

THE STAR OF REDEMPTION.

The theatre.

The world is like a theatre. We think, we are in control of things. But that is not. We are playing our part in the drama. A drama it is. There is too much violence in the world and in our personal lives. Can we free ourselves? Great social changes have taken place in history. But the web of violence is hard to destroy. Spring would not come. Violence reappeared in other ugly forms. To find a way out, we have to look at these problems from a wider landscape. Not an easy thing to do. Life is complex. As long as we stay in the concrete world, there are words to describe the phenomena. But there is also a world, before the concrete world. On the basis of certain phenomena and logic, there is theoretical work about, what is going on there. The world can be seen at two levels. Both levels have a triangular shape. If we discuss the above level, we are in the concrete world. The phenomena are real. Describing the theater is one corner of that level. The nectar of life and the metaphysical longing are the two other corners. Discussing the level below, the level before the concrete world, is almost impossible. Always living in the present, it is that part of life, we cannot see. Something, that cannot be caught in words. In this paper however, we use some images, to do so. Do not take them for real. The abyss, the independent consciousness and the riddle of life, are the aspects being discussed. Looked from above, the two triangles form a star with six corners. With all the aspects playing their role in different moments, they make the star twinkle.

The abyss.

We have descended to the lower level. We are before the concrete world. What we describe here, are the roots of our feelings. We cannot see them. We can only have some idea, of what is going on. If we feel good, we are in the order, or in order. If we describe the order as an ice field, then we are a fixed part of it. In animal life, the ice field is always present. That does not mean, that animals are without fear. If the threat is there, by instinct they immediately respond to it. But there is no separate I. They live as part of a whole. Humans are different. By birth there are already cracks in the ice field. As a toddler we are still part of the

whole. But soon the cracks will develop themselves and a separate ice floe appears. Between and underneath the ice floes, is a sea of swarming particles. This sea carries, but also threatens the floe. That does not feel good. These feelings vary. From a little unrest, up to feelings hard to bear. If you look at the painting 'The scream' of Edvard Munch, you get some idea, of the extend of those feelings. The ice floe makes a separate consciousness possible. A beautiful gift. The gift comes with a problem. Very often we are busy and in peace with ourselves. But often we are not. We cannot reach for the button, to turn off the bad feelings. In the theater of the world we can take some measures. We can try, to structure our lives. Work and a place to live, are making us feel better. Very often, life is generous and much to hold on, is offered. But after some time, we don't see the richness any more and the bad feelings return. Richness is also a thing, that comes and goes. Through everything, we once liked, seeps the darkness of life. Life becomes hard to bear. The many escape routes, to get away from the heaviness of life, give some temporary relief. But very often they are making things worse. You cannot escape the bad feelings, the struggle in once inner self. The only answer is patience. If you are wise, and you are content with a little, than structuring your life is not such an effort. Instead of searching for more to hold on, for instance the attention of others, you be open in the direction of the others and wait. In often surprising ways, life gives a lot. But above all, it is important to think. When the bad winds are blowing from the abyss, life is twisting your arm. You like to lie in the mud and enjoy your life. But the pain in life has a reason. The mud is an important aspect of life, but not the reason we live for. For the benefit of the whole, we have to find a way out of the web of violence. To find that way, we got to have an understanding, of what lies hidden behind appearances. The real background of the theatre of the world is the inert blackness of the abyss. If you see people, playing there part against that background, than you can only pity them. At least you understand there selfishness, their imperialistic tendencies, their horrible deeds and their freely accepted slavery. We claim to be free, but we seldom are. For instance the freedom of choice in voting, has little significance. It is a small political act, nothing more. Real freedom exists, only against the inert background of the abyss. In the choice to resist once deepest fears. In the choice rather to die, than

to run away. In overcoming once deepest fears, freedom is really celebrated. To know you have to face such choice all alone and that it is probably a good day to die. It is good to be prepared for such an ultimate choice. If such a choice is going to be made, one never knows. The influence of the abyss is tremendous. In the victory over death, lies the cornerstone of humanity above slavery.

The nectar.

We move to the second level. The world is not a bad place to live in. As a child the world is a great adventure. There is so much to see and to experience. Of course there is violence, but by instinct we are well equipped, to answer it. The joy in life is more profound, than amongst animals. The influence of the abyss has faded in the deep. We feel good. Above that, we can look back and forth in time. We know, that there is more to come. We really enjoy this nectar of life. Often we think, the nectar to be the goal in life. That is however not the case. The nectar functions as a glue. It makes, that we love life.

Such love is needed. In growing up, the influence of the abyss is growing. The richness of the past, for instance a protected family life, is slowly disappearing. However nature is good to us. Normally we find work, friends and there is the search for a soul mate. Images regarding the ideal, play a key role. If the dreams are answered, feelings a rocketing sky high. Often these feelings are not very realistic. A soul mate is very important as a hold. It helps to push back the bad feelings. The soul mate is also the discrete other. Not putting the finger on the weaknesses of the partner. In the sexual deed, the closeness amongst the two is often celebrated. In the choices made, the sexual organs play a key role. In other words, there is little choice. Nature dominates. After the period of being in love, the image is scattered. Among the remains, one finds very often enough to continue. The worries in life will keep one occupied. Most of the time, the thing really worth while, the bond between two people, will slowly deepen itself. But at the same time, the influence of the abyss grows. If we only look at the mainstream of life, under normal conditions, violence used at childhood, is not very deep. It comes and goes like a thunderstorm. In adult life violence deepens itself. People find it hard, to cope with the loss in warmth and affection. Darkness seeps trough all the beautiful things in life. At work we have to

compete with others and feel ourselves being threatened. Children are giving warmth, but the bringing up, goes together with many worries. The partner is an important hold, but can also be a pain in the ash. But above all, very often the wonderful world disappears. Every day is more of the same. People are feeling themselves, being trapped in life. Very often, one start to blame the others, for the loss in happiness. Instead of understanding the background and coming to peace with this fact of life, grim wars are flaring up. In the violence used, some happiness is found, because one is busy. Getting temporarily relief from the pressure from the abyss. Scapegoats are easy to find. In the gossiping, people are feasting on the flesh of the others. However the violence will destroy family ties and friendships. Love and hatred are two sides of the same coin. In the desperate search for the nectar of life, even the bond between two partners can become a prison. Especially when the image of the ideal is lurking in the distance. Something very beautiful, a gift if life, turns into something horrible. The most bitter wars are fought in the bedroom. The nectar of life evaporates. What we feel is the horror, the whip of life. Richness comes and goes in life. There is little to do about it. If we look at the theatre of the concrete world, the inert blackness of the abyss is covered with a blanket of phenomena. If we are peaceful and enjoying ourselves, the world is a beautiful place to live in. If we are in love, the world is even more beautiful. It seems, if everything is radiating energy. But at a later stage, when a lot of problems are there, the world becomes gray. What remains are boredom and loneliness. The enormous industry, focused on making us more happy, is making things worse. The images presented, showing a happy life, are not realistic. The products offered, like vacations, are giving temporarily some relief. The pain however returns. In the theater of the world, everybody plays along with the game of being happy. The faces and especially the eyes, tell a different story. To show your poverty is not profitable. You don't want to chase away or burden the others. This phenomenon contributes highly to the fact, that we look at appearances in the theatre. Not at real life. Precisely there lies the challenge. We shouldn't get intimidated by the problems or dark side of life. They form a moral provocation to look deeper and to find a way out of the web of violence. The answer lies in ethics. For many it seems, that this road contradicts with the own need for nectar. You are taking some burdens from the

others on your shoulders. But this need not be the case. From nature, goodness is already there. Otherwise the world would be a terrible place to live in. But ethics, goodness by choice, asks for a profound understanding of life. A path, we will return to in the last chapter of this paper. If we have finished our excursion through life. Returned to the theatre of the world, we will see, that it is not an easy path. But it is also the path of real happiness. It allows you to be real. The many small adventures with troublesome others, sometimes very difficult, will produce many anecdotes and rare happy moments. Also a way of enjoying life. Joy, that will last a lifetime.

The separate consciousness.

We leave the world and jump back to the ground level. We are before the concrete world. The clock time has disappeared. We are at the point between past and future. A point without clock time is eternal. Again we have to use images, to describe more or less, what is going on. Suppose our body is like a ring. The concrete framework of a computer. In the ring conditions are such, that an other dimension of time, a bubble of eternal time is created. The bubble, taking shape in the present, is life. It comes up and dies, without any clock time is passing. In the present we are born and die in the same point. We have a thought(without being aware of it), there is a numerous flow of stimuli, the body is receiving, and so on. From the whole a picture is made, labeled and stored in the computer. Then the point of life dies. There is a little jump in clock time and we are born again. In that point we are alive. There is thinking(without awareness), there are stimuli, but also the pictures from the past can be looked at. They form a film and the concrete world lights up. In such a way, that we only see the film and nothing else. We cannot see the ground floor. If such a thing would be possible, an independent existence would be impossible. The abyss would tear the ice floe to peaces immediately. On the ground floor, in eternity, we stand in the pounding heart of life. When young the bell of eternal time flashes up easily. It is, as if eternity withdraws itself, leaving us a place of our own. Such a place is infinite. The inner world is such, that we can loose ourselves easily in it. We can spiral down. Even the expression, 'I think, so I exists', can be erased. There is nothing. Only the tough of another reverses the fall and make us

think. The computer only functions in relation with the world and the others in it. Without the others there is no thinking.

The ability of the inner self to expand, the flashing up of the bell of infinite time, has a strong relation with the way we see the outside world. When young the outside world is like a wonder. There is a lot to be amazed about. The computer works however like an octopus. With the help of the others, we grab the wonders around us and transform them in things, we understand and know. The wonderful outside world is being transformed in formations of knowledge in ourselves. Even in such a way, that we stop seeing the real world before us, but only look at the inner formations. The world becomes more of the same. The world becomes boring. We look at the world through a pair of glasses. Religious thinking, a liberal or left wing view of the world, philosophical theories, and so on. There is a lot, we don't see any more. The wet dreams of the past, the times we were young and life was more easy, died. The realities of life, experiences with violence and pain, is pressing hard on us. The expansion of the bell of infinite time has become hard. We are not fully alive anymore. Understandable, but a shame. We should be able to return to the point, when the bell of infinite time flashed up so easily. That is possible, when we start to look at life through the glasses of ethics. The formations of knowledge are not gone. They become less absolute. Knowledge as a growing island or ability in the wonderful sea of not knowing. Somewhat hard on the inside, but soft when it comes near the riddle of life. The violence in the world is transformed into a challenge. Something inevitable. Something to overcome, as part of a learning process. Suppose we come from the apes, a big computer was tossed in our lap. The violence present in nature will press us to abuse, the new power given. To compensate this, software regarding ethics was given from the start. This software was however widely neglected. If things are going bad in our lives or the world, we shouldn't wine about it. To become a real human is a learning process. We have to learn, how to use the software. How to look at the world in a different way. How to make better choices. How to come alive and to start dreaming again. You have to dream a world, before making it. A process of try and error, falling down and getting up. Always trusting once deeper inner self, the growing experience, once intuition and especially the tremendous potential

of goodness in the others. Never ever give up. Try to stay connected with whole and slowly you will see more.

The ability of the bell of infinite time to flash up, is strongly related to the others. One can look at oneself, as being trapped in a bell of infinite time. If life is difficult, the bell of time is pushed back. The inner world darkens. Contact with another, is like a ray of light, chasing away the shadows. You are getting air, space to breath. Good relations with others, is feeding the bell of infinite time. But richness comes and goes. Relations with others disappear or are changed in the opposite. Love and hatred are closely related. As if the influence of the abyss seeps into the relations with the others. The ray of light turns into something black, hurting an other. It is a negative way, that enables us to escape bad feelings. Showing you are still there. Hatred makes the bell expand, giving temporarily satisfaction. But it hurts the relations with others and results in a more isolated position. For the sake of everybody's wellbeing, it is wise to keep good relations with the others. Often a lot of patience is needed, giving more, than you are receiving. Keeping a keen eye on the seemingly little things, offered spontaneously.

Next to the influence from the others from the outside, there is also the presence from the Other at the inside. The bell is an creative act, made possible by eternity. In the above world, we call that our deeper self. In our doings we are not only justifying ourselves, towards the others in the above world, but we clothed ourselves also towards the inner self. There is a double bind. In the violence used, others are not only hurt, but we alienate ourselves from the deeper self. In war time, this can take extreme forms. Being more or less aware of this, soldiers in wartime keep on raping and killing, just for the fun of it. Just to escape the horrible wind blowing from the abyss. They feel as if, they have no life anymore. They think, they are death inside.

There is tension between the deeper self and the above world. Following the path of ethics, is like moving towards once deeper self. At the same time we are living in a violent world. Being truthful is not appreciated. Especially in the direct surroundings, where people are making other choices. On the path of ethics you will find yourself, not only more alone. You will also be confronted with many forms of violence. If you are successful in playing a moral role in the theatre of

the world, there will be applause. In your weaker moments, your throat can be cut. In a violent world it is not allowed to be different. The others are a blessing and a big problem. Sometimes however you meet someone on the same road. At such a moment there is a quick exchange of ideas. As if the time stops, nearness is celebrated and life is beautiful.

The metaphysical longing.

In the concrete world there is a sea of stories, myths and images. Due to science they are treated with disrespect. As something for children. But one should look at the background of the stories, their function and especially, where they come from. The last question has everything to do with the riddle of life. Around us is a wonderful world, we do not fully understand. As a separate individual we broke away from totality. As a separate world, a riddle in itself, we like to understand the riddle around us. A longing starts to grow. A metaphysical longing. A longing, that can never be answered. On this gab, a sea of stories, myths and images started to grow. The roots of these fruits, are often resting in our dreams. And the origin of our dreams are part of the riddle of life. Science is feeding to a certain extend on the same gab. In science the logic of the brain is used, next to practical experience and testing. In the hard core of science, complex structures of theories and laws have developed themselves on the basis of axioms. They have proven themselves in time and are quite solid. If science tries to explain human behavior, the theories become much softer. Science is widely acknowledged as fruits of the labor of human beings. At this point there are strange phenomena. Not only is there the question, where creativity comes from. But important steps in science are sometimes made in isolation from each other at the same time. As if a veil was lifted from the outside and some people were allowed to see further. A real scientist is often quite modest. Not only, because after every question solved, new ones are popping up. But he is impressed by the beauty of all things.

The background of stories, myths and images is often not beautiful. In our natural state(ape) we lived in a balanced way. But due to the abuse of the power of the independent consciousness, the web of violence developed itself. The natural hierarchy was overstretched. Some people were raising themselves

towards the level of the Gods. Many others were trampled in the dust. The fruits of the metaphysical gab were widely abused to do so. They stiffen and justify the web of violence. What developed itself, was the landscape of the beast. Animals in themselves are quite nice. Beast means, fallen from its original state. A nipper is quite nice. But soon children become calculating. There is nothing wrong, when children are using violence by instinct. They have to live in a violent world and it is good to sharpen their claws. But soon the new power is discovered, used and abused. They are caught by the web of violence and they can become mean. Our natural desire, to find a place under the sun, soon shifts into an imperialistic tendency. The landscape of the beast was already there in ancient times, when we were living as nomads. It developed itself further, when we agricultural societies evolved. But in the last centuries, with the quick development of trade, industry and science, it has risen towards its real potential power. A reservoir of violence has been building up and it can easily destroy us. Economics has always been the main driving force in society. Abuse and violence followed its course. As a reaction to the violence, moral revolutions took place. Other landscapes developed themselves on top of the dominant landscape.

The first one is not so much as a landscape. Law and order is already an early attempt to push back the web of violence. Natural law, the laws of Moses, the Sharia, democratic laws, and so on, are examples. In fascism law and order is the cornerstone of their way of seeing the world and as such you can speak of a landscape. Law and order is necessary in society. The people will rather follow a dictator, than having no order at all. They need stability, to raise their kids and they know, what lures in the dark. In a longstanding confrontation with the state, I once met a judge. He stressed that point, stating, that there were no just laws. But he was still sitting there, to maintain them. This monopoly on violence is however also a loss. It is good to maintain law and order, but at the same time, all people involved, are victims. Also the law keepers. Using violence for long periods of time, eats the inside. In the lower echelons of the justice department, you still find signs of a moral consciousness. In the higher echelons, these signs have evaporated. It is feeling like a death chamber. The essence of the monopoly of violence is death. Violence is in the end never the remedy. To justify itself, the law rests to a certain extend on ideas growing on the metaphysical gab, but

largely on just common sense. It has not the pretention to take away the violence, but just to stop it.

The message of love is reaching much deeper. A moral revolution in time, that swept the world, congealing into a variety of landscapes. The message of love criticizes the strong and stresses, that every human being is unique in the eyes of God. It turns the world upside down, embracing the downtrodden. The weak should go first. A strong message, that resonates until the present day. To withstand falsification, the message is hidden in short stories. Falsification has always been the problem of story tellers. By violence or otherwise, these people have been thrown out of their landscape and are searching for the why. They can be compared with activist nowadays. Speaking the truth is however a dangerous thing. To make their stories being accepted and surviving time, they hid the truth in them. If you engage yourself politically in society and translate old stories to the present day situations, you will see them in another light. You will find, not so much has changed. The message of love was not just a set of stories. It was an ideology to push back the web of violence and to change societies. Leaning on images, growing on the metaphysical gab, falsification was inevitable. Images were made important, leading away from responsibility. This was not only the work of people with bad intentions. If a movement is growing, many people join, that have a slave mentality. They are looking around to find a hold and they cannot stand political pressure. They are liable to compromise with reality. As such, they think for instance, that this son of just a carpenter, must have been a son of God, to do all such things. They cannot do the same. They forget that, if there is a God, than we are all sons and daughters. There is a riddle outside, but every man or woman is a riddle in itself. It is important to listen to the message of love in the short stories and to practice that yourself. Christ cannot be expected, but is a possibility, that lies within ourselves. The same is true for the last Prophet.

In the last centuries the beast really rose to power. Landscapes always develop themselves in reaction towards each other. The liberal landscape was highly profitable for the development of the international market. As an octopus the market started to embrace the world, bringing wealth in many parts, sucking dry others. Liberal thinking embraced science. In theory liberals know, that freedom

can only exist in responsibility. But good liberals are hard to find. Embracing the market, many like to forget the ethical part. As a reaction towards Christianity, liberals don't like ideas coming from the metaphysical gap. However their strong belief in the invisible hand of the market, is making their landscape of thinking highly metaphysical.

Many people resisted the poverty, coming from the new developments. They soon found allies among the intellectuals and embraced a mixture of the message of love and science. The new socialist movement brought a wave of optimism and many good things. At last the web of violence should get destroyed. But with theories, one should be careful. They are the flowers of reality. Not reality itself. One should use them, to get a better understanding of society. To base political strategies on them, dividing people in classes, is a big mistake. It opens the door to more violence. The new movement developed itself in many landscapes. After the big feasts of violence, they started to diminish. Later on holes were found in the roots of their theories. What remains are churches, where a set of norms and values, next to many other treasures, are kept for the past. The role of tradition and churches. Keeper of things. Hardly living the essence of the message itself.

In the theatre of the world, we can paint the many landscapes. The fruits from the metaphysical gap are interwoven with many other influences. The fruits contain a lot of power, because they give people a hold regarding the gap. They can be seen as a salve, to ease the pain of our breaking away from totality. They were and are of course abused, to stiffen the web of violence. But they were and are used to encourage moral changes. The fruits of science, to a certain extent growing, due to this longing to know, show the same tendency. Due to its successes, science is embraced as the new belief. But one should be careful. Science can be used in both ways. Especially with soft science. In these times, many economic theories can go into the waste basket. As it comes to the science behind this paper, one should also understand, that it is just a theory. A theory based on logic, the phenomena in the world and with great explanatory power. But the essence cannot be tested. To be able to do the testing, we have to go back in time. However we cannot reach the present, the root of our existence. That is impossible. But one can test a theory in the practice of every day life. In

this, it has proven its use. This paper, that has grown in the personal struggle against the web of violence, combines all. Also useful fruits coming from the metaphysical gab of course. A story never stands on itself, but it is interwoven with many other stories. Stories from other people, uprooted by the violence, visiting many other landscapes of seeing and thinking, in search for answers. After a long quest, all landscapes have proven insufficient. Even the truth has proven to be ambivalent to a certain extent. What remains are a handful of thoughts, enough to change the world. Whether people are going to change, remains the question. People often dress themselves with images, beneficial towards their own goals and not necessarily truthful. As such they are serving the dominant landscape off the beast. In these times, they have a problem. The beast is at the point of breaking its ties. The dam, holding back an enormous reservoir of violence, is at the point of breaking. God will not interfere. The atrocities in the last century are showing, that the door is closed. We have to do it ourselves. We are responsible for the violence and we can make it disappear. If we all use our ethical capabilities, than we can destroy the web of violence to a large extent. We can tie the beast and throw it into the abyss.

The riddle of life.

We see the world. But seeing, we are blind. We cannot penetrate the present, to see, what is going on there. We are always one step behind. In Philosophy you call this the splitting of the 'I'. Yet the present is always the place, where we actually live. The pounding heart of our life. On the basis of logic and the phenomena in the world, we can have some idea of what is going on there. To describe it, we have to use images, that are most certainly not covering the load. As a storyteller I am more free, than a scientist, to do so. Images to give some idea of the complexity of life, but falling short in there explanatory power. We cannot uncover the riddle of life and we have to live with that. But having some idea, is better, than having no idea at all.

Before going deeper into it, we will recollect some qualities of the present. The present must stand on itself, otherwise total freedom would be impossible. Otherwise everything would become a sticky mass of cause and consequence. Yet in the same point, we are as a body present in the world. Painfully caught

with one leg into being. Freedom and determination are existing next to each other. Something that goes against the logical functioning of our brain.

The present is in more ways different. It has nothing from the past and nothing from the future. A point without clock time is eternal. Our clock time is already a strange dimension. To think about eternity goes far above the capacity of our brain.

In the present there is probably a creative act, in which a new moment of life is taking place. We are not born once, but born over and over again. Growing old and staying the same person. In the new life, numerous stimuli from the outside are hitting us. We can have a thought. And we can look at the pictures of the past. Apes can do the same. You can show an ape a slide, with black dots in a white field. If you take the dots away, the ape can point out where they were. Even better than humans. We call the ape intelligent, but it is actually a capability of the brain.

We differ from the apes, because we could brake away from totality. In the creative act formed a crack, slowly growing into the abyss. Nippers are transparent like apes. But soon they discover there separate I and grow into calculating individuals. By nature they are well equipped for the world, they have to live in. Their instinct will save them in many difficult situations. They are confronted with a beautiful world, with many things to enjoy. But also with a violent world.

In the inner self, the abyss comes with a price. Sometimes there is peace. The feeling of being at ones place. In another point of life, one can be pushed of its place and feel horrible. Feelings that are hard to deal with. As the button of these feelings cannot be reached, endurance is the only solution. Knowing that they will pass. Of course feelings of unrest have also several functions. For instance to make us think about the why.

Life has a lot of beautiful things to give, but bad experiences are also there. They are all stored in the big computer of our brain. To a certain extend in the conscious, but mainly in the sub consciousness part of the brain. For young children the load is normally little. But if one grows older, life becomes sometimes hard to bear. As if the creative act has to lift this load and find it difficult to do so.

If you look deeper, there is another strange quality in the present. There is an absolute gap between eternity and our bell of infinite time. Otherwise our freedom would be a farce. We would have been puppets on a string. That is not the case. Yet the nearness is felt. If we ignore a strong moral appeal, it can be felt like an explosion of eternity in the self, sending blood of shame towards our cheeks. An experience, that can stay with us for the rest of our life. This moral sensitivity makes us, together with other qualities, into moral beings. A moral power, that can only work, through the choices we make. A power, one should use with great care. It is like a knife, sharp at two sides. Hurting another, is also hurting one's own self. But it is also a power of another order, that can work in strange ways, following strange paths.

What is this moral power? This power of an other order? Suppose the universe is intelligent or there is a God. Then the theory learns, that there is an absolute gap between a human and the Other. Our freedom of choice is absolute. The atrocities in the world in the last century can be seen as God, leaving the world. The atrocities underline our own responsibilities. The violence in the theater of the world is our own doing. To leave the state of the beast and to become real human beings, we have to use our common sense and our growing experiences. To make good ethical choices is not easy. Every situation is new and always complex. There is not a simple recipe. You cannot develop strict guidelines or principles. Situations can be such, that choices in advance, can strangle you. But there is more. Ethics is a power of an other order, circling around the riddle of life. It is not the old God, returning in the new. But it is something, that belongs to us all. We have our intuition. We know much more, than we think we know. We make our ethical choices and as such we move. But at the same time, it feels as being moved. Being part of a complex chess game. Helpers come at crucial moments. Always in a surprising form. Dreams are there, to guide the way, especially in hectic and crucial moments. You cannot be on a quest for more than half a century without dreams. You cannot survive a longstanding confrontation with the state, the dirty tricks of intelligent services, without the guidance of the dreams. But at the same time, you have to be careful not to cross a line. The line between sane and insane. Doing so is quite a learning experience. You can see a lot, but you will lose the connection with the others and you will discover the

fragility of ones own self. The last a good thing to discover. A good lesson to make you stay, within the boundaries of being sane. Always lean on experience and common sense. Dreams can be taken into account, but shouldn't take over. They are part of the strange process of creativity. You can look at life, from a personal view. The dominant way, we are used to look at the world. Looked at life from an ethical viewpoint, you see quite other things. Take for instance the Occupy movement. In the beginning of the movement, journalists were running around, to find in the movement, a clear answer for the problems of this time. As they couldn't find an answer, the movement was written off. But they didn't look deep enough. Visiting fourteen Occupy camps on a regular basis during the first winter, showed a different truth. Due to the many discussions and on the basis of a long standing experience, you see activists differently. They are often young people, chased away from the existing human relations by the violence, they met in childhood. Or they are chased away from the mainstream of life, because they are different. Often a quarter of the activists were suffering from a form of schizophrenia (in more friendly words, people with an open mind). Often seeing the world differently, but above average sensing the tremendous threat and horror coming from the beast. All looking for the why. It is not necessarily in the things they say, but in there being, the moral message lies. They are all guides to goodness. If they get there rightful place in society, than we are at the right track. As it comes to this storyteller, he is standing on the shoulders of many others before him. As a toddler he was already toughed by the violence, sending him on a quest for more than half a century. Mediocre gifted, coming from the laboring class, the struggle through the educational institutions was long and hard. This helped him however, to develop a capability, to translate complex theory into relatively simple images. A messenger not riding alone. There have always been helpers. Especially in his personal life, he is surrounded by people with an open mind. In supporting these others, on their difficult tracks of life, unknowingly something is returned. In reverse, they are also shielding him against the wind, blowing from the abyss. In a single messenger, protected by a coat of fools, the power of ethics underlines its essence and mocks with mankind. It underlines the weakness of the individual, but also its uniqueness. A world in itself, that should be treated with great respect. At the same time the

power of ethics mocks with the so called mankind of these days. Because fools they are, if they are sawing the branch, they are sitting on. A message, that comes in dark times, aiming at turning the tide.

Back in the theater of the world.

After our excursion through the different aspects of life, we are able to see the theatre of the world from an ethical perspective. It is like turning the theatre up side down. It is not only a place, to live and enjoy our life. It is a place to really find our destination. As a sea of individuals, we are not only there, to deepen our knowledge. But this growing power, can only come into being in a safe way, when it circles around ethics. It is said, that passed the newly found superstring, the universe is intelligent. It thinks. We are allowed to be separated from this universe, probably to form the basis of a new. In us, the old renews itself. To find the right track, the web of violence in the world is our challenge. The fall from the natural state(toddler, ape), towards a more violent way of living(mankind, the bad apes), is inevitable. Nature is strong in us, setting us on the wrong leg. From nature, there is already violence. The abuse of the new power of the separate consciousness, cannot be avoided. As such, there will always be some violence in the world. To overcome the violence, is a personal and social revolution in itself. It does not come easy. It slowly has to be mastered. Violence is often putting us on this road. It can hit us, sometimes at a young age, chasing us out of the mud of enjoying life. But it can also come as the threat of these days. The crisis. The possibility of the total collapse of our economic/political house, badly build on the cornerstone of imperialism or greed. This story comes at a dark time, to show the way out. It is like in classical music. In the threatening chaos of the instruments, a tiny melody appears. A melody telling of old bonds, old promises, old visions of a better place. But also showing, that we have to do it ourselves. The power of ethics can only work through us. We can make this power grow. Only through us, a new order can establish itself.

In the many discussions in the Occupy camps, the visitors often stressed the point, that the problems in the world are to big for them. And of course, for the majority of people, it is a show far away from their beds. If one looks at history, the violence of the past, one can even get more intimidated. Is there hope for

mankind? Yet a new moral change or revolution starts close at home. To stay well balanced on ones own feed, to be master over oneself(to occupy ones own house). Not falling in the many pitfalls and finding the way towards ethics, is a moral revolution in itself. Life is a struggle, and to start from that level, deepens the discussions with the visitors in the camps and gives a bond. We are in the same boat. Life shows a tremendous variety of never ending stories and it is nice to exchange views. Especially, if you go through the important aspects and are able to place them in a much wider landscape. All people have their story and their pain. To reach out towards each other and to strengthen each others position, is a beautiful thing to do. If you are able to reach a sober and well balanced existence, is quite an accomplishment. Especially for friends around me(with open minds), who are missing many things to hold on(work, soul mate), which are quite normal for the others.

In the mainstream of life, there is often enough baring capacity or richness, to enable the next moral step in life. To look after a person, who is less off. To answer a moral provocation in the direct surrounding. Not someone next of kin. Of course such a person(for instance a difficult child) can consume a lot of energy. But the response is to a large extend natural, leaving often no bearing capacity for something else. What is meant here, is the stranger. Goodness by choice. Aiding someone, who is falling out of the mainstream of life. These moral provocations have, to a certain extend, always been answered. Goodness of choice, practiced by a number of people, has been always there. The churches in the past tried to do a lot of good. Nowadays we see a number of institutions, operating in the same field. These institutions are sometimes necessary, but they also have become tumors, growing on the irresponsibility of the average citizen. Help towards others is often very complex and circles around nearness. Being welcome of the other in ones own life. Due to the complexity, mistakes are easy. Sometimes more institutions are involved in helping someone in need. But if one aspect is overseen, the whole chain fails. If there is an hole in the responsibility, there is no responsibility. And a life of a person is like a porcelain chamber. Very complex. If you don't really start to know a person, you can easily make mistakes or get fooled. Regarding nearness, an institution has much less to give. The people working in them are often well motivated, but their clients see them

differently. The help is paid for and accessible at certain times. As an answer to these problems, we should answer the moral provocations in the direct surrounding ourselves, with some backing of an institution, when needed. This does mean, that one should run around, to save the souls in need. Someone will cross your path. You must have the feeling, that you can cope with the problems ahead. Looking after one person is quite an accomplishment. It also wise, to engage oneself stepwise. To recognize the other by greeting and to be open for some small talk, is the first step. Drinking a cup of coffee and starting to know the other, the next. Always taking into account the own bearing capacity, giving boundaries on the basis of this. Helping with for instance one problem, as a try. Not with all the other problems. Being prepared for the bite. The goodness will be always tested and some violence in one form or another will be always there. Going around with a difficult person, is like growing a plant. You have really start to know the other, otherwise the support does not work. But if it works, its nice. Yielding special fruits and deepening the knowledge regarding life.

Political engagement is the last step on the road towards humanity. This also starts in the direct surroundings. There is no need to moralize the others. Especially, if they know you, they don't take that from you. People are very intelligent. Their greatest talent is the avoidance of ethics. At the same time, it is their greatest stupidity. But don't tell them. They are often in conflict with their deeper self. Almost instinctively they know, that something is wrong. But they want to pursuit their goals in life and they want to stay in the mud. They are not blind for the problems around, but they think, they can shut them out.

Moralizing, can get answered with a lot of violence in defense. The tactic is simple. Hurt the messenger and you don't have to listen to the message. It is far better, when the deeds are telling the story. If you try to live in an ethical way, it will get noticed. People are always curious, regarding the doings of the others. Even without provoking them, there will be violence due to the fact, that you try to be different. People are living in landscapes and they want you to do the same. As such, it is always important in discussions, to underline the important things in the landscapes, people are holding on to. If there is room for doubts and discussion, you can show the holes and falsifications. Trying to get them out of the dominant landscape of the beast, on the road of ethics, is not easy.

The words bad ape or beast are only words, to tease them a bit and to make something clear. Bad ape means, fallen from a natural state. The images used go against the tendency of thinking in a hierarchical way. Thinking to be more than the others. In the theater of the world, people try to dress as nicely as possible, to impress the others. As such they borrow a lot of images, coming from the surroundings, the metaphysical gab, the market, and so on and they claim to be moral. Often they are not. If you measure them by their deeds, they are mere servants of the dominant landscape of the beast. They are sometimes good. Especially, when it comes to the natural things, like raising kids. But in trying to make it in the main stream of life, they are often not so nice. Stressing the fall from the natural state, is like taking their clothes away. All the tricks they play, to make themselves look better, are not changing that. And they know! Sometimes, due to the violence endured, people don't believe in the others anymore. They embrace a dog or a cat. Animals are direct and truthful and they like that. They are longing back to the natural state. In the old stories, the tragedy is symbolized in the loss of paradise. The road back is impossible. We have to grow through this stage, to find the narrow path of ethics and create a world far more beautiful, than before. It is within our capabilities. But to accomplish that, we have to see things, how they really are. We have to take away appearances.

Slowly we have to engage ourselves politically in the world. It is a learning process. At the first part of our life, we don't will have so much time for it. We have to establish our place under the sun and rear some offspring. But it is wise to explore the different landscapes, by joining political organizations in a passive way. Raising questions, studying the different ways of thinking and looking at there deeds, is all part of this learning experience. To experiment a bit in your direct surroundings, in your job or on the broad road of politics, is all part of the game. The others will often topple you, but the argumentation will grow. To build a solid political/economic house, we need people, who want to walk the path of ethics. They are the building stones for a better house. Slowly spreading an atmosphere, that working together is far better, than competition. Due to the fact, that it is a learning process, the market will not be perfect. There will always be some violence. To balance the violence, we should aim for small efficient

political institutions, that are setting the right example. It shouldn't be places, where people are making their careers. The people, working in them, should set the example. They should have been dyed in the wool of life and know what is going on in the world. Especially in the market. Living in a modest way, fully aware of the importance of ethics, they should lead the way. Goodness is widely present in us by nature. But we need the theater of the world, with all its problems, to make the seedling of goodness by choice grow. It takes time, to do so. It takes a deep change in seeing things. From the ego logical approach of the world, with its imperialism, we should learn to approach the world as a whole. Our wellbeing and fate are intertwined with the others. And probably, we have a destination. As children of a father, we have to grow up and take our responsibilities. In these times, the beast threatens to brake loose. We have to bind it and we have to throw it into the abyss. To be able to do so, a profound and deep understanding of life is needed. The star of redemption shows the way. A gift of the power of ethics, that started to grow on the darkest pages of our history(1). On the wave of the crisis, needed to wake you up, it is presented to you in a way, that underlines the essence of ethics. The uniqueness and the vulnerability of the individual. Love should again be the driving force. Love in the sense of, backing off with the message, "I don't want to hurt you!" If we join hands, we can make this power grow. A power able to destroy the web of violence to a large extend, bringing peace at last.

Wageningen, 5 mei 2013

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(1) The theoretical work, to a large extend underlying the paper, comes from the philosopher Emanuel Levinas.