

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 Brahmavishnushiva 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."