experience. Never switch off reason, yet do not put all your trust into reasoning - try to make the connection between reason and your sense of genuineness."

"The most positive thing to do is to extract the most essential core issues from all religions and philosophies, and then to base the rest in the archive together with Ra, Viracocha and Zeus. Many popes and ayatollahs will get unemployed then, I deem. Subsequently we will be left with sane guidelines like not bludgeoning each other's brains in, to live in balance with your surroundings, not accumulating riches but to share on a fair basis, and more like this. The humans have been put under the spell of those who lead them politically and religiously. They only produced conflicts and the perseverance of the own group interest. It just does not work like it has been tried for the last almost two hundred thousand years. We hope for it deep in our hearts, we all long for the harmony, or more precise, we yearn for the harmony we all have known."

"Manas's first book specifically is about losing that harmony. About the consequent human endeavour to find again that harmony. This book reads as the most religious of all his books and therefore will be hard to fathom or difficult to accept for rational man - them, having said goodbye to Jesus, Krishna and Mohamed, having declared God deceased. In his first book Manas lets the world, this universe begins with a spark of inspiration, the glint of creation - it resembles closely the Big Bang. He continues to write a passage resembling the Christian Genesis story. "That God said let there be light -fiat lux in Latin- has also another meaning than that God turned up the light. Let light be there, means that Lucifer, he who brings light, was given this universe to substantiate his endeavour." In Manas's books Lucifer is not the personification of evil. Moreover, Manas calls him Luciwher, a much softer form of the word. Luciwher represents the rational, the cerebral, the other side of the sensitive, the feeling, love. In traditional religious terms Luciwher perhaps would be called a son of God. Manas though names Luciwher an aspect of God that God created from himself.

"The image of God is like the Christian God, the eminent grey bearded man on the ceiling of the Sistene Chapel. The Yahweh of Judaism who is called an irate and vengeful God. Or like Brahma who could oversee all quarters of the compass at once. Like Allah who is merciful for whom he wants -and implicitly also can deny this mercifulness-. You can envision God like this without any risk, he wont smite you, yet then God will not be anything more than the one-dimensional character from a comic strip. Imagine God as the creative force behind everything and you wind up with a concept that is too abstract, too cerebral. In this way God is reduced to a phenomenon or a law of nature. The question who or what

is God may never be answered here, yet that he exists is an unequivocal fact. For if God would not exist, nothing would exist. God is more than a collection of laws of physics. God is who or what you are able to see. To the mountain he is bigger than the Sagarmatha Chomolungma, the Mount Everest. To the ocean he is bigger than all oceans together, all the water is the universe. To the flower he flowers eternally. To the human he is that immortal sweet grandpa." Manas smiled speaking this last sentence.

Manas writes that Luciwher represents one of the three aspects God created from himself. Apart from the cerebral, the rational, the analytical capacity, personified in Luciwher, the second aspect is the essential, the 'it must be like this', love personified is the figure of Mellhiohr. Mellhiohr coincides partially with 'the teacher of righteousness' named in the Dead Sea Scrolls, with Krishna who tells about himself he incarnates on earth



each time the rightness of human conduct hangs in the balance, with a prophet like Jesus. Like two sides of the same have to be joined by something, there must be a medium or an intermediary otherwise both would not be part of the same, like this beauty, warmth, the allying is the third aspect of God, personified in the figure of Eewhel. "Again an all male cast?" I asked Manas when I first came to know about this.

Though we all keep referring to Brahma, Yahwehgodallah or Brahmavisnushiva with the word he, the FirstOne -as Manas likes to epitomize them all- is masculine nor feminine and yet both. All the FirstOne created from himself is that too - the feminine and the masculine. Luciwher represents the masculine aspect, while Alnatreah is the feminine. Mellhiohr represents the masculine aspect, while Nananjah is the feminine. Eewhel represents the masculine aspect, while Anounjah is the feminine.

"Do not forget to write we did not suddenly regress from monotheism to the worship of multiple gods! We would not want to kick Plotinus in the

behind, nor would we want to give the wrong impression any other way. The FirstOne is the chief. All that is made by him from him are the souls, the spirited. No angels, no malakhs, no djinnys of farishtay, nothing of the sort. You and me, all people, all souls are created in the aspects of light, love and beauty. Try to think of more aspects, and you will always wind up with these three. Then again, I use the personified names because it conveniences me. To prevent light, love and beauty to be interpreted solely as impersonal abstract concepts. Never forget we are created as humans in the likeness of the spirited beings we all are, created from the FirstOne by the FirstOne."

I will come back now to what I recorded from Manas's mouth and wrote a few pages ago. To say there is life after death, is a very inaccurate wording according to Manas. There is not only life after death, there is also life before birth. Now that this is written I am sure that in the minds of many the word reincarnation surfaces. Reincarnation is connected to Hinduism and Buddhism, yet not many know the concept can also be found with the Greek philosophers Socrates, Pythagoras and Plato. Reincarnation has been described in many ways. Manas learns there is life before and after human life. That life is in fact the living soul of the human - so actually the perspective is the other way around: the eternal soul temporarily, in time, inhabits a physical body. Reincarnation is an inconceivable notion, a cycle of birth, death and rebirth. It is not a matter of reincarnation but of incarnation. The physical body enables the soul, in a life in matter, to learn what the soul needs to learn.

With this the person of the human becomes the object of what the soul wants to learn. That what shapes the person, what that person goes through, the choices this person makes, exactly that is what the soul wants to learn. That applies to me and it applies to you, dear reader. It is true for my neighbours and for yours. Inferred in this reality two aspects can be recognized. Everyone who believes in a hereafter assumes to arrive there after death as a human without sicknesses and deficiencies. Yet it is different and more - you will return in your own home like you were before you became human, but with a greater wisdom.

Besides that and perhaps even more engaging, because everyone is here to learn, apparently no one is without flaws - the word flaw is meant to be interpreted as a not yet realized point of learning and as such not as an incriminating shortcoming. This last line of approach has an even further reaching consequence. It means that nobody really can judge anyone else. Think of the consequences a principle like this has for the

human judiciary system, the hell not only the victims have to endure, but also the perpetrators. This concept sheds a totally different light on trial and retribution.

The loss of harmony and the yearning for it, the living in incarnation to return home in a greater wisdom is the main theme of The Key. The loss of harmony is not to be seen as some kind of punishment, but a conscientiously taken consequence of the way to go chosen by 'the tribe' of Luçal, Luciwher and Alnatreah, and by 'the tribe' of Eewhan, Eewhel and Anounjah. The word 'tribe' is used here to facilitate the writing. It concerns the souls, or perhaps better the spirited, who were created and received the conscious condition in the aspect of Luçal, the sagacious light. It concerns the spirited who were created and received the conscious condition in the aspect of Eewhan, the warm beauty. The spirited, who were created and received the conscious condition in the aspect of Mellnan, the ultimate love, do not incarnate in this material universe. They are the link between the material world and the original world. They guide the life of the human in matter according to a scenario decided on in advance. In material existence man has no real freedom of will, he lives the scenario he has designed in complete freedom of will before entering life on earth.

The crux of this all is that the different 'tribes' of spirited walk their own road of learning to reach a greater wisdom, a deeper understanding of the FirstOne's harmony. "Several insights from different religions can be related to this deciding point. A scenario for life can also be interpreted as predestination. A road to reach a goal can also be interpreted as karma. The loss of harmony can also be interpreted as original sin. It is important though to through overboard all these typical Luciwherean notions like predestination, karma and original sin. Stop thinking in a cosmic way, this cosmos, and start thinking transcosmic. Thinking originating from the rules of this universe, the search for the rules of this universe, natural scientific research is subject to the Luciwherean restriction."

"Someone once called God the God of the holes. Meaning that we use God to cover the holes in our knowledge about the universe and existence. The more man can explain the physical world coherently, the more the lapses in human knowledge are repaired, the holes are occluded, and the less God is needed. Nietzsche used a comparable line of reasoning before declaring God dead. Contrariwise I say God is alive and kicking, else nothing would exist, and that with covering up the holes

not God ceases to exist, but the view on God, the FirstOne. The perspective of the cosmic plasterers stands diametrically opposite reality. They cannot see the FirstOne anymore and therefore the FirstOne does not exist anymore - a childlike observation. The old geezer vanishes not so readily."

In essence this, the cosmic thinking, is what Manas means with the Luciwherean paradigm. The human condition, the human inadequacy to find the fitting perspective. First the earth was flat, then round. First the earth was the centre of the universe, then it revolved around the sun. There will come a time when man is also capable of letting go the Luciwherean paradigm and realize we are not humans, but spirited beings inhabiting a temporal material human body.

"Everyone is looking for love to fill his or her life, but in fact to resolve existential angst. What people really mean is their search for the presence of the FirstOne. Most people think they can find love on this earth, but they are wrong - love does not exist, is not present in this confused material universe of Luciwher. A chaotic universe in which Luçal try to put order into. Yet, the only thing one can find here is warmth and a little beauty - no love. Warmth to survive this chilling hell. Which is quite a big reassurance - there is no hell other than the one we already live in." Though the phrase sounds dark and gloomy, Manas presented it with the elated expression of a child pulling your leg. He often does that almost forcing you to think for yourself.

"Why is it that in religions and also in so many philosophies a Lucifer, a Satan-figure is present?" I wanted to hear Manas explaining this, because in fact I did not understand fully all of what he had said on this point. Look at the world, there is so much agony, so much violence and destruction. I asked, "Those shaitans of some sort are all the embodiment of evil. Not only as mythological wizards - there are Qins, Hitlers and Stalins, Pol Pots and Bushes. How can it be that in all of history evil plays its prominent role, that during all of history in all cultures of humankind evil plays its devastating part, how can it be you simply declare evil does not exist?"

"What is seen as evil in the first place depends on your perspective. To the masses a conquering general is a blessing, but to the conquered a slave master, the source of all disaster and evilness. What is called evil therefore is a subjective experience. Experiences also fade away. Who would compare now Caesar and Napoleon with Hitler, while they too have millions of deaths on their consciences? Therefore evil is local and

temporal phenomenon, not a universal one. Moreover, the problem of violence resides not only with those who apply it, but chiefly with those who accept it. Defending oneself against violence is of course quite acceptable. It is the natural reaction emanating from the instinct to survive. The problem of the acceptance of violence I address, mainly lies with those who gain by using violence." I knew Manas's point of view that nonviolence at the receiving end of violence is too easy and does not bring fundamental change to the human disposition. Ghandi propagated a conduct of nonviolent resistance. Whether it has been nonviolent in all cases remains to be seen, but resistance it was nonetheless and in that sense then must be called aggression - aggression of the mind.

"What then can be so beneficial about violence? First, you do not have to have a discussion. When someone says something you do not like, you simply give him a bash and your adversary is gone. To deal out a knock out is also possible verbally, mind you. With this we recognize violence and aggression as a means to model reality to one's liking. You want to do that especially when your reality puts the fear into you. When your aggression turns out to be successful, you subsequently need to apply violence preemptively, to prevent a possible fear. This chain of violence has arisen quite early in man's history, probably with our oldest ancestors who made the first tools and therefor the first weapons."

"The fear is inside man and is directed outwardly. To prevent violence -or evil, or whatever you need to call it- going outwardly, you have to do something about your internal fear. The most fundamental fear the human knows is the fear to be alone. Verify this with all psychologists, philosophers and novelists. The fear to be alone is the biggest existential fear. I call it the want for harmony."

"Mankind living in Luçal's universe will try to resolve the lack of harmony from home with rational means. That is why man organizes, that is why the solution for everything is sought for in all kinds of hierarchies. Every organizational model, from the earliest tribal structure to the latest corporate model, is meant as a tool to control the outside world, for the outside world is terribly frightening." That Manas could be right was confirmed only recently to me when I saw some pictures of an Indian tribe from the Amazons. The pictures were taken from a small plane, while the Indians were shooting at it with their bows and arrows. They had never come into contact with modern civilisation before and the little aeroplane above their domain must have looked like the most menacing bird of prey.

"It is obvious Luçal's solutions are no perdurable solutions and that is shown by the fact that every organization, every hierarchy produces its own insoluble problems - organizations with its obedient and those who are obeyed. Man is good by nature, but inclined to all evil. These kinds of hollow phrases are generally accepted, yet they are so wrong in a tragic way. They preserve the myth of good and evil. It is nearer to reality saying that man is anxious by nature and tries to solve this with imperfect and wrongly directed methods."

"Concluding, I reserve the right to state that all forms of organization are satanical by nature - Luciwherean. Seen from this perspective every religion is satanical, every form of conducting politics is. So long as a person tries to find the solution for existential angst outside himself, for that time this person performs a satanical ritual. Real solutions cannot be found in seeking answers outwardly, all answers reside inwardly. When you seek there you will notice your angst disappears completely and your posture to the world totally changes. That new posture of appreciation and respect is attainable for everyone, not only for those who have received a higher education." Evil had gotten a different name and therefore the remedy differed. Though Manas's 'appreciation' for hierarchy sounded somewhat anarchistic to my ears, Manas insisted that anarchism had nothing to do with seeking solutions, because also anarchism is an external remedy, an outward solution. The only existing remedy for what I used to call evil, i.e. existential angst, is the solution of the problem by each individual person.

I understood now also why it is that so many religions and philosophies have arisen in this world. They must have originated from the need of people with this knowledge to lead and educate people without this knowledge. That all the Buddas, the Jesuses and the Mohameds, or in any case their shadowers, by doing this delivered their knowledge directly to the devil, is mind-boggling. "Are not you afraid Manas, the same thing will happen to you? That people who read your books and get convinced or inspired by them, will try to follow what you are saying."

"I fear nothing, I know no fear, no angst for life. Nor for death - it is only a material demise. At the utmost I may get concerned about something. I could get very concerned when people would try to follow what I have written. Yet, this will not happen when every person stops wanting to get the answers from outside, and starts looking for them inwardly."

Appendix 2:

The Key to the Castle by Suleiman O'Sullivan

It is a voyage I offer you, hoping one day you will engage yourself making this journey to a distant place. I will not sell you anything, I am not a tourist guide and I do not conceal preconceived goals. On the contrary, I started writing this text without knowing exactly what it was I wanted to communicate. It can be described best as a sensation though - not as in a sentimental state of mind, but as in knowing without realizing fully the underlying facts. It is about something of which I must -yes, must- make you a partaker, that is all I know. I want to do this. I think it is called for.

Every time I spoke Manas in the past years he got me annoyed in one way or another. Nevertheless, afterwards I always had to conclude I had not been annoyed with Manas, but that a collision had happened between what Manas said and what I had known since childhood - with the roots of the collision not immediately obvious to me. Was I on the wrong track or was Manas going against the grain? Why did I seem to remember I was always contradicting Manas? Why did I object so often while he never refuted what I said? I think he annoyed me the most because he always formulated as if what he said was indisputable, as if there was no alternative to what he formulated.

Then suddenly it hit me. Manas is not the kind of person of whom you accept something just like that. Some people display a kind of natural ascendancy, a kind of charisma because of which you accept easily what they say. Manas does not show this kind of aphoristic authority. In spite of the absoluteness, the unambiguous character of what he says, you are only touched and never seized by his words. Yet, what he presents is not an alternative for existing religions, not a correction on what might have gone awry in the development of the religions in the course of time. He did not criticize religions, he just brushed them aside as irrelevant, old and decrepit, in need of recycling, as of something utterly beside the point, as if all religions persisted in stating the world is flat. Perhaps worthy of a place in the history books, but of no significance for the present or the future.

Manas Na'ala is the religions' undertaker and that affected me the same as when I was told that Father Christmas is not a real existing person. You first think you have not heard correctly, then you deny. You are likely to revolt when the rug of what you believed in since childhood is

pulled away from under your feet, when the solid ground you thought you were building on appears to be quick sand. My father had become a believer because he loved my mother greatly - and a true and great believer he became. My mother's father and all the fathers before him were devout believers who observed the duties of a believer meticulously. Yet, I began to question, not because of Manas, but because of my own thoughts having heard Manas - I am not even entirely sure anymore if I can call myself a believer.

Manas speaks like he writes. He can be long-winded and he phrases long sentences. He is not difficult to follow, but you have to pay attention whenever he is delivering a talk, or when you read his books. Manas often compares how people handle words with how they consume the images the telly brings to the livingroom. When people got their first television set, they were in awe for what that one single channel brought and they paid attention to it. Since digital television began people now have at least a hundred channels to their disposal. People tend to stay with a certain channel because of its ostentatious extremities only designed to grab attention until the next commercials. Words, Manas says, once were considered magical - how extraordinary it must have been for our ancestors who consciously used the first words. Words were meaningful and everyone must have been in wonderment when the first storyteller told the first stories. Manas's words are like a deep red claret, not like a can of pop.

Words are important to Manas, also when he speaks he does not consider them cursory and casual. He speaks as if he places them with a gentle urgency behind your breastbone, like religious Jews do when they leave notes in the Wailing Wall. Simultaneously it is not his words that are important, but what they do with you. What you do with them. Only in the first stage I find it important to know what precisely he says. However, using his words to avail oneself of the inner journey is infinitely more important. His first book, the Story, at first glance seems to be an uncomplicated almost artless narrative in which God and all other gods on earth are replaced by a new crew of whom Manas states that they are the only existing forces. Forces who by far outweigh the forces as we know them, like electromagnetism and gravity. He does not name these forces gods or angels, but means or mediums with which the FirstOne as he calls Him brought everything into existence. The FirstOne created everything by means of JustLove, WarmBeauty and InsightLight. It is not in the universe in which we humans exist that these forces were created,

but in the existence in which the soul exists, the inspiring beingness of everything. The inspiring beingness of man, animal, water, stone, everything. It is the existence where we all originated and to where we all return after our material existence.

Manas tells the forces the FirstOne let emanate from his being are not mere abstract phenomenon, but above all perceptible beings that epitomize the forces, like material man can be the embodiment of an idea. To this genesis story Manas adds just another extremely important ingredient, the complete freedom of will. Without complete freedom of will the inspired universe would be like an attic full with toy trains on an ingeniously built train yard with card board mountains and figurines on the platforms. The FirstOne then would blow his whistle and bring everything in motion by a turn of the switch of the transformer - all and everything would then run its preordained stretch repeating it into infinity. Complete freedom of will produces development - the trains are set in motion and all seek their own track.

Next to the gift of life, like every mother and father on earth can confirm, the gift of the autonomous development is a perhaps even more essential gift. JustLove, WarmBeauty and InsightLight each exist in dichotomies. Every twofoldness bears the characteristics of the masculine and the feminine, some say yin and yang, and could create from the own desire to do so. Like the FirstOne gave life to his creations, his creations gave life, passed it on, to their own people. The nation of JustLove, the nation of WarmBeauty and the nation of InsightLight. Caused life caused life.

It is not my intent to sketch Manas's books all over. I would rather love to speak to you about the influence of the books, the effect the books have had on me and therefore can have on you, dear reader. Where there is perceptiveness, there is also difference of perception; complete freedom of will makes anything possible. To my eye that is the crux. The enormous boundlessness and everything is possible gift the FirstOne provided. This gift is not only proof of love, but of so endlessly much more for which I cannot find the words. So boundless, much more traditional religious words like mercy and righteousness turn pale in comparison. On top of that one sees the abominable ludicrousness of the notion of submission to the will of God, like religions demand of ordinary people. What the act of creation precisely does not cause is submission. On the contrary, it is astonishment and joy, esteem and recognition of the inspiring example of the FirstOne. Submission is a people's word not a God's word. Submission is a word of power and command, while the

FirstOne's aim is not domination - if so he could have stuck to his toy train yard and the gift of complete freedom of will would be pointless. Domination and freedom of will are contradictory.

Complete freedom of will and its consequential quintessential differences of insight brought us into this world. This world we call material, yet a world that can be anything. Indeed, we can have incarnated from where we have come, but it is also possible we have just fallen into a dream and dream our material existence, this existence in the flesh being a mere illusion. Countless since our beginnings have dedicated their religious and philosophical thoughts to hypotheses in this field.

I just spoke of 'us' - Manas does this to much greater detail and nuance, but basically I try to express the same. For in fact not all inspired incarnated into the material universe. Developments and differences of insight had become substantial. Once I heard from fellow readers that the separate development the nation of InsightLight chose bears close resemblance to the expulsion from paradise because of original sin. If there is any resemblance between what Manas says and what the book of Moses says, it must be said the latter uses symbolism and purport no ordinary man today can understand anymore - or it must be that the Eden story is about the transition from neolithic times to the agriculture based society. Besides, original sin again is a term typical of the old religions, distinctive for those who think in terms of a vengeful God, in terms of incapacity and power, good and evil.

Life was created in a physical universe. Not exclusively on earth, but throughout the universe - that multitudinous is the nation of InsightLight. In due course some factions could come into contact with each other, the vastness of space separates others to guarantee a separate development. The nation of InsightLight was presented with the universe as a gift of love and trust from the FirstOne to follow its own track lead on its way by Alnatreah and Luciwher, the creators of the nation of rationality. The physical universe is Luciwher's who with the people of reason seeks its way outside the FirstOne's direct sphere of influence. A wonderful fantastic and ambitious voyage.

In Manas's story not a trace can be found of the judgmental preconceptions all religions display. Luciwher, the Satan, is evil and man is inclined to do evil, the old legends tell us. Nothing is more beside the truth. Manas explains evil does not exist, that those who long for power have brought this idea into existence here. Is lust for power itself not an evil property? No, Manas answered. The insecure long for power, from fright of harsh reality. Exerting power is an act emanating from pain for

living and learning in incarnation is painful, including physical anguish. It is the anguish underpinning the woeful absence of the tangible presence of the FirstOne. Of all personal betterment desired for or unwittingly encountered knowing that in the physical universe Yahwehgodallah or Brahmavisnushiva, the FirstOne is not perceptible eventually gave me an enormous inward quiet. Knowing that Luciwher is not the chieftain of evil, yet that he and Alnatreah are the first among us to endure the absence of the FirstOne. That we all have to find our way back home and through arousal from this physical existence reenter our original state of being, the genuine existence we left to return. I hope everyone who will let permeate these last few sentences, absorb this message of comfort, will find alleviation as I did.

The disasters and catastrophes present in this universe on every level cannot be blamed onto Yahwehgodallah or Brahmavisnushiva's failure for the FirstOne is simply not the driving force of this universe - he is not here causing these calamities nor is it his doing they were not prevented. Neither do these catastrophes result from Luciwher's evil genius for evil does not exist. From being made redundant by your boss to the horrors of the holocaust, every holocaust, nothing can be blamed on the FirstOne. We only call it evil because tragedies hurt us. It is falling short and being imperfect that brings forth the pain. Instead of blaming everything and everyone besides ourselves we should look into the mirror. Sargon of Akkâd, Emperor Augustus, Atilla the Hun, Napoleon Bonaparte, Adolph Hitler, Josef Stalin, Pol Pot and Richard Nixon are no demons. Yes, they were powerful persons, yet mere persons nonetheless. Luciwher is not the ultimate evil, nor is he the creator and god of the physical universe.

The FirstOne granted this universe and indeed said, "Let Light be there." Like the FirstOne created the physical universe as a cosmic soap bubble, when everyone has gone the whole distance and the last soul has come home, like so he will pierce the cosmic bubble in a gigantic firework. Never mind the "big crunch" or "big rip".

We are like children looking for breadcrumbs, searching for a trail that will lead us out of the wild. The noises around us frighten us for we lack security. Filling that lack we invent protection against the unknown. Yahwehgodallah or Brahmavisnushiva and simultaneously those who claim to be the servants of Yahwehgodallah or Brahmavisnushiva. They



Looking for breadcrumbs on the trail

who claim to know his will and thus hoping to gain the advantage. They who devise rituals to make this title plausible. Who advertise to help all the while they are insecure themselves. With which they create leverage over those do not know the rituals or are denied their intricacies, with which inequality entered the world, by which contest

appeared and murder to purloin belongings or to defend them. We are children, juveniles at best, who take away each other's breadcrumbs because we are benumbed and hungry, destroying the visible trail home. Only one lead still remains which cannot be destroyed, that cannot be taken away, always present for those who look in the only place. For though perhaps you cannot see it yet, the lead already lays waiting in your heart, present to be discovered. The trail you can see when you explore the inside of your closed eyelids. The track you can hear singing when the train approaches once you have quietened the world around you. The mark you can touch like the seeing blind you are.

Finding your point of departure is the hardest, although you only have to start looking for it. I found Manas a certifiable looney being the next guru and he aggravated me. However, it turned out he was not my guru for he did not want to be that. He simply asked to think for myself, for the first time in my life to think and measure what could be the most important. After a long time of reflection, after a very long measure of pondering I decided not to think anymore what others had prearranged for me, not to swallow anymore what others had dished up for me, not anymore to dance after some else's tune, nor to do what was expected of me - on every level.

Then for the first time in my life I realized I was utterly alone in the midst of the crowds and I was shuddering. The least frightened I was because of the world, the cold and the rain, the heat and the thirst, wild animals and ruinous technology. The most frightened I became of people when I realized the world was chock-full of mad men and idiots, who are capable of destroying at any moment what you hold dearest. Until I realized they were not mad men and idiots, but desperate people sedulously looking

for what I had found, yet what could not be taken away from me. What I just said resounded in my ears: what I had found.

I had found my castle, the lock on which to fit the key. Internally I heard the mechanism turn. With it I fantasized a grandiloquent fanfare and an exuberant display of fireworks and I was happy. Nothing bothered me anymore, not even the obstructive neighbours' son, nor the thousands of dead as a result of a monsoon rain or a typhoon. It did not harm me because it could not anymore make me suspicious or anxious. Of course I spoke to the neighbour's son about his behaviour and of course I grieved briefly because of so many lost lives in the water, yet these incursions did not scare me anymore. My head could not be driven bonkers anymore feeding my desperation. I was not disorientated anymore and had discovered the central point in myself that with a clarion blare I officially proclaimed my point of departure. Every year since that day I organize a party.

I had lain down my angst and the mighty became extremely ridiculous. Political debating had always interested me. Now I heard the same politicians speech and it captivated me as much as the rhetoric of a power hungry bureaucrat in Beyondistan. When the other day I was fined I had to make an effort not to laugh - the policeman would not have understood. In our house of prayer I heard high-pitched orations that did not mean anything to me anymore, speeches of a toddler about adult life, a blind man about the plethora of colours in a flowerbed, a deaf man about masterful music.

I have lost my faith or should I say that the faith has lost me. Faith, I assess this will happen to every religion, will lose it - if ever they have got it. The religions will lose power and the hold they have on people. Not because Yahwehgodallah or Brahmavisnushiva is said to be non-existent, but because this surrogate is sold by quacks in the marketplace as the real deal, the elixir of life, the philosopher's stone. The contact with the FirstOne exists for everyone who walks the inner road - no outside influence, guidance or leadership is needed. Using the specifying word FirstOne hardly signifies I now have become an initiate of Manas. That is not possible because Manas is no guru, no prophet or a saint, nor does he take disciples. Manas is a good friend who tipped me of for which he demanded nothing in return.

Faith has lost me for I am a believer no longer. I now know for certain. Because I know, for certain all my angst in this world has gone. My way and my quest remain the same for I am far from complete. Though I will

find my road difficult to follow I am still young. Life in matter, this trying dream absented from spirited reality, is painful for living and learning anguishes. The conclusion though is clear to my mind's eye. My way through the landscape may not yet be perceptible to me, but the light high on the mountain is visible from any point.

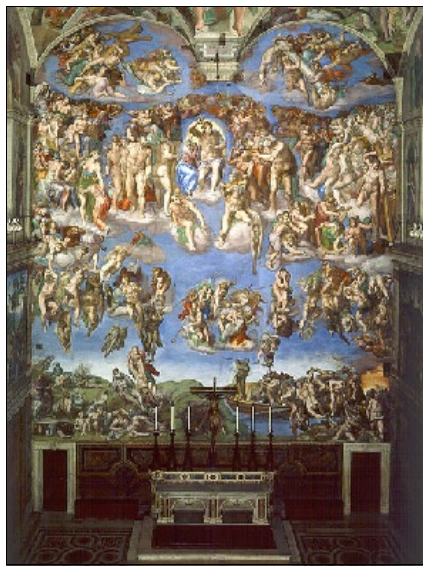
How different my awareness is from the God my father worshipped, that from my mother's father and all fathers before him. That God prescribed what had to happen any moment of the day. When we could eat and when not and how we had to share our prosperity with those who were less fortunate, about how to participate in what has become a periodic mass psychotic hike to the spawning grounds. My life I felt had come under an increasing amount of imperativeness I could hardly endure, a pressure that likewise caused ever expanding hypocrisy all around me.

Now that I am free, I have noticed I still honour the most valuable traditions of my former religion, simply because I was reared that way. I still fast, however not anymore because it is obligatory for a period per year. Now as often as I can, I bring my choice of food in accordance with what farmers can produce responsibly and I do not eat meat every day anymore. The energy I consume I reduced to a moderate level and contracted it from a firm that only supplies green energy to the grid. In this way I fast, by living in a way that is as least as possible burdening my environment.

In this way I did not only find a new spiritual beginning, but also the translation of it in my daily life. I am not anymore subordinate to the rules of my religion and my social group. The new rules are now drawn up by myself, not with as goal to let it all hang out, but with the explicit purpose at the end of my days here to be able to say to my children and grandchildren, if I am so lucky to have them, that what I have done was well done. Not well as the opposite of wrong or even sinful, but as in to my best knowledge. I know I am and will be the only one who will judge my doings.

Could not I have come to my conclusion and adopting a new way of life without Manas? Is it per se necessary that my story contains a God, the FirstOne? I think it is very well possible. I think it is very well possible to live conscientiously, to behave in this world in a responsible way, being respectful to your fellow humans and to reflect upon your own standards to reach a better standard without a God you feel is peeking over your shoulders. Yet to me everything would be empty and cold without the cause of everything, the ultimate answer to the question why.

Manas once said that our lives, in our original state and in this dream form -somehow that sounds more poetic to me than incarnation-, go along the line of seeking the answer to the question "what" and after that to the question "how". In this perishable world we look but will never find an answer to the question "why". Who thinks to have found an answer to the latter will always find to have found an answer to the question "how" and that there is another question to the "why" behind that. An answer to the question "why" can only be found when we have returned home and the cause of everything can be made a request. To me it is evident the FirstOne exists. I do not believe it, I am certain of it because logic infers it - the answer to the "why" can be found. Yet, everyone has to find his own part of the truth in his own way. Never again I will try to win



The final judgement

over anyone to my take on life, to convert. For every life is a life with own autonomy. Every life has value and purpose, though one might not see that immediately if ever - blindness emanates from judging and prejudging. When even the FirstOne does not judge any soul, who are we to do so.

Though I not really aimed at reviewing Manas's books, the above is the result of reading just a part of the first book, and many a conversation with Manas of course. In the second book Manas one by one decomposes the myths of the elder. No apocalypse and last judgment, good and evil do not exist, all you always wanted to know about freedom of will and predestination, and so on. All used before to scare and frighten you simply does not exist. Those old 'demons' prevented you to see how things really are formed and prevent you to find your point of departure that is waiting for you inside.

The third book I find the most beautiful, however a subjective choice this may be. It pictures Manas from the beginning of his speaking and writing to the last furnishing people with his comforting messages. For it must be reassuring knowing Yahwehgodallah or Brahmavisnushiva and his rules of

fire and brimstone, hell and perdition does not exist at all. It certainly is comforting to know one -everyone- already has all capacities to fathom in one's own fashion the mystery of the FirstOne without being hindered by others who claim to have your best interest at heart, yet who seize that opportunity to appropriate power by thinking for you and consequently force their reasoning on you. Beautiful to see how people with whom Manas talks develop.

As I write this in the fourth book hardly one word has been written, but Manas is still writing and talking. The fifth book directly addresses the great religions of this world. This is the book in which as I see it Manas makes himself most vulnerable, for it could give the powers that be motive to silence him. He on the other hand will not hear of leaving out this book. Manas does not write the books for his own benefit, but as a message to his brother. To Manas Luciwher is his brother for whom he has warm feelings. Not of forgiveness, for there is nothing to be forgiven. What he feels for Luciwher in a sense applies to all of humanity.

Manas designated "The Story" a synopsis. He has ready plans to turn it into a film script. I hope it will come to that.

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

Reflective and complementary to the technical revolutions of the age of the human race the need for a spiritual revolution is felt necessary around the earth. For an existence in balance, liberating religious thinking of the religions is necessary and even more



necessary is to liberate the mind from spiritual leaders. When it was discovered that the world is round and that not the sun revolved around the earth, but the earth around the sun, it created a revolution. A revolution in thinking, in the arts and sciences, in the whole of human existence and conduct on all levels on this earth. The same will happen on a spiritual level when it is discovered that the answer to the most fundamental question cannot come from the outside, but only from within. Clearly, in the search for the answers no guidance can be found than the guidance that can only be heard when the noise is turned off. The noise of those who instruct you, those who need your loyalty and your submission to make themselves better, those who for that reason are the voice of Satan.

Dethroning your leaders by not listening to them seems a difficult and dangerous step, because from then on you will feel all alone, at first. However, there are no wrong decisions anymore once you have chosen the independence from the constant bombardment with indoctrination. The deafening silence is like the dead of night just before dawn. Then, expect the best, because at the nethermost of your inner the answer lies in waiting for you.

The poet made the following comparison of this book: “This book is like a black hole, light cannot escape it and a cubic inch weighs gigatons, but it is also the gateway to another universe - the original world.” This comparison is not so far-fetched.

What is important, is not the reading of this book, but stepping through the mirror that this book holds up to you. Seeing beyond these texts is important, although seeing beyond these texts is a mere first step in understanding the world for what it is.