

Chapter 1:

THE SEARCH FOR TRUTH

It is amazing to observe how many books and articles have been, and are being published in honest attempts to rationalize mysterious or mythical events recorded in ancient texts such as the Bible. Subjects such as the origin of our world, of life, and especially of human life, of the truth underlying the story of Noah's Flood and the resting place of his Ark, and of the missions and achievements of Moses and Christ, are frequently debated. This search for knowledge proves indirectly that no one, not even people of the present space age, can live forever without some sort of knowledge of religion that is acceptable to him. In other words, our most powerful intuitive desire is a reaching out for truth about where we come from, why we are here and where we go from here, if anywhere. We need to know our part in a cosmic connection that will not be a mystery to us. Many people feel that their traditional religious teachings do not provide reasonable answers to the above fundamental questions. The fire and brimstone threats and those of a forthcoming end of the world affect some of us but many are uncertain, and uncertainty is not easy to deal with in matters of importance. In turn, such a powerful intuitive desire for knowledge, logically, suggests that human life on earth serves a very important purpose in relation to the universe.

Scientists, who keep God out of their studies because they cannot deal with mysteries and ancient stories that have yet to be rationalized in tangible terms, nevertheless search for explanations in a number of ways. Here one hypothesis is added to another, until a genius appears on the scene who overthrows earlier major concepts. After a time, then, the genius' teachings raise doubts in later generations of scientists and the heated arguments begin anew.

Then there are the battles between creationists and evolutionists. Nevertheless, so far neither one of them has a totally convincing story. Creationists cannot argue away the material evidence of evolution. Evolutionists cannot answer the question, "What was first: the chicken or the egg?" The Big Bang theory contradicts fundamental laws of physics which are taught already in high schools. For instance, if energies are to flow eternally,

they require polarity. There is electricity all around our houses. However, without house fuses we sit in the dark. From this viewpoint, it is my reasonable conclusion that cosmic sources such as the Zodiacal signs, Orion, the Pleiades, the Big Bear and other distant constellation would not give a hoot for the little blue planet earth, unless it had something like "house fuses", points of attraction or magnets, that cause these cosmic bodies to radiate just enough energy our way to serve life on earth, not too much and not too little. This leads to a logical question: when there was nothing in the place where earth is now, who had the wisdom and the power to establish "house-fuses" here, cause them to materialize, and to calculate the exact amounts of energies needed to serve life? An accidental Big Bang?

Lord Orrero, a British nobleman, put it bluntly: where there's a clock, there has to be a clock-maker and one to wind it!

When we read non-religious literature and we do not like an author's concepts, we just close the book and forget about it. It is very different with the Bible: although many people cannot relate to a number of traditional scriptural concepts, they will nevertheless argue about them whenever such subjects surface. In one way or another, either openly or secretly, people seek tangible answers. I am familiar with this enigma which formed for me at the age of thirteen.

At that time I believed wholeheartedly in the existence of a loving, righteous God of superior wisdom and powers. I attended Lutheran confirmation classes and our pastor interpreted Genesis 1, 2, and 3 for us. At high school, however, we were taught evolution. So I had countless questions about creation, about Adam and Eve under the apple tree, and so on. What frightened me was God's changing attitude toward Adam and Eve: in Genesis 2, God gave the Adam everything he asked for. In Genesis 3, He punished both, Adam and Eve, but in Gen. 3:20 He made protective garments for them. Four verses later, He cast them out of paradise into the wilderness. These dramatic changes in but two chapters scared me so much, that I asked our pastor about them. Our pastor did not have any answers but I argued. Eventually, he lost his patience with me, dismissed me from confirmation classes, banned me from his church, and so made me the "black sheep" in our town's Christian community. Even my best friends were no longer allowed to communicate with me; their parents believed that I was a bad influence.

This, of course, was painful but I knew in my heart that there had to be more to God's word than this fairytale. Quite naturally, in my defense I argued with relatives, friends of the family and educators. Our principal, Dr. Bernhard Klett, was an archaeologist who gave me books and introduced me to Celtic, Roman, Greek and other traditions, and I studied these with great interest.

Half a year later, in November of 1938, my belief in a living and loving God collapsed like a cardhouse in the wind: accidentally, I ended up hidden near the railway tracks and witnessed Crystal Night, the night when the Jewish people of our town were rounded up mercilessly and ruthlessly, and were loaded onto a freight train. That's when my faith collapsed: where was this loving God who did not even protect his own chosen people? Ten months later World War II began, and it was soon evident that the faithful and the atheists, the innocent and the guilty suffered equally. Was there a God who protected His faithful ones? There just could not be...

On the other hand, things happened in our family which bystanders called miracles, or they exclaimed that God was with us. This made me only angry: were we not taught that God loves each one of us equally? Why, in that case, did I, or my family, survive in places where hundreds of people perished? On another occasion, my mother ran --on a hunch without knowledge of why she did that-- to a house down the road, smashed the glass in the hosedoor and saved three lives: the house was filled with gas and the tenants were already in a coma but were saved in the hospital. Then, in 1944, when our train arrived in Gotha/Thuringia, the sirens howled announcing an air raid. Most train passengers, like stampeding cattle, raced to a public bomb shelter across the street from the railway station. Seeing that ruthless crowd, I stayed away from there and ran down the street to find protection in the vault of the Gotha Fire Insurance Co. When the air raid was over, the public shelter had had a direct hit and the five-story building above it had collapsed into the shelter. There were few survivors.

A few months later I was on an express train from Frankfurt to Pforzheim. Before we arrived in Karlsruhe, the last stop before Pforzheim, I decided to leave this train, simply because I did not want to sit from 7 PM to 6 AM at the large railway station in Pforzheim. At 6 AM I was to continue on a local train to Graefenhausen, a village in the Black Forest. So I bought

detour tickets and took three bumpy, little local trains, which were very slow but I had rather humorous company; it was fun. In the morning, when I arrived at my friend's parents' home, I learned that moments after the arrival of my express train in Pforzheim there had been a devastating air raid. Only half of one wall of the railway station was still standing; everything else --including the hotels and the residential area around the railway station-- was like it had been ploughed under with a giant plough, as we saw later. My girlfriend's mother insisted that God was with me, but I was angry: "Why with me? What about the hundreds of people who perished? I was taught that God loves all of us!"

These are only a few out of a number of experiences we had during the war and in postwar times, where we, on a hunch, did something we had not planned to do, or changed our plans only to learn afterwards, that tragedies had been prevented for some people or ourselves, or lives had been saved. Later, I heard from a number of people that they had had experiences which were similar to ours. Some of these people said this was merely coincidence, others said, "Boy, were we lucky!" but there were those who believed faithfully that God had saved them.

All of this was very confusing because it conflicted with traditional Christian teachings. On the one hand, we are taught that God loves us, His children. On the other hand, we are taught that we, as individuals, are sinners and as nothing in God's sight. And if there was a loving God Who protected only certain people, this concept contradicted the statement in the New Testament, according to which we are all God's children. Logic suggests that a loving Father loves all of His children, not just some. And how did the image of a loving Father fit in with the forever angry God of the Bible, Who might punish us by letting us suffer in fire and brimstone forever? How in the world do we really fit into the scheme of things? This I needed to know and I spent much of my sparetime continuing my studies of ancient history and philosophy, the world religions, anthropology and archaeology, and related literature. In the course of years, I travelled half the globe and visited some archaeological sites in Europe, in the Near East, Mexico and North America. What did I benefit from these studies and visits? Some fascinating and some rather controversial concepts.

For instance, most modern people believe they belong to the most intelligent civilizations in the history of mankind. This history extends over a minimum of 5 million years, according to the famous late anthropologist Louis S. B. Leakey, his wife Mary, and his son Richard and his team¹. I simply could not believe that it took mankind more than 5 million years to attain today's level of intelligence, and there are a number of people who feel the way I do, as I read much later especially in an article in the *National Geographic* magazine by Kenneth Weaver². Let's face it, if it were not for the tedious, devoted work of archaeologists, historians and linguists, the classical ages of Greece, Rome, Egypt, Babylon and others would have been forgotten, although they existed only 3,000 to 4,000 years ago. What would we remember about the empires of the Incas, Mayas, Aztecs, Toltecs and their contemporaries, if experts did not trace them and bring to light the material evidence? And these civilizations existed until about 500 years ago. What, then, do we expect to remember of civilizations that may have existed 50,000 or 1 million years ago? Mother Nature is a very tidy housekeeper; she does rather thorough housecleaning after certain civilizations fade from her household. If this were not so, we would dwell on millions of years of debris and bones today... My consequent systematic study of certain subjects, however, did not lead to the desired results:

Evolution? Yes! But Darwinism did not make sense to me any longer. Can it be true that all life originated in one-cell organisms in the sea which, perchance, evolved to become today's many species? This is unbelievable in the sight of nature's extremely well balanced food- and life-chain, where each species serves specific purposes. Could they have evolved perchance and randomly? Impossible! Another bothersome concept is the claim that man and ape must have a mutual ancestor. Well, apes are still apes; a missing link has not been found, and we know that once genetic material is established it does not change, not from one species to another. In other words, rabbits, for instance, may be adaptable to environmental conditions and be long- or short-eared, smaller or larger, have thicker or thinner furs,

¹Leakey, Richard E. and Lewin, Roger. "Origins". New York. E. P. Dutton, 3rd printing. 1978.

²Weaver, Kenneth F. "The Search for Our Ancestors". National Geographic Magazine. Vol. 168. November 1985.

but they will never become foxes or bears, because the genetic material does not provide for such dramatic changes. This example, then, proves (to me, anyway) that man and ape cannot have evolved from a mutual ancestor.

In archaeology, too, one encounters clashing controversies. On the one hand, we are taught that civilization began about 4000 B.C. when writing, building of cities, domestication of animals and, in later centuries, more efficient tools and weapons were developed. On the other hand, there are countless archaeological discoveries which are mysteries of the past to us. For instance, who built the pyramids and the majestic temple complexes in, e.g., the Near East, in Egypt, Mexico, and in South America? What kind of tools and means of transport were used to move granite blocks, each weighing many tons? In places such as Baalbek, Lebanon, there are especially three blocks of granite in the foundation (above ground) of the Temple of Jupiter, which weigh 200 tons each. It has been suggested that such granite blocks have been dragged on sledges over snow-capped mountains. I have profound reason to doubt that because I visited Baalbek several times in 1960-1961. The only snow-capped mountains are between the Mediterranean coast and the valleys east of them, one of the valleys being that of Baalbek. These valleys are not flat dishes, either. They have their river valleys, hills, and humps and bumps like all others in the world. Anyone believing in the theory that granite blocks, weighing two, twenty, or 200 tons each, can be dragged on sledges across the land and highlands, or the deserts of Egypt, should prove that today! No one did, so far, because it does not work. Then, too, how were similar blocks of granite transported down one mountain side, across the roaring Urubamba River, and up almost sheer cliffs, to a height of 2,045 meters above sea level, for the building of the temple city of Machu Piccu in Peru³? Thus the transport of such weights is a mystery to us, and there are a number of other mysteries when one studies the remainders of ancient construction work in Mexico, South America, Europe, the Near East, North Africa and the Far East...

Then, too, who produced the Mexican crystal skulls? Who were the skilled artists who made the most refined artwork in precious and semi-

³Waisbard, Simone. "The Mysteries of Machu Piccu". New York. Avon Books. 1979.

precious stones, gold, silver and bronze? Thus in archaeology, too, reasonable answers to my quest about the true nature and intelligence of prehistoric man and possible civilizations he might have developed eluded me. It was all very confusing, so that I decided to pick up where I had left off in earlier years and to search for insight into a possible relationship between God and mankind. My memories of the experiences during and after World War II, which I could not explain in rational terms, were refreshed in my mind when a friend told me of her experiences of this nature. She believed that God had saved her. So I made another attempt to attend church.

Taking an objective approach in search of answers, I joined services in churches of various denominations. The ceremonies of one kind or another seemed to satisfy some people's needs but what was their purpose? No one could explain. Especially the fire and brimstone sermons and the belief, that one must suffer to come nearer to God and Christ, were very upsetting. Soon I became involved in arguments with priests and churchgoers alike. My argument was: "Look at nature where everything has its important purpose; nothing is in vain but each thing has its individual beauty. If God wanted us to suffer on earth, he could have made this world a living hell to serve that purpose. Yet he didn't. Instead, he made it in great beauty, and whatever is made in such beauty is made with love..." This argument shook up those who had believed in the fire and brimstone sermons and man's alleged need for suffering to come closer to God, but it didn't lead nearer to the knowledge I really sought, namely, that of the nature of our true relationship to a possibly existing, loving God! Thus ended my attendance of church services. However, a forthcoming new experience with my family held the answers which I sought for so many years:

In July 1968, my baby-daughter, who was almost five months old, was in the hospital. She was in an oxygen tent because she suffered from bronchitis and a touch of pneumonia. Although I worked full-time in an office -- my girlfriend Toni took care of my 2-year-old son-- I spent every night with my baby and got less than four hours sleep per night. This didn't matter at all; in fact, I myself didn't matter anymore, but I prayed wholeheartedly for my baby's safety. After a week, my child was out of the oxygen tent and the doctor told me, to get some sleep because she would be

at home within a few days. He was right and I obeyed, kissed my sleeping child and left. Half an hour later --I was almost at home by then-- an overwhelming fear of losing my child caused me to race frantically back to the hospital. When I arrived in her room I found her suffocating and, in haste, was able to help her. When she breathed normally again and fell asleep in my arms, I realized that there was still no nurse in sight... Oh God... was all I could think then, while tears of gratitude for the saving of my child streamed over my cheeks.

That moment, I realized, for the first time, that there is no outside source that gives us warnings. The divine, God-given soul is the source within each one of us, and it communicates with us in terms of power which we perceive as feelings. That moment, within seconds, I relived a number of similar experiences of the past which had prevented tragedies or saved lives. In each of these situations it had always been a feeling, a persistent one, weaker or stronger at times, that we should or should not do this or that, but we were not forced to obey; the decisions were our own. In the case of the saving of my baby I understood that, since I had prayed wholeheartedly for its safety, my soul actually gave me such a powerful warning that the reasoning mind was shut off. I just obeyed and -- arrived in time to save the helpless one. (By the way, I found the nurses later in the kitchen; they celebrated a birthday...) When they heard what had happened --and they saw the evidence of my baby's ordeal on my clothes-- they exclaimed that God had sent me back, which was a miracle.

At that point, it did not really matter to me whether an outside divine source communicated with us through the soul as a mediator, or if the soul itself was the source. I also remembered that accident victims often expressed afterwards, "I knew I wasn't supposed to go there..."

Gradually, I comprehended that every human being --even certain animal species-- has the same "alarm system" but each one is an individual and either interprets such signals in individual ways, or ignores warnings in favour of other priorities. Some people are more emotional than others and would therefore be more inclined to listen to their feelings than the rational types would. Others may make excuses because changing one's plans, or doing what one has not planned to do, may seem inconvenient. If this new insight was the plain truth, then I finally had answers to many of my earlier questions. There is indeed a "cosmic connection" between ourselves and

higher powers. However, who in the 20th century teaches us how to communicate?

Thus it became clear to me that the Lord does not protect a few and ignore the rest. He sends us into this world giving each a "guardian angel", a divine soul that sees into the future and warns us of forthcoming problems, but it does not impose upon us. If it did, logic suggests that we would be mere puppets on God's strings, which we are not. In other words, we have the freedom of choice, and if we make wrong choices we, well, have to bear the consequences.

Gradually, this new understanding of our "cosmic connection" formed an image of a very caring, well-meaning God in my heart and mind. This, in turn, established a strong, deeply rooted faith on a very personal basis, independent of Christian or any other religious teachings. Soon after the experience with my baby I learned how to distinguish between consciously created feelings and spontaneous, subconscious ones. The latter I called "talking to God" and such "conversations" became a very natural part of my life in the course of the following years.

For the purpose of learning about the nature of the human soul I spent most of my sparetime, when my children were asleep, reading Plato's Dialogues, the New Testament and related texts in Greek, Egyptian, Vedic, Celtic, Mayan and other records. However, the mysteries only increased and deepened. It was obvious that the use of terms and phrases concerning birds, animals, fish, beasts, trees, vineyards, vine, bread and wine, oil, harvests good or bad, and so on were used in all world religions, as well as in oral traditions and myths and legends. When these terms were taken literally, many texts just did not make sense. Thus what did all traditions, including the biblical one, have in common? A mutual terminology but how were we to understand it? What, then, was the big secret?

In 1973 something happened that would, in the course of time, provide knowledge that was lost long ago: Erich von Däniken's "*Chariots of the Gods?*" became very popular and many people believed that his hypothesis

could be true⁴. In this book the author suggests that travellers from outer space, from worlds beyond our own, visited the earth in prehistoric times and brought civilization to primitive earthlings through genetic transfer. Von Daeniken believes that these space travellers were the gods, including the biblical God, of our primitive, superstitious ancestors, and also the creators of the archaeological mysteries of the past. Such theories did not make sense to me at all and I argued with friends and neighbours, whenever the subject surfaced. My reasoning was:

If von Daeniken were right and his visitors from outer space were wise people, it was my opinion that no wise man would give primitives his advanced tools. This would be the same as giving a loaded gun to a two-year-old to play with. Furthermore, even if von Daeniken were close to the truth, there still was no explanation for how the earth, the most refined balance in nature and all life, including human life, had commenced and evolved. There still had to have been a creative force. And if this creative force had the wisdom and the power to create our world and mankind, he did not lack the ability to provide intelligence. From this viewpoint, there was no need for visitors from outer space to make primitive earthlings into civilized people. For this reason I did not believe one word contained in *"Chariots of the Gods?"* but my friends did, and we argued until one of them lost her patience, saying, "Von Daeniken makes more sense than the Adam and Eve story does. If you can offer an alternative that is more reasonable than the two of them, let's have it. If you can't, then stop your arguments..."

It was impossible for me to stop this search for knowledge. For one thing, I knew for a fact that our own experiences were not initiated by outsiders such as alien space travellers. Moreover, when I checked a number of Old Testament passages which von Daeniken had used for the support of his theories, it was obvious that he had misquoted many of them --and a number of them totally out of context-- and then had added his own ideas that are not written anywhere in the Scriptures. Thus, my friend and neighbour and I decided to write an alternative to *"Chariots of the Gods?"* that would topple over these chariots. We had a problem, though, to begin

⁴von Daeniken, Erich. "Chariots of the Gods?" New York. Bantam Books, Inc. 1971. 8th printing.

with: we knew that all authors of sacred and ancient historical texts spoke in a terminology to which the key was lost long ago. Reading several guides to the Bible confirmed this fact. Experts called this terminology "symbolism" but no one knew any longer how to interpret it. Yet we did not give up. We were determined to produce a solid alternative, as mentioned above.

Admittedly, I was very upset because all that we could really prove, at this point, were von Daeniken's false quotations, but would we be able to provide something more reasonable than the Adam and Eve story? I became desperate and needed to know about the strange terminology, now called symbolism, of our priestly ancestors. I believed that such knowledge would help us to unravel the biblical mysteries and express them in contemporary terms. Why in the world was such knowledge not available to us?

I came to a point of desperation where I deemed it justified to question the Lord, and to "talk to God" about our problems. I prayed for help...and then started making notes of some strange but rather compelling thoughts, and I sat at my typewriter writing page by page for two days. On the third day, when I read what I had written, I could not make head or tail of this text and would have disposed of it, if my friend had not contacted Pastor Peter, who came on the following day. A week later, Pastor Peter introduced me to Dr. Harrison, and the two men were fascinated with the new insight I provided. Mutually, we worked on this text and soon realized, that it contained the key to the interpretation of symbolism. We were thus able to take a totally new approach to the interpretation of ancient records. We started with the Bible, Gen.1:1. Soon, we had to consult scientists to help us understand what had been interpreted, and they knew that the three of us were absolutely uneducated in scientific fields. Consequently, these scientists were intrigued by our unprejudiced interpretations because they had to confirm their scientific accuracy. In turn, this proved that many biblical accounts were based upon refined natural sciences.

It also became evident that symbolism is, in truth, a scientific terminology. Ancient priesthoods used it in almost identical ways in their studies of nature and life, especially spiritual life. However, their wisdom was forgotten during recent millennia, along with the key to the interpretation of their sciences.

We continued our fascinating work, interpreting, analyzing and evaluating the Five Books of Moses and related records from other religious traditions, with the assistance of a number of scholars and scientists, until 1981. At that time, we decided to organize the accumulated research material into book manuscripts. However, since I had actually initiated this study and remained the interpreter in our team, and all co-workers had given me their contributions, I was asked to take care of book manuscripts. Although I expected that our basic difficulties had been overcome, it appeared that if one problem is solved new ones arise.

As I worked on the first manuscript, *THE KEY TO ANCIENT RECORDS*, it became evident that all of the earliest written records, and also so-called myths and legends, began with lamentations over the loss of the Golden Age, or the First World or World Age, or the First Sun, followed by the Dark Ages. Then, too, the loss of the most virtuous and enlightened mighty men, the giants, the gods and goddesses, or sons of God was included in these lamentations. In order to gain insight into the nature of these ages and the divine entities involved, I put aside my manuscripts and gathered all information on these subjects that was available to me. Yet where does one find reliable records on prehistoric cultures? In cave art? To my amazement I learned very soon, that cave art consists of the same system of symbolism as the Bible and other ancient texts. It expresses in pictures --much like the early Egyptian hieroglyphics-- what written records say in letters. In other words, it could be read by anyone who knew how to interpret symbolism, independent of the language the reader spoke or the century or millennium he lived in. (We shall discuss detail in Chapter 3.) This was incredible but, nevertheless, true. I therefore gathered many books on cave art of the world as well as on anthropology and archaeology from university libraries, thus obtaining a picture of prehistoric people's life-styles that was very different from traditional concepts.

However, let us proceed step by step.