

## 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 entropy<sup>1)</sup>. 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 body<sup>1)</sup>. 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 soul<sup>2)</sup>. 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 human<sup>3)</sup>. 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 parents<sup>4)</sup>. In Mellhor and Nananjah he created RighteousLove. In Eewhel and Anounjah he created WarmBeauty. And in Luciwher and Alnatreah he created InsightfulLight<sup>5)</sup>. 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 right<sup>6</sup>). 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 road<sup>7)</sup>. 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 Lucifer and Ahrimane. Where the dichotomy has a favourable outcome for humans, Lucifer is called God and where the consequence of being on earth is negative Lucifer is called the Devil, at least in the Indo-Semitic religions that are Zoroastrianism, Judaism, Christianity and Islam. Lucifer 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 kin<sup>8)</sup>. 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 Ki<sup>9</sup>). 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 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.

<sup>6)</sup> 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.