

OSCAR KISS MAERTH

The Beginning Was The End

Translated from the German by

JUDITH HAYWARD

Man came into being through cannibalism—
intelligence can be eaten

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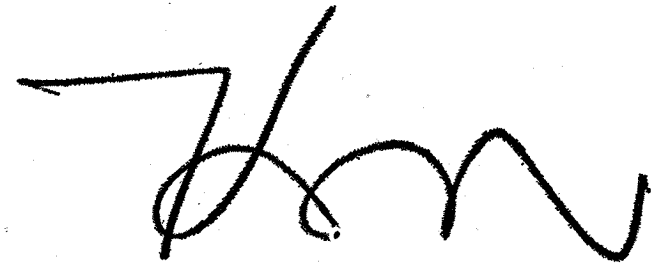
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Message

MAN HAS DISCOVERED MANY THINGS, BUT NOT HIMSELF.
HE GAVE TO HIMSELF THE NAME HOMO SAPIENS.
THE JUSTNESS OF THIS SELF-BAPTISM WAS NOT ENDORSED BY ANY
COMPETENT AUTHORITY.
SO KNOW YOURSELVES AND THE TRUTH CONCERNING YOUR ORIGIN.
ALTER YOUR GOALS ACCORDINGLY, BEFORE IT IS TOO LATE.

A handwritten signature in black ink, appearing to be 'Tsin san' with a stylized flourish at the end.

Tsin san Monastery/China

3200 years after Moses, 2753 years after Lao-tzu, 2510 years after Buddha, 1967 years after Christ and 1400 years after Mohammed.

1. The Newcomer without a Memory

MAN IS A NEWCOMER ON THE EARTH. HE CAN REMEMBER NEITHER THE HOUR OF HIS BIRTH NOR HIS ORIGIN. FOR A LONG TIME HE FANCIED HIMSELF THE CENTRE OF THE WORLD AS HE IMAGINED IT, AND BY GOD'S WILL ITS APPOINTED MASTER. HE PLACED HIMSELF AT THE APEX OF AN IMAGINARY SELF-CONSTRUCTED PYRAMID, AND HE HAS HAD TO CLIMB DOWN FROM IT STEP BY STEP IN THE COURSE OF THE LAST TWO THOUSAND YEARS. HE STANDS AT PRESENT ON THE LOWEST STEP, BUT HE MUST NOW RETREAT EVEN FROM THERE. HE MUST LEARN THE TRUTH CONCERNING HIS ORIGIN AND HIMSELF.

No man can remember the hour of his birth. Not because he has forgotten it. He has never consciously experienced it. Birth is a passage to a new consciousness and in the course of it what has been known before sinks into the subconscious.

Mankind as a species once had an hour of birth too, when it left its animal condition and the process of human development was completed: this was a decisive passage to a new consciousness. At that time something extraordinary happened in the human brain: knowledge of the past was submerged in the subconscious, and simultaneously a new consciousness began. On account of this occurrence and on account of it alone, the human species, in spite of its exceptionally high intelligence, is unable to remember either its origin or its earlier existence.

Only since that time has man been confronted by the tormenting questions: Where do we come from? What are we? Why are we? Where are we going?

No one was able to answer him, for the witnesses of his birth, the animals and plants, were silent. His surroundings held their peace. Curious and uncertain, he began to answer these questions himself.

He established that he was superior to his brothers, the

animals, and that he surpassed them by reason of his intelligence and cunning. He recognized that he was able to shape matter according to his own ideas and for his own ends. He wandered over this earth and found no end to it. He looked at the sun, the moon and the stars, and these seemed to move round him.

This led him to an egocentric and self-laudatory hypothesis concerning himself and the world.

God alone stood above him.

For man the world consisted of the earth, which was flat and firmly anchored. The sun and all the stars circled round the earth. He, man, lived on the middle of this flat earth and was the crowning achievement of creation, because the world for him was only the earth. God had created him with His own hands, and he was the favourite of this God, indeed he was God's representative on earth. Only through man was meaning given to the creation of the world. Indeed God had made man in His image. So if man wanted to see how God appeared he need only look in a mirror.

His mission was divine. Only he and no other living being had a soul. He alone was called to know God, to recognize Him and to praise Him. He was to rule on earth and preserve and effect divine justice and harmony. He was to improve all God's works on earth, more, to finish God's uncompleted work through his own progress. God had given him intelligence in a high degree for that purpose.

Strengthened and encouraged by this self-formed theory, he placed himself at the apex of his imaginary pyramid and from there he sang his own praises. Thus self-deceived, he set about his divine special mission: he wanted to govern the world, but soon became aware that he could not govern himself.

This gave his conscience no rest. He felt that he was deluding himself with his theory, for it was too attractive. Reality, however, was quite different.

He saw that animals and plants lived harmoniously in the framework of a divine order, which he was unable to do, and felt that in himself something was lacking which was necessary for his happiness on earth: certainty in and satisfaction with himself, and harmony and peace with his fellow men and the world around him. He searched in desperation for the meaning of his existence and could find none. But he never openly admitted

this, for such an admission would have stamped him as an imperfect being. With ever increasing doubt in his heart he remained at the apex of his imagined pyramid.

Then, two thousand years ago, his peace of mind was deeply shaken: a Greek maintained that the earth was not a flat disc, but a sphere; this disturbed man's notion that he was placed at the centre of the earth, for there is no centre on the surface of a sphere. He was forced to take a hesitant step down from his pyramid and consoled himself with all that remained of his imaginary world.

But the earth was still the very world for him. The sun, the moon and the stars circled round it. And he was still God's favourite creature, created by God Himself with His own hands, so that He could delight in him. He was still the cleverest being in the world, and the only one to have been given a soul by God.

Then four hundred years ago man had to sustain a further shock. It was established that it is not the sun that circles round the earth, but the earth that circles round the sun. The man who demonstrated this also discovered that many other planets, some even larger than the earth, circle round the sun.

This was bitter news. Man's special place in the universe took on a still paler hue. Reluctantly he climbed a further step down from his pyramid, and consoled himself a second time with the remains of his idle conception concerning himself and his world.

He was still left master of the planet, which had been selected for him by God, and he was still the crowning achievement of creation, destined to rule the world. For there was only one sun and only one inhabited planet, and that was the earth. This and this alone was the world, and by God's will man was the cleverest being in this world.

Only a few decades later more bad tidings came to light. A Christian monk had the courage to affirm that there are millions of much larger suns with thousands of millions of planets circling round them, many of which are a thousand times larger than the earth.

This was too much for man; he felt deeply insulted and persuaded himself that God was insulted by such a theory too. A holy tribunal which 'stood under the direct patronage of God' therefore condemned the scholar to death and had him burnt alive. Thus was God's authority re-established.

But almost before the smoke from the fire at the stake had dispersed, man, humiliated and shaken, was forced to take one further step down; for proof of the truth proclaimed by the scholar they had burnt was overwhelming. So there were indeed millions of suns and thousands of millions of planets.

Man consoled himself again with what remained of his theories. He was still the crowning achievement of creation and the only being with a soul. God had created him so that creation might have a meaning; for God wanted to have someone who could value Him so that He might step forth from His solitary and anonymous position. The creature newly come to earth without a memory was still convinced that without him the world would be incomplete and God Himself unhappy.

It was only about five hundred years ago, when trading seafarers were visiting distant peoples and civilizations more frequently and hearing different myths and theories concerning the origin of man, that people became more critical of their own. For according to different civilizations man was said to have been made from earth, from water, from the scent of flowers, from fire and lightning, and even from a drop from heaven itself. In India one legend is handed down among many according to which man once lived under the earth and only at a later stage caught hold of the tails of the cows as they grazed and was pulled up by them. Other peoples believed man to be a direct descendant of unions between the gods.

This imaginative genealogical tree put man in a thoughtful mood. There could not possibly be so many different truths concerning his descent. He began to investigate, and to dig.

He found the ten-thousand-year-old remains of the bones of his forbears, but these were no different from his own. He also found much older ones and to his astonishment he had to accept that the older these were the less their resemblance to his own bones. What disturbed him still more was the circumstance that the older the skeletons discovered were, the more marked their resemblance to those of the great apes. Fossils of bones which were 700,000 years old faced those carrying out research with the question: should these be classified as human remains or ape remains? For both descriptions, ape-man and man-ape, are equally true.

Then barely 150 years ago scholars proved that man was no

more created in his final form at the wave of a hand than were other living creatures; he is the result of evolution. They also established that man's forbears were manlike so-called hominid apes whose near connections, chimpanzees, gorillas and orang-outangs, are still alive today. What was found and discovered also made it clear that the development from animal to man took place in several hundred thousands of years; but this must be considered singularly rapid and unique. There are no parallels in biology for such development.

This bitter news oppressed man still further when so much had already been whittled away from his special position in the universe. His divine origin and his divine mission were even more open to question.

Faced with these proofs, man had no option but to accept his descent from a hairy animal. But he scrupulously avoided describing his ancestors as apes.

He named them ape-like creatures. For man, though deposed from his throne, does not want his ancestors to bear the same name as those hairy creatures he laughs at in zoos.

He climbed down yet one more step from his once so high pyramid. Now he stands on the lowest step and consoles himself with the remaining scraps of his once splendid conceptions concerning himself and his imagined world. But he is beginning to worry about his soul. He puzzles about whether he acquired it when he was still an animal or not until later, when he was killing his fellow man with a stone axe. How can an animal have a soul? yet how can God reward man killing man by giving him a soul, Or might it perhaps be that animals have souls too? This would be the worst possible explanation, for that would leave nothing at all of man's special position and divine mission on earth. So he passes over this in deep silence.

But man does not give in. He now tries to explain his origin and subsequent descent by means of the will of God, or at least of an order created by God. He does admit certainly that he is the outcome of development from animal to man, but he says too that this circumstance does not rule out his special divine mission. For evolution itself is a process brought about by God or by Nature, and he can still have been chosen by God to carry out some special divine task.

Spurred on by this notion, he devotes himself now to his new

problem: by hook or by crook he means to prove that he is the product of *natural* evolution. Feverishly he seeks proof of this. And when he comes up against phenomena indicating the contrary he turns them around until such time as they fit in with the picture his wishes have already prepared. He explains everything he does or does not do, and all the physical and spiritual attributes he possesses or does not possess, so as to produce a natural development; and, what is more, he explains them as representing progress in relation to animals, even when he is secretly ashamed of his deeds and shortcomings.

He clings desperately to this new theory, for now he is already standing on the lowest step of his once so high and fantastic pyramid. There below at his feet are the animals which were surely created to serve him. At all costs he means to avoid moving down to the ground, he, the image of God. But he has no option but to climb down from the last step and place himself on the firm ground of reality.

The truth concerning man's beginnings and the consequences of this truth will run round the earth causing profound shock. All former ideas concerning human life, human goals and human progress will waver and collapse. The human species stands at the opening of a new epoch, which is at the same time its last epoch: for it is heading inevitably towards the final phase of its existence. Man is not the outcome of either natural or healthy development. He did not come into being in the framework of the universal laws of cosmic order: man *himself*, against all the rules of natural evolution and against the order of Nature, made himself by manipulating his own brain.

The road from ape to man was made up of a chain of criminal acts contrary to the laws of Nature. Man has become the lunatic genius of the universe whose diseased mind with its absurd objectives is necessarily and inevitably becoming his doom.

Man still esteems himself and the process which he began some tens of thousands of years ago and which he calls progress. He does not know that this progress is the product of his disturbed mind, with which he is accelerating his inevitable destruction. He draws comfort in the sufferings he has brought upon himself from his supposed progress; from it he expects the happiness he has not found. But deep in his soul he feels more and more clearly that he is the victim of self-deception. And a pre-

sentiment tells him that he is facing fateful times which he cannot grasp and cannot control. In the quiet before the approaching storm he holds his breath: he listens fearfully to the distant rumbling of thunder and hopes as he listens that his senses are deceiving him. They are not deceiving him.