

A BONAIREAN FANTASY

With a few hints for futuristic readers ...



Arich Anpin, the "Infinitely Patient One" is the operative Divine Will that governs the universe.

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FIVE INVISIBLE PILLARS

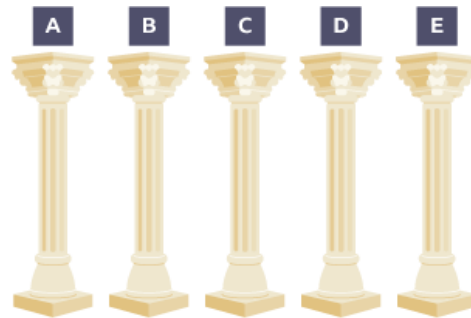
Can you see with your Mind's eye?

2102

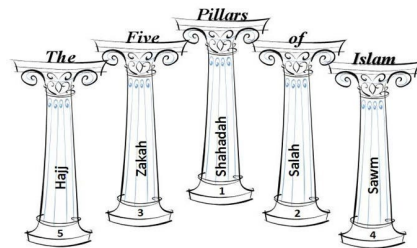
The year was 2102. Why this year? Because the figures of this year add up to 5. Check it: $2 + 1 + 2 = 5$. We may disregard the 0. For zero is *nothing*. Or is it? Perhaps zero is *no-thing*? We will defer that question to later. For now, it suffices to know that $2102 = 5$.

The Universe rests on 5 invisible Pillars of Power. And it was in 2102 that our world discovered these pillars. Do we mean the five pillars of Islam? No. But they are certainly worth knowing:

- A: Shahadah = Faith
- B: Salah = Prayer
- C: Zakat = Charity
- D: Sawm = Fasting
- E: Hajj = Pilgrimage



Shahadah (faith) is really the most important, so it should be considered the Middle Pillar, like this (cf. second picture). **Salah** (prayer) would then be 2, **Zakat** (charity) 3, **Sawm** (fasting) 4 and **Hajj** would be 5.



But we are not referring to Islam in particular. We are positing that there are 5 invisible pillars of *creative* or *spiritual* power in general. These pillars cannot be seen, not even with



modern equipment like the Hubble Space Telescope ('HST'), which captured the so-called 'Three Pillars of Creation'. Although this is a magnificent picture, it does not show the five invisible pillars of creative power. First of all, they show only

three pillars and, secondly, they are clearly visible. We are talking about five invisible pillars. They can only be seen by the imagination. These five invisible pillars of creative or spiritual power exist in the Mind of God and are reflected in Man. When his mind has opened, he can see them ...

The 'Four Posts of Avila' with a Cross in the Middle (total 5) also do not depict the Five invisible Pillars of Creative or Spiritual power, although the Cross clearly alludes to them, especially because it is placed in the Middle. But *alluding* to something is not the same as *being* something. Also, these 'Posts' and Cross are clearly visible. Therefore, they can not be the *invisible* 5 pillars of creative power. We repeat, these five invisible pillars can only be seen by the imagination. But they do exist, just as certain as the Four Posts of Avila with a Cross in its midst. And to learn to see these five imaginary and invisible pillars, one should know that they are arranged in the same formation as the Four Posts of Avila with its central Cross. The 'Four Posts of Avila' shrine is called a '*Humilladero*', a place where Christians humble themselves and pray before the Cross.



Well, true it is that to see the five invisible pillars of creative power, one must first be humble. An awfully hard thing to do, is it not?

Side-note. This book was not written by AI. Some words and phrases, yes. Most illustrations have been downloaded from the internet. And information was regularly checked or studied in Wikipedia or AI. But the gist of the text is not the product of AI. It could not be. Because – like Art – the ideas it conveys and the images it elicits are *beyond* AI. Notions such as imagination, judgment and ethics, even instinct, are 'non-AI-able'. They exist only in the unseen world, which AI cannot reach. However, they are more vital and substantial than the AI-able things in the 'real' world of bits and bytes. Yes, this book contains mistakes. They are human. Not AI.



'Swords into Plowshares'
UN Building, New York

If you think that this is not true, you had better stop reading now.

Before continuing the story-line, we feel compelled at this juncture to first quote Isaiah 2, verse 4:

“And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more”, KJV).

The sculpture ‘Swords into Plowshares’ was created by Russian artist Evgeny Vuchetich and gifted by the USSR (the Soviet Union) to the United Nations in December 1959. This statue, reflecting the quoted Biblical text, is a symbol of Hope, that was apparently felt deeply at the time.

We began writing this book in May 2026, the Eve of World-War III, with Gaza having been razed to the ground and the wars in Ukraine and Iran raging cruelly, with all Hope well-nigh lost. At this very moment, nation is actually lifting up sword against nation. And Ukraine is learning ‘drone-war’ fast. Faster than Russia, **at least for now**. Is it perhaps for this reason that this book is being written now?

To re-hope for Peace? Well ..., yes! But this requires more comment. We’ll get back to it.



First back to the Pillars. Seeing that the Bible has already entered the narrative, we can now – like Adam – start naming the first Three of the Five pillars. They are called: 1) the Pillar of Mercy; 2) the Pillar of Severity and 3) the Pillar of Mildness in the middle of the first two.

Now, remember, these Pillars are creative and invisible. So, how can they be named? Well, in fact, they cannot. Naming something is owning it. Getting power over it. But we cannot own creative power. Use it, yes. But not own. Adam named things and living beings, but he did not name the creative power (God). Jews do not write ‘God’. To show reverence for the Creator they write ‘G-d’. Or they say ‘Ha-Shem’ = ‘the Name’ (of G-d).

Likewise, we cannot ‘name’ the Five Invisible Creative Pillars in the Adamic sense. We just use words to refer to them, because there is no other way we could talk about them. But remember, every description is incomplete and only serves to hint. You have to find them in the unseen world with the power of your imagination. There you can see them ...

Now, before returning to the story-line, first something remarkable about the cover-picture of this book. We see a figure there standing with one foot on the land and one foot on the sea. This figure (or his face, rather) is known as Arich Anpin. This is Hebrew for 'long' (arich) and 'face' (anpin). So: 'Long Face', really. He, or this concept rather, is also known as the 'Great(er) Countenance'; the infinitely Patient One, the Divine Will.

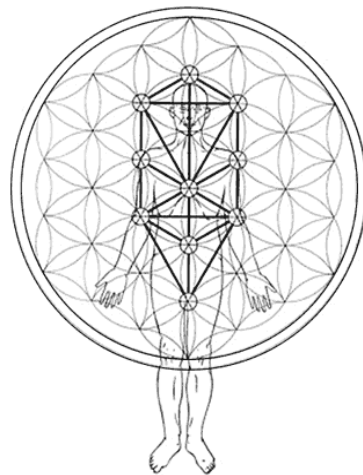
Now look at the Great Countenance carefully. He is standing on Bonaire! One foot on land somewhere at Noord-Saliña, more or less. And one foot on the sea between Klein Bonaire (clearly visible) and Bonaire. What this means, is not important. And, at any rate, He is not *really* standing there. And it is not really Bonaire. But it certainly looks like it! And for the imagination that is enough.



M.C. Escher
Fish and Fowl Figuratively ...

So, let's just say that He is standing there *figuratively*.

In 'Gematria' (a kind of numerology) the Greater Countenance adds up to 422. This number is important, because it adds up to 8. But, don't worry about this now. We'll get back to it later.



Tree of Life and Flower of Life
as they relate to the Human figure

Now, returning to the Five Invisible Pillars of Creative Power. Three of them were already Named and then Unnamed:

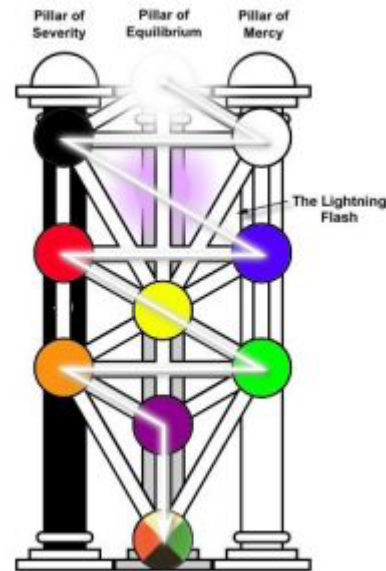
1) the Pillar of Mercy; 2) the Pillar of Severity and 3) the Pillar of Mildness in the middle of the first two.

View the Qabalistic Tree of Life projected on to the Flower of Life on the illustration on the left. We see a human figure (probably a man), standing within the universal Flower of Life or 'FoL' (= the Circle with circles). And projected on or into this Man, we see the Tree of Life,

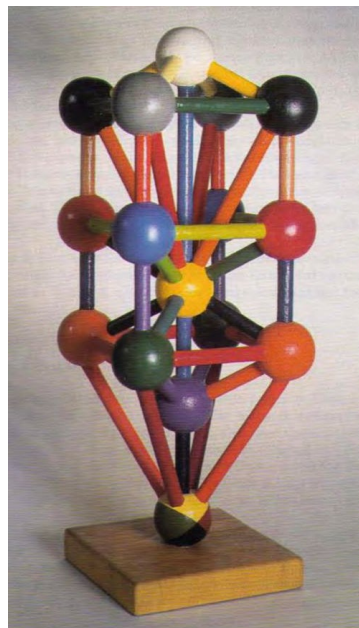
dark lines connecting ten small circles. We chose this illustration, because we interpret the 'FoL' as illustrating respect for all serious religions. They all have mystical paths leading to Unity with God (= Light-Consciousness).

Now, notice that the Man is looking at you. That means that his right arm is where your left arm is. And his left arm is where your right arm is. That is important to be able to understand the meaning of the Three Pillars. If you consider the Tree, you have to kind of 'turn into it', so that you stand as the Man who is staring at you. And not as you are staring at him.

So, if you stand as the Man staring at you, the black Pillar of Severity is on your right-hand side. And the white Pillar of Mercy is on your left-hand side. The Pillar of Mildness comes down from the top of the head down to the perineum (the space between the anus and the genitals). The illustration on your right calls the Pillar of Mildness the Pillar of *Equilibrium* and that is also correct but has a different flavor. There is also an arrow pointing to the 'Lightning Flash'. If necessary, we'll get back to that later.



The old Chinese philosophy of Yin and Yang is also depicted. The Pillar of Severity (right side of your body) is black or Yin (female, passive). And the Pillar of Mercy (left side of your body) is white or Yang (male, active).



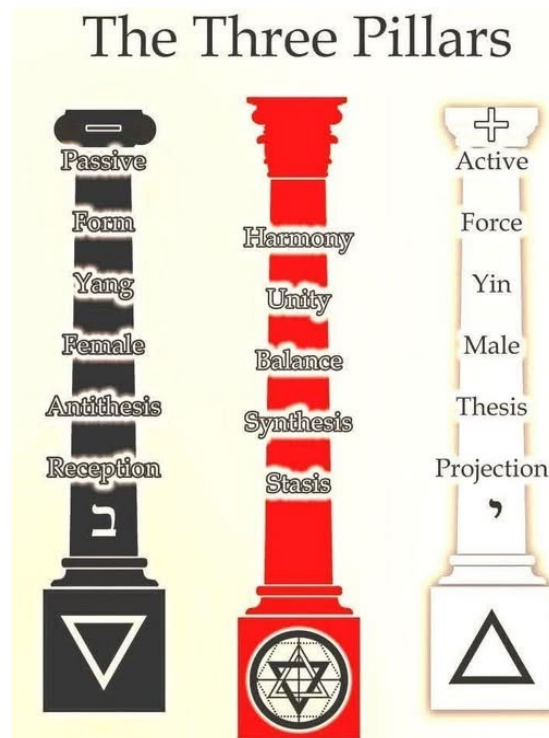
Normally the Tree is studied on a piece of paper or from a page in a book or on a computer-screen. That makes it difficult to see perspective. On paper we see the Tree in two dimensions, whereas it really exists in 3-D (see illustration on the left).

And there is always the problem of confusing left and right. What you see on a page as right, becomes left when the Tree is projected into yourself. As said, you have to 'turn into it'. Then left becomes right and vice-versa. A bit complicated, but you'll get there.

Note also that even professionals make mistakes. They sometimes mix up Yin and Yang. See the illustration on the right. White is Yang and Male. Black is Yin and Female.



Now turn to the illustration below. All the attributions of the Three Pillars below are correct. But the white Pillar is Yang, not Yin.



Also, the placement of the Pillars is correct. The black one on the right (when you are turned into the Tree) and the white one on the left (when turned into it).

We spend extra time on this, because you must get this right. Otherwise, you will get confused later. And when doing research on internet, beware that these kinds of mistakes do occur.

‘Why bother at all?’, you might ask. Well, the answer

is easy. We are studying *one* of various mystical paths that lead to Unity with God (= Light-Consciousness). If that is not enough reason for you, we suggest indeed you stop reading now.

We don’t want to blast you, dear reader. And we also will make mistakes. But the matter at hand is such that we do not want to waste time casting pearls before swine. Make up your mind. You want to know? Or not?

Now, the next question is this. Why were we speaking earlier of ‘Five invisible Pillars of creative or spiritual power’, whereas we are now saying or hinting that these Pillars (or at least three of them) are projected into the person?

Well, that is because God created Man in his own image (Genesis 1:27). What is created above (the Universe) is reflected below (into Man).

WORLD WAR III

Chapter-title not chosen for dramatic effect



We don't agree with it. We don't want to write about it. Doing so, will only serve to conjure it up. However, ostrich-tactics will not make it go away either. So, we make the best of it by pointing out that Europe has had a number of horrendous 'systemic' wars, after which magnificent strides forward for Justice were made.

The wars ending with the Peace of Westphalia in 1648 all taken together, may be seen as the first such systemic inferno. It ended the Thirty Years religious War between Protestants and Catholics. As well as the 80 years' war between Spain and the Netherlands. As a result, certain principles of State sovereignty were established. Important and systemic, but it was not a World War.

The first systemic World War was the French Revolution with its related wars. This period is customarily not recognized as a World War, but in reality, it was. The term 'World War' had not yet been coined at the time and thus historians did not think of it in those terms. Therefore, it was just referred to as the 'French Revolution'.

But Napoleon waged war against Russia, Spain and Britain. He controlled the Netherlands and occupied parts of Germany and Vienna. He controlled Poland and invaded Egypt and Syria. The impact of the French Revolution was felt directly throughout the Western World, including the Caribbean colonies. The successful slave revolt in Haiti (known as 'Saint Domingue' at the time) was inspired by the ideals of the French Revolution. And people like Simon Bolivar were inspired to start South America's wars of independence.



Technically, the woman portrayed is not 'Lady Liberty' of the French Revolution. This painting is called 'Liberty Leading the People' by Eugène Delacroix, referring to the July Revolution of 1830 in France.

If all this is not a 'World War', then what is? True, there were no wars in the Far East directly related to the French Revolution. But at the time, the major international powers were Spain, France, Britain and Russia. And they were all involved. In the meantime, the American Revolution was also in full swing. So, it is fair to view the French Revolution and its related wars all taken together, as the 'First World War' (WW-I).

The global societal and political impact of this *systemic* First World War was overwhelmingly positive. Liberty, equality and fraternity became the socio-political basis of Western society. Human rights and freedoms were introduced, the nobility's rights and privileges were ended; during the following 19th century, slavery was abolished and democracy based on free and fair elections was introduced in many European countries.

All these marvelously beneficial effects were the 'harvest', so to speak, of the systemic First World War, customarily called the French Revolution.

Then followed a second dark period of international warfare, known as World Wars I and II combined. Although normally seen as two separate Wars, we prefer to view them as one great War interrupted by 20 years of relative Peace. Together, we call them the systemic Second World War (WW-II).



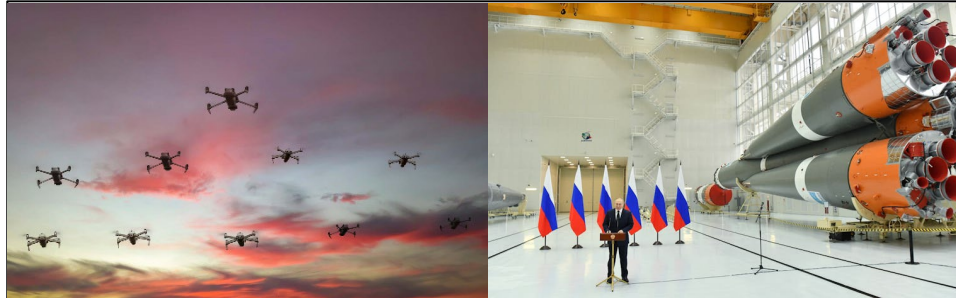
An
**URGENT
PRAYER
for
WORLD
PEACE**

And what were its systemic benefits? Well, the colonial system was dismantled between 1945 and, say, 1975. And the first steps towards World Peace were made. First by setting up the League of

Nations in 1920 and thereafter the United Nations in 1945. Two great strides forward towards World Peace.



United Nations



*This is what we see now: Drone-wars and nuclear rockets.
The prospect is bleak. World War III is coming.*

We now see that the World needs a systemic World War III to set the third (3) and, we think, crucial step towards genuine World Peace. It will not be achieved in one go. To get there, many abominations need first be broken. And it is because they are not being broken that World War III is now required.

Once again, understand! We don't want it! If there is still a chance to do it peacefully, we would jump on it. But the abominations must be broken. We mention just five:

1. There is extreme wealth and income inequality the world over. The poorest 50% of humanity hold +/- 0.5% of the world's wealth. The richest 1% of humanity hold +/- 44% (cf. Oxfam's 2026 Year Report, pg. 20).
2. There is a massive international offshore financial and banking conglomerate to facilitate tax-evasion and hiding money and assets. The crypto-currencies have made this even worse.
3. Abuse of Economic, Political and clearly also of Spiritual Power is overwhelming the world over.
4. Democracy is waning. Autocracy is rising. So is corruption. The rich buy elections, even blatantly now. *"We must make our choice. We may have democracy, or we may have wealth concentrated in the hands of a few. But we cannot have both"* (Supreme Court Justice Louis D. Brandeis).
5. Respect for Justice and Human Rights is grossly insufficient.

Just and Peaceful means with tons of Patience will eventually solve these problems. And only those means we advocate.

BUT the World is on fire right now. Sometimes the police have to step in to restore law and order. And then force is used. However, the World does not yet have an international Police Force. The UN Security Council was supposed to have played this role. But it is not equipped for it. It is toothless.

Therefore, nation will again rise up against nation. And there will be War and Chaos. Until a *new-dawn* breaks on a higher level.

We had better be open and blunt about it. Hiding the truth will not help. World War III is coming. We say it with deep regret.

And we would not say it at all, if we were not convinced that the new World Order following WW-III will be crucially better than our present failing Order.

This book aims to describe this new-dawn in general terms ...



THE CONFEDERATED STATES OF THE WORLD

After World War III ...



Russia will probably get what it wants with its invasion in Ukraine in 2014 and later in 2022: a Multipolar World.

It basically grants a number of Super-powers the *de facto* right to do what they want in their own 'backyards' (spheres of influence), without the other Super-powers interfering. But this will be short-lived.

In itself, this Multipolar World is not a step forward. It is basically the continuation of the informal present (2026) *status quo*. And Russia is paying a heavy price. It has so far (mid-2026) lost +/- 1.5 million men and probably it will end up losing Transnistria. Maybe it can hold on to +/- 20% of Ukraine. Perhaps Pyrrhus was Russian? The 2nd syllable of his name hints at it ...

The Russia/Ukraine war will be an important contributing factor to the outbreak of WW-III. And that will lead to a systemic Reform of the United Nations, turning itself slowly into the Confederated States of the World. This will make the Multipolar World obsolete. Much waste in Ukraine; little gain for Russia. And, anyhow, this 'backyard' policy was never really legitimate.

WW-III will start soon. The event leading up to it is Trump's and Israel's 2026 military intervention in Iran. That intervention is about nukes and other issues. Europe will eventually and reluctantly be dragged into it, because the blockade of the Strait of Hormuz causes oil shortages and soaring oil prices worldwide.

We are writing in 2026. We don't know when WW-III will start nor end. But World Wars take time. So, let's say it ends in 2032 or thereabouts. Israel and Iran will exchange nukes during WW-III with devastating consequences.



Now, Iran's point of view that it has just as much right to have nukes as Israel, is legally correct, of course. On the other hand, its stance that it wants nukes only for peaceful purposes is not credible. Iran calls Israel 'Little Satan' and the USA 'Great Satan'. And the Iranian Parliament has frequently shouted 'Death to America' and 'Death to Israel'. If you want trouble or even WW-III, then this is one good way to get it.

Israel has always been ambiguous about whether it has nukes, or not. But everyone knows they do. The person who blew the whistle on Israel's nukes in 1986 was Mordechai Vanunu. He paid a heavy personal price for his moral bravery. He spent 18 years in prison.

The nuke-exchanges between Iran and Israel during WW-III will be severe. The destruction, desolation and casualties (deaths and radiation-sickness) will be so horrendous that other nuclear states will show restraint and will not use nukes. Even North-Korea will not.

After the war, Iran will issue a statement saying that the sword in the symbol on its national flag should henceforth be interpreted to mean 'the instrument of discernment of the third middle principle of Justice between Good and Evil', not as an instrument of war. The sword being the fifth and central element in this symbol means that Iran will fully open itself to the central divine Pillar of Creative Power (Justice). Much more in sync with the 4 Crescents, which are a stylized way of writing "[Allah](#)" (الله).



And Israel will do something similar. It will add a dot in the center of its national symbol. This dot means the all-pervading divine creative presence. A country where G-d is present can have no nukes. And cannot wage war. In connection with this, Israel will also abandon its claim to the Temple Mount. It will understand that the Third Temple is not built by hands.



During WW-III China will try to take Taiwan, but will fail. No nukes will be used in that war. Japan, Australia and the USA will support Taiwan. China will lose prestige and become the second Pyrrhus-loser. Following this, the Communist Party of China (CPC) will be toppled by an internal uprising, heavily supported by the USA, Australia and Europe.

Democracy will reach China ...

WW-III has to happen to pave the way for a new systemic impulse to raise the level of sanity in international affairs. The nuke-exchange between Iran and Israel will make the world realize – say between 2030 to 2040 – that nuclear arms should be banned everywhere. This will lead to the de-nuclearization of the whole world, including the 'Big Five'. This will be the first systemic stride forward resulting from WW-III. To police the de-nuking process and to ensure that no country will ever again start producing nukes, the IAEA will be granted the permanent right to check in all countries at any

location and at any time indicated by the IAEA to make sure that no new nukes will ever again be developed anywhere.

The second great stride forward will come (say in 2040 – 2050), when the UN General Assembly determines that all countries must change their national armies into national guards, maintaining enough conventional equipment to maintain peace, law and order at home. But will NOT any longer be equipped to fight wars against other nations.

To that end the Security Council ('SC') will be reformed. The veto-rights of the 'Big Five' will be scrapped and the SC will be equipped by the UN-members with the weapons, soldiers and means to maintain peace, law and order internationally. Whenever the SC decides that armed Police Intervention is required to maintain peace between nations, the SC will act on the basis of a SC-resolution. And when a country fails in its duty to maintain peace, law and order internally, the new SC can also intervene.

The third great stride will be that the United Nations will, by say 2080, have been transformed into the Confederated States of the World (more about this in Chapter 11).

There will be more systemic improvements. For example, the powers of the International Court of Justice in the Hague will be strengthened. And the International Criminal Court of Justice (ICC) in the Hague will be universally recognized.

If it takes WW-III with two nations nuking each other to produce such marvelous strides forward, one must conclude that it is worth it. Now, note: we are not advocating it. We are against it. We hold that all this should be

possible without WW-III. It can be done peacefully. But we are not *doing* it peacefully. And the historical parallels pointed to Chapter 2, make the conclusion unavoidable that WW-III is required to achieve such forward strides.

That is why we leave the matter in the hands of Divine Providence.



David Nuur's work 'The Gift', 2016, is a present offered by the Netherlands to the ICC. The sculpture is based on salt crystals found in tears and in the water of the nearby sea. These elements symbolize the universal expression of the emotions of joy and sorrow and the sea that connects all continents.

THE THIRD PRINCIPLE

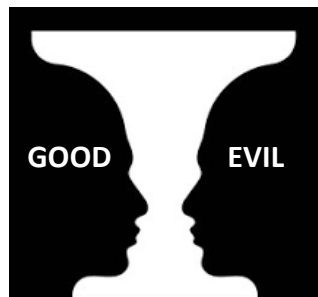
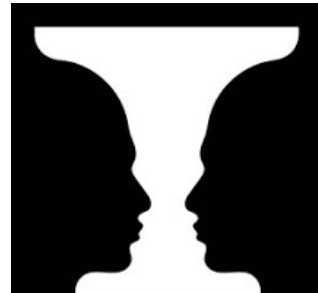
Without the 3rd principle there can never be Peace



In mystical and religious literature much has been said and unsaid about the '*conjunctio oppositorum*'. It is a fascinating subject. Once you have grasped it, you can't unsee it. And the understanding of it changes your worldview. Writing and speaking about it, is very abstract. But a '*picture tells a thousand words*'. So, that is how we will try to convey the idea.

In general, the reader will have noticed that we use many images to illustrate, explain and inspire. That is because we write about abstract concepts such as Justice and Peace. Beating Swords into Plowshares ... etc. Our writing intends to elevate the reader's consciousness. What better way to do that than by mixing words with images and Art? Justice & Art have something in common ...

Look at the image on the right of a White Vase between two Black Faces gently gazing at each other. Now look at the same image below. The meaning changes dramatically by the addition of two words, does it not?



Now, how does one convey such a dramatic shift without the help of these two words?

Now look again at the image without words (above). If we say that the White Vase on that image symbolizes Justice, you would think: 'Okay, if you say so'. But what if we said that the Middle between Good and Evil is Justice, as expressed on the image on the left? Would you accept it? Or would you be confused?

Art and images speak a different language than letters and words. And when we want to understand Justice, we have to think deeply. We have to think on a level where words are expressed in images and images are expressed in words. The Middle between Good and Evil is indeed Justice. The White Vase on the image left above shows the conjunction of the two opposites commonly known as Good and Evil. The Latin term in general is '*conjunctio oppositorum*'.



This leads us to a consideration of the 'Third Principle'. The Third Principle in general terms, is the Middle between two opposites. Two opposites always have a third principle in between them. This third principle combines, reconciles and transcends the two opposites. As long as you do not see this third principle, you will never be at peace.

And as long as the world does not see this Third Principle, the world will neither have Justice nor Peace.

Now, remember, in Chapter 1 we talked about the Five Invisible Pillars of Creative or Spiritual Power. But only *three* of them were there Named (and then again Unnamed). The reason for this is that one must first understand three (3) before one can understand five (5).

These three (3) Named and Unnamed Pillars referred to in Chapter 1 form part of the so-called Qabalistic 'Tree of Life'. See illustration on the right.

That takes us back to the Garden of Eden. Most people have heard of the Tree of the Knowledge of Good and Evil (TKGE).

This Tree is first mentioned in Genesis 2:9. But only few people know that in this same Biblical verse the Tree of Life (TOL) also makes its first appearance. And it is noted there that the place of this TOL was '*in the midst*' of the Garden.

So, one wonders where the TKGE was located?

Well, Genesis 3:3 gives the answer: "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die". In the context of the story, the reference here must be to the TKGE. For, in Genesis 3:22-23 it is said: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life (TOL), and eat, and live forever: Therefore, the LORD God sent him forth from the Garden of Eden (...)"



The conclusion is that both the TKGE and the TOL were located 'in the midst' of the Garden. And that prompts the question: Were they two Trees next to each other? Or were they one Tree looking something like the tree on the illustration: the TKGE and the TOL combined in one tree? We don't know the answer to this question. But there must have been some way to distinguish the TKGE from the TOL.



In Genesis 3:22 God also explains why Adam had to be kicked out of the Garden of Eden, namely to avoid that he would also eat of the Tree of Life. He already knew Good and Evil, thus having become one with the gods. But if he should eat of the Tree of Life, he would get eternal life.

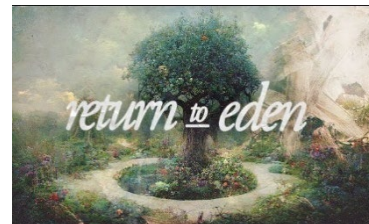
Now *that* had to be avoided! It was tolerable that Adam had become one with the gods. But, eternal life! God forbid!



Adam (and Eve) were thus kicked out and Cherubim were placed at the East of the Garden to keep them out! After having eaten of the TKGE Adam had died (*cf.* Genesis 2:17). But not literally, because God still saw good reason to kick him out. So, in some sense, he was still alive. So, he was one as 'living dead', i.e. the body is alive, but the soul is dead. But if Adam should eat of the Tree of Life, his eternal life (his soul) would be restored.

The conclusion of this dramatic story must be that knowing Good and Evil makes you god-like. You can distinguish! You can reason! But you lose your soul. But if there is a way to eat of the fruit of the TOL, you can restore your soul. Which means you have to find a Way of Return to the Garden where the TOL is located, so that you may eat of its fruits.

Does such a Way of Return exist?



The happy answer is: Yes! It is known as the 'Mystical Path'. And all serious religions have found such Paths. Each one in its own way.

Perhaps at this juncture the author of this book should say something about *his* religion. The author considers himself to be a Christian, although he was never baptized as such. He became a Christian after studying various mystical movements, as well as the Christian Qabalah. These studies made him understand who Christ was (and still is). It made him understand what His death and resurrection mean. It is the death of the Ego and the rebirth of the Soul. And this rebirth culminates in (personal) Enlightenment (= the experience of Light Consciousness).



Now, this same process (Ego-death and Soul-rebirth) also occurred in Europe as a whole. Here we make an exception and do quote AI. So, dear reader, read carefully! [And note that colored remarks and remarks in square brackets are the author's]: "The **Renaissance** [meaning 'rebirth'] was a cultural, intellectual [and mystical] movement spanning the 14th through 17th centuries. Emerging in Italy,

it bridged the Middle Ages and early modern era, characterized by a "rebirth" of Classical learning [as well as a 'rebirth' of mystical/alchemical learning and qabalistic wisdom], the rise of humanism, [colonial expansion], and [resulting in] revolutionary leaps in art, science, and exploration".

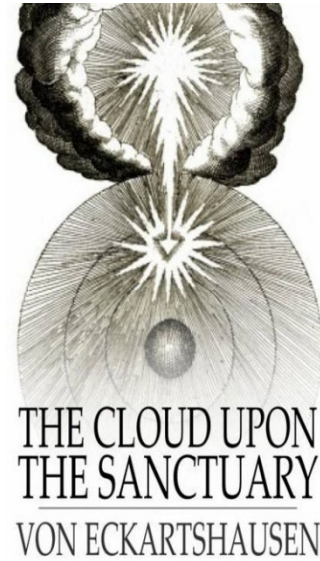
You see, reader? AI leaves out the most important part: Mysticism.

Wikipedia says that the Renaissance culminated in the Age of Enlightenment "a period of intellectual and cultural flourishing in Europe and Western civilization, emerging in the late 17th century in Western Europe. It reached its



peak in the 18th century as its ideas spread more widely across Europe and into the European colonies in the Americas. Characterized by an emphasis on reason, empirical evidence, and the scientific method, the Enlightenment promoted ideals of individual liberty, liberty [and democracy], religious tolerance, progress, and natural rights. Its thinkers advocated for constitutional government, the separation of church and state, and the application of rational principles to social and political reform".

So, we see that Wikipedia, too, leaves out the most important aspect of the Enlightenment by not mentioning the re-birth of Freemasonry and other mystical currents such as Rosicrucianism. Most notable in this context is Karl van Eckartshausen's 1802 masterpiece of Christian mysticism, entitled: *'The Cloud Upon the Sanctuary'*. In this book von Eckartshausen introduces the term "theocratic republic" to describe a hidden, spiritually enlightened global governance system formed by an invisible society of the elect. He predicted that this spiritual community would eventually emerge to serve as the guiding force, or "Regent-Mother" for all of human civilization.



This invisible society has been at work for a long time and will trigger the Ego-death, Rebirth and Enlightenment of the whole World-community ...

Of course, dear reader, you should not believe this just because we say so. We suggest you investigate. But, spoiler-alert, don't expect any quick fixes and easy progress. The mystical Path is worth it. A thousand times. But Ego-death is painful. You will need courage, patience and perseverance. It is your choice. You cannot blame anyone.

And note that the Christian mystical Path is just one among many. How many, we don't know. But Judaism, Hinduism, Buddhism, Taoism, Zen, Islam and Christianity all have developed one or even several. We don't know if the Baha'i faith has (already) developed its own mystical Path. If not, it will, when the time is ripe. Shoghi Effendi (the Guardian of the Baha'i Faith) has said the following: *'The Baha'i Faith, like all other Divine Religions, is thus fundamentally mystic in character'*.



Shoghi Effendi

See: <https://bahaiteachings.org/mysticism-feeds-souls/>

So, returning back to the author's religion, we presume it is clear now that, though considering himself to be a Christian, he knows that all

mystics recognize each other. And in Eckartshausen's 'invisible society of the elect' the mystics of all faiths work together in harmony. To stress this point, we quote a poem by the Islamic mystic Rumi:

'The Day of Resurrection'

On every side is clamor and tumult,
in every street are candles and torches.
For to-night the teeming world
gives birth to the World Everlasting.
Thou wert dust and art spirit,
thou wert ignorant and art wise.
He who has led thee thus far
will lead thee further also.
How pleasant are the pains He makes thee suffer,
while He gently draws thee to Himself!



Jalal al-Din Rumi
Persian/Turkish mystic & author.

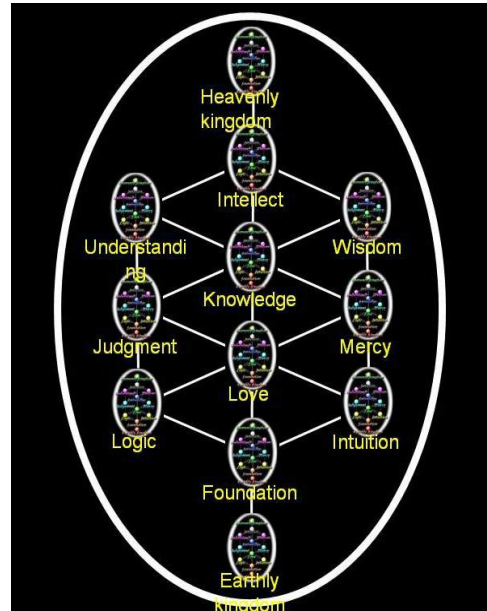
Side-note. We apologize for not being able to mention the name of the translator of this poem. We could not find it back on internet.

So, now that we have stated clearly through which lens (or bias, if you like) the author of this book is writing, we believe it is also clear that he knows full well that no serious religion is superior or inferior to any other. But note, we said 'serious' religion. That means that there also exist *unserious* religions, or unserious undercurrents in basically 'serious' religions. We understand that the word 'serious' does not really cover the problem we are referring to here. Neither does the word 'monotheistic', because the projected one and only 'God' in monotheism in the final analysis is also a human construct. A more 'advanced' construct in the sense that at least we have to deal with just one false construct, instead of many who rival each other. We will get back to this conundrum.

The author is a Caribbean (or a Carib bean perhaps?). But, joking aside, the Caribbean is infested with polytheistic beliefs known as Voodoo, Brua, Obeah, Santeria and Winti, to name the most common ones. Some of it is benign. But the gist of it is not. And it has a strong nefarious influence on society. Stronger than the monotheistic (construct of) God.

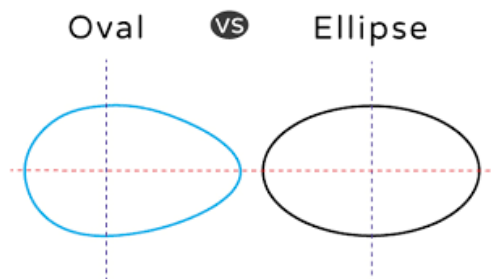
We will tackle this problem seriously in a separate chapter, where we will focus on Haiti. We must leave the subject for now and return to the Third Principle between Good and Evil.

So, what is this Third Principle between Good and Evil? Well, Genesis 3:22-23 suggests that to discover it, one has to eat of the fruit of the Tree of Life (TOL). Look at yet another image of this Tree. Usually only ten fruits or 'spheres' are shown. But this one shows twelve. And it names them. In the *usual* depiction of the Tree, the topmost fruit (called the 'Heavenly Kingdom') and the one called 'Knowledge' are not shown, although this last one is sometimes vaguely visible by means of a dotted line. It is referred to as the 'invisible' sphere (or fruit). As said, the topmost fruit is usually not depicted at all, because it is considered to be non-existent. Will explain later.



A pity that the word 'Understanding' (the top-fruit on the left side of the Tree) is not clearly legible. And remember, when you study the Tree, you have to 'turn into it', so that the left side of the tree (as you gaze at it) is the right side of your body. The TOL is thus projected into your body. It is also a pity is, that the description of the lowest fruit is not clearly legible. It is called: 'Earthly Kingdom' (usually just 'Kingdom').

The lines connecting the fruit in this picture are also different than usual. But we will not go into that here.



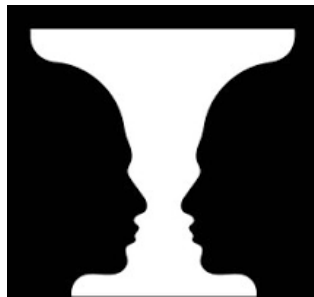
We also point out that the fruit called 'Love' is a misnomer. A better label would be 'Beauty'. And the fruit called 'Judgement' is normally called 'Strength'.

Important to note further is that this picture shows the Tree within a regular ellipse (not an oval), standing 'upright' on its narrowest side like a big ZERO. Creation arises out of Zero, or 'no-thing'. And notice that all the fruits are also regular (small) ellipses, each containing a miniature Tree of Life, as they are all created in the image of the big Zero, we usually refer to as G-d ...

Dear reader, you have begun to eat of the Tree of Life (TOL). It is up to you, if you want to continue or not. You can put the book away now and stop reading all this nonsense, if you like. We believe that some of you will keep on reading ...

Okay, so how can Creation arise out of Zero? What is Zero anyway? We all use the concept. If we have zero money, we're in trouble. We have 'nothing'. By writing the word 'nothing' as 'no-thing', we indicate that whatever 'nothing' is, it is not a material thing. But we also suggest that it must somehow have its own existence. An existence that is not 'normal', because zero is nothing. So, how can it exist? It cannot.

Again, look at the Vase. the same time, it is not like a 'zero'-existence. but is no-thing. If we then maybe we can get might be. No-thing that



It does exist. But at really there. So, it is Something that exists can hold that thought, a grip on what God is very much there.

And if we develop this idea further, we may also conclude that this no-thing (that is very much there) cannot be undone. It cannot be denied. The Vase is there. You cannot unsee it. Therefore, there cannot be an Un-Vase, or an 'Un-God', or a non-existing God.

The large ellipse enclosing the whole Tree of Life (TOL) depicted on the previous page, is the ZERO containing all of Creation. And what is called the 'Heavenly Kingdom' is the first sphere (fruit) created in the image of this great ZERO. So, it is the first (smaller) 'zero'-existence. Something that exists, but is not really there, a no-thing. Therefore, this first 'zero'-existence, this no-thing, is usually not depicted at all on the TOL.

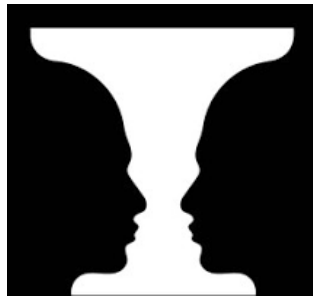
But in the TOL on the previous page, this first zero-existence (no-thing) is depicted. And it suggests how Creation arose from that big ZERO or the big no-thing ... Yet we also know that Nothing cannot give rise to Something. Well, true, Nothing can't. But No-thing can!

We know that the Vase is there, even though it isn't. The Vase serves thus as a prop for the mind to get a grip on the concept of the Eternal Being of God who is there and yet isn't. And it also helps us to understand that there cannot be an 'Un-God'. Weird, but there it is.

And just as there cannot be an Un-God (a non-existent God), there are other abstract concepts that cannot exist in the negative. The concept of 'Justice' is an example. If the Vase is considered to represent Justice, then Un-justice cannot exist. Because the Vase is very much there and we cannot make it go away by pretending it is not there. Thus, there can only be Justice and the existence of injustice is not possible.

Why is all this brain-gymnastics necessary? After all, it is all conjecture...

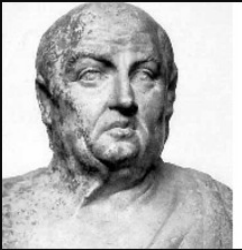
Well, yes and no. We get your mind around abstract concepts can existence. Either they aren't. But once we there, their negation is as a concept is there



are trying to help you the idea that certain only have a positive are there, or they accept that they are impossible. The Vase and your negation of

it, cannot make it go away. So, if there is a God (look at the Vase), there cannot be an Un-God. If there is Being, there can be no Un-Being. If there is Justice, there can be no Un-Justice.

Seneca the Younger



Ignorant people see life as either existence or non-existence, but wise men see it beyond both existence and non-existence to something that transcends them both; this is an observation of the Middle Way.

AZ QUOTES

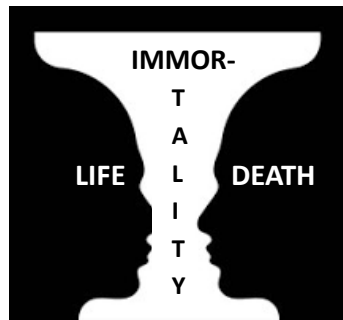
So, here, all of a sudden there is the younger Seneca talking about the 'Middle Way', which *transcends* both existence and non-existence. It is a real treat to hear a Classic philosopher say such a thing. Because if a Classic says it, it must be true ...

And, yes, it is true. The Vase does show (in a way) that there is a Third Principle that transcends the two opposites. It is known as the '*conjunctio oppositorum*'. This conjunction combines, reconciles and *transcends* the two opposites. So, it does three things. And this conjunction cannot be UN-done.

So, the 'Middle Way', as Seneca the Younger calls it, is the Third Principle. It is the Middle between two opposites. Like JUSTICE is the Middle between Good and Evil (see picture). It is something different from both Good and Evil. It is their Middle (the Third Principle), which combines, reconciles and transcends both Good



and Evil. Justice is something all its own, a new concept between Good and Evil and completely independent of these two, just like the Vase in the picture is new and independent of these two. And because Justice transcends these two, it cannot be negated. Like the Vase cannot be negated. When we talk about 'injustice', we mean the absence of Justice. But not the opposite of Justice, nor the negation of it.



We know this stuff is abstract and boring. But the prospect is good. Because the fruit of the TOL will give you eternal life, says Genesis. How? Well, eating of this fruit, we are slowly approaching the Soul, which is immortal. The Soul was never born and will never die. *And thou art that Soul!* Buried deep within you. So, we may say that the Middle between Life and

Death is Immortality. And it goes without saying that Immortality transcends both Life and Death. It is the conjunction between Life and Death. And as such it combines, reconciles and transcends both Life and Death.

Conjunctio oppositorum ...

There are many conjunctions ... WE have mentioned two, Justice and Immortality. But there is a third basic one. It was hinted at on page 16 by means of the image on the right. But for our purposes in this book, we will leave it as a hint. The reader may contemplate and meditate on it, if he is so inclined.



Is our exposé about the Third Principle conclusive? No, probably not. We just hope to have given the reader ideas to ponder about existence, non-existence and notions such as Justice, Immortality and God in relation to the Third Principle. We cannot prove the existence of God, nor of Justice as the Third Principle between Good and Evil. But we need God and Justice anyway. And Immortality, too, by the way.

SYNERGISM

The Just Third Way

$$1 + 1 = 3$$

After the collapse of the Soviet Union, Prof. Francis Fukuyama famously declared the 'End of History'. He meant to say that liberal democracy is the final form of government for all nations. He argued that since the French Revolution, liberal democracy has repeatedly proved to be fundamentally better (ethically, politically and economically) than all other governance systems. Therefore, progression to any other system is not feasible.

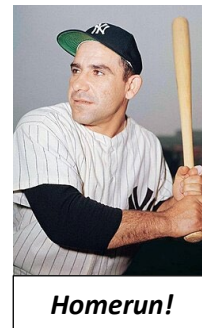
His book "The End of History and the Last Man" was published in 1992. *Fukuyama borrowed the term "Last Man" from the philosopher Friedrich Nietzsche. He used it to describe the modern citizen living at the "End of History". In this final, peaceful state, humanity has achieved stable liberal democracy and economic prosperity, but has lost all greater purpose, drive, and the desire to struggle for greatness. Instead of striving for heroism or lofty ideals, the Last Man is characterized by a complacent focus on personal comfort, entertainment, and self-preservation.*

The text in italics we have stolen from AI. We assume it is correct. We have not read the book itself.

These ideas of Fukuyama were quite influential. And partially it has happened as he foresaw. But not quite! Thirty-four years after the publication of his book, autocracy is back in Russia and Venezuela. These are so-called 'electoral autocracies', where long-ruling incumbents manipulate political processes to maintain control. In Africa 14 countries are considered to be hardline autocracies! The numbers in Asia are similar.

In short, Fukuyama's prediction was flawed. As famous baseball player Yogi Berra said: '*Prediction is always difficult, especially if it is about the future*'.

This is not meant as negative criticism, nor ridicule. Anybody who predicts the future runs a serious risk of failing. Fukuyama's prediction was appealing at the time. There was optimism after the ending of the Cold War. Mr. Fukuyama stuck his neck out and got it chopped off. It happens to the best of us. Mr. Fukuyama is still active and his talks are always insightful.



After the Cold War there was a general feeling that Communism (or State-run Socialism) had failed and that Capitalism was 'the only game in town'. Note, however, that a governance or political system is not the same as an economic system. True it is, that during the 20th century Russia and China were the champions of the economic system of socialism (= State-run economic production), while their governance or political system was a one-party centralized State, an authoritarian political structure. But one must not mix up the economic system with the political system.

And then there is also the *ideological/religious* system. So, when analyzing Russia and China as compared to the 'West' (mainly Europe and USA), one must take care to not mix up the economic system, the political system and the ideological or religious system.

So, let us bring some structure here. This is what we have got:

Soviet Russia and China

Ideological: Communism
Political: One-party Centralism
Economic: State-run production/
Socialism/Equality

Europe/USA

Religious: Christianity
Political: Multi-party Democracy
Economic: Free enterprise/
Capitalism/Liberty



Now, on the **ideological level**, some have pointed out that the social values/ideals of Communism and Christianity have certain points in common. Consider Acts: 2:44-45 *"And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need"* (KJV). The illustration of a Sickle and Cross instead of a Sickle and Hammer, illustrates this point.

However, an essential point of *divergence* between Communism and Christianity is that Communism was/is strictly atheist (Karl Marx called religion the 'opium of the people'), whereas Christianity is strictly theist.

**Keep them
stupid.
Keep them
busy. Keep
them poor.**

Expanding on Marx's remark, we remember that in the seventies of the last century it was said that in Europe there was a silent conspiracy between the (Christian) clergy and the rich ruling-class to the effect that the clergy would keep them (= the poor working class) dumb and the ruling class would keep them poor. A kind of perfidious synergy ...

On the **political level**, the main point of divergence is that in Communist /Socialist countries there is only one political party. Members of this one party may have the vote, but the rest of the people usually don't. In Liberal Democracies, in contrast, there are at least two political parties (USA) and usually every citizen has the right to vote. In Europe there are usually even more than just two parties (e.g. in 2026 in the Netherlands there are as many as 16 parties with representation in Parliament).



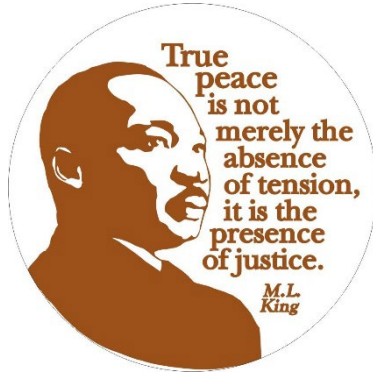
Now, in this Chapter we examine what we call 'Synergism', the Just Third Way. Before describing this term in more detail, we have to go back in history a bit. After the demise of the Soviet Union during the nineties of the last century, the term 'Third Way' became popular as 'left-leaning' (workers supporting 'socialist') parties on the one

hand and 'right-leaning' (employers supporting 'capitalist') parties on the other hand, were looking for a compromise solution in the Middle. That is where the term 'Third Way' came in.

British Prime Minister Tony Blair actually used this term 'Third Way'. In Germany Chancellor Gerhard Schröder used the term 'Neue Mitte' (the New Middle or New Center). In the Netherlands the term 'Polder Model' was invented for describing 'cooperation despite differences' between Trade Unions (left/socialist) and Employers Organizations (right/capitalist) with the government often playing a mediating role.

These attempts were laudable. And to some extent they produced results. However, none of these new 'Middles' between socialism and capitalism hit the mark. The author of this book lived through these times and from the beginning he felt that this 'Third Way' rhetoric was well-meaning, BUT he knew in his gut that it was fake. And, indeed, it was fake, or still is in so far as it is still around. And, consequently, the term 'Third Way' is not very popular anymore. Its fake-lifespan has ended.

But we propose to resurrect it by adding the word 'Just' in front. This is not our own invention. It was invented by CESJ, the Center for Economic and Social Justice in Arlington, Virginia 22207, USA (info@cesj.org) with which institution we have good relations. The addition was spot-on, for the word 'Just' adds the indispensable Third Principle.



Martin Luther KING Jr. said: ‘True peace is not merely the absence of tension; it is the presence of justice’. We would frame it as follows: ‘Peace is not the absence of War; it is the presence of Justice’. But in essence we are both saying the same thing. It comes down to the subtitle of the previous Chapter: *Without the presence of the Third Principle of Justice, there will never be*

Peace. Fake-peace maybe. But real Peace needs Justice. And we hold that Justice is a real force, having its presence between the forces of Good and Evil. Can we prove this? Well, we’ll try. Let’s begin by pointing to the fact that scientific research has demonstrated that some animals do have a sense of Justice. So, something must be there.

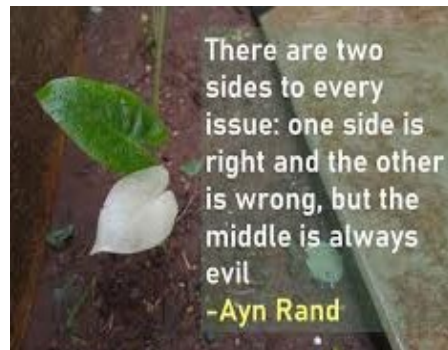
To discuss this issue further, we add one more image similar to the ones used in the previous chapter. It will blow your mind. The image on the right is the same as the one on page 25, but with just one letter deleted (O) on the left side and one letter added (D) on the right side. So, it’s O.D. That spells ‘Over-Dose’. And maybe we *are* giving you an over-dose here, indeed. But, bear with us.



We’re back in Genesis. The Tree of the Knowledge of Good and Evil (TKGE) and the Tree of Life (TOL). When Eve had decided to eat of the fruit of the TKGE, people became obsessed with this dualism of Good versus Evil, externalized as God vs. Devil. Up to this day, 99.8% of the world population (or more) cannot see any Middle. All things are seen as either Good or Evil. But in the midst of the Garden there was also a TOL. And this Tree clearly does have a Middle, called the ‘Pillar of Mildness’ (*cf.* illustration). We suggest that a better description of this Pillar would be ‘Pillar of Justice’. It is the Third Principle.

Now, showing a picture of a TOL in itself does not prove that such a Pillar of Mildness or of Justice exists. When the author of this book was first introduced to this notion, he concluded that this was all nonsense.

Granted, the Middle between Good and Evil might be conceived as being *Neutrality*. That is like sitting on the fence. Neutrality does not have a voice. It does not take sides. It is neither fish nor fowl. So, in fact, Neutrality is



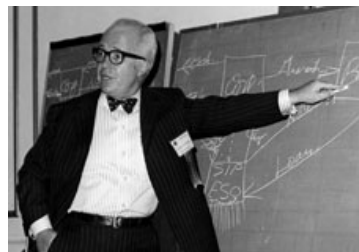
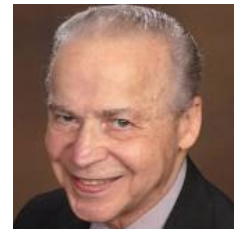
nothing, really. Contemptable even. American author Ayn Rand said as much: 'the middle is always evil'.

Now, this book is not about criticizing people. And at any rate, the author also used to think like Ayn Rand. Until his eyes opened.

They opened when he chose to study 'Spirituality' in a general sense. This led to a study of the Christian Qabalah, which has roots in the Jewish Qabalah. The word itself means 'reception'. What is it one *receives*? Well, if all goes well, it is wisdom. But, of course, not every Qabalist is wise. And the author does not claim to be either. We use arguments to convince, not authority.

So, having seen the well-meaning but fake 'Third Way' policies during the nineties of the last century, we began searching the internet for '*spiritual* economics', hoping to find a *real* Third Way. But all websites claiming to present new economic models had fancy names, but were in essence either socialist or capitalist. They were not something really new.

Until we came across two names: Norman G. Kurland (of CESJ, see page 28; view picture on the right) and Louis Orth Kelso (see picture below). Kurland's writing was more rational than Kelso's more inspirational



style. So, we decided to order Kelso's last book, published in 1986, not long before his death in 1991. It was co-authored with his wife Patricia Hetter-Kelso, who died in 2025. The book was entitled: 'Democracy and Economic Power', subtitle:

'Extending the ESOP-Revolution through Binary Economics'. Find info about the man and his legacy here: <https://kelsoinstitute.org/louiskelso/> We could not put the book down until we had read it completely. We *knew* we had found it: the really new and Just Middle between socialism and capitalism.

We are fortunate to have met Mr. Norman Kurland personally three times. As well as two CESJ-members, namely his daughter Mrs. Dawn K. Brohawn and Mr.



Michael D. Greaney. Mr. Kurland was so hospitable as to allow me to stay at his home a couple of days. It provided us ample opportunity to discuss the Just Third Way. All three have written books on the subject. All of them are important. Here we will mention just two:



- 1) **IN DEFENSE OF HUMAN DIGNITY**, subtitle: A Natural Law Perspective, written by Michael D. Greaney.
- 2) **ECONOMIC PERSONALISM**, subtitle: Property, Power and Justice for Every Person, co-authored by Michael D. Greaney and Dawn K. Brohawn.

The first book provides the ethical basis for the Just Third Way. Regarding the second book, we quote the following statement on page iv: *'Economic personalism aims to diffuse economic power structurally by democratizing access to capital ownership for each person'*.

Important to note is that the book 'Economic Personalism' received the **Nihil Obstat** by: Reverend Monsignor Paul F. deLadurantaye, S.T.D.

Censor *deputatus* and the

Imprimatur by: ✠ Michael F. Burbidge

Bishop of Arlington

on December 5, 2024.

For other books/publications by these or other authors connected to CESJ *vide* the Bibliography at the end of this book.



We also had the good fortune to meet (in London) and personally come to know a British gentleman by the name of Rodney Shakespeare. He formerly was a Visiting Professor of 'Binary Economics' at Trisakti University in Jakarta, Indonesia. The term 'Binary Economics' was

coined by Louis O. Kelso. It is the economic theory at the heart of the Just Third Way. Prof. Shakespeare is the co-author of the seminal book **'Binary Economics; the New Paradigm'**. It was co-authored with Mr. Robert Ashford, Professor of Law at Syracuse University, USA. This gentleman we also had the honor of meeting once personally.



The persons pictured on pages 30 and 31 are the major intellectual players in the field of Binary Economics and the Just Third Way. All of them authored various books and articles on the subject. There are, of course, many others as well, *vide* the Bibliography at the end of this book.

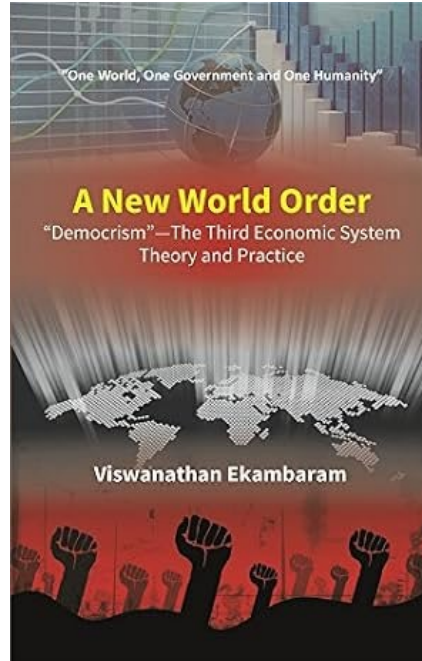
But the aforementioned principal pioneers devoted (and those still alive are still devoting) their very lives to these subjects, because they follow an inner calling. We have great respect for them and we thank them for their work and dedication.

And there is one other person in this category. His name is Viswanathan Ekambaram from India. We never met him personally. But we spoke to him by



phone more than once. He coined the term 'Democrism' to describe the Just Third Way.

The cover of the book on the right says it all: 'A New World Order', subtitle: 'Democrism' – The Third Economic System Theory and Practice. At the top of the cover: 'One World, One Government and One Humanity'. These are his words: *"I challenge! Governments of all countries. Enact just one law: 'One Share to One Person only'. It solves all problems of humanity, From Poverty to Nuclear War".*



We agree with him. Sounds like good old socialism? With masses of people all demanding change with one fist in the air (as depicted on the book-cover)? And starting a bloody Revolution? Communism 2.0?

Well, it may *look* and *sound* like that. But it is not that at all. It is the Just *Third* Way. It will indeed solve all major problems of humanity. Not today, not tomorrow. It will take time. But it will happen; peacefully.

What is: *'One Share to One Person only'?*

In an open 'love-letter' to Ms. Delcy Rodriguez, now acting President of Venezuela, we proposed the *gist* of this to her. This is what we wrote to her in our letter entitled: WHO OWNS THE OIL IN THE SOIL?

The letter was dated 13 January 2026:



“That must have been quite a shock! All of a sudden you are the President of Venezuela! Relax. This is not a nasty letter. It is more of a love-letter than anything else. Not personally, of course, but for the Venezuelan people. They are great! And now you are their President.

You now hold the Key to a better future for Venezuela and for all of humanity. How? Well, it is all about the oil.

Who owns it? You would probably say: ‘the Venezuelan people’. And on the surface, you are right. On this same surface it is also right to say that the USA does not own it.



But dig a bit deeper now. Who owns the sunlight? Well, all of humanity and even all animals and plants, you would answer. Of course, that is correct. And who owns the waters of the seas? Well again, all of humanity and all animals. And who owns the air? Well, clearly, all of us.

Why? Because these things (light, water and air) were not created nor made by people. They are just there. We all have inherited these bounties. We did not work for them. We did not pay for them. Clearly, they belong to us all.

So, why then is it possible that people can privately own (parts of) the earth and the natural resources within it? Wait a minute. Clearly, the earth belongs to all of us as well!

Easy no?

Now, Venezuela is not more than a few lines on a map. Those lines are called ‘borders’. One of the most bizarre things one can daily see all over the world is the spectacle that a lizard can cross those borders with impunity. But when a human tries it, oh, my God! Jail-time! Deportation! So, there is something weird going on here. Animals have more rights than humans!

It is going to take a while before humans will see this, although it is really not difficult to see at all. But, until they do, we agree that the Venezuelan people own the oil in the Venezuelan soil. So, why then don’t we let them really own it? Why does the government always claim it?

How can the people own it, you ask? Simple. Set up a corporation to extract all this 'black gold' from the soil and make every Venezuelan citizen the owner of one non-transferable share in this corporation. Every man, woman and child. A birthright of Venezuelan citizenship.

*Extract the oil from the soil;
every Venezuelan his dividend.
No more fights about the spoils,
all Venezuelans are friends.*

*Hope this rhyme cheers you up a bit. But we are serious here. Louis Kelso was the inventor of such schemes. This one may be called a **Citizens Stock Ownership Plan** (CSOP). And while you're at it, let this company also extract Venezuela's gold and other mineral resources.*

*Yes, we want all Venezuelans to prosper.
And be free again. Socialism did not
work, did it? Not surprising, really. The
two collective production systems called
'capitalism' and 'socialism' competed
for prominence during the 20th century
for approx. 75 years. Capitalism came
out on top hugely, which is why Russia
and China now also use it.*



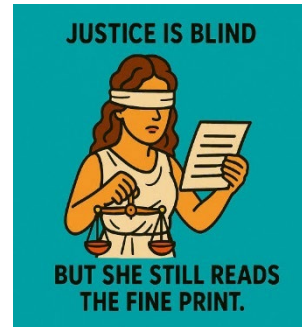
*So why did you, Venezuela, try to invent the wheel for the second time?
And why did you resort to repression against your own people to force
socialism upon them until they were forced to flee in huge numbers?
Perhaps 8 million.*

*Why, why, why? Was it because you wanted everybody to prosper? Not
just a tiny group of rich capitalists exploiting everybody else?*

*We believe you. You did it, because you thought socialism would make all
people happier and more prosperous. But it didn't work. Did it?*

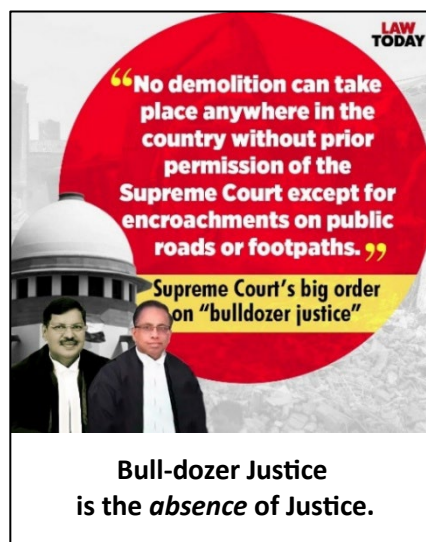
*So, yes, return now to freedom and democracy and adopt more inventive
ways to make all Venezuelans prosper. Like the scheme we just mentioned.
There is much more where that came from. We have international contacts
much more knowledgeable than we are, who would be very willing to advise
you. If you do this, you may even win the next free and fair elections. [...]*

Now, before revealing what Louis Kelso's master-stroke was, we first return to the question posed on page 29, namely whether we can *prove* that Justice is a real force, having its presence between the forces of Good and Evil? Well, we began there by pointing to the fact that scientific research has demonstrated that some animals do indeed have a sense of Justice. And we will presume that you (the reader) will agree that, if animals have it, we humans have it too.



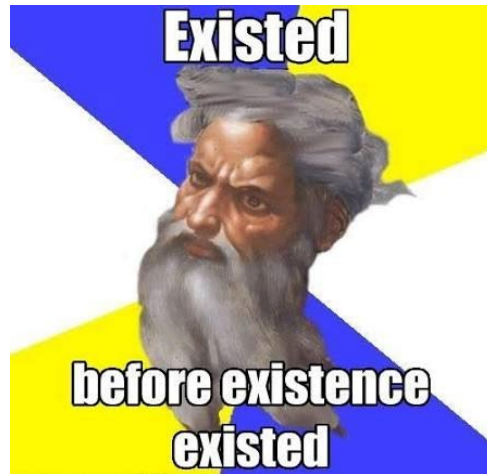
If you don't agree with that, we might as well stop here. Because, really, we all at least *believe* that 'fairness' is a real thing. Well, not a real material 'thing', but a principle of some sort which has some kind of real existence. A 'no-thing', if you will, but which is very much there. And it is there *especially* when we ourselves are the victims of unfairness. Then we know triply for sure that fairness exists. But remember, unfairness is the *absence* of fairness. It is not its opposite! As explained earlier, certain things exist 'spiritually', if you like, but have no opposite. Justice is one of them. Un-justice (normally spelled injustice) is the *absence* of justice, not its opposite.

And if you really do think that there is no such thing as Justice, then why do we have Courts of Justice? If Justice has no real existence, there would be no point in having Courts. But do you really believe that? The author has been an attorney for 30 odd years. And he acknowledges that in many Court decisions the *absence* of Justice is there. In administrative decisions (in cases against the government) more often than in civil cases. Nevertheless, he has always found that most citizens accept Court-rulings *voluntarily*, because



they understand that without independent and impartial Courts, Justice would not be possible. And we would all have to buy guns. They know that without Courts, only the strongest rule. And that means good-bye to democracy, good-bye to liberty, equality and justice and good-bye to at least *some* measure of peace. Now, note carefully that **we are talking here about Courts in democratic countries that are not overly corrupt! In autocratic and/or severely corrupt countries this is all totally different.**

We admit that we are not able to prove the existence of Justice. We may offer arguments, but not proof. Nevertheless, we are convinced that we (the community) need Justice, whatever it may be. The author holds that it is the Third Principle (the 'conjunction') between the opposites of Good and Evil (and more; keep on reading). We cannot prove the objective existence of Good and Evil either. In short, metaphysical truths are not provable.



Trying to prove the existence of Justice is like trying to prove the existence of the (or a) Creator. Or 'G-d', or whatever you may propose to call him/her or it. It is impossible. Whenever you think you have got a grip on it, you realize that you haven't.

But whatever the Creator may be, you know that you did not create this Creator. Well, you may create false Gods, Devils and Demons, but you cannot create the very first creative impulse (whatever that may have been), which gave rise to everything else, including false gods, devils and demons.

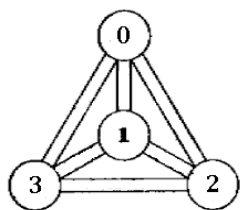
And you also know, that you didn't create yourself. Neither your body, nor your mind, nor your being. So, whatever it is that created you, you know it wasn't you. And you also know that it was not the act of coition that created you. That is just what humans have to do to produce human bodies. But once you are here and capable of thinking, you know that you are NOT your body. You are a 'being' or a 'soul', or a 'self', or at least something *conscious* inside your body. Your body is the *vehicle* of that soul, self, being or mind, which can also think outside of your body.

And sometimes even outside the box!

So, we will leave all these 'metaphysical' considerations for what they are. Herein-after we will just define both the Creator and Justice. And the reader may take away from that what he/she will. We do this to make our point of view/conviction clear, so that the reader may know from what perspective we write. Briefly: Yes, there is a Creator. And, yes, there is Justice.

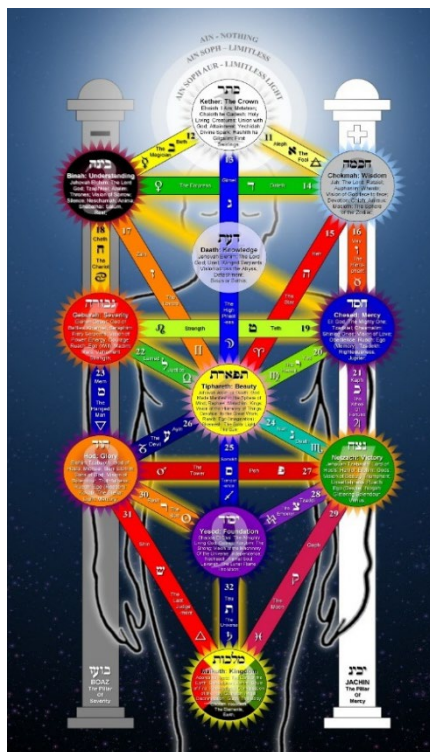
**I DON'T THINK INSIDE
THE BOX, NOR
OUTSIDE THE BOX.**

**I DON'T EVEN KNOW
WHAT THE BOX IS.
NOR *WHERE* IT IS.**

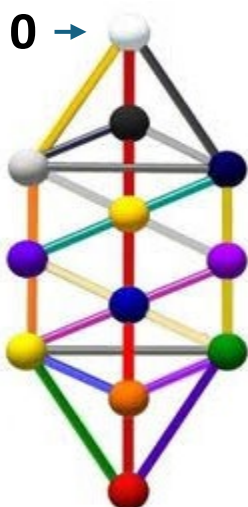


The illustration on the left means the following. First there is a Creator, the Great No-Thing. The big ZERO. It is not at all material; just timeless, space-less, pure spiritual being or consciousness. From this big all-encompassing Zero (0) was created or arose the highest thinkable spiritual consciousness with just the

smallest possible tinge of materiality (1). This is called the 'Limitless Light' (top-most circle on the Tree of Life on the right). This Limitless Light split in two, which on the **mental level** we humans recognize as Intuition (2) and Reason (3). And on a lower level (the **emotional level**) we recognize it as Good (4) and Evil (5). And on a second lower level (the **vital level**) we recognize it as (Sexual) Attraction (7) and (Survival) Instinct (8). This Limitless Light then re-unites in two lower degrees, first as Astral Matter (9) and finally as Dense matter (10). To see where the three 'levels' are located (mental, emotional and vital), look carefully at the human figure that can be seen within the Tree, gazing at you.



Now, note that the yellow circle (6) and above it the un-numbered greyish circle have not yet been mentioned. We'll get back to these two when we discuss the Middle Pillar of 'Mildness', which we prefer to call the Middle



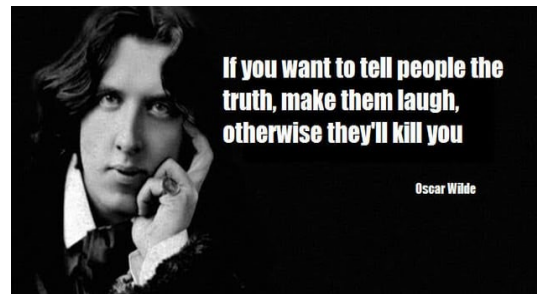
Pillar of 'Justice'. Note also that all these circles are usually referred to as 'spheres' (they should actually be seen as 3-D spheres). And finally note that the purely spiritual sphere, which creates sphere (1), is sphere Zero (0). This sphere (0) cannot be seen, because it is 'non-existent', i.e. there is not even a tinge of materiality in it. How could we depict something that does not exist in any material sense? Well, we could call it Zero and give it its place at the very top anyway. And that's okay, as long as one realizes it is not really there. A no-thing. See illustration on the left.

Remember also that in Chapter 1 we said that the Universe rests on Five invisible Pillars of Creative Power? The Three Pillars on the two depictions of the Tree of Life (TOL) on the previous page are *Three* of those *Five* Pillars. But, as humans were created in the image of G-d, these Pillars also sustain the human form/body. Whatever power there is in the Cosmos, is also in us. The TOL is both a map of the Cosmic *and* of the human Soul.

Note, that 'humans as G-d's image' is yet another metaphysical truth (and a dynamite one at that!) which we cannot prove. We will not even try. It is clearly time now to just define both the Creator and Justice and move forward with Louis Kelso's master-stroke (as promised at the top of page 35).

The **Creator** is the all-pervading Presence of Cosmic Consciousness in all of Creation, from the most spiritual Zero no-vibration (singular) to the densest vibrations (plural), manifesting as Five invisible Pillars of Creative Power, extending from the purest spiritual consciousness (0) to the grossest possible material consciousness. Yes, atoms are conscious too!

The Pillars may be imagined as vortices with a measure of latitude, spinning around an axis. Opposite vortices would spin in opposite directions.



Justice is the Middle between Intuition and Reason ('reasonable-ness') *AND* the Middle between Good and Evil ('fairness') *AND* the Middle between Attraction and Instinct ('morality'). These Middles (really only one Middle on three distinguishable levels) is **reflected** in Man by the Creator. Man was created in the image of G-d.

Now, please note that words give an impression, but are never accurate. There are always other words associated with words. Reasonableness may also be forgivingness or tolerance. But also, strict. Attraction is not only sexual. It may also be emotional and/or mental. Instinct may also be described as 'Survival Thinking'. Et cetera.

Now, the Pillar of Justice is in the Middle between the Pillar of Severity (right side/arm of our body) and the Pillar of Mercy (left side/arm of our body). If a decision of the Court (or any life-decision of your own) leans too much to the Pillar of Severity on the right (being too harsh), it becomes cruel and is no longer just. Cruelty generates resentment and (violent) resistance, which leads to even more injustice. If, on the other hand, a decision of the Court

(or any life-decision of your own) leans too much to the Pillar of Mercy on the left (being too lenient), it is ineffective and is also no longer just. For this causes repeat-offenses, which lead to more injustice as well. So, Justice must be **proportional**, at all times both to the left **and** to the right.

Yes, doing Justice is a Sacral Art.

The illustration on the right shows **the** or **a** Book of the Law on the Table and the Scales of Justice next to it. Note, that Law and Justice are **not** the same thing! One can also clearly see how Justice is a real (metaphysical) force, here depicted as the Post in the Middle of the two Scales on which the Pillar of



This illustration shows that Justice is indeed a force in the Middle. It is also like a Sword



*Justice is best served cold; otherwise, it is **Just** Water*

Severity (right) and the Pillar of Mercy (left) – invisibly – stand. The Post in the Middle on the above illustration looks like a Sword. When Blind (impartial) Lady Justice makes a decision, she cuts the matter at hand with a precise blow of her sword right in the middle, leaving two equally-sized halves falling apart.



Justice has been done ...

We believe that with this we have sufficiently defined and illustrated Justice. We hold that Justice is a real metaphysical Force or Pillar right in the Middle between two real opposite metaphysical Forces (Pillars), the three together forming the first Three of the Five invisible Pillars of Creative Power.

The remaining Two Pillars will be discussed later. As said before, one must first understand Three (3), then one can begin to understand Five (5).

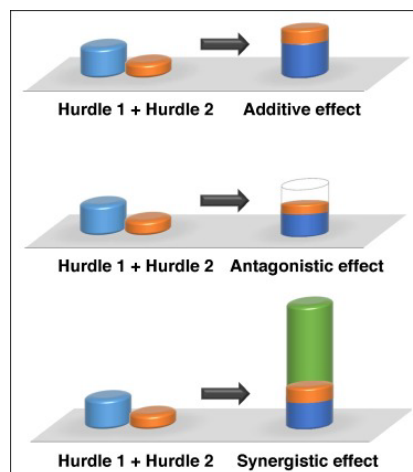
Now, finally, Louis Kelso's Master-Stroke ...

Kelso knew **synergy**. He knew that if the interests of the workers are aligned with the interests of their employer, *together* their work-efforts would produce more output. **IF** their interests were aligned ... As things stand now, 35 years after Kelso's death, these interests are still **not** aligned in more than 99.9% of companies, where the workers think and act as wage-slaves and the employers gobble up most of the wealth their wage-slaves produce.

However, so-called ESOP-companies form the exception to this rule. ESOP means 'Employees Stock Ownership Plan'. It was Kelso who 'invented' these ESOP's. In ESOP's the workers own stock in the companies where they work. Not just 1 or 2 percent. No, a real stake. Say, 20% or more. There is in fact no limit. This all depends on circumstances.

Now, let's say the employees together own 60% of the shares in the company where they work. In such an ESOP-company, the interests of the workers are indeed completely aligned with the interests of their employers. Obviously, both want the company to prosper, because that means more income (dividends) for both workers AND the employer or employers. As a matter of effect, the distinction between employers and workers vanishes altogether. They have become partners really, although the original owner(s)-employer(s) usually still do the managerial and financial work, whereas the new worker-owners usually still do the more menial work as they had always done.

But that, too, depends on circumstances. The point is that in ESOP-companies the interests of the workers have been structurally aligned with the interests of the employer(s), i.e. the company's management and non-worker owners. Both strive for profit-maximalization, because it means maximal dividends for both. This leads to more productivity per worker than in ordinary non-ESOP companies. This effect is called 'synergy'. Cf. the illustration left-below.



Okay, but how could workers *acquire* shares in the companies where they work? Usually, workers' wages are too low to even make ends meet. So, how could they afford to buy stock in the company where they work? Should they use their savings (if any) to buy such stock, assuming the stock-owners/employers would want to sell? Well, sometimes this might be possible,

but would it be wise for them to use their savings to buy stock? After all, such savings are usually set aside to supplement the workers' always inadequate old age pensions. Or they are set aside to buy a home.

So, the savings of workers (if any) are usually not *available* to buy stock in the companies where they work, nor in any other company. And usually for good reasons!

So, this is where Kelso's Master-Stroke came in.

He arranged for workers to pay for shares with the *dividends* the bought shares themselves produce!

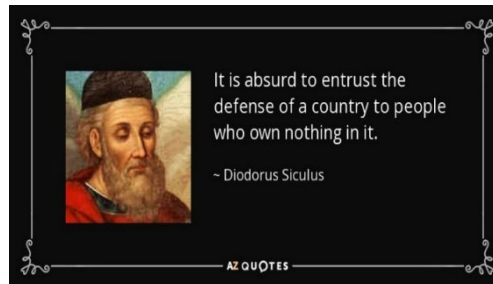
This method opened the financial door for workers to buy shares in the companies where they work. They can keep their savings. They can pay for the company-shares using as payment-method the income (dividends) the bought shares themselves produce! This Master-Stroke is called '*binary acquisition*' (see next chapter).



Now, there are various ways to do this. Many models have been developed. We will not go into detail here. Just one simple example. The employer (100% owner of the company-stock) is willing to sell 30% of the company-stock to the company-workers. The workers set up a workers-association. This association takes out a loan from a bank and uses this loan to buy the stock from the owner/employer. The association uses the dividends the bought shares produce to pay off the loan to the bank. This gives the workers a double incentive to work harder: 1) The prospect of becoming co-owners and 2) The prospect of increasing their income with dividends as soon as the bank-loan has been paid.

Above we used a harsh word when describing workers as 'wage-slaves'. It is harsh, because people who used to be slaves (owned (!) by other people, namely the slave-

owners) were given a measure of dignity when slavery was abolished. They were not owned any longer by other people. To call them 'wage-slaves' now, takes away that precious measure of dignity they had received some two centuries ago. That is why the term 'wage-slave' should be used advisedly. But truth is important too. Diodorus Siculus was right (see illustration). Workers are the first to run when the company that employs them is in financial trouble. It is understandable. We do not blame them. After all, they owned nothing in the company. They had no real stake in it. The author experienced this in his own life. The workers ran, leaving him alone to fix the financial hardship. At the time the author knew nothing about ESOP's. Nor of Siculus. Nor of Kelso. But the lesson was learned.



ESOP's are here to stay. Although there are not so many in the world today (most of them are in the USA), they have the future. Because the logic behind them is simply far more *just* as well as *far more efficient* (productive) than ordinary companies. There are two major Associations of ESOP-companies in the USA. There is 'The ESOP Association' (TEA) in Washington. This is what they themselves say:

"We believe that employee ownership:



| The ESOP Association

- Improves American competitiveness.
- Increases productivity through greater employee participation in the workplace.
- Strengthens our free enterprise economy.
- Creates a broader distribution of wealth.
- Maximizes human potential by enhancing the self-worth, dignity, and well-being of our people.

Therefore, we envision an America where employee ownership is widely recognized as a catalyst for economic prosperity, where the great majority of employees own stock in the companies where they work, and where employee ownership enables employees to share in the wealth they help create. *And we look for our nation to become for all the world an example of prosperity with justice through employee ownership*".

The ESOP Association (TEA) represents over 3,200 employee-owned businesses (according to AI).

And then there is also the NCEO in Oakland, California, USA.



NATIONAL CENTER FOR
EMPLOYEE OWNERSHIP

We quote from their website:

"In 2023, the most recent year for which data is available, 309 were reported as new ESOPs, adding 56,663 active participants.

In total, there were 6,609 plans identified as ESOPs in the United States, holding total assets of over \$2 trillion. The number of unique companies with an ESOP is 6,411 (5,993 private companies and 418 publicly traded companies). A company may sponsor multiple plans".

Finally, there are also ESOP Associations in other countries:

- 1) Employee Ownership Canada
- 2) European Federation of Employee Share Ownership
- 3) The ESOP Center in the United Kingdom
- 4) Employee Ownership Australia

It appears to us that the ESOP-centers outside of the USA are not as significant as TEA and NCEO. But it is important to take note of the fact that the ESOP-revolution has spread beyond the USA. We believe that this fact underlines our contention that the spread of the ESOP-revolution is just a matter of time.

We just called it ‘the **ESOP**-revolution’, because that is where it *began*. But this **peaceful (!)** revolution has more legs to stand on! Well, nobody has more than two legs, but this revolution has many legs. We will discuss a number of them in the next Chapter.

We end this Chapter with a quote from Louis Kelso.

“The Roman arena was technically a level playing field. But on one side were the lions with all the weapons, and on the other the Christians with all the blood. That’s not a level playing field. That’s a slaughter. And so is putting people into the economy without equipping them with capital, while equipping a tiny handful of people with hundreds and thousands of times more than they can use.”

(Louis O. Kelso, San Francisco Examiner & Chronicle, 1978)

<https://kelsoinstitute.org/louiskelso/>

Justice will assert itself ...



Dr. Martin Luther King jr.

‘Let Justice roll on like a River ...’

Cf. Amos 5:24

Wikipedia about AMOS:

‘The prophet is characterized as speaking against an increased disparity between the wealthy and the poor with themes of justice, God’s omnipotence, and divine judgment’.

SYNERGISM (2)

We are agreed on the 'Just Third Way'

You may have wondered why we have settled on the word 'Synergism' to express the *heart* of the theory and practice behind the Kelso-revolution. This is best explained by adding a few words to the simple picture left below.

$1 + 1 = 2$ (No Synergy)	CAPITALISM	=> BALANCISM
$1 + 1 < 2$ (Reverse Synergy)	SOCIALISM	=> SOLIDARISM
$1 + 1 = 3$ (True Synergy)	SYNERGISM	

When we first got acquainted with Kelso's economic/political theory and practice, as well as with its aforementioned staunchest proponents and advocates, we proposed to call it 'Solidarism'. In our first book on this subject, entitled 'Cuba, a New Beginning', we used this word. Find the book here: <https://www.arcoarib.com/ebooks/cuba-a-new-beginning/>

But after a while we realized that 'solidarity' was a concept promoted by the Communist/Socialist ideology. In itself not a bad concept. It basically means: 'Love thy neighbor'. BUT, the use of this word would suggest that the Kelsonian economic/political theory was just a development of the socialist ideology. Which it is NOT.

So, then we switched to the neologism: 'Balancism'. But after a while, we realized that this word suggests no more than a neutral balance between Capitalism and Socialism, with nothing really new added. The word 'Balancism' is therefore similar to the fake 'Third Way' slogan, discussed on page 28. But Kelso's theory and practice definitely *did* add something radically new. Not only is it more *just* than both capitalism and socialism, it also adds a crucial *new* element known as 'synergy'. And synergy adds extra value for everyone!

So, that is how we finally settled on the word 'Synergism' with the usually automatic addition, 'the Just Third Way'. In the circle of proponents of Kelso's theory and practice, this addition is generally accepted.

However, other words to denote Synergism have been proposed. One is: 'Democrism'. Another one is: (Economic) 'Personalism'. Some call it 'Economic Democracy'. Kelso himself referred to it as 'Universal Capitalism'. Some say: 'The New Paradigm'.

Time will be the determinant of this.

With respect to the economic theory as developed by Kelso, all proponents use the term suggested by Kelso himself: 'Binary Economics'.

In our *second* book on Synergism and Binary Economics, we had already dropped the terms 'Solidarism' as well as 'Balancism' and used the word we now prefer: Synergism. This second book is entitled:

ENDING THE BLIND & POINTLESS BATTLE

The Case for Venezuela

This book was framed as a formal Legal Complaint on behalf of the Bonairean foundation 'Golden Meand Society' against the State of Venezuela, submitted to the UN Human Rights Council in Geneva, Switzerland. The complaint ended with the following primary petition:

"The undersigned NGO petitions the Human Rights Council to recommend that the U.N. General Assembly adopt a Resolution recommending the Security Council to request the Vatican to attempt to negotiate a peaceful resolution to the Venezuelan crisis by means of dialogue, using the BE-logic [note: BE-logic = Binary Economics logic] as explained in this Report as the basis to bring the opposing parties together, so as to at least:

- a) reach a comprehensive agreement between the two opposing parties with respect to Venezuela's future and*
- b) reach an agreement to hold free and fair elections in Venezuela under international supervision, on the understanding that, if this mediation-attempt fails, Venezuela's U.N. membership will be suspended for an indefinite period of time".*

Secondary (subsidiary) petition:

"The undersigned NGO petitions the Human Rights Council to nominate a Special Rapporteur to study the BE-logic as explained in this Report and to make recommendations to the U.N. General Assembly on how this economic/political system may be implemented in Venezuela in

particular to solve its present internal political and economic problems and/or how this may be implemented in general terms anywhere else in the world”.

This petition was signed and formally submitted to the Human Rights Council via e-mail by the then full Board of the foundation on Bonaire, 7 December 2020

Foundation ‘Golden Meand Society’ (GMS)

Signatories: Michiel Bijkerk LL.M. (president of GMS)

Rodney A. Juliet M.D., Board-member

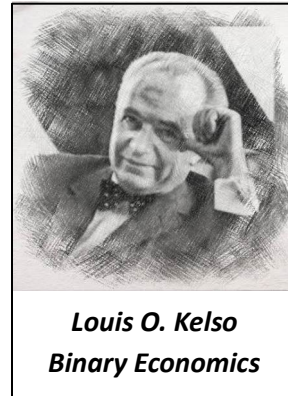
Ruben J. Suriel, Board-member

The reader may find the book: ‘Ending the Blind and Pointless Battle’ here: <https://www.arcocarib.com/ebooks/ending-the-blind-pointless-battle/>

So, what is ‘Binary Economics’, or ‘BE’ for short?

We begin with three key ingredients:

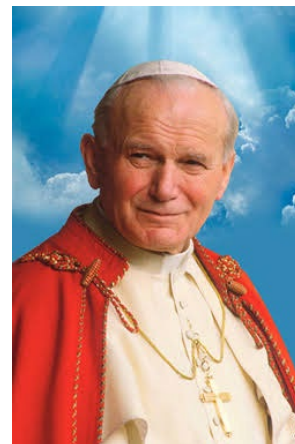
- 1) **Universal private ownership of productive capital assets:** By the application of a number of financial instruments, ownership of stocks and shares in productive capital assets will be universally distributed.



- 2) **Binary acquisition:** Universal private ownership of stocks and shares in productive capital assets will be paid for by the dividends received on the acquired stocks and shares themselves.
- 3) **Binary growth:** As private ownership of stocks and shares in productive capital assets is being universalized, binary economic growth will take off like a rocket.

Now let’s see if this is true.

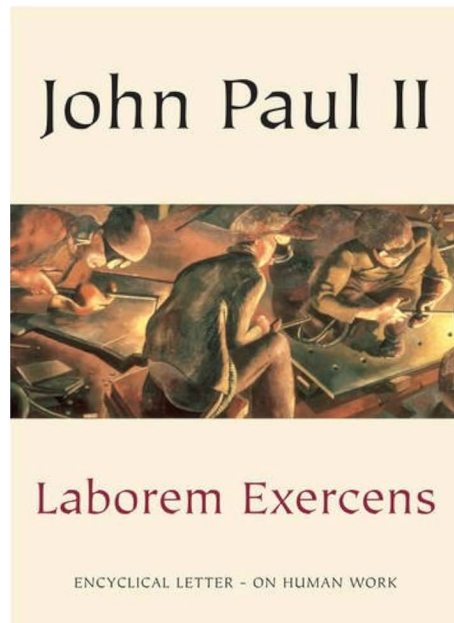
In his Encyclical ‘Laborem Exercens’ (translated as ‘Work in Progress’), Pope John Paul II struggled with the problem of ‘ownership of the means of production’ as the Socialists used to call what BE now calls ‘universal private ownership of productive capital assets’. After rejecting the Socialist view that this ownership should be



transferred to the State, he did his utmost to find a ‘third way’. And he did in fact find it, but his directions were incomplete and not entirely clear. But if one reads carefully, one can see that the basics of BE (Binary Economics) can all be found in point 14, last paragraph of the Encyclical:

“Thus, merely converting the means of production into State property in the collectivist system is by no means equivalent to "socializing" that property. We can speak of socializing only when the subject character of society is ensured, that is to say, when on the basis of his work each person is fully entitled to consider himself a part-owner of the great workbench at which he is working with everyone else. A way towards that goal could be found by associating labor with the ownership of capital, as far as possible, and by producing a wide range of intermediate bodies with economic, social and cultural purposes; they would be bodies enjoying real autonomy with regard to the public powers, pursuing their specific aims in honest collaboration with each other and in subordination to the demands of the common good, and they would be living communities both in form and in substance, in the sense that the members of each body would be looked upon and treated as persons and encouraged to take an active part in the life of the body”.

Pope John Paul II knew that the present system of what he calls ‘rigid capitalism’ is not fair. He knew also that everyone is ‘fully entitled to consider himself a part-owner of the great workbench at which he is working with everyone else’ (cf. the above quote).



By the ‘great workbench’ he means all work that is being done by all people around the globe. In other words, in socialist terms ‘the global means of production’, which in BE (Binary Economics) terms would be described as ‘all productive capital assets globally’. The idea of likening this to a ‘great workbench’ is useful. One can mentally see everybody around the globe doing his/her part as co-owner at this gigantic workbench.

And note that he says that the ownership of this great workbench should be 'socialized'. We in BE (Binary Economics) would call this 'universalized'. But the meaning is the same. He further suggests that this could be achieved by '*associating labor with the ownership of capital as far as possible*' (cf. the above quote). Well, this is BE '*pur-sang*'.

And lastly, he suggests that 'intermediate bodies with economic, social and cultural purposes' (cf. the above quote) should be formed to achieve this goal of 'socializing' capital ownership.

What Pope John Paul II meant by 'intermediate bodies' is not immediately clear. We believe he means 'co-operatives'. If our interpretation is correct, we go on record here to say that we agree with him that cooperatives are indeed one way to 'socialize' (we would say 'universalize')



capital ownership. Cooperativism does form part of Synergism, the Just Third Way. But it is probably more useful in the agricultural sector than in the industrial, financial, service and commercial sectors. But because this is a side-issue, we will not elaborate further on this here. We'll get back to it.

So, we believe we are in the good company of a great religious thinker, when we now return to the three key BE (Binary Economics) ingredients.

1) Universal private ownership of productive capital assets.

As said, the objective of BE is to universalize ownership of productive capital assets. Another way of saying this is that ownership of productive capital assets should be democratized. Universal suffrage is political freedom for everyone. Universal capital ownership is economic freedom for everyone. Think about that for a moment!

Political democracy without economic democracy will always be unstable, as the past couple of hundred years have demonstrated. Now, economic democracy does not mean egalitarianism. Far from it. Substantial differences in wealth and income will remain. But the differences will be much less extreme and even the poorest will still have a living wage *plus* a substantial income from dividends.

And the process to achieve such a reality of real economic freedom for everyone is natural, without having to 'tax the rich to give to the poor'. So, we are not talking about 'Robin Hood'-socialism.

So how, then, can this be done? Well, by the implementation of a number of financial instruments that will gradually (say, in 25 years' time; but after 10 years the results will already be tangible!) deliver the **complement of political democracy, i.e. economic democracy.**

That is to say, a society in which every man, woman and child will be the owner of stocks and shares of companies and other entities which form part of the 'Great Global Workbench', as Pope John-Paul II calls it.

These financial instruments are flexible. They can be applied in many different ways. However, here we will only mention the most important ones. And we cannot go into the details of how they are to be applied in daily practice and how they may be adapted to any and all circumstances.

Below you will find a list of 6 of the most important Synergistic Financial Instruments. Note carefully that universal distribution of stocks and shares in productive capital assets automatically and naturally results in universal distribution of profits. So, in Synergism every man, woman and child receives a fair share in the profits made by what Pope John Paul II called the '**Great Global Workbench**', i.e. all production units normally identified as limited liability companies, commercial partnerships and all kinds of other for-profit corporate bodies, including foundations, cooperatives and associations.



Economic Democracy Account

A. We begin the list of 6 with what we call an 'Economic Democracy Account' (EDA) for every citizen. The Central Bank or a special Development Bank of every country opens a bank-account in the name of ALL citizens (including children from their day of birth).

Every year this (Central) Bank extends a (near) interest-free loan of, let's say, \$ 5,000.- to every citizen, which MUST be used to buy full-dividend stocks and shares in productive capital assets. They must be solid and stable companies mostly listed on the Stock Market.

An independent body publishes a list of companies the citizens may choose from. How will these loans be repaid? How could children ever pay back such loans? Sounds ridiculous, doesn't it? Well, this is where **Binary Acquisition** kicks in again. The loans will be repaid by the dividends earned on the stocks and shares themselves. It takes between 10 to 13 years for the yearly loans to be repaid.

So, while the baby is sleeping in his/her cradle, there are men and women, machines, computers and robots working hard at the 'Great Global Workbench' to produce the goods and services humanity needs and thus to make profits, which produce the dividends that pay off these loans. You see, BE does have a brain! It can actually be done.



As security, these stocks and shares are pledged to the lending Bank until the loans have been fully repaid. For extra security, these loans are also insured (default risk insurance) by the lending Bank itself. Every citizen pays a small percentage of the received dividends to the Bank, so as to form a 'Capital Credit Insurance Reserve' within the Bank itself. Just in case one or more of these apparently 'solid and stable' companies should run into financial trouble anyway. Not likely, but it can happen.

These stocks and shares will not be freely transferable to third parties until they have been fully paid.

Land and Natural Resources Bank (LNR-Bank)

- B. The second Synergistic Financial Instrument is the LNR-Bank, in which all citizens receive for free one non-transferable voting share as a citizen's civil (human) right. Whenever national political elections are held, the people will at the same time vote in **the strictly non-political** President, Treasurer and Secretary of the LNR-Bank.

Candidates must have relevant academic qualifications and broad managerial experience. Their job is to run the Bank and to make sure that it remains profitable, so as to be able to pay out dividends to the shareholders, i.e. the people.

Remember Kelso's recommendation that economic power must be in the hands of the people? The LNR-Bank is one clear application of this principle.

Worth mentioning in this context is that government should be as small as possible. This recommendation by ex-President Bill Clinton applies *a fortiori* in a synergistic society, especially when it comes to



economic activity. So, the idea of privatization is taken very seriously in a synergistic society. Only when there is clear added value for the citizens to entrust government with certain economic tasks

and responsibilities, should they be carried out by government.

This is the **principle of economic subsidiarity**. So, remember these two basic principles of Synergism: privatization and economic subsidiarity.

And, there is a third. It is what the LNR-Bank is particularly based upon. It is this: **individual persons can only own as property what has been produced through human (or machine-) labor at the Great Human Workbench**. Whatever was produced by G-d (or if you have an atheist bent, by Nature) is the property of the people *as a whole*. Land and Natural Resources are the people's property! Yes, it must be managed and it may be used to produce goods. BUT it may not be usurped by government, nor by a rich elite. The people own it!

Let's call this the '**Natural Property principle**'. This principle should be added to the human rights treaties, formulated thus:

'Land and all natural resources are the property of the people, barring exceptions as stipulated by law'.

So, the LNR-Bank will be in charge of managing and exploiting all land and natural resources. (*Side-note: This includes AI also, because its natural resource is Man's Mind, i.e. everything ever produced in writing by Man*). Now, of course, land that has already been given out in property to individuals, cannot be expropriated just like that. By law exceptions can and must be made. We cannot go into details like these here, even though in this case they are very important.

The main goal of synergism is justice and prosperity for all, resulting in peace. So, we would never recommend measures that would disrupt the basic order of the existing society. If expropriations in a lawful manner are considered necessary for the common good, this should be done gradually and with respect for everybody's acquired rights, irrespective of whether these were acquired justly or not.

We cannot undo all injustices of the past. We should not live in the past, nor in the future. We should live and work Now at the Great Global Workbench towards reasonable and beautiful goals, which must be achieved by peaceful means. So, no Venezuela- type 'invasions'. Any expropriation only against fair compensation.



But, please, dear reader, understand that as long as there is no justice and prosperity for all, there will be no peace. So, the LNR-Bank will make money for the people. However, people also need government. Synergism does not promote anarchy. On the contrary. We state unequivocally that political power should remain in the hands of a democratically elected government. *Synergism is emphatically pro multi-party democracy.* So: political AND economic democracy!

And there must also be law and order. *Proportional* order, for sure. But order just the same. And to maintain law and order, political power does also entail government's monopoly on coercive power. Not abuse of power, but the rightful use of it. *Synergism is not about destroying what is good and has been tested. It is about adding new things to make what is good, even better.*

So, having set your minds at ease on this, the reader will now readily understand that government does also need money to do its job properly. Therefore, in accordance with the law the LNR-Bank will give out land-leases to citizens and companies as well as concessions to private sector companies to exploit all natural resources for the economic benefit of the people. But seeing that government in itself is also for the benefit of the people, part of the concession-proceeds will go to government. The exact percentage cannot be determined at this stage, *but it will be the people who determine it.*

It is also granted that the government maintains its right to tax the people, but with respect to the LNR-Bank it is not a matter of taxation. It is a matter of the people in all fairness granting its government a percentage of the concession-proceeds to use for its rightful purposes. *And the rest is for the people!* Democracy!



By now it should be clear that synergism is indeed the **natural bridge** between capitalism and socialism. The illustration on the left shows Aruba's famous natural bridge. It famously col-

lapsed in 2005. Yes, humor exists! Nevertheless, we use the picture as an illustration, because we are confident:

Synergism is the natural bridge. It will *not* collapse!

National Consumers Trust (NCT)

- C. All utility-companies (like water & electricity providers), seaports, airports, railroads, toll-highways, toll-bridges, transportation companies, refineries, mining companies and all other companies that process natural resources will be 'socialized' as Pope John Paul II would call it. That is to say, they will be privatized, turned into for-profit operations and will be held by private investors (1/3), by the employees (1/3) and by the consumers (1/3).

The above-mentioned list of such companies (let's call them 'utility-companies') is not exhaustive. And the percentages of the share-holdings held by each group may vary, but employees and consumers must always own a substantial part.

Many of these utility-companies are presently government-owned. Those which are, will be privatized synergistically, meaning that stocks will be transferred to aforementioned three groups. In this case, only the private investors would have to buy and pay for their shares at a significantly reduced price.

The employees and consumers receive their shares for free. Why for free? Well, that which is property of the government really belongs to the people. For 'We, the people' really ARE the government. And via taxes the people paid to set up these utilities. So, for free is fair.

Note that the 'private investors' also are consumers. So, in that capacity they also benefit (receiving shares for free). And employees may also opt to be private investors as well.

If new utility-companies are set up, either the Central Bank or private banks will extend the loans to the employees and consumers to buy their stocks (secured by pledging and 'default risk insurance'). These stocks will be paid up by means of **binary acquisition**. However, private investors would have to pay up immediately.

These will all be voting shares. To avoid that consumers would have to make too frequent use of their voting right with respect to complicated decisions to be made by a great variety of companies, the consumers' shares are held in trust for them by the NCT, which will vote on behalf of them whenever necessary.

The NCT collects the dividends for through-payment to the consumer-shareholders. The NCT is fully accountable to the consumers. The NCT-board is appointed by the consumers and may be removed by them when results leave to be desired. These utility-companies are run by two directors, one appointed by the private investors (the financial director) and the other by the employees (the personnel director).

The NCT does not appoint any director and does not interfere in the daily running of these companies. It only intervenes 1) when financial results are deficient and 2) when the two directors of any of these companies cannot reach agreement on certain issues, in which case the NCT will cast the decisive vote.

This semi-judicial function requires that whatever percentages the private investors and the workers hold, the consumers' stake must at least be large enough to be able to break any deadlocks that of necessity will occur from time to time. Examples. If the private



investors own 45% and the employees also 45%, the consumers would hold 10%. This is enough to be able to cast the decisive vote. But the consumers might also hold more than 50%.

This all depends on circumstances.

Whenever the financial results of any of these utility-companies leaves to be desired, the NCT has to step up to the plate and help make the required decisions to turn around the negative trend.

Last remark on 'NCT'. We have called it *National* Consumers Trust. That is because we still live in a nations-based world order in 2026. World War III is supposed to make us understand (yes - alas! - the hard way again) that the world's people are One People. We will continue to stress that WW-III is not necessary. We *can* do it peacefully. But we cannot be blind to what is going on at this very moment. Apparently, World War III is necessary to take humanity to the Universal *third* thinking of Synergism, the Just *Third* Way.

Of course, the *National* Consumers Trust (NCT) should really be the *Global* Consumers Trust (GCT). It can be done.

ESOP' and CSOP's

- D. As explained, 'ESOP' stands for 'Employee Stock Ownership Plan'. When discussing ESOP's, it is Important to take note of what the National Center for Employee Ownership (NCEO) in the USA says about '**Ownership Culture**':

"Just about every ESOP company wants to have employees who think and act like the employee-owners. Compelling research and decades of experience show that employee ownership is in fact a powerful tool to improve corporate performance – but only when companies have "ownership cultures" in which employees think and act like owners. That is a lot more than being nice to customers, cutting down on waste, coming to work on time, and even working hard on the job".

So, we do not say that ESOP's are *easy*. That is to say, they are easy to set up. But to *run* them successfully is *not* easy. So, why make things more difficult than they already are? Forget about ESOP's! Well, we claim that the idea behind ESOP's and universal ownership of capital assets in general, is JUST. Justice is the reason why we promote Synergism. Consider: it is not easy to maintain Law and Order. Should we therefore not maintain Law and Order?



So, when asked *why* an owner of a regular company should want to turn it into an ESOP, the answer is clear: because it is *just*.

And because it is just, the people's government has all the right, or duty even, to introduce *incentives* to company-owners to turn their companies into ESOP's. In the USA legislation offering such (tax-)incentives has in fact been passed.

Another reason to turn an ordinary company into an ESOP is that ESOP's have generally proved to be more efficient and thus more competitive than ordinary companies. Therefore, they usually also make more profits.

Lastly, fewer ESOP's go bankrupt as compared to non-ESOP's. Does this surprise you? Well, if it does, try saving your company from bankruptcy, when your workers have nothing to lose. Any business-owner who has passed through this experience will have no difficulty whatsoever to understand that workers can be your allies, or they can be your indifferent servants. And we all know that indifference sucks and stagnates. We repeat Diodorus Siculus's words: 'It is absurd to entrust the defense of a country to people who own nothing in it'. It is equally absurd to entrust the operation of a business to people who own nothing in it.

Now, all the reasons mentioned above are cogent and valid, but they all have a negative element in it. That is to say, they all start from the premise of self-interest. It is in the owner's self-interest to sell shares to his employees. And self-interest is a strong force in reaching decisions. Nor do we pontificate that all self-interest is wrong.

**SELF-INTEREST
IS NOT NECESSARILY
SELFISH**

We posit that *well-considered* self-interest is the expression of another force, which at this turbulent period in history (the eve of World War III) will drive humanity harder than ever towards sharing. It is the *unifying just third force*, which is expressed in art. 1 of the

Universal Declaration of Human Rights as the injunction to '**act towards one another in a spirit of brotherhood**'. It is the old French '*fraternité*'. It is the power of 'agape'. And the strange thing about 'agape' is ... that in the end it pays off!



In this connection, we quote Pope John Paul II again:

“When man works, using all the means of production, he also wishes the fruit of this work to be used by himself and others, and he wishes to be able to take part in the very work process as a sharer in responsibility and creativity at the workbench to which he applies himself.

From this spring certain specific rights of workers, corresponding to the obligation of work. [...] But here it must be emphasized, in general terms, that the person who works desires not only due remuneration for his work; he also wishes that, within the production process, provision be made for him to be able to know that in his work, even on something that is owned in common, he is working "for himself".

This quote is from par. 15 of the Encyclical ‘Laborem Exercens’. Pope John Paul II calls this the ‘personalist’ argument. Only a worker-owner *really* works ‘for himself’, while at the same working for others. We would say that this is only civilized, is it not?

By the way, now the reader also knows why the Center for Economic and Social Justice (CESJ) has adopted the term: **Economic Personalism** for what we prefer to call Synergism.

TWO POINTS OF CAUTION.

First point of caution: Synergism is *not*: ‘workers self-control’. We do not go back to socialism. Synergism (or ‘Universal Capitalism’ as Louis Kelso used to call it) is about diffusing ownership of productive capital assets among the whole population. It does not aim to change the way in which production takes place within the setting of businesses as we know them.

Just like ordinary businesses, ESOP’s should always compete with other businesses and strive to maximize profits by providing the best quality services and/or products in the most productive and efficient ways possible, as well as engaging in prudent and creative marketing, seeking to achieve maximum customer satisfaction.

So, the capitalist private sector should continue to do what it is doing now, only the ownership of its capital should be universalized as much as possible. Synergism is neither capitalism nor socialism. These two are ‘dinosaurs’. It is the third middle between them. It is the ‘**Golden Mean**’, based on the third unifying force of Justice.

It combines the best of both, turning these two old dinosaurs into a completely new political/economic system all its own.

Behold, all things are become new
.... KJV 2 Cor. 5, vs. 17:

Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new ...



Second point of caution: Businesses should be managed as they are now. The fact that employees will be co-owners of companies, does not mean that they should stop doing their duty as employees. Labor laws will change, but the basics will remain. If a worker-owner does not perform, he will have to be dismissed.

And worker-owners do not become managers, just because they own shares. By *nature*, people need leadership. The 'ESOP-revolution' will not change this. In this context



we quote the inventor of ESOP's Louis O. Kelso: *"Everyone should own a piece of the wealth-producing capital of this country, but not everyone can be a manager. Or should be".*

Okay. Points of caution taken and carefully noted.

To finalize this section, a few words remain to be said about CSOP's. The acronym stands for 'Consumer Stock Ownership Plan'.

Note: In a love-letter to acting Venezuelan president Delcy Rodriguez (pages 32 to 34) we mentioned a 'Citizens Stock Ownership Plan', which is also abbreviated 'CSOP'. This may be confusing. So, please note that what in this section we have called the '**Land and Natural Resources Bank (LNR-Bank)**' is in fact a Citizens SOP. However, we will now discuss the Consumer SOP.

Some companies, a supermarket for instance, might want to bind their customers to their business. It is obvious that full dividend receiving customer-owners would be very reliable. So, CSOP's can be

used to turn customers into *partners* by selling or issuing shares to them. The same system of *binary acquisition* is used to receive payment for the shares from the customers. Obviously, such customers/partners will tend to only shop at their own CSOP-shop. No matter how you look at it, it is a 'win-win'.

As said, in the end agape pays!

In other words, the CSOP is yet another successfully tested financial instrument, designed to diffuse productive capital assets or 'capital ownership' as Kelso would call it. It is another tool to achieve the main goal of universal capital ownership. Kelso expressed it thus: *"The sole missing link is the recognition that the acquisition of capital ownership by the millions is an indispensable goal. That is the turning point - our recognition of the proper goal".*

RECOP's.

- E. The acronym stands for Residential Capital Ownership Plan. Kelso understood that to achieve the goal of prosperity for all, the logic behind BE (Binary Economics) would have to cover all productive capital assets.

Heretofore we have discussed the financial instruments abbreviated as EDA, LNR-Bank, NCT, ESOP & CSOP. Kelso suggested a few more, one of which will be discussed in this section, i.e. the RECOP.

It is disputable whether private residences can be considered to be 'productive capital assets'. They would appear to be *consumptive* capital assets. Kelso also struggled with this problem, but defended BE-financing for private residences nevertheless, arguing that in a real economic democracy a home is a vital 'capital instrument'. He was wrong. It is not a 'capital instrument'. It is a capital asset. And it is only a *productive* capital asset when rented out to third parties. Or when it is sold.

However this may be, we agree with Kelso that BE-financing should be made available for every natural person who wants to buy or build a home for himself. We agree with Kelso also that the goal of economic democracy (i.e. prosperity for all) cannot be achieved without it.

So, the Central Bank (or another bank set up by the Central Bank for this purpose) will extend mortgage-loans to every adult applicant to

enable him/her to buy or build his own home. The loan-amount will depend on the individual's income (in terms of salary and dividends), but 100% loans will be granted to an amount high enough to build or buy at least a small home. In this set-up we deviate slightly from Kelso's set-up, but the end-result is more or less the same.

These loans will carry very little interest, no more than 0.5%. As extra security, each loan is insured against the default risk by an external insurance company, either a private sector insurer or one set up as a public-utility. The default risk insurance will be no more than 0.5%. So, at an interest rate of max. 1% every adult can buy or build a home. This is what a synergistic society does for its fellow-citizens.

And this has in fact been a world citizen's right since 16 December 1966, the date on which the International Covenant on Economic, Social and Cultural Rights (ICESC) was adopted by the U.N. Art. 11 is clear: everyone has the right to adequate housing. Yet in 2026, 60 years since, UN-Habitat estimates that **3.4 billion people lack access to secure, safe, and adequate housing.**



So, what are we doing wrong? Well, many things. But one of the most important factors why we never seem to be able to shed poverty is the fact that our financing system is wrong. BE-financing can remedy that. This is how Kelso explains it in ('Democracy and Economic Power', published by University Press of America, 1986, page 99):

'Conventional housing finance suffers from the same defects as every other form of savings-based finance. It is unnecessarily costly for the rich and economically ruinous, if not utterly useless, to the poor. It permanently throttles the home-building industry by tying it to loans from banks [and other credit-providers] – a finance system that routinely levies interest charges on home loans equal to three to five times, or more, the purchase price of the house itself'.

RECOP-finance solves the problem Kelso refers to. If adopted, the poor can finally afford to buy or build their own home.

Agri-Coop's.

- F. In the agricultural sector of society, cooperatives have always played an important role. And were often successful, whereas in other sectors of society we have seen that cooperatives – partially due to their structure based on 'one man, one vote' – could not keep up with the competition. This is why Synergism prefers the use of the well-tested shares-based for-profit corporation-form for production.

As an oddity, we mention here that on the island of Bonaire, the only cooperative that is still operating, is an agricultural cooperative. So, in the agricultural sector, for certain functions the cooperative form of production can be useful. If it works there, why not?

On the other hand, there is no compulsion. Large farms, where many workers are employed, could easily be turned into ESOP's. Would be more efficient. Very large plantations could sell plots to their workers to be paid for by binary acquisition.

Smaller farms often form cooperatives for certain functions. For instance, the cooperative owns a large agricultural warehouse, where members can rent storage-space. Such cooperatives are often also used to collectively purchase seeds, agricultural tools, tractors and other farming materials for its members in order to be able to negotiate lower prices. They obviously serve their members well in this way. Also, if any profits are made, each member receives his part. This is often not the case, because the profit-motive in the ordinary sense of the word is usually not the main driver in such cooperatives, unless one considers cost-saving also as profit.



INTERNATIONAL DAY
OF COOPERATIVES

In short, cooperatives (in agriculture or elsewhere) can also be financed by binary acquisition, provided they are feasible, i.e. either profitable or at least cost-saving. In other words, they should make business-sense.

Furthermore, small farmers who want to expand will be encouraged and BE-financed, e.g. as ESOP's. We must stress again that BE-financing is only available to feasible projects, i.e. projects that are profitable or at least cost-saving. This is a general rule that Synergism does NOT set aside. All work financed BE-wise must add something valuable to the Great Workbench at which we all work and by the production of which we all prosper.

And what about Charitable Organizations and Religions?

Charitable organizations and religions must certainly also be financed, but NOT by BE-financing. Charity and religion are very important for man's uplifting and moral/ethical education. They are vital. But the proper way to finance such organizations is by taxation turned into subsidies and/or private donations.

BE is about justice and material prosperity for all, not about charity and religion. That is not to say that charity and religion play no role in Synergism. They definitely do. Charity and religion are of vital importance for society as a whole. That is why they should be subsidized by government.



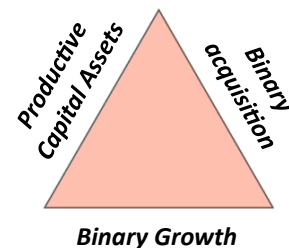
What we do say is that **charity is not a substitute for justice**. We cannot have a situation in which people would be dependent on charity or religion for their

sustenance. No. People should be dependent on **justice** not only for their sustenance, but for their prosperity. We repeat, **BE is about justice and prosperity for all**.

There is always room and necessity for charity. We do not contradict the injunction of 'Hope, Faith and Charity'. We confirm it. But a **society** should be based on **justice**, *not* on charity.

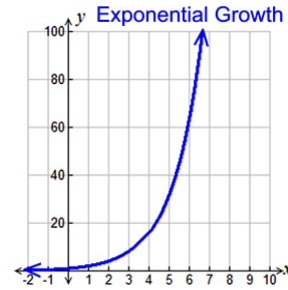
2) Binary acquisition and binary growth.

We have spent much space on explaining the first of the **three Key Ingredients of Binary Economics**, i.e. Universal Private Ownership of Productive Capital Assets. That was necessary, because that is BE's **essential goal**. The other two key ingredients are: Binary Acquisition and Binary Growth.



In the course of the above discussion of the various BE financial instruments designed to achieve this goal, the method to achieve this goal was already and sufficiently explained, namely it will be achieved by means of BE-finance based on binary acquisition.

The result of all this will be exponential binary growth. So exponential in fact, that it scares us! So, remember. The **goal** is universal private ownership of productive capital assets. The **means** is binary acquisition. And the **result** is **scary** binary growth. Why this binary growth scares us, we will explain below.



First, we wish to ask the reader whether he has noticed that nowhere in this book was there any mention or suggestion of violent means. Nor of illegal means. Please consider that. **BE is the first Revolution that can be achieved completely without the necessity of any violence.**

Please, think about that, meditate on it and remember it.

So, why does binary growth scare us? Because it will indeed be **exponential**. Ten, fifteen, twenty percent per year. Or more. This is absolutely necessary to lift people around the world out of poverty.

So, we must do this. However, the scary part is that this will necessitate a tremendous amount of natural resources. And the environment is



already near breaking-point as it is now. So, we cannot talk just about BE. We must talk about BEE. This does not mean a bumble-bee. It means Binary Economics PLUS the **'Eco-Balance Principle': BEE.**

In a following Chapter we will elaborate some more on the Eco-Balance principle. In short, it means the acceptance that economic growth is impossible without ecological destruction. However, the destruction is justified, because masses of people must be lifted out of poverty. That can only be achieved by means of exponentially accelerated BE-driven economic growth. So, to undo this destruction of Nature, part of the BE economic growth gains must be poured into the RESTORATION of the inevitable destruction of living Nature.

Therefore, the Eco-Balance principle must form part of BE-growth. Will this slow us down? Unfortunately, yes. But the inevitable environmental *destruction* significantly accelerated by binary growth must be **over-compensated** by environmental *reconstruction*. And that will cost huge amounts of financial resources. That means: money!

We must accept that burden for the very survival of us all.

So, we must find the right balance between A) necessary economic growth to lift people out of poverty and B) environmental restoration. Part of the financial gains made by binary growth must therefore be channeled into (non-productive) **environmental restoration**. In the end restored Nature will, in its own way, repay us. Definitely. But to receive that repayment, we will first have to pay a stiff price.

So, here too, Synergism is the natural bridge, or the Just Third Way, between Capitalism and Socialism, the last of which – by the way – was even worse than capitalism when it came to environmental protection!

In short, BE must be BEE. There is no other way.

‘Sustainable development’ as it is promoted nowadays by mostly left-leaning ‘socialist-minded’ ecologists, does not take into account the tremendous economic growth that is needed to lift people out of poverty. Sustainable development would be a reasonable proposition, if the Eco-balance principle was incorporated into it. But it isn’t! So, as it is today, sustainable development is in fact an economic growth **throttle**. That means keeping more people in poverty. That is NOT justifiable to the poor, who have a right to prosper and thereby to be free from want.

BEE growth will deliver both economic AND ecological growth.

Okay, so now the question: ‘Why will binary growth be exponential?’

That is easy to answer. As the masses of poor people - by BE-means - start to receive higher wages plus substantial dividends on top of that, **they will spend it all**. For their needs are far from met at the moment. They will finally be able to buy the things they need, not only what they can afford. Therefore, demand will increase exponentially. And then supply will follow, because where there is a ready demand, supply will always meet it, if it can. And BE can meet it. So binary production will rise exponentially as well.

Now, about poverty. The official World Bank figures about poverty make no sense. Definitions about what ‘extreme poverty’ is and just (normal) ‘poverty’ etc. produce outcomes and figures that distort living reality. We have already quoted that UN-Habitat estimates that in 2026 about **3.4 billion people lack access to secure, safe, and adequate housing**. Simply put, that means that there are at least 3.4 billion people who are poor. Some of them will be extremely poor and others may be just poor, meaning that their income – never mind their property – is insufficient to live a decent human life.

That means that at least 3.4 billion people must be lifted out of poverty. Binary economics can do that. Not in 5 years' time. Not in 10 years' time. But once BE has been globally introduced, in 25 years' time everybody will know that BE was indeed able to do it!

Capitalism will not do it and socialism cannot do it.

According to Oxfam, The poorest 50% of humanity hold +/- 0.5% of the world's wealth. The richest 1% of humanity hold +/- 44% (cf. Oxfam's 2026 Year Report, pg. 20). Need we say more? Capitalism will not do it.

According to Wikipedia (List of Minimum Wages by Country) in Venezuela the monthly minimum wage as of May 2020 was 800.000 Bolivars, which is the equivalent of approx. \$ 0.86 per month! Need we say more? Socialism cannot do it. So, even if the reader is still doubtful about BE, one has to admit that we cannot possibly lose anything by giving it a try.



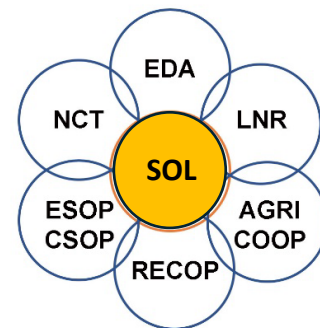
What can be lost?

Concluding remarks.

The financial instruments described in this Chapter are flexible. They can be applied in many ways. And we have not mentioned all of them. As binary thinking sinks in and people both rich and poor see the benefits, any new instrument to accelerate the process of economic, social and ecological healing will be welcomed by all.

The following BE-finance instruments were mentioned:

- a) Economic Democracy Account (EDA);
- b) Land and Natural Resources Bank (LNR Bank);
- c) National Consumers Trust (NCT);
- d) ESOP's and CSOP's;
- e) RECOP's;
- f) Agri-Cooperatives.



In the image the letters 'SOL' in the center stand for 'Stock Ownership Liberty'. The word 'sol' is, of course, Latin for 'sun'. BE is freedom and sunshine.

THE ABOLITION OF SLAVERY

Justice perverted; truth be told ...



'What do you think about the Emancipation Act?'

'Well, it is long overdue'.

'Yes', my friend Thomas answered. 'I agree. But don't you think there may be trouble at the plantations?'

'What kind of trouble?'

'Well, they have been slaves here for about 12 generations now. How will they adapt? How will they react? In Haiti the French gave the slaves their freedom back in 1794. But after that the freed slaves rebelled again and started a war of independence. Will our ex-slaves do the same?'

'I don't know', John answered. 'I hope not. Nevertheless, there is no other way. Slavery must be abolished'.

The year was 1862. We – two white Dutch well-to-do gentlemen in white suits – were walking in Scharloo, Curaçao, towards the wharf to board a schooner to take us back to Bonaire. The Emancipation Act had just been passed by the States General in Holland on August 8th. The Act would come into effect at a later date. All slaves, **owned by white, colored or black people** would soon be freed. There was no going back. Everybody had to prepare for this major and profound change.



Yes, again I agree', my friend Thomas said.

'But how will we manage? Our whole economy has been based on slave labor for centuries. So much so, that, many freed coloreds and blacks now also own their own slaves. You and me are lucky. We work for government. Nothing changes for us. But I have heard many slave-owners express their concerns. They don't know what to do'.

'Well', John answered, 'they will just have to pay the ex-slaves wages to do the same work they are doing now. It is not really such a big change as it seems. You have employed people to do domestic work. So, people can just hire them and pay them a wage. Or pay them for odd-jobs'.

‘Yes, I suppose you are right, John’.

‘The change is a matter of principle. Not so much of practice’ John answered. ‘And it is just the first step. The American Declaration of Independence promises much more. You remember the words? *We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.* That’s what it is all about. All men are created equal’.

‘Yeah, that goes very far indeed. What about women?’ Thomas said. ‘Are they also ‘men’ as this word is used in the Declaration?’

‘Good question, Thomas. I don’t know the answer. But I can see how the Declaration can be interpreted to include women as well. It’s probably a matter of time’.



John and Thomas leaving the St. Ana Bay on their way to Bonaire on the schooner ‘Pioneer’, built on Curaçao by S.E.L Maduro & Sons - 1919

The narrator, Mr. John Oldeweer (note: this is a made-up name), was a lawyer working for the government as an aid to the ‘Gezaghebber’ (Lt. Governor), the head of government on Bonaire (working under the command of the Governor of Curaçao). At the time Mr. Herman François Gerardus WAGNER (note: this name is historically correct) was

Lt. Governor on Bonaire. In 1871 this same gentleman became Governor of Curaçao.

John continued: ‘Maybe the word ‘men’ in the Declaration will one day be interpreted as meaning ‘all people of the whole world’. That’s not the interpretation now. But when you say ‘all men’ that does in principle mean all men on earth’.

‘That would mean World government?’, Thomas asked.

‘Yes, I suppose it would’, John answered.

‘It is all the logical end-result of the Enlightenment. People like Thomas Jefferson, John Adams and Benjamin Franklin perhaps did not realize it at the time, but the present era is called the Enlightenment for a good reason. How shall I explain this?’, John mused.

'Let me put it this way. When a man searches for mystical union with the Creator, he has to be reborn first. Then, if he persists, much later he will see the light of mystical union. That's 'Enlightenment'. The same goes for society as a whole. It has to be reborn first. That happened when the 'Renaissance' began in Europe, following the Middle-Ages in the dark womb of time. The Renaissance spread to the Americas as well. And then, if Europe and America persist, the real societal Enlightenment will follow. We have just passed the early stages of this enlightening process. Abolition of slavery and the Declaration are part of that. Yes, one day, let's say in the year 2102, this mystical planetary Union will take place. Then 'all men' will indeed mean 'all men on earth'.



'Wow! That's quite a speech!', Thomas replied.

'By the way, why the year 2102?', he asked.

'Because the figures of this date add up to five'.

'What does that mean?', Thomas asked.

'One must first understand three before one can understand five'.

'Okay, now you've lost me. I don't understand. What are you talking about?', Thomas asked.

'Don't worry about it. We'll talk about it some other day with a glass of red wine. Or maybe in our next incarnation. It will all fall into place'.

'By the way', John resumed, 'the ex-slaves will have to adapt, too. As you have pointed out, they have been slaves for generations. To be free also means more responsibility. You know how many of them are not very responsible, really. So, it will be a learning process for them also'.

'Yes, I suppose it will be', Thomas replied.

'Now, your ancestors fled Haiti during their war of independence some three generations ago. You're now a full Bonairean, even with a Papiamentized surname 'Francees', John said (note: This is also a made-up name, although the surname 'Francees' is quite common in Bonaire).

'François became Francees', John resumed. 'Why the double 'ee', I don't know. But you have adapted. You don't even speak French anymore. So, people can and will adapt. I don't think that our ex-slaves will rebel like they did in Haiti'.

Before resuming the conversation between John and Thomas, first some **CONTEXTUAL COMMENT:**

It is not commonly known that there were freed Black and Colored slave owners in Curaçao (and in Bonaire also; see below). Because Curaçao was primarily a maritime commercial and trading hub rather than a massive agricultural plantation economy, manumissions (i.e. the legal process of freeing slaves) were frequent. This resulted in a substantial population of free people of African descent in Curaçao, some of whom went on to buy and own their own slaves.

Curaçao's demographic and legal landscape created an environment where free non-whites possessed room for upward social mobility and integration into the island's urban and maritime economy. Historical studies and local judicial archives document that free Blacks and Colored individuals regularly participated in transactions involving enslaved persons, and records even show them managing and disciplining their slaves much like their white counterparts.

There were Black and free Colored slave owners in Bonaire also, though they represented a small minority. Historically, the institution of slavery



*Slave huts near Salt Pans
in Bonaire*

in Bonaire differed greatly from the rest of the Caribbean. The vast majority of slaves on Bonaire were not owned by private individuals, but were the property of the Dutch government (first the Dutch West India Company and later the Dutch State). They were primarily used as forced labor in the island's salt pans.

FACT. The above information in italics is readily available on internet. It is seldom mentioned in Curaçao and the Caribbean. It does not fit into the popular narrative that only whites owned slaves. And that they should be hated for it. We have sometimes even heard the absurd apology, that the free Blacks and Coloreds in Curaçao and elsewhere did not own *as many* slaves as whites did. And that is true. But that is a kind of apology akin to saying: 'Yes, I sinned too. But not as *often* as you'. The truth is that at the time slavery was considered to be normal. Many people in the Americas and Caribbean who had money, owned slaves. And this was so for a long time, until (except for Haiti) whites decided to end slavery.

The *imaginary* schooner Pioneer was rounding the East Point of Curaçao to head on towards Bonaire. The sea at that point between Curaçao and Klein Curaçao is always quite rough, windy and high waves. The Pioneer was swaying quite heavily. In the distance one could see the beautiful lighthouse on Klein Curaçao.



‘Did you know that slavery is Biblically not condemned?’, John asked.

‘No?’, Thomas answered. ‘That’s strange. Did Jesus not condemn it?’

‘Explicitly not. Only implicitly. Where He tells you to love thy neighbor as thyself and to always go by the Golden Rule, that may be interpreted as meaning that He did not agree with slavery. It is not clear why he did not condemn it outright. He had the courage for it! I suppose one must take into account that people and societies at the time assumed that slavery was inevitable, a fact of life, caused by nonpayment of debt or defeat in war’.



‘I think I remember a saying by the apostle Paul’, said Thomas, ‘declaring: *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus*’ (Galatians 3:28 KJV).

So, that means that all men *are* equal, like the Declaration says’.

‘Yes. And women, too, by the way’, said John. ‘And that means also that slavery cannot exist. So, although Jesus himself did not condemn it outright, his teachings *implied* it and finally during the last century and in this century, mostly white Christians and Liberals in France, Britain and America stepped up and fought wars even to abolish it. Think of the French Revolution. So, now we on our islands, finally, also have decided to follow suit. It is correct’. ‘They are fighting a Civil War over it in the United States at this very moment’, Thomas answered.

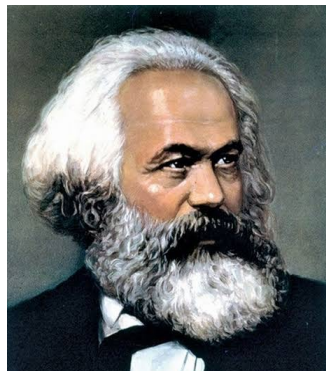
‘Yeah, it started last year. Let’s hope it ends well’, John answered.

‘But let’s change the subject a bit’, he continued. ‘When the slaves are freed and will have to work as paid laborers, how much of a real change is that? Yes, I know, it is a change of principle. Nobody will be allowed to own another human being as property anymore. That is of crucial importance. But how will it change their lives in practice really? They will still have to work long hours. The wages will be low. How free will they really be then? The new masters who hire them will still have a lot of power over them’.

'Yes', answered Thomas, 'but that's just the way it is. All workers everywhere in the world have always been dependent on richer people to give them work. And it must be admitted that most workers receive just a pittance. A starvation wage, as we say in Dutch'.

'Okay', said John, 'but if we think this through, it would seem to me that workers in a sense are also a kind of slaves. Mild slavery, let's say. Their freedom is very limited, they are totally dependent for their daily lives on their bosses who control them while they earn a pittance. What kind of freedom is that? They might just as well be called 'wage-slaves'.

'Thirteen years ago', John resumed, 'Karl Marx published his *Communist Manifesto*. In 1848 to be precise. It opens as follows:



Karl Marx, 1818 - 1883

The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes.

What do you think of that, Thomas?'

'Well, John', Thomas answered, 'I think there will be a lot of trouble'.

'You bet there will', answered John. 'But we can't go back now. We'll just have to grin and bear it. It is all part of a process that will take society to the point where Union with the Creator will take place. Then, only then, the Golden Age will begin. In the meantime, wars and rumors of wars ...'.

'You mean Matthew 24:6 (KJV): "*And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet*"?

'Yes, Thomas, that is precisely what I mean. It started with this trouble-maker Jesus. But he was right. And he was willing to pay the price for it'.

Our travelers had arrived at Bonaire harbor and each went his way...



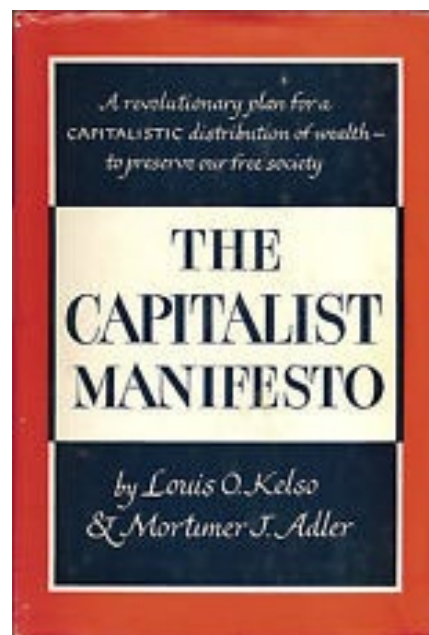
*Harbor of Bonaire as it must have looked like in the 19th century.
Building: Lt. Governor's Residence.*

Now, John Oldeweer owned a small kunuku [= farm(land)] near 'Playa', as the locals call Bonaire's 'capital village'. It was more of a hobby for him, but he raised goats and chickens. And for the rest, the kunuku was full of local fruit-trees, such as mango, tamarind, mispel, hoba, taki, guyaba, soursop, coco's, kenepa's and others. Because Bonaire's climate is dry, most trees need regular watering. As he worked in Playa all day, he had no time to look after his animals and trees. Therefore, he had hired two farmhands to do that for him. He paid them fair wages and required just 8 hours of work per day. On Sundays and holidays, they were free.

At that time, such working-hours and conditions were considered normal and generous even. He had a reputation of being a good employer. He had hired a domestic worker as well. Although no slave-owner, three people were working for him.

John Oldeweer knew in his heart that this relationship between him and his workers was not fair. He owned land (a Kelsonian 'productive capital asset') and received a good salary from the government. With pension-rights even. He knew his workers were basically 'wage-slaves', but he did not know what to do about it. So, he compensated for it by allowing them to take home fruit, eggs and goat-meat. And there was nobody in Bonaire who even understood that there was something unfair going on here. Everybody accepted this situation between employers and workers as normal. It was just the way it is ... and still is around the world.

John Oldeweer could not know better. He had never heard of ESOP's. It was not until 1958 that Louis Kelso and Mortimer Adler published their first book, entitled: 'Capitalist Manifesto'. An awkward title, because at the time there was not even one socialist in the world who would even open that book. Capitalism was simply taboo among communists and socialists. And for most *capitalists* the book was not interesting either, because they knew all about capitalism. They needed no manifesto. They were only interested in maximalization of profits and keeping wages and workers-benefits at a minimum.



Of course, Kelso and Adler chose the title as a kind of counter-weight to the Communist Manifesto. They called their system *Universal Capitalism*. Although they had opened the door for a THIRD political/economic system to take root, they were apparently not aware of that. That is why they naturally opposed Communism and promoted their own version of more just 'Capitalism' in a 'Capitalist Manifesto'. This kind of blindness is quite understandable. It is not easy at all to see the Third Pillar of Creative Power (the Pillar of *Mildness* as qabalists call it, which we prefer to call the Pillar of Justice). Even today (2026) the number of people who see and understand this, is very small. More than 99.9% of the world-population just don't see at all what a Just Third Way could be.

Now back to John Oldeweer, the man. He had old Irish roots. Yes, he had reddish hair. He did not even know how and when his ancestors got the Dutch nationality and how they ended up in Bonaire. But he did know that his surname referred to the Old Weir bridge in Ireland. He had a spiritual bent and studied the Bible, but also



*Old Weir Bridge
in County Kerry, Ireland.*

other spiritual literature. He had become a Freemason in Curaçao, a member of Lodge 'de Vergenoeging', established in 1784 (note: his membership is fictional, of course).



*Lodge-building of Lodge 'De
Vergenoeging' in Curaçao
(but not yet in the year 1862)*

It was this spiritual bent and these studies that made him see the Third Pillar. But he could not really act in threes yet. In practice he still acted in twos (Good vs. Evil). He acted just like the two prominent Arches of the 16th century Old Weir Bridge, a picture of which he had in his home (*cf.* above). We see two

big gaping holes underneath the Arches; but we hardly notice the pillar sustaining the bridge. Without this pillar there would not even be a bridge! There would be *nothing* in fact! Yet, we do not really see it!

So, although John did know the *theory* about 3, he had not yet learned how to *practice* it. Neither did the Courts in his time. It was not until the

year 1919 that the Pillar of Justice was introduced into legal theory and practice in Holland. In a case known as 'Lindenbaum vs. Cohen' the Dutch Supreme Court ruled that an act (or a failing to act) is not only tortious when it is against the *written* law, it can also be tortious if it is against unwritten law [i.e. when it is inequitable or against reasonableness and equity/fairness; in other words, when it is against (unwritten) *justice*].

So, in 1919 the Third governmental power in Holland discovered the Just Third Way. And even today (2026) the Courts are still very cautious in trusting this Third Pillar of Justice. So, we cannot blame John Oldeweer. He knew 3 and he even knew 5 in theory. But he did not yet know how to use this knowledge in practice. In fact, as a Mason he could have known the Third Pillar very well. Every time he entered the lodge, he walked in between two Pillars straight into the invisible Middle Pillar of Justice (note: not every Mason understands it this way!). How ever this



In front of the Temple of Solomon, there were two huge Pillars...

last point may be, true it is that Freemasonic thinking heavily influenced the text of the Declaration of Independence. Benjamin Franklin was a Freemason and he was a member of the five-man committee appointed by the Continental Congress in 1776 to draft the Declaration.

By the way, reader, do you remember that the schooner Pioneer was built in 1919? It was a Three-master, a prelude to the Just Third Way! Pure coincidence, of course. But it all falls into place.

So, now back to the story. John had invited his friend Thomas Francees to his kunuku for a friendly get-together with some red wine. Thomas arrived on a 'Kitoki', a donkey-drawn cart that must have looked something like the one on the illustration. They sat on the porch in front of John's fine country-house. It was quiet with some rare drizzle-rain.



It was not strange that our friends would be talking about slavery again. Bonaire was on the eve of abolishing slavery, which took effect on 1st July 1863 the following year. At that date, approx. 5,500 slaves were freed on Curaçao. In Bonaire the number was 758; 607 were government-owned slaves and 151 were privately owned.

‘You know, Thomas, slavery was practiced in nearly all countries of the world. In **China** there was slavery for thousands of years (note: in 1910 it was officially abolished in China). In the Premodern Era in China slaves could be bought and sold or inherit their role through birth. The majority of the Chinese slave market consisted of adolescents and young adults’.

‘Yes, it is sad. But I suppose the Chinese didn’t know better either’, answered Thomas.

‘In **Russia** there were two kinds of slavery’, John continued.

‘From the 10th century until the early 18th century, a form of traditional chattel slavery existed where people could become slaves through debt, being captured in war, or selling themselves into bondage. At its peak between 1450 and 1725, slaves made up roughly 10 percent of the Russian population. This institution was legally phased out in 1723’.

‘And then there were the serfs in Russia’, John resumed.

‘Landlords gained almost total control over the lives, families, and labor of their serfs. By the 19th century, serfdom was practically the same as slavery, with millions of peasants bought and sold. Just a year ago in 1861 roughly 52 million people were serfs in Russia’.



*Emaciated Russian
Slave Laborer*



‘Then there is **Europe**’, said John. ‘From the Greco-Roman eras through the Middle Ages, millions of Europeans were enslaved—and it is actually where the word ‘slave’ originates, derived from the ‘Slavic’ peoples who were frequently captured and traded’.

*Illustration left: White female slave apparently being
sold at the market.*

‘And what about the **Middle East and Turkey?**’, asked Thomas.

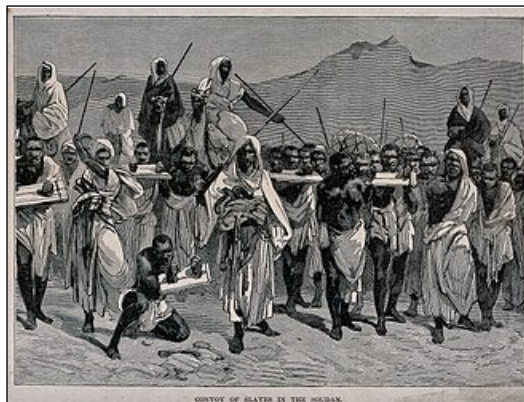
‘Well, yes’, John answered. ‘Slavery was widespread in the Middle East, including in the Ottoman Empire. Enslaved people were used for domestic work, as concubines, and heavily in the military. The practice lasted for hundreds of years. Millions of them were Black Africans. They were forced into agricultural labor, domestic servitude, military service, and as eunuchs guarding the imperial harem’.

‘And in **India?**’, asked Thomas. ‘Oh yes, slavery was widely practiced in India for centuries also. Including black slaves from East Africa’.

‘Well, then the last continent. How about **Africa?**’, asked Thomas.

‘Yeah, that is very important for us to know here in Bonaire’, answered John.

‘There were various forms of slavery in Africa. Long before foreign contact, various African societies practiced forms of captivity, primarily as a consequence of war, debt, or as punishment for crimes. These forms of servitude were generally not generational. Descendants of slaves could assimilate into the community, marry, or even gain their freedom’.



19th-century engraving depicting an Arab or Berber slave trading caravan transporting sub-Saharan African slaves across the Sahara to North Africa. Copied from Wikipedia.

‘And then there was the Trans-Saharan slave trade’, John continued.

‘Arab and Berber traders acquired captives through violent slave raids, kidnappings, and **by purchasing prisoners of war from African kingdoms and local tribal leaders.** Across the continent over a millennium, millions of people were transported across the Sahara and the Indian Ocean to supply labor, domestic workers and

military conscripts to the Middle East, India and North Africa’.

‘And when did the Europeans enter into this crime?’, asked Thomas.

‘Well, answered John, ‘European nations - starting heavily with Portugal in the late 1400’s - reshaped slavery in Africa into an industrialized, global, and generational system known as chattel slavery. Europeans rarely engaged in capturing slaves themselves due to the high mortality

rate from tropical diseases. Instead, they purchased millions of captives from local West and Central African kings and black slave merchants who acquired them through warfare and raid’.

‘Powerful African kingdoms’, John continued, ‘such as the Kingdom of Dahomey, grew immensely wealthy by capturing and selling their neighbors to European buyers in exchange for guns, textiles, and manufactured goods’.

‘So, basically the Europeans bought black slaves captured and sold by black Africans?’, asked Thomas.

‘Yes, that is correct’, answered John.

‘You know that I am strongly opposed to slavery. I hope it will end soon here on Bonaire. But we have to know the truth. The black slave-sellers were just as much involved in the Transatlantic slave-trade as the white Europeans. They facilitated it by selling brutally captured slaves in huge numbers to the European traders for transportation to the Americas. Between the 15th and 19th centuries, European traders purchased approx. 12.5 million enslaved Africans for the transatlantic trade. Out of this total, about 10.7 million survived the harrowing journey across the Atlantic’.

‘If we want to play the blame-game, both whites and blacks have to look into the mirror’, John added.

‘It is a great historical tragedy, that is now - thank God - soon coming to an end. At least here on Bonaire. These were crimes against humanity, committed by all races and peoples against each other and themselves across the world’, John added.

‘It is basically humanity against humanity. It is my belief that it is the Christ-force that eventually - after long centuries - gave rise to a general understanding, which we call the Enlightenment, which set in motion an unstoppable abolition-movement – unfortunately even requiring wars – to put an end to all this madness’.

‘Amen, brother’, said Thomas.

Charlestown, July 24th, 1769.

TO BE SOLD,

On THURSDAY the third Day
of AUGUST next,

A CARGO
OF
NINETY-FOUR
PRIME, HEALTHY

NEGROES,

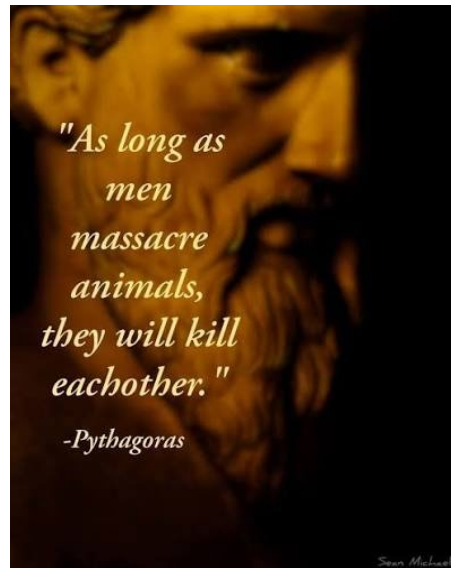
CONSISTING OF
Thirty-nine MEN, Fifteen BOYS,
Twenty-four WOMEN, and
Sixteen GIRLS.

JUST ARRIVED,
In the Brigantine DEMBIA, Francis Bare, Master, from SIERRA-LEON, by
DAVID & JOHN DEAS.

*Reproduction of a handbill
advertising a slave auction
in Charleston, British Province of
South Carolina, in 1769
(Wikipedia)*

FACT. The above information is readily available on internet. It is seldom mentioned in Curaçao and the Caribbean. It does not fit into the popular narrative that only whites are to be blamed for slavery. And that they should be hated for it. We are not naïve. One book, even if published in huge quantities all around the globe (which is very unlikely), will not change that. Nevertheless, truth be told.

Eventually, truth shall set all of us free.



And one other thing for the reader to consider.

We, human beings, should give serious thought about what Pythagoras said about slaughtering animals to eat meat. And add to that how we maltreat animals for meat-production. *If we massacre and maltreat animals, we will kill or maltreat each other.* The author of this book is not a vegetarian. But we do believe that Pythagoras was right.

There is also the fact that for meat-production relatively much more farmland is required than for plant (grains), vegetable and fruit production. AI says: *'Livestock accounts for about 77% of global agricultural land (including both grazing and land used to grow animal-feed), yet produces only 18% of human calories and 37% of total protein'.*

We asked AI a follow-up question: *'If all people become vegetarian or 90% vegetarian, how much less farmland would we need to feed all people on earth?'* This was its answer: *'If everyone shifted to a fully vegetarian or vegan diet, global agricultural land use could be reduced by about 75%, shrinking from roughly 4.1 billion hectares to 1 billion hectares. A 90% vegetarian global diet would still reduce total farmland needs dramatically, likely by around 50% to 60%'.*

So, if AI is right, then it follows that as population-numbers are rising and the ecological situation is deteriorating worldwide, we must start eating less meat and more plant-based food. Vegetarians live as long as meat-eaters. We can learn to make vegetarian food as appetizing as meat. Perhaps it is even healthier and makes us think sharper. We don't know.

You see, Pythagoras is basically saying something that we don't listen to, because it would entail that we have to fundamentally change our ingrained meat-eating habit. We see a parallel here with slavery. It took wars to end slavery. We all, even the slaves, thought it was normal. It is just the way it is. For a long time, we all either practiced or condoned it. Will it take wars to end meat-eating?

So, at this juncture, we pick up our conversation between John and Thomas again. By this time the red wine had been served ...

'And, John, was slavery forbidden in the Bible?', asked Thomas.

'Well, certain kinds of slavery were forbidden. See Exodus 21:16 (KJV): *'And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death'.*

So, raiding and selling slaves was forbidden under punishment of death. BUT, if we look at the Tenth Commandment, we find this (Exodus 20:17 KJV): *"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's".*

'Now, it appears', continued John, 'that there is no reference to slaves in this Commandment. But that is misleading. The original Hebrew word for maidservant used in the text is 'amah' (אִמָּה), which specifically denotes a woman bound by legal servitude. In the ancient Near East, these individuals (maidservants) were the property of their masters. They lacked personal freedom and were often acquired by purchase, as payment for debt, or through warfare. So, 'maidservants' were in fact female slaves. And the Commandment forbids you to covet them on an equal footing with oxen and asses. But the Commandment does not forbid you to own slaves, male or female. Pretty horrible stuff, Thomas'.

'Yes, indeed, John. So is the story of Hagar'.

'That is indeed a weird story', answered John. 'Hagar was a maidservant (*read: 'female slave'*) given to Sarah (Abraham's wife), probably by the Egyptian Pharaoh. Now, Sarah was barren and she gave Hagar to Abraham, so that Sarah could conceive a child for Abraham *via* Hagar. And Hagar did conceive by Abraham and began

to look down upon her mistress Sarah. Then Sarah punished her, which made Hagar rebel and flee. Here we see how Hagar had to endure 1) being a slave, 2) discriminated against for being Egyptian and 3) being deprived of self-determination', John said. 'You can't make this stuff up!'.



‘Conclusion’, John said, ‘**the Bible** did not forbid slavery. It was common practice. The Bible accepted it as part of life. The Bible does instruct masters to treat their slaves well, i.e. justly and fairly and without threats. The Old Testament laws outline protections alongside regulations regarding physical discipline. But the institution itself is not Biblically challenged. Although there were even very early voices among **Jews and Christians** who opposed slavery, in practice it persisted until it was abolished in the 19th century’.

‘And how was this in other religions, John? ‘In **Hinduism**, for instance?’
‘In the sacred text the Mahabharata’, John answered, ‘the institution of slavery and servitude is portrayed as a normal and fully accepted part of the social and economic order in ancient India. Slavery was abolished by the British (not by the Indians themselves!) in 1843 (the ‘Indian Slavery Act’, passed by the Governor-General of India under the administration of the British East India Company). There was widespread resistance and opposition against the abolition from traditional Indian elites, landlords, and slave-owning classes. The bottom-line is that both sacred texts and common practice in India were perfectly okay with slavery up until the time it was outrightly abolished’.

‘And what about **Islam**, John?’
‘The Quran encourages manumission (= freeing of slaves) and prohibits the enslavement of free Muslims, but it does not abolish slavery outright. It regulated the practice and permitted the enslavement of non-Muslim war captives. The massive slave population in the Middle East grew and persisted for centuries through continuous military conquests, external slave trading, imperial expansion, as well as by generational slavery. So, children born to enslaved parents were legally considered slaves themselves, thus continually replenishing the slave population without the need for new capture. Basically, the same as Judaism and Christianity, with some non-principled differences’.

‘And what about **Buddhist** sacred texts?’, Thomas asked.
‘Well, a bit ambivalent, but in the end no outright calls for abolition either. But Buddhist sacred texts did strictly oppose the slave trade and forbade monastic ownership. Early scriptures classify the buying and selling of human beings as a "wrong livelihood" and prohibited monks and nuns from owning or accepting slaves. Despite these textual prohibitions, the institution of slavery widely persisted in historical Buddhist societies, and even some Buddhist monasteries and monks legally owned slaves in Asia’, John answered. ‘Basically, the same double standards as the other religions’.

‘So, we may conclude that slavery was abolished with force and wars, initiated mainly by the British, French and Americans. It was the Enlightenment, Liberalism and to an extent also Communism that provided the moral and military force to finally end it. To be honest, we Dutch were followers, not initiators. But I am glad that now, finally, we also play our part’, John added.

‘But come, my friend, have some more red wine. It is a sacred drink. You know why. Let us thank Christ for guiding us. It has taken a long time, but the social progress we will now soon be witnessing here on Bonaire is good reason to be thankful. The Third Pillar of Justice was first seen by Christ. And it will keep on asserting itself, until even wage-slavery will be abolished. But I don’t yet see how and when’.



Justice will assert itself ...

JUSTICE AND HUMANITY

The case for Haiti



It is not about Black people vs. White people or the other way around. It is about the Just Middle: *Humanity*. This Chapter is about and for Haiti. But it is basically for Humanity.

Full disclosure. The author has never visited Haiti. He has met many Haitians personally and professionally as an attorney on Bonaire.

More disclosure. The author's understanding is not complete. He is a student of Christian Qabalah (and then, inevitably, one also encounters Hebrew Qabalah, of which Christian Qabalah is an offshoot). He does not claim mastery. He *does* claim that he knows who he is. That is a different way of saying that he knows experientially what Unity Consciousness is. It is also known as Cosmic or Light consciousness.

So, with that in mind we will tackle the question of Haiti.

But first an *original* story about Jesus. It is original, because it came to the author in a dream.

Jesus and the disciples were walking in the desert. They came upon a small uninhabited, empty and dilapidated hermitage-house. The disciples went into it for some shade and rest. Jesus remained standing in front of the house. In the distance he saw a column of Roman soldiers coming his way. He remained standing and calm.



When the Romans arrived at the hermitage, they told him they had orders to arrest the disciples. The centurion said to Jesus: 'We know you are a man who speaks truth. You cannot lie. So, tell us where the disciples are!'

Jesus calmly looked upon them and said: 'They went that way', pointing away from the hermitage. And away they went.

Now, was this a lie? Technically speaking, yes. This was an untruth and therefore a lie. But Jesus was forced to *choose between two evils*. The Romans were not coming for him. If that were the case, he could have

said: 'You have found me. Here I am'. But they wanted the disciples. He had an obligation to protect them. He knew what their task would be to further the work that he had initiated to eventually get the whole world to understand Justice and Humanity. That would all be wasted, if he had told them: 'They are all in the hermitage'.

So, being *forced* to choose between two evils (1 = lying or 2 = betraying the disciples, risking their very lives), *while there was no other way out*, he chose the lesser evil. One could say it was 'Diplomacy'. Or, one could say that the lie was *justified*. This is a terrifying and excruciating dilemma. Everybody must make up his own mind when such awkward choices present themselves. And only you remain responsible for your choice.

We believe the best *forced* choice between two evils is the one that does the least damage to Humanity.

The opposite also exists, i.e. being forced to choose between two goods. In that case, one has to choose the one that is most beneficial to Humanity. That is just. That's an easier one.

In this connection, we point out that a truth and a lie are not opposites. A lie is the *absence* of a truth. A non-fact is the absence of a fact, not its opposite. Death is the absence of Life, not its opposite. Sometimes, two seemingly opposite things or ideas are not real *opposites*. There is one thing and then there is the *absence* of that one thing.

Similarly, Justice is one thing. Injustice is the absence of that one thing called Justice. G-d is one thing. 'Un-G-d' is the absence of that one thing. Middles are not possible there. But there is at least one exception (see below).

Yes, it is complicated. But it is important to realize this distinction.

Middles often have names. Justice is the Middle between Good and Evil. Judgement is the Middle between Intuition and Reason. Respect is the Middle between Love and Hate.

What about Life and Death? Well, clearly, there is only Life. Death is the *absence* of Life. Yet there is a Middle between Life and Death. It is called Immortality. The Soul was never born and never dies.

But remember, there is no Middle between a fact and a non-fact. Speaking a non-fact with the intent of creating it as a fact, is called a lie. Jesus lied to the Roman centurion.

A lie is a lie.
A white lie is a lie.
A half truth is a lie.
A hidden truth is a lie.
A lie by omission is a lie.
A lie is a lie.

But, although these abstractions are important, we have to come back now to Haiti, Justice and Humanity.

The abolition of slavery was seemingly a matter of freedom vs. bondage. But in fact, it was about Self-reliant Judgment, Responsibility and Agency.

In 1791 a massive slave rebellion began in the French colony of then called 'Saint-Domingue'. It was heavily inspired by the ideals of the French Revolution. 'Liberty, equality, and fraternity' and the *Declaration of the Rights of Man and of the Citizen*. This provided the ideological framework for the Haitians to demand their freedom.

The Revolt was initiated and initially led by a Vodou priest named Dutty Boukman and the priestess Cécile Fatiman. Following the famous Bois Caïman Vodou ceremony on August 22, 1791, Boukman led the first wave of uprisings.

Toussaint Louverture joined the slave rebellion shortly after it had started. Initially he served as a lieutenant to early rebel leaders. He gradually transformed the disorganized uprising into a disciplined army and took full control of the revolutionary movement around 1793–1794.

He solidified his leadership after defecting to the French Republic in May 1794. Why did he defect? There were three reasons:



- 1) **Ideological Alignment:** The French revolutionary ideals of liberty, equality and fraternity aligned with his ultimate goal of universal emancipation. In contrast, Spain (owning the east part of St. Domingue) continued to uphold and practice slavery in its territory.
- 2) **Ratification of Freedom:** Although French commissioners had unilaterally declared the abolition of slavery in Saint-Domingue in August 1793, he did not fully trust it until the Paris government had officially ratified the decree in February 1794.
- 3) **Personal Conflicts:** He had growing frictions with his Spanish-allied commander, Biassou, who had enslaved the wives and children of some of Louverture's soldiers.

By 1801, Louverture had conquered the entire island and instituted his own constitution, which abolished slavery and prohibited discrimination based on color.

After Louverture was betrayed and captured by the French in 1802, Napoleon Bonaparte attempted to reinstate slavery. It was Louverture's lieutenant, Jean-Jacques Dessalines, who ultimately led the revolution to final victory in 1804, establishing the world's first free Black republic.

Throughout his life, Louverture was a devout Roman Catholic, having been educated and baptized by Jesuit missionaries as a slave. He regularly attended Mass, befriended priests, and frequently examined his followers on the Catholic catechism. As Governor-General, he enshrined Catholicism as the official religion in Haiti's 1801 Constitution and mandated religious observance among the population.

Find an English version of this Constitution here:

https://warwick.ac.uk/fac/arts/english/currentstudents/undergraduates/modules/fulllist/second/en213/syllabus2017-18/haitian_constitution_1801.pdf

Art. 6 of this Constitution reads: 'The catholic, apostolic, roman faith shall be the only publicly professed faith'.

Louverture publicly opposed and distanced himself from indigenous Vodou (Voodoo) practices to maintain political and social order. Many historians also believe he was a Freemason, a conclusion drawn from Masonic symbols he used in his signature.

Art. 16 of Louverture's Constitution sounds like a rudimentary Just Third Way approach, although it is not clear how the workers would acquire property in the cultivated land. Article 16: 'Each cultivator and each worker is a member of the family and shares in parts of the revenues'.

On the other hand, Louverture was not a democrat. Equality and free and fair elections were not really his cup of tea. He ruled through a military dictatorship. He consolidated absolute power, culminating in the 1801 constitution that made him Governor-General *for life*. However, he did not reign long, for he died in April, 1803, while imprisoned in France.

Fearing Louverture's growing power and autonomy in Saint-Domingue, Napoleon sent a massive military expedition in 1802 to reassert French

control. After months of fighting, Louverture agreed to surrender under the condition that slavery would not be reinstated. Shortly after, French authorities betrayed him, arrested him, and shipped him to France.

Louverture's successor, Jean-Jacques Dessalines, did not introduce democracy in Haiti either. After leading the nation to independence in 1804, he established an autocratic regime, naming himself Governor-General for life and eventually 'Emperor Jacques I', consolidating absolute power under the 1805 Constitution. He reigned until his assassination in 1806. Following his assassination, Haiti fractured into two states, with two of his former generals taking power in their respective regions. Henri Christophe took power in the north, eventually declaring himself 'King Henri I' of that State (and later Kingdom) of Haiti. Alexandre Pétion took power in the south, establishing and leading the Republic of Haiti.

After gaining independence in 1804, Haiti experienced a long period of autocratic rule, civil war, and foreign occupation. The most notable dictators were "Papa Doc" and "Baby Doc" Duvalier, who ruled from 1957 until a popular revolt forced Baby Doc into exile in 1986. **Democratic governance** by means of free and fair presidential elections began in **1990**, when Jean-Bertrand Aristide was elected. During his second term Aristide was ousted by political unrest and a coup.



*Jean-Bertrand
Aristide*

General conclusion. One has to give Haiti its due, when it comes to having freed itself from slavery. As far as we know, the slave revolt in Haiti was the only one in history where slaves succeeded in abolishing slavery and gaining independence as a State. That took effort and courage. Haitians should be proud of that. And they are. But that pride is heavily marred by the fact that all Haitian leaders from 1804 until 1990 were autocrats and dictators. Democracy was a central part of the French revolution, but Haiti did not copy that. So, **the freed slaves became unfree citizens**. Abolition and independence was a principled step forward, but the following autocratic rule remains a dark stain on Haiti's history. A betrayal of the French Revolution.

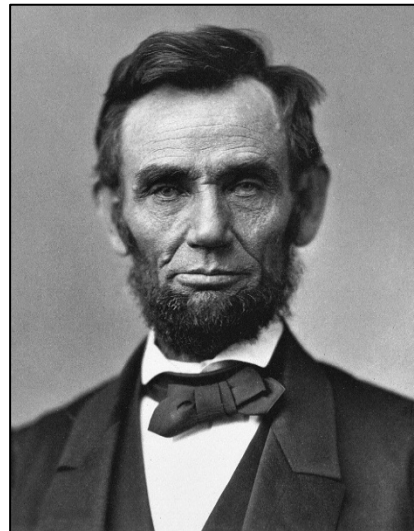
Approx. 2 million soldiers enlisted in The American Civil War on the side of the Union (the North). Approx. 180,000 (+/- 10%) of them were black. So, 90% were white. In all roughly 700,000 of them died. It is fair to say that mainly white soldiers fought for the abolition of mainly black slaves in the South of the USA.

This is Abraham Lincoln's speech (Gettysburg Address) after victory. It was about abolition AND democracy,

'Four score and seven years ago our fathers brought forth, on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

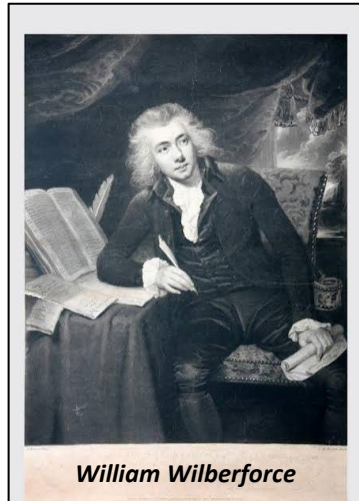
Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived, and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting-place for those who here gave their lives, that that nation might live. It is altogether fitting and proper that we should do this.

*But, in a larger sense, we cannot dedicate, we cannot consecrate we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to **the unfinished work which they who fought here have thus far so nobly advanced.** It is rather for us to be here dedicated to the great task remaining before us that from these honored dead we take increased devotion to that cause for which they here gave the last full measure of devotion - **that we here highly resolve that these dead shall not have died in vain that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.'***



Abraham Lincoln

Slavery existed in large numbers everywhere the world over. Whites participated in it, as did Blacks, as did Indians, Chinese, Japanese, Russians and Middle-Easterners. But it was mainly the whites that ended slavery, except for Haitians who ended it themselves. And then forgot all about democracy.



William Wilberforce

Britain did not fight any major wars to abolish slavery within its own empire, as emancipation was achieved through acts of Parliament and financial compensation. However, the British Navy did fight numerous localized naval conflicts and diplomatic skirmishes globally to suppress the international slave trade.

The primary British parliamentarian who led the parliamentary campaign to abolish the slave trade and slavery in general was

William Wilberforce. He championed the cause in the House of Commons for 20 years, culminating in the Slave Trade Act 1807 and ultimately the Emancipation Bill in 1833.

The French did not fight wars specifically to abolish slavery. But they did fight the French Revolution to instill the values of freedom (including abolition of slavery), equality, democracy and human rights in the minds of most Europeans. Between 1.4 million and 3.1 million people died during the French Revolutionary Wars (1792–1802).

Again, we stress: This information is readily available on internet and AI. It is important to check this out for yourself, if you – the reader – is in doubt. It is important to state these basic facts, although there is always nuance and circumstance. This is important, because a stigma has been placed on white people (Europeans and Americans) that they are to blame for all the misery of slavery. That stigma is unjustified and white people should shrug it off. There is no reason for any guilt-complex.

The world should now move on to the next stage of emancipation and make sure that *genuine* political democracy will be installed in all corners of the globe. *And simultaneously that poverty be eradicated around the globe* by establishing universal economic democracy by means of the six (and more) Kelsonian productive capital ownership instruments described in **Chapter 6: 'Synergism, the Just Third Way'**.

This must be an effort by all mankind, Browns, Blacks, Whites, Coloreds, Reds, Yellows (strange word this) and everything else that Humanity is made of. Hopefully without wars and violence. **It can be done peacefully!**

This Chapter could be closed here. However, one matter still remains. We need an honest answer to the question why Haiti, since its emancipation and statehood, is always in trouble. Of course, we do not refer to natural disasters, such as earth quakes. We refer to the corruption, political chaos, coups, outbreaks of mortal contagious diseases, gang-violence and constant human-caused calamities of all kinds.

Side-step to Burkina Faso.

This country's new leader, Ibrahim Traoré, is not democratic. He seized power in a military coup in September 2022 and rules as the interim president of a military junta. **His administration has actively dismantled democratic institutions.** The military government has dissolved the national electoral commission, formally banned all political parties and indefinitely delayed elections by extending military rule. He has publicly rejected democracy, calling it *'unsuitable for the nation and stating that citizens need to 'forget about' democratic systems'.*



Ibrahim Traoré

Traoré claims that democracy 'kills'. He elaborated on this point, adding: *'We must tell the truth, democracy isn't for us'*, and stated that the Western model of democracy is a false notion used to justify foreign domination and violence against Africans.



Grand Mosque of Bobo-Dioulasso, 1832

Are we to assume that he is saying that Africans or citizens of Burkina Faso are not capable of handling democracy? It sounds like it. Traoré blames the West, who use democracy to 'kill' Africans.

It is pretty depressing. Blame everybody for your misery, except yourself. This is sheer victim-hood, a psychological mindset where an individual (or individuals as a group) perceive(s) him- or themselves **as perpetually at the mercy of external forces, often using past hardship to avoid personal accountability.** The victim never did anything wrong himself, he/she is always the victim of malfeasance by others.

Independent and impartial judiciary systems do *not* currently function in Burkina Faso. As a military government, the authorities have heavily restricted civic freedoms and compromised the judiciary's operational autonomy.

Free speech and press freedom in Burkina Faso are severely curtailed.

Again, all this information is readily available on internet. Check it out.

This side-step to Burkina Faso is necessary to introduce and discuss the case for Haiti. But first some remarks on **Haiti's judiciary**.

Haiti currently does not have an independent and impartial judiciary. The judicial system is chronically compromised by severe political interference, systemic corruption, a lack of funding, and pervasive gang violence that often leaves courts non-functional.

There is Political Interference: The executive branch frequently exerts direct control over the appointment, promotion, and arbitrary removal of judges at all levels, including the Supreme Court.



Pervasive gang violence in Haiti

There is Systemic Corruption: Bribes and political allegiances routinely influence case outcomes, allowing impunity for powerful elites and undermining public confidence.

There are Security Threats: Magistrates, prosecutors, and physical courthouses have been violently targeted, threatened, or occupied by armed gangs, severely obstructing the administration of justice.

These is a Pretrial Detention Crisis: The breakdown of the judicial apparatus contributes to massive backlogs, with a vast majority of the prison population being held indefinitely without trial.

While international bodies and the United Nations have continuously pushed for judicial reform - such as launching specialized units for corruption and severe human rights abuses - **the institutional and individual independence of the judiciary remains fundamentally weak.**

For more details on the operational challenges of the justice sector, one can review the [Freedom House Haiti Report](#) or the [Human Rights Watch Haiti Attacks on Judicial Independence](#) coverage.

In short, **there is no Justice in Haiti**. The human reflection of the Third Middle Pillar of Justice between Good and Evil is NOT present in Haitian society.

On corruption in general, Haiti's score on Transparency International's 2025 Corruption Perceptions Index is 16 on a scale from 0 ("highly corrupt") to 100 ("very clean"). When ranked by score, Haiti ranked 169th among the 182 countries in the Index, where the country ranked first is perceived to have the most honest public sector.

The 'good news' is that Haiti is placed the *third* lowest in the Americas (behind only Venezuela and Nicaragua, which are even more corrupt).

And then, there is this in Haiti. The Creole term "restavek" (derived from the French *reste avec*) literally translates to "stay with". This sounds benign, but it refers to **a deeply entrenched system of child domestic servitude or modern-day child slavery in Haiti**.



This is what it entails:

The Arrangement: Impoverished, typically rural parents send their child to live with wealthier, urban host families.

The Promise: Host families promise to provide the child with food, housing, and an education.

The Reality: In exchange for basic shelter, the children are forced to perform unpaid, grueling household chores. Most are denied schooling, isolated from their peers, and subjected to severe emotional, physical, and sexual abuse.

Human rights organizations, **including the United Nations**, officially classify the **restavek** system as **a form of modern slavery and child trafficking**.



We suppose it is reasonable to say that we have a problem here.

We will stop here. The point that something is seriously going wrong in Haiti, has been made. People like Louverture were undoubtedly inspired by the Enlightenment ideals of the 18th and 19th century. They fought bravely and successfully for abolition of slavery, independence and the Enlightenment ideals. For that they deserve full respect. But soon after that success, the Light went out. Until this day.

And this is not France's fault. It is Haiti's own fault. The misery in Haiti is endemic. Of course, in a sense the whole world is at fault for not having done what is necessary to correct such extreme dark conditions. But the world has been – albeit wrongly! – divided up into nation-states. And then, the national state is to blame. Haiti fought for its independence and got it. It became a nation-state. Then the blame rests with Haiti.

At this very moment, Haiti is locked in a severe humanitarian and security crisis as heavily armed violent gangs control up to 90% of the capital Port-au-Prince. And they are aggressively expanding into surrounding areas/provinces. The escalating warfare has caused mass civilian casualties, critical breakdowns in healthcare and unprecedented levels of internal displacement across the nation. And, of course, massive emigration.



It is high time to light the candle of Synergism, the Just Third Way in Haiti.

Now, before we make our case for Haiti (because it does have one!), we must ask an awkward question. **What the hell (this word is justified here) is the real cause of all this corruption, mismanagement, murder, abuse of power and sheer madness?**

If we don't know and acknowledge the cause, we can never find a remedy.

We believe the root-cause is Vodou (also spelled Voodoo). Now, critics will immediately shout that we are bigoted, that we have something against black people etc. The answer is simply: 'No'. We are seeking the answer to our question. There must be a cause. If we don't know the cause, a solution is not possible.

Please remember that 'Synergism, the Just Third Way' offers a program to lift the population of the whole world out of poverty. We are not against anybody. We are not prejudiced against any race nor person. The author of this book is white (and proud of it). He was born in and has lived nearly his entire life in a mixed society, where blacks form the majority (certainly in Curaçao). The author feels at home in this environment and considers himself privileged to have had the honor to be allowed by the Creator to live here. He is a happy man and now only wishes to die on Bonaire.

What the author is trying to do here, is help identify the ultimate cause of Haiti's extreme misery (and likewise in other countries where the same problem prevails). And he would be untrue to this cause, if he remained silent, because he might perhaps offend someone. Or perhaps offend even larger groups of people.

And also, we are not intending to take away the religion of people of African descent, the deepest thing that – to an extent – unites them (it united the Haitians; their slave-revolt started with a Vodou ceremony). We write to identify the deepest *cause* of the misery, so that it may be alleviated and finally brought under control. And we are convinced that voodoo is the essential part of the problem.

'Honí soit qui mal y pense!' or: 'evil to him who evil thinks'.

Now, whenever we speak to somebody in our region who is a 'Santero' (from 'Santería' - according to AI - an Afro-Caribbean religion which originated in Cuba), we are amazed about the number of gods or spirits they have to deal with. It goes something like this: 'When you want to get something specifically done (even things like passing an exam), you must invoke X-god.



But you must keep Y-god also on your side. And avoid offending Z-god and be on alert for an attack from XX-god, because that would ruin everything'. Within one or two minutes, various gods or spirits are mentioned that one has to somehow

'handle'. And they are honestly serious when they say these things. They themselves firmly believe it.

When we hear this kind of thing, our head begins to spin. And we are in awe that they themselves believe they can handle all of this and make sense of it.

Now, one could say that this is harmless. But we believe not. Because some voodoo practitioners deal in curses, too. And they are feared by the population. And they make a living of this fear.

We acknowledge also – on the other side – that some Voodoo priests and/or practitioners do distance and/or tactile healing. And our arrows are not aimed at this, provided it is done *gratis*. Our arrows are aimed at the fear that is often exploited by Voodoo and/or Santeria practices. And this fear, instilled by curses, is also used for making money.

And the people believe it. They are afraid and willing to pay. They suffer.

We are not expert in this. Therefore, we refer – for the basics – to an important paper on this subject, written by Chris Ampadu (for disciplenations.org), entitled: ‘The Power of Voodoo to Impoverish and Enslave a Nation’. Find it here:

https://disciplenations.org/wp-content/uploads/2020/04/Haitian-Voodoo_Ampadu.pdf

He notes the following: *‘It is said that Haiti is 80 percent Catholic, 20 percent Protestant and 100 percent Voodoo. Many Haitians will tell you that Voodoo is life: one cannot separate it from other religious (including Catholic and Protestant) practice’.*

He continues to give an overview of the Voodoo God (called ‘Bondye’ = originally French ‘*Bon dieu*’) and other spiritual beings, forces and/or spirits, such as ‘Iwa, the Twins and the Dead’.

Then he says this:

‘There are two primary sorts of Voodoo.

A. Rada. This is a family-spirit Voodoo associated with relatively peaceful and happy Iwa. Virtually all scholars agree that Rada accounts for 95 percent or more of Voodoo practices.

B. Petro (in some areas called Congo). This is a black magic Voodoo associated with angry, mean and nasty Iwa. Dangerous things happen in Petro including death curses, the making of zombi and wild sexual orgies’.

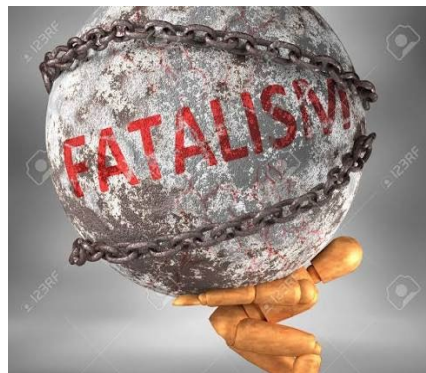
He follows under the heading: ‘Consequences of Voodoo beliefs’:

‘Haiti’s people suffer some of the most debilitating and depressing misery of any people in the world. Has Voodoo caused Haiti’s problems?’

Some, of course, attribute Haiti's problems to economic and political causes. Poverty is a result of greed and power. Key factors include the international community, Haiti's rulers, the near slavery of the labor systems early in the republic's history, protection of wealth by the elite, and corruption and human rights violations. Such factors led to ignorance and illiteracy, unemployment and underemployment, underdevelopment and, in general, the loss of a healthy Haitian self-concept.

All this is true to some extent, but the roots go much deeper, down to the lies embedded in the culture. *The cultural values of a group are determined by the belief systems. For Haiti, the roots are in voodoo worship, and the consequences are enormous.*

One of the most serious consequences of voodoo worship is fatalism. It is widely believed that lwa determines lives. As a result, the idea of personal responsibility is completely lost. What lwa determines in one's life becomes final and nobody can do anything about his/her situation. lwa determines one's destiny: a drunkard or a thief cannot be blamed since lwa caused it and determines everything. Things are the way they are in one's personal life,

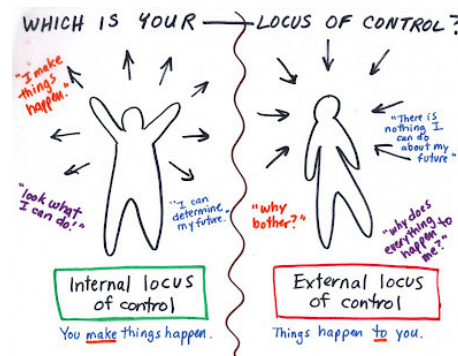


family, community or national life because lwa decided it. Peasants, for example, are unwilling to work hard to liberate themselves from poverty and hunger, because lwa has already determined that for them'.

We would summarize this as follows: **Black Magic makes people fatalistic, both individually and collectively.** It

takes away their Judgement (mental level), Responsibility (emotional level) and Agency (vital and practical level).

The fatalist feels that he cannot improve his lot. And, also, that we collectively cannot improve our community. If a multiple of God, gods, spiritual and natural forces or spirits rule the world and you have to bribe and cajole them for just a chance of survival, you will feel that there is no way out and that nothing will ever become better. You just have to endure your misery. But that is not true. Fatalism is an unnecessary burden on your back. Throw it off!



And if you know that to survive you have to bribe and cajole all those 'spiritual god-forces', obviously you will conclude that you also have to bribe and cajole the political forces in your country. Just to survive. Thus, corruption in society can be seen as the mirror-image of spiritual corruption. Conversely, the purer the religion, the less corruption in society.

Truth is what sets people free! Justice and absolute Truth. The most pure and true grace in the more 'successful' (for want of a better word) religions is the mystical path to the ultimate experience of theosis, i.e. union with Ha-Shem. Union with G-d. This mystical path is the 'way of return' for Man to God.

AI says that Vodou does not offer a mystical path to merging the human self with the one divine being. To be blunt, without that, all else is fraud. A religion that has not developed a mystical path to Unity Consciousness, also known as Light Consciousness or Cosmic Consciousness (like where Jesus says: *'I and my Father are One'*), may be a human philosophy (false or true), but does not contain the essential ingredient to be considered a serious religion, irrespective of the numbers of followers it has. For such a religion lacks the ultimate truth and destiny of Man.

Judaism, Christianity, Islam, Hinduism, Taoism and Buddhism all contain this ingredient, although Buddhism does express it in slightly different terms. Buddhism calls it 'emptiness'. But theosis is both Zero (emptiness) and Oneness (union with the divine). In Christianity it is attained via Christ Consciousness. In Buddhism one expresses it the other way around, i.e. realizing emptiness reveals your 'Buddha-nature'.

Now, mind you. We did say on page 21 that the projected one and only 'God' in monotheism is - in the final analysis - also a human construct and therefore 'relative'. So, it is necessary now to clarify this.

We do not mean to suggest that there is no G-d. What we mean is that there is a Creator or better still a Creative all-pervading Consciousness. But the way that this Creator is often described in parts of the Bible and in other sacred monotheistic texts, is a human construct. G-d is not an angry man who has fits of rage and who has favorites and can be cajoled by flattery. This human construct does not exist. In fact, Christianity (and other religions) have created *two* human constructs, which have both been projected outside of humanity itself, one to be adored and the other to be combatted. They are known as God and the Devil (or Satan). This is a double human construct. There is only one single all-pervading Creative Consciousness. The way this Creator has been portrayed in monotheistic religions is often misleading.

On the other hand, the advantage of monotheism is that it has only one spiritual focal point, called 'God' (leave aside Satan for now). People's attention is not overwhelmed by a whole pantheon of gods and spirits of all sorts and ranks that confuse everybody and make theosis impossible (for, with which of the varied deities must one unite?; it is impossible).

So, monotheism may be considered to be the penultimate religious development, to be followed by theosis or Unity Consciousness religion.

We have checked with AI which African religions have a mystical tradition leading to Unity Consciousness with G-d (to not humanize G-d, better say: 'Ha-Shem', meaning 'the Name', following the Jewish tradition).

We found three:

1. Kemet (Ancient Egyptian) Mysticism.

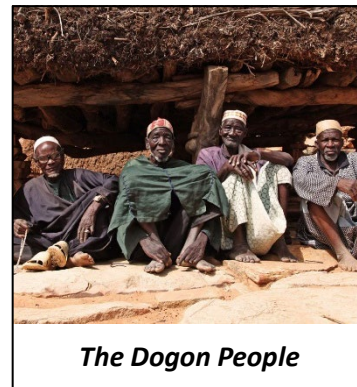
Known historically as the teachings of Ptah or Ra, Kemet posits that the entire universe is made of *Neteru* (various aspects of one unified divine source). The mystical path involves cleansing oneself of illusions and progressing through spiritual disciplines (often referred to today as Egyptian Yoga) to discover the divine spark within. The ultimate goal is the mystical reunion and absorption of the individual soul into the supreme, formless Divine. Note: 'Kemet' means 'black land'.

2. African Sufism.

There is a long, rich history across Africa (especially in Senegal, Sudan, and Somalia) of African Sufism (Islamic mystical path). The mystical orders (*turuq*) focus on inner purification and a direct, personal experience of Allah. Through chanting, meditation, and spiritual guidance from a sheikh, practitioners aim for *fanā* (the annihilation of the ego) to realize *baqa* (subsistence in the divine reality).

3. Dogon Cosmology (Mali)

The traditional religion of the Dogon people centers on a creator god called 'Amma'. The mystical path involves deeply symbolic initiation rites that reveal the cosmic universe within the human body. As detailed in the anthropological study '*Conversations with Ogotemmêli*', initiates learn how to vibrate the "Word" of God within themselves, gradually aligning their consciousness with the unified rhythm of the cosmos and the Creator.



The Dogon People



Christian Ethiopian Church carved into rock, Lalibela.

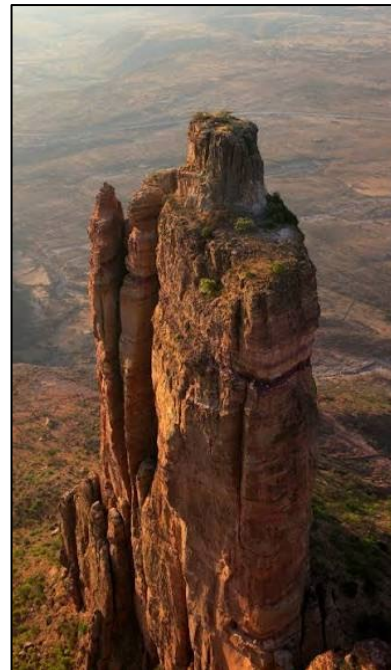
But there is a fourth: the Ethiopian Christian church. They have developed their own African Christian mystical path.

The foundation of Ethiopian mystical thought dates back to the 5th century AD with the arrival of the "Nine Saints," who introduced rigorous asceticism. This ascetic-mystic worldview is fundamentally tied to the preservation of the sacred, ancient Ge'ez language, which is used for all daily prayers, mystical hymns and liturgy.

Central to the mystical experience is the contemplation of creation. In the Ethiopian monastic tradition, understanding G-d involves reflecting on the cosmic order. Believers and monastics integrate celestial symbolism into their daily prayers, fasting routines, and meditations, interpreting the cosmos not merely as physical matter, but as an active agent of G-d's will.

Geographically and historically isolated, **this branch of Christianity cultivated an entirely distinct mystical astronomy and art** - ranging from underground rock-hewn churches, such as those in Lalibela, to unique iconography. Their mystical practices also strongly weave together the dual nature of Christ (miaphysitism) and intense personal devotion to the Virgin Mary.

Miaphysitism is the Christian doctrine stating that in the person of Jesus Christ, his divinity and humanity are united in one single, composite nature (*mia physis*), without being separated or changed.



Abuna Yemata Guh, rock-hewn chapel in top of the mountain, 2580 m. high

So, what is the proposed remedy for solving Haiti's voodoo problem?

Well, we suggest that the Catholic or Protestant churches (or better still a unified effort) together with Islamic and/or Hindu organizations start to develop and introduce into Voodoo a mystical path that leads to Unity Consciousness with Bondye. And only with Bondye. Draw on the four African traditions mentioned above for ideas and methods to do this. In this way the Voodoo-religion remains, but will transform itself from within into a spiritual tradition that inspires and uplifts the people instead of instilling fatalism, fear and corruption.

And will offer a distinctly African mystical path to Unity-Consciousness.

Why is this important? Because Unity-Consciousness is the same ultimate truth in all religions: G-d and M-n are one. But 99.99% (much more probably) of humanity is not yet aware of this. But it is true. And it will be the spiritual foundation of World-Unity.

A crazy idea, all this 'Voodoo-transformation' stuff. No doubt. A fantasy! True, true, all true. But only if you have a better idea. If you don't, then it is genius.

The case for Haiti.

So now, to finalize this Chapter, the case for Haiti. We are talking about a Court Case, which - on the merits - we believe to be winnable in a Court of Law. We highly recommend such a case, provided that Haiti is willing to include two specific provisions in its Court-petition (which we will describe hereafter, including the reasons why we believe they should be included). Of course, we are not at all in a position to propose any such provisions. Haiti is a sovereign country. It alone decides what it should do. We are not even Haitian. We are talking in moral terms here. If Haiti would bring the case without these two provisions, we could not recommend it.

Even if the case would be dismissed, it would still be worthwhile to bring it, because it would serve the purpose of focusing international attention on the unconscionable and extortionary actions committed by the French state in 1825 and subsequently in 1838 to *force* Haiti to agree to pay what is now called the 'Independence Debt'.



*France presenting demands
to Jean-Pierre Boyer,
President of Haiti, in 1825*

Historical fact. In 2002 Haitian president Jean-Bertrand Aristide had announced his intent to pursue a claim against France to recover the Independence Debt. The case was cut short following the overthrow of the government of President Jean-Bertrand Aristide on 29 February 2004. The following Haitian coup government decided not to pursue the case.

In approx. 2015 we contacted the attorney who had been working on the case for Haiti back in 2004, a Mr. Ira Kurzban. We wanted to discuss, if the case could be restarted. Mr. Kurzban was polite, but nothing concrete transpired.

Short summary of the background of the Independence Debt (adapted from Wikipedia):

‘The debt involves an 1825 agreement between Haiti and France in which France was to receive an indemnity of 150 million francs to be paid by Haiti, to cover claims for lost property (land, but also Haitian slaves), due to the Haitian Revolution. In return France granted diplomatic recognition of Haiti as an independent state. Haiti had to loan money to pay the debt, but only managed to pay part of it. In 1838 France agreed to reduce the remaining debt to 60 million to be paid over 30 years. Haiti agreed and the countries signed a Friendship Treaty. The final payment to France was made in 1883. However, because of other loans taken out by Haiti to pay off this debt, the final payment was actually made in 1947. It is approximated that Haiti paid 112 million francs in indemnity, which is equivalent to \$560 million in 2022 after adjusting for inflation’.

Note. We will follow Anthony Phillips’s calculation of the US\$-value in **2008** of the total-sum paid by Haiti at **\$ 21 billion**. You can find his paper: ‘Haiti, France and the Independence Debt of 1825’, here:

https://ijdh.org/wp-content/uploads/2009/11/Haiti_RestitutionClaimArticlePhilipps05-09.pdf

In the meantime, in April 2025 French President Macron said that a joint committee of French and Haitian historians will examine the issue of the huge sum that Paris **extorted** (our contention; Macron did not say this; it has to be proved, of course) from its former colony Haiti in exchange for its independence 200 years earlier and make recommendations.

‘Recognizing the truth of history is refusing to forget or erase it’, Macron said. And further: ‘For France, it also means **taking responsibility** for its part of the truth’.

The Franco-Haitian commission is tasked with proposing recommendations regarding the Independence Debt, *but President Macron has specifically avoided committing to financial reparations*. Instead, the commission's scope focuses on historical acknowledgment, educational ties, and examining the debt's socio-economic impact.

Now, how did the Independence Debt come about? We quote from Anthony Philips's paper:

Quote: "Independence brought a new set of problems to embattled Haiti. The new state faced problems beyond its decimated economy and population. These problems led inexorably to the Independence Debt. Haiti found itself alone in a region dominated by empire and reliant on slavery for its success and stability. The story of Haiti's triumph spread across the Caribbean and as far as the American South. In Saint Domingue, the colonists' worst fear had come to pass. The prospect of slave rebellion terrified every slave-holding elite and now their own restless slaves had a bloody example to emulate. Consequently, the Western powers quarantined Haiti to prevent its freedom from escaping. Haitian ships and nationals were forbidden to enter foreign ports. No foreign nation granted Haiti diplomatic recognition. Hostile navies continually menaced the Haitian coast. And in France, the surviving colonists incessantly pressured their government to extract revenge".

"Haiti's fragile new government eventually took the only available route out of isolation and succumbed to a Hobson's Choice. On April 17, 1825, in one of history's tragic ironies, Haitian President Jean-Pierre Boyer signed the Royal Ordinance of Charles X. The Ordinance promised Haiti French diplomatic recognition in exchange for a 50% tariff reduction on French imports and a 150,000,000F indemnity, payable in five annual installments. Ostensibly, the indemnity would compensate the French planters in cash for their lost property – land and slaves, although the amount demanded exceeded estimates of their actual losses by 50,000,000F. Haitian President Boyer signed the agreement under more than simply the pressure of diplomatic isolation. A flotilla of French warships cruised just out of sight of the Haitian coast, with orders to blockade Haiti if negotiations failed. Haiti could not meet the schedule of payments. 150,000,000F represented over ten times the annual revenue of the Haitian government at the time. The first payment of 30,000,000F

fell due on December 31, 1825 and Haiti had to borrow the money. In fact, the Ordinance included a provision compelling Haiti to borrow only from a French bank. Representatives of the French banking establishment attended the Ordinance negotiations and began devising the loan scheme simultaneously with Haiti's acquiescence to the indemnity. The Independence Debt formally began with Haiti's loan from the French bank, Ternaux Grandolpe et Cie. The terms included a principal of 30,000,000F, from which the bank automatically deducted 6,000,000F in fees. The remaining 24,000,000F made its way from the bank's vaults to the French treasury – a short trip across Paris that began Haiti's long spiral into impoverishment. The impact of the Debt burden immediately impacted ordinary Haitians. President Boyer imposed a series of tax policies to generate revenue to pay the indemnity. All failed. They included a wholesale restructuring of the rural tax base, a direct Independence Debt tax and, the nationalization of the debt – an announcement by Boyer that the debt belonged to all Haitians, not just their government. Boyer's efforts met with several assassination attempts and his eventual ouster. Nonetheless, a second loan was needed to finance the second installment. This time, French bankers Lafitte Rothschild Lapanonze, who had also acquired the first debt, provided the capital. Haiti again borrowed 30,000,000F, but agreed to repayment in thirty-five yearly installments of 6,500,000F - a total repayment of 227,000,000F over the life of the loan. Haiti could not complete the scheduled indemnity payments and defaulted after the first two 30,000,000F installments. The Independence Debt had drained the Haitian treasury of its capital. The Haitian economy – ravaged by war and long cut off from export markets – could not generate enough revenue to support the Debt. Attempts to do so by over-producing and taxing cash crops created a vicious spiral. Haitian agriculture remained undiversified and the population's basic needs unfunded.

After Haiti's default, efforts to renegotiate payment of the Independence Debt began between the two governments. In 1834, and in preparation for the renegotiations the French government commissioned the law firm of Dalloz, Delagrangé, Hennequin, Dupin, Jeune, et al to review the original Ordinance. The Dalloz Report declared the original Ordinance unlawful and placed liability for the colonists' losses with the French government itself. The government bore responsibility for the colonists' lost land and slaves, because it had relinquished sovereignty of Saint

Domingue. Furthermore, the report found the French government culpable in entering into an agreement it knew Haiti could not fulfill. Nonetheless, in 1838, negotiations concluded with the (ironically named) 'Traite D'Amité'. The new treaty revised the remaining balance down to 60,000,000F, payable in thirty annual installments. Again, loans from designated French banks would finance the payments with exorbitant fees. Again, the French navy ensured Haiti's acquiescence by deploying warships off her coast throughout the negotiation of the treaty. The momentum of Haiti's vicious spiral of payment and debt continued. The final payment to the French government took place in 1883. Haiti had remitted over 90,000,000F in reparations to its former colonial masters – although the French government disbursed much less than that amount to the colonists themselves. To finance the indemnity payments and the early loans, Haiti borrowed over 166,000,000F between 1875 and 1910. More than half of that money was returned to the lending banks under the rubric of commissions, fees and interest payments.

1915 saw the beginning of the next chapter of Haitian history. In that year, the United States invaded Haiti in response to 'political instability'. The ensuing military occupation would last until 1935. The US occupation conclusively ended the European Great Powers' competition over Haiti. The Great Powers era had consisted mostly of gunboat diplomacy and the extraction of trade concessions or reparations under one pretext or another. Haiti now took its place in the US's Caribbean sphere of influence. During the US occupation, American banks took control of Haiti's financial system and institutions. The National City Bank of New York (known today as Citibank) acquired a controlling interest in the Haitian National Bank in 1919. All of Haiti's outstanding debts to French banks were acquired by the National City Bank in 1922. Payments in service of those debts, begun in 1825, continued until 1947. It took Haiti 122 years to repay its Independence Debt. It did so 140 years after the abolition of the slave trade and 85 years after the Emancipation Proclamation. In the same year the Nazis paid for their crimes, including slavery, at Nuremberg, Haiti still labored to repay in cash the freedom its founding fathers had won with their lives".

End of quote from Anthony Philips Paper: 'Haiti, France and the Independence Debt of 1825'.

Our conclusion: 'Assuming that all these facts and allegations can be proved, France did indeed extort the Independence Debt from Haiti'.

We would also call France's actions in this scenario a crime against humanity. And for crimes against humanity there can be no Statute of Limitations. If that is not customary in international law yet, it must be so declared in this case by the International Court of Justice (ICJ) in the Hague.

Which is where we would suggest Haiti brings its case. To do so, France must on the basis of article 36 of the ICJ-Statute agree thereto.

Considering President Macron's attitude expressed on the matter, we believe the case could be brought to the International Court of Justice on the basis of art. 36 of the ICJ-Statute. To persuade France to agree to this (without its agreement the Court cannot hear the case), Haiti could offer to agree in advance that each party will make its case and plead it (so that all



*Int. Court of Justice,
Peace Palace, the Hague*

of it will be official and on the public record!), BUT will – after the exchange of all facts, arguments, counter-arguments and pleadings – suggest to the Court to suspend the treatment of the case to allow the parties to negotiate an amicable settlement, in which Haiti agrees in advance that any reparations the Court may order France to pay, may be paid in reasonable (annual) installments, so that these payments shall not place an unfair burden on France's national budget. If settlement negotiations fail, the parties will refer the case to the Court to decide on it *ex aequo et bono*

(art. 38, section 2 of the ICJ-Statute).

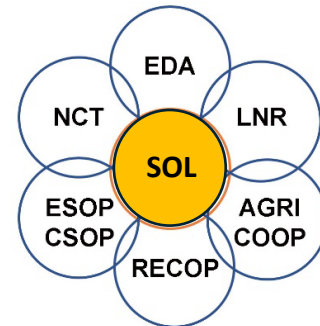
Now only one thing remains to be discussed, before ending this Chapter. What are the two specific provisions in its Court-petition that we believe Haiti should include, without which inclusion we (the author) cannot recommend this case?

Here they are.

- 1) No matter what amount France may have to pay to Haiti on the basis of an amicable settlement or as ordered by the ICJ in its *ex aequo et bono* decision, this money shall not be paid to the Haitian government. It shall be paid to an independent and impartial third party with orders to invest exclusively in the Haitian people. Not in cash to persons, but in the way as explained in the second provision.

2) The money received by this third party shall be invested in the Haitian economy along the lines of the 6 Kelsonian Synergistic BE-finance instruments described in Chapter 6 of this book.

- A. Economic Democracy Account (EDA)
- B. Land and Natural Resources Bank (LNR Bank);
- C. National Consumers Trust (NCT);
- D. ESOP's and CSOP's;
- E. RECOP's;
- F. Agri-Cooperatives.



We propose to nominate the Caribbean Court of Justice (CCJ) as an independent and impartial party to organize this. Obviously, the CCJ would have to set up a special unit within its organization to take charge of this. Not easy, but it can be done.



Now, how would this unit operate? Here are some ideas. Start with the set-up of a Haitian Land and Natural Resources Bank in close cooperation with the Haitian government, without allowing the Haitian government to get economically or otherwise

involved in it. The shares of the LNR-Bank will be held in trust and guarded for Haiti by the CCJ. If the Haitian government does not want to co-operate with this, then set up a special 'Haiti Reconstruction Bank' in Trinidad and begin financing RECOP's, Agri-Cooperatives and ESOP's in Haiti. It may take a while to find ways to organize and execute all this, but as the advantages of this Synergistic approach become clear in Haiti and elsewhere in the Caribbean, there comes a point when the Haitian government will start cooperating. And other Caribbean countries will follow suit.



It can be done. Where there is a will, there is a way.

Now, why is this third party necessary? Why could the Haitian government not decide what to do with this reparation-money? They need money for the development of their country. And, indeed they do. But the ugly truth is that, if these reparation-monies are given to the Haitian government, it would end up in the Haitian corrupt elite. We may not be blind to this. Of course, this corruption problem in Haiti should also be tackled, but this special CCJ-unit cannot get involved in that nor can it wait for that to happen. The Haitian people need help now.

It won't be easy to tackle corruption in Haiti and it will take time, because it is endemic. A new clean culture must first be developed. But we cannot allow the Haitian people to be deprived of this money for as long as this problem has not been tackled and credibly solved. This may take 25 years, IF indeed a real, serious **and sustained** effort is made to tackle it.

If this provision of nominating an independent and impartial third party (like the CCJ or any other suitable serious third party) forms part of Haiti's proposal to take the case to the Int. Court of Justice, it would also help to persuade France to agree to bring the case to the ICJ. And France would also see and understand that the Haitian government has become serious about setting its own house in order. This will stimulate France to be more cooperative and sympathetic to find an amicable and generous solution.

The reparation-money should go to the Haitian people.
And to them alone.
Because they deserve it!

End-note.



After having concluded this Chapter, we realize that we haven't even *mentioned* the fact (or, our *opinion*, if you please) **that France doesn't even have a case at all.** France demanded indemnity for what? That the Haitian slaves fought to free

themselves from slavery? France itself had ignited it with its French Revolution. A noble and necessary revolution, for sure. They promoted freedom and human rights! Excellent!

So, how could France demand (extort even) indemnity for the loss of slaves who had freed themselves? It is ludicrous. France should have praised and encouraged them!

And what about the freed Haitian slaves having 'stolen' the territory of Saint-Domingue itself? Well, yes, as a French colony, it was France's property at the time. But France itself had stolen it from the indigenous population who lived there *before* France took it over. You can hardly blame the freed Haitian slaves for taking it for themselves. The USA never paid any indemnity to Britain for having taken over British American territory after the American war of independence. Again, ludicrous!

And what about the plantation-land and plantation-houses owned by French colonists in Saint-Domingue? Well, Anthony Phillips (*cf.* the quotation from his paper above) states that France itself was responsible for compensating their losses, as the Dalloz Report had rightly confirmed: *'The Dalloz Report declared the original Ordinance unlawful and placed liability for the colonists' losses with the French government itself. The government bore responsibility for the colonists' lost land and slaves, because it had relinquished sovereignty of Saint Domingue'.*

France has no case.

DEMOCRACY IN DECAY

From dualism to trinity

We must not lose democracy, free speech and respect for human rights!

For, although democracy is often messy and slow, and corrupt, without it we will fall back to autocracy, bondage and slavery even. And to even *more* messy corruption. Unless the people have the ultimate sovereignty, a dictator or king (or a small aristocracy) will rule with citizens becoming dispensable serfs. We have a long history of this behind us. Don't allow anybody to coax or hoax us into trying that again!

And there are many glaring examples of people around at the moment who are doing exactly such coaxing and hoaxing! Yes, we go once more to the American Declaration of Independence (final sentence): *"And for the support of this Declaration, with a firm Reliance on the Protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor"*. Yes, we must indeed be willing to risk our lives, our wealth and sacred honor to defend democracy. If that is truly what must be done, we must do it.

But at the very very least, we can speak out.

The decay of democracy is slipping in from everywhere. It is hard to decide where to begin. Trump blatantly lying all the time and the Republicans constantly condoning it? The sycophancy of his cabinet ministers? Looks a lot like North-Korea. Republican appointees constantly stone-walling Democrat Congressmen's repeated question: 'Who won the 2020 election?' There was a coup-attempt after the 2020 US-election. Such stone-walling is a blatant denial of this truth.



Hang Mike Pence!

This is what Wikipedia says about the Capitol riot: *On January 6, 2021, the United States Capitol in Washington, D.C., was attacked by a mob of supporters of President Donald Trump. Academic debate exists about whether to characterize*

the event as a coup, an attempted coup, or neither. The attack happened two months after Trump's defeat in the 2020 presidential election. Attackers sought to keep him in power by preventing a joint session of Congress

from counting the Electoral College votes to formalize the victory of then president-elect Joe Biden. The attack was unsuccessful in preventing the certification of the election results. According to the bipartisan House select committee that investigated the incident, the attack was the culmination of a plan by Trump to overturn the election.

In his book 'Mein Kampf', Hitler coined the concept of the 'Big Lie' (große Lüge). He described a propaganda technique where a falsehood is so colossal that no one would believe someone '*could have the impudence to distort the truth so infamously*'.

Joseph Goebbels expanded on this as follows: '*If you repeat a lie often enough, people will believe it, and you will even come to believe it yourself*'.

We see this at a grotesque scale in the White House now. All American and all other democratic governments elsewhere in the world tell falsehoods from time to time. But when corrected, they usually admit having made a mistake, or come up with some other excuse. But at the scale this is happening now, without any excuses (no, they double down!) we have never seen in America. And it happens so often and so insistently, that one gets used to it. Yes, the decay of democracy is in full swing.

And we must not accept it. At least speak out!

What about the way journalists are treated by the Trump administration, except for those who are known Trump sycophant-journalists?

What about the Tech-oligarchs openly occupying the most exclusive seats at President Donald Trump's 2025 inauguration? Well, one could answer, they are also citizens. So, why not? OK, here's why not. That's the way Mussolini used to operate. He received huge campaign contributions from a rich elite (like Trump receiving millions from, for instance, Elon Musk now), who then, in return, received lucrative government contracts, tax breaks, and other protections. This kind of corruption has always been going on, one can argue. But it is now done openly. This reeks heavily, although reeking is not direct evidence.

And on 20 January 2025, Elon Musk did indeed give the Hitler-salute! Our eyes do not lie.



And then, what about Trump receiving an expensive luxury jumbo jet from Qatar to serve as his new temporary Air Force One? It was structured as a gift to the U.S. government. But, again, it reeks like hell.

The questionable incidents have become so numerous, that the shady side has been normalized. This is a clear and insidious sign of democratic decay. It is dangerous.

Then, what about the speedboats that were shot out of the water (killing their crews) without any prior specific warning by the American navy along the Venezuelan coast during the end of 2025? This is a clear violation of both humanitarian and international law. It could have been done with due proportional legal restraint. The US-navy was not being shot at by the suspected narco-traffickers.

This is the kind of act that Hitler would do. Not a democratic country like the USA. This may very well be the first clear sign that the USA will not be a democratic country for much longer. When basic human rights don't count anymore, democracy itself will be killed next.

Then followed the raid to capture Venezuelan president Nicolas Maduro and his wife Cilia Flores. This was a clear violation of art. 2, section 4 of the UN Charter (the USA has ratified this Treaty). This article prohibits the threat or use of force against other nations. That there was a 2020 US-warrant for Maduro's arrest, does not provide the legal authority for the violation of international law, signed and ratified by the USA itself.

We do not deny that president Maduro was directly involved in all kinds of criminal schemes in Venezuela, among others vote-rigging to mention just the most 'benign'. And we recognize that between 7 to 8 million



Venezuelan citizens fled their country, because mostly Maduro had run it into the ground. Maduro did not respect democracy at all. He played it. He deserved to be arrested. Trump's raid, although illegal, was justified. Honesty forces us to admit this, but also to state that we *abhor* to admit it. Because we can clearly see where Trump is going: *down fascism-lane*. But when the devil is right, you have to give him his due.

Also, we admit that the raid to capture Maduro was – in itself – proportional. Lethal force was used, but on as small a scale as necessary. We recognize also that it was effective. And we cannot deny that most Venezuelans (we know many personally) were glad he is gone and that democracy will be restored in Venezuela.

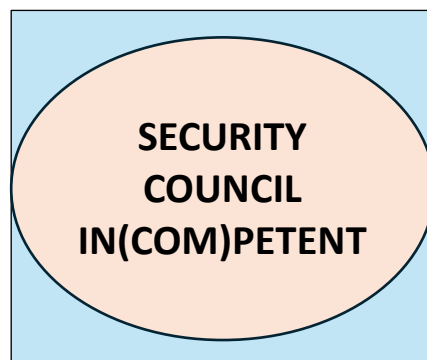
BUT Hitler's first raids were also effective. Lethal and effective. But Hitler did not pretend to be a democrat.

And at the beginning, many people (Germans and others) were happy with Hitler's war-actions, both at home and abroad. In the Netherlands there was the NSB (National-Socialist Movement), *'a Dutch fascist and Nazi-collaborating political party led by Anton Mussert. Founded in 1931, it became the primary vehicle for Dutch collaboration during the German occupation of the Netherlands in World War II'* (quoted from AI).

The NSB-members were happy ...

When International Law and Norms of human decency, as well as International Humans Rights are deliberately and openly violated by any Superpower or any country, we should not condone it, just because the outcome was favorable. Such actions break down **democracy, the most precious political thing we have**. Despite the fact that it *'is the worst form of Government except for all those other forms that have been tried from time to time'*, as Winston Churchill famously said.

To establish democracy and human rights, millions laid down their lives. For good reason. Because it is based on the dignity of the human person, no matter what they may have done or omitted to do. Criminals should be arrested, judged by an independent and impartial Court and punished, if found guilty. But even criminals have human and legal protection rights.



One could argue that in the Venezuelan case there was no international institution equipped with the means (police force) that could have arrested Nicolas Maduro. And that is correct. The only possible institution which could legally have been authorized to arrest him, would have been the UN Security Council ('SC'). However, the SC does not

have its own police force capable and equipped to do so.

And even if a SC-resolution would have been tabled to provide it with an *ad hoc* police force capable and equipped to arrest Maduro, such a resolution would never have passed. Because it would immediately have been vetoed away by both Russia and China. Clearly this is a present serious flaw in the international system that must be fixed.

So, under these factual circumstances, one could argue that the USA had the moral right and maybe even the obligation to do it on its own. And if this is taken into account, in hindsight the US-action may be condoned.

However, this does not mean that it was right. It was wrong, but international circumstances made it impossible to do it any other way.

And then Greenland. Trump said that the US would take Greenland, one way or the other. What does that mean? Luckily, democracy did still work in this case, as Congress stopped him. But it is crystal-clear where this kind of thing is going: big trouble for the USA, NATO and for the world. The warning-shots are loud and clear.



Trump has also said he will 'take' Cuba. 'Taking' Cuba against its own will is clearly a violation of the UN-Charter. We are well aware of the internal problems within Cuba. We wrote a book about it. In it, we proposed a peaceful way for Cuba to transit to Synergism within a liberal democracy. The book is entitled: 'Cuba, a New Beginning', Find it here:

<https://www.arcoarib.com/ebooks/cuba-a-new-beginning/>



The author had personal contact within Cuba with the dissident Oswaldo PAYÁ SARDINAS. We visited him several times at his home in Calle Peñon, Havana. A very intelligent and amicable gentleman (born 1952 – died 2012). We planted a Peñon-tree in our 'kunuku' (= small farmland) in his honor. A monument has been dedicated to him in Hialeah, Florida.

Payá founded the Christian Liberation Movement in 1987 to oppose the one-party rule of the Cuban Communist Party. He attracted international attention for organizing a petition drive known as the **Varela Project**, in which 25,000 signatories petitioned the Cuban government to guarantee freedom of speech and of assembly, as well as to institute a multi-party democracy (Wikipedia).

On 22 July 2012, Payá died in a car. The Cuban government stated that the driver had lost control of the vehicle and collided with a tree. Payá's children and one of the car's passengers asserted that the car had been deliberately run off the road. In 2023, a ruling by the Inter-American Commission of Human Rights (IACHR) held the Cuban state responsible for the murder of Payá.

So, the reader will understand that we are not objective with respect to Cuba. So, as to the 'taking' of Cuba by Trump, we would say that it depends on *how* it will be executed. Will it be proportional? What will Cuba's future be after the 'taking'? Will a transitional government be installed to prepare Cuba's first free and fair election? If so, how? Who would control it?

Let's put it this way. IF it is proportional and if the Cuban people in general are happy after the 'taking', we can and will not condemn it, even though internationally it remains illegal. As with Venezuela, it will remain wrong.

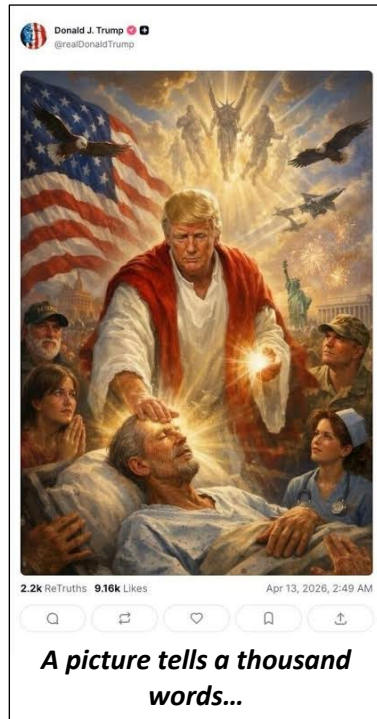
But the Cuban people are indeed oppressed. **They live in fear.** The Cuban socialist government has done three very important things very well, namely education, health care and culture. We have to give them that. But the fact remains that the Cubans are not free. And, generally, not happy. So, as international circumstances make it impossible to bring freedom and democracy (with an independent and impartial Court-system) to Cuba in any other way, it may be justified to 'take' Cuba depending on *how* it is done.

And what about Iran? First off, we believe that the Ukraine and Iran wars are closely linked. Under president Biden, the USA stood for democracy and supported Ukraine. Trump has done the opposite and hailed Russian president Putin as a hero in Alaska. Why does he like dictators so much? Hitler liked Mussolini and the Japanese Emperor Hirohito very much. It is impossible not to see the parallel.



In this context, consider that during the past 26 years Russia has become a **fake democracy** with Putin effectively in power during this period. Officially, there was a 4-year break between 2008 and 2012 when he was Prime Minister. But there is no doubt that Putin has secured his status as the first of the next series of autocratic Russian Czars.

And then, there is Kim-Jong-Un, North-Korea's third-in-line Supreme Leader. Another favorite of Trump. His regime is one of the most brutal in the world. The USA, the World and democracy are in deep trouble!



And what does Trump think about himself? He personally posted an AI-generated image of himself resembling Jesus Christ on Truth Social. He thinks he is the Savior of the World. And in a brutally twisted way, he is. But this does NOT bode well for the world. It is yet another step closer to World War III.

We know: without destruction there can be no reconstruction. The Old has to be destroyed to herald in the New. *Horribile dictu!* We need World War III to build a new and better (more democratic and more just) World. It could have been done peacefully, but we chose the hard way. And the Republican Party bears equal

responsibility by not reining Trump in. And the voters also asked for it. They *knew* that Trump had tried to stage a coup in 2020. We all heard Trump on the phone asking Georgia Secretary of State Brad Raffensperger to 'find' him 11,780 votes in order to overturn the election results of the 2020 presidential election. We all saw the Capitol Riot. Yet in 2024 the voters wanted Trump back. Again, *horribile dictu*, the voters are complicit. Perhaps the voters have one more chance in the November 2026 elections to rein Trump in, but the world has already been thrown into the Iran-trap. It is probably too late already.

The Regular and Social Media also bear responsibility. The former by not being effective enough to warn and inform. And the latter by its deliberate disinformation circuit. But ultimately, we are all to blame. We all could have done more or could have been more effective in whatever we did do. So, it makes no difference really. If we are right that WW-III is coming, so be it. It will be horrible, but following it we will progress ...

And we all must and will learn from it.

Meanwhile Trump thought fit to break up or at least undermine the NATO alliance-system. Not very wise. If there be World War III, the USA will need its allies. Trump was right to push Europe to step up and pay its fair share to keep NATO prepared and strong. We give him that.

But after Trump started with his more ridiculous anti-Europe rhetoric ('taking Greenland' kind of stuff), Europe should have understood that its own political arrangement (the European Union) is extremely weak. Its treaty-based system makes it impossible to make quick and effective decisions, which is already bad enough during Peace-time. But to prevent war or worse, when war breaks out, it is disastrous.

Europe must get its act together and set up **the Federated States of Europe, including Britain, Norway, Ukraine and Turkey (and later Armenia and Georgia). One common Defense policy, one common Foreign policy and one common Immigration policy, while formally choosing English as its common European 'lingua franca'.**



But Europe keeps on puttering around in indecision and bigoted nationalism. The (potential) enemy is quite pleased with that. This, while the question is justified whether Europe - if attacked by Russia - can really still count on help from the USA under Trump?

So, yeah, Europe. You are also begging for disaster. In your own short-sighted European way.

And here is another thing. If Europe can do it (overcoming nationalism and federalize its political system), the World can do it. Not immediately; it will take time. But a Federal Europe can be the beacon for a federal world. A strong federal Europe can play a leading role in forming the world's future. As a matter of fact, a Constitution of the Federated States of Europe has already been written.

And look what's in it:

"The Federation will promote a higher degree of World transnational cooperation and may, on conditions of equality with other countries and regions and on the basis of the values expressed in the Preamble to this Constitution, accede and adhere to a World Federation, based on a democratic Earth Constitution" (art. 1, section 7).

Now, this is foresight.

Find the Constitution of the Federated States of Europe here:

https://www.faef.eu/en_gb/federal-constitution-introduction/

One of the first ‘foreign’ States to accede to the Federated States of Europe, we believe, would be the country of Surinam. On the basis of history and the long ties with the Netherlands, added to the fact that Surinam’s neighbor French Guyana is already an integral part of the EU, we sense that Surinam will do it. And welcome they are!

But to get there, Europe needs a Churchill. First Zelensky and then a ‘Euro-chill’. Who will it be? At the moment we do not see any real candidate. The only one who has at least some vision is Finnish President Alexander Stubb. We’ll have to wait and see.



Stubb-chill?

We, the author, suggested to one of the framers of this draft European Constitution, to add a section to the Preamble or to article 1 to the effect that Synergism, the Just Third Way, would be the basis of Europe’s future political-economic system. Well, as you can see, it is not in the draft-Constitution. But one day, it will be!

We now move on to the next democracy-rot. Because there is indeed something rotten in the state of Denmark, i.e. in all capitalist democratic states. It is the Great Greed Machine in Europe, the USA, South-America (in

Great Greed

a different way) and Russia. We don’t know about China, India and, let’s say, all other countries. Most likely they are all also in on it, one

way or the other. But, let’s just concentrate on the more traditionally so-called Western democracies, the drivers of the Enlightenment (who really should know better!) and since, say, the year 2000, also Russia, often via the ‘London-grad’ route.

We are referring to the International Tax Evasion Industry in order to avoid paying taxes and to move and hide wealth via a global network of Offshore Financial Centers (OFC).

Now, again, full disclosure. The author knows the industry from the inside. When a young man (just out of law school), he was so unwise to accept a job as a lawyer (‘trust officer’) in an OFC. When he took the job, he did not know what he was getting in to. When he left one and a half years later, he knew how to turn a truth into a sophisticated and undetectable lie via a series of intermediate legal and/or illegal steps.

We are not proud of this skill. Nor of having been a 'trust officer'. On the contrary. In our estimate, about 70% of what we did was fraudulent. About a year after having quit this job, the author became aware of having a conscience. That was quite a shock! And this conscience was not at all pleased with what he had done. There are plenty of excuses: *"They all did it. The local government knew it, but did nothing; on the contrary, it, too, profited by it and therefore facilitated it. After all, they have to look after their citizens. Most of it was legal under local law, etc. etc."*

But it was clearly wrong. However, it can't be reversed. The karmic consequences will just have to be born ...

So, although it was a long time ago (some 45 years), the author knows well enough what he is talking about. No doubt, the 'routes' and the fraud-methods will have changed. But we have no doubt that the Great Greed Machine is basically still doing what it always has done. Turn tax-fraud into tax-evasion by unethical undetectable means.

Now, this must change, of course. But as long as there exist 250 odd sovereign states, plus a considerable number of semi-sovereign states with their own tax-laws, this will not change. And in the meantime, crypto-currencies have provided the professional tax-tricksters with yet another precious tool for their tax-evasion toolkit.

This is wrong and must stop. But it can only be stopped effectively, when there is only one World-currency and only one single set of Tax-laws and Tax-rates the world over. As long as there are many different national currencies (and crypto-currencies) and differing tax-laws and tax-rates around the world, the Great Greed Machine cannot be tamed.

And then, there is this (Wikipedia): *"World Liberty Financial (WLFI) is a decentralized finance protocol developed by its namesake company. It was founded in 2024 by Zachary Folkman, Chase Herro, Alex Witkoff, Zach Witkoff, and Trump family members. It is a business*



venture of the Trump family. The Trump family receives 75% of net proceeds when WLFI sells tokens, as well as gets a cut of stablecoin profits. By December 2025, the Trumps had profited \$1 billion on proceeds, while holding \$3

billion worth of unsold tokens".

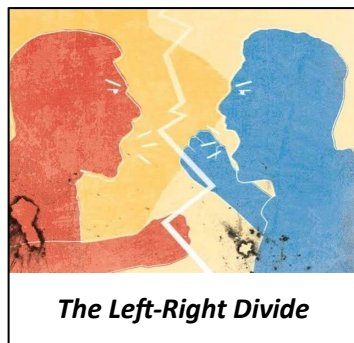
We do not pretend to understand this. No doubt, there are hundreds of sophisticated arguments to defend all this WLFI-stuff. But we are convinced that, in essence, this is all sophisticated massive corruption, profiteering and, ultimately, fraud. We say this without having any hard evidence. We base our opinion on our own experience as a 'trust officer' in an OFC. We, too, had our stock of legal defensive arguments. But it was 70% fraud.

The very title 'trust officer' is abhorrent ...

It goes without saying that this Great Greed Machine is yet another element that is undermining democracy.

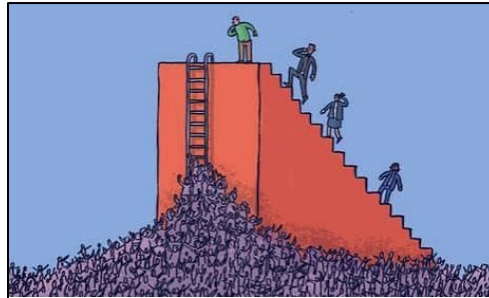
But we move on to the next democracy-killing factor: the Capture of the Legislative. Trump has very little to fear from the Senate, nor from the House. The Republicans (holding the majority) have chosen to close ranks vigorously. Not 100%, but, say, 95%. The most ridiculous and even dangerous executive actions, pronouncements or legislative proposals are blindly supported by the Republican House-members and/or Senators. Not only that, the Democrats are mostly despised and humiliated. The Democrats mostly react in kind. We see here how a two-party system can and is being captured and corrupted in front of our very eyes. Meanwhile, the supposed checks and balances are increasingly becoming unbalanced.

Republicans consider Democrats to be Evil (and themselves to be Good) and Democrats consider Republicans to be Evil (and themselves Good).



And so, they are at logger-heads all the time. The traditional wisdom was to let them fight for power, because eventually this very lust for power would force them to compromise. Hence the double-party system in the US. But now we see how this system has been captured by the Republican majority.

This traditional wisdom is based on the Tree of Knowledge of Good and Evil (TKGE). And within that limited knowledge, the double-party system (with its Right-Left divide) is feasible or even logical. Although this 'compromise-bit' never really worked that well *in practice*, in theory at least, it could be defended. Ignorance of the existence of the Qabalistic Middle Pillar of Mildness (which we prefer to call the Pillar of Justice) caused this Right/Left divide which we see in all democracies, including those based on multi-party systems.



Another depiction of the Right-Left Divide, with an eloquent twist ...

There is not only Good and Evil. There is a third Pillar, which combines, reconciles and *transcends* Good and Evil. There are in all even five Pillars, but first one has to understand 3, before one can understand 5.

So, we have to first apply the wisdom of *three* to the demo-

cratic systems around the world, before we can move on to the complete wisdom of *five*. This means that in all democratic countries, there must be at least three political parties, completely independent of each other. And not more than five. But first the understanding of three.

So, in the USA the now so-called 'independents' must unite themselves and form a real political party. It could be called the Justice-party. Or the 'Unite America'-party (which already exists, albeit it not widely known; find it here:

<https://www.uniteamericaparty.org/>).

We would favor the name 'Justice Party'. Following World War III, the US government will actively promote a three-party system to avoid

falling into the blind Good vs. Evil trap again, which will by then be understood to have been one of the contributing factors triggering WW-III. Of course, they should do it now, but at this moment that is fantasy. Sometimes humans only act after hard blows have forced them to rethink.

In multiparty European democracies, we also often see diagrams of the division of parliamentary seats depicted in three colors in a 'left-right' divide sense, with 'Centrists' in the Middle. But that does not mean that these countries understand the Third Pillar of Justice. In this respect they are just as ignorant as the USA. In these countries 'Centrist' means neither left nor right. '*Neutral*' in other words. But the Middle Pillar of Justice is not neutral. It combines, reconciles and transcends both Left *and* Right. It is *Just*.



The next democracy-decaying factor is the Capture of the Supreme Court. Both Democrats and Republicans have always tried to nominate Democratic respectively Republican Supreme Court justices. Understandable. It is quite convenient to have your own partisan Supreme Court, isn't it?

Now, we are going to be bluntly simplistic here. In other words, we will purposely be skipping too many even important details. Because doing it carefully (and thus more correctly) would take up too much space. In the US Supreme Court 2010 decision 'Citizens United vs. Federal Elections Commission', the majority 5 Republican appointed SC-justices ruled against the 4 Democratic appointed SC-justices. Note that the Republican Party is supposedly the money-party. And the Democratic party is supposedly the people-party. Of course, this, too, is oversimplistic. It is not really like that. Both parties have money and people. We all are people and we all need money.

BUT in the '*Citizens United case*' the 5 Republican SC-justices opened the floodgates for unlimited corporate political campaign spending. After this ruling, political power in the USA was *officially* up for sale to the highest bidder. What used to be called corruption, is now allowed. True, true, true. Oversimplistic. But there is at least a kernel of truth in what we are saying here. And a kernel is enough.

Now, contrast this to a Brazilian 8-3 SC-ruling in 2015, in which Brazil's Supreme Federal Court ruled that corporate contributions to political campaigns are unconstitutional. The case was brought by Brazil's Bar Association. It ended corporations' outsized influence in electoral campaigns, contributing to the country's ongoing efforts to root out corruption.

We quote from AI:

"Impact and Rules (of the Brazilian case):

- 1) Ban on Companies: Outlawed funding from business corporations to political candidates and parties, nullifying prior electoral laws.
- 2) Individual Limits: Allowed campaign donations from individual citizens, capped at 10% of their gross income from the previous year.
- 3) Context: Decided during heightened public scrutiny from the massive *Car Wash (Operação Lava Jato)* corruption investigation involving state oil giant Petrobras".

So, here we have a Money vs. People ruling in favor of the people. In contrast to the Citizens United ruling, which was in favor of money.

Now, both Supreme Courts should have ruled neither for Money, nor for People. They should have ruled for Justice (third pillar which the Court is supposed to understand). So, what would a Justice-ruling have entailed?

1. Only citizens who are registered as such at the Central Tax-office can make political campaign contributions to a party or to a candidate via bank-transfer up to a maximum amount (say \$ 1,000.-) per year.
2. All cash hand-to-hand contributions are strictly forbidden.
3. Corporations, foundations and all other organizations with or without legal personality cannot make any campaign contributions at all, neither direct nor indirect.

Voting-right is a precious democratic privilege. Voting must be done by people, not by legal personalities. Voting is not a legal obligation. It is a *moral* obligation that every citizen should fulfil to the best of his/her ability. Every able-bodied and able-minded citizen must be registered at the Central Tax-office, because paying one's fair share of taxes is a legal and moral obligation. Those who are not registered at the Tax-office cannot vote, unless there is some legal or reasonable impediment why a citizen cannot be registered. Corporations and all other organizations with or without legal personality do have to pay taxes, but cannot vote and cannot use money in any other way to favor any candidate or party.

Voting is strictly a citizen's right. Citizens (people) can think. Corporations (legal personalities in general) cannot think. Therefore, they cannot vote, nor pay loads of money to buy political power. A citizen is any human person who pays taxes and has the nationality of the country where he/she pays taxes. Of course, once the world has moved on from the nation-state system to a World-federal system, the element of nationality will no longer exist. But that will be after WW-III. For now, a citizen must have a nationality.

Simplex sigillum veri. Simplicity is the seal of truth.

Returning now to the democracy-decaying factor known as the Capture of the Supreme Court, we already noted that both parties have done this, i.e. have nominated partisan Supreme Court justices to their supposed party's advantage. The Citizens United case is a good example of this rot.

This can only be solved by taking away the right of politicians to nominate judges. In the USA this could only be done by amending the Constitution.

Now, this may sound radical, but in India the Supreme Court decided that its independence as the third State Power (next to the Executive and the Legislative) can only be secured, if the Judiciary itself nominates judges. Before nominating judges, the Supreme Court does request the Indian government to provide 'intelligence'-information about the background of candidate-judges. But after that, a 'Collegium' of 5 Supreme Court justices (the President plus 4 Supreme Court Judges) appoints all judges.



Supreme Court of India

In 2014 the Indian Legislative tried to unseat the Collegium by means of a Constitutional amendment. But in 2015, the Constitution Bench of the Indian Supreme Court struck down the Constitutional amendment as well as the legislation based thereon.

Find more details about this in Wikipedia under the heading 'Collegium system India'.

Of course, the Collegium System has been criticized. Among others, it has been accused of nepotism. And it is feasible that this accusation may be based on fact. So, the system must be fixed. As a matter of fact, the Collegium itself has acknowledged that the system is not perfect. It agrees that solutions must be found to improve it. But the principle of the system is correct. Courts and Judges must be genuinely independent and impartial. A Supreme Court (or any other lower court) with political partisan Justices (as in the Citizens United case) is unacceptable. Because under those circumstances the Court cannot do *Justice*.

To solve the problem the Indian Supreme Court Collegium itself alludes to, we suggest the following.

The Collegium appoints all Lower Court judges, provided they comply with objective minimum standards. Every 4 years the Lower Court judges democratically elect a 5-judges Presidium, which will have two tasks:

- 1) Appoint Supreme Court justices from among volunteer Lower Court judges, who comply with objective standards, such as minimum years of experience, health-requirements and other relevant criteria, and who have received a majority-backing of their peers in a secret ballot.

- 2) Decide in public hearings on Impeachment-requests submitted by the Senate against Supreme Court justices or Lower Court judges.

No doubt, better ways to fix the Collegium problem may be proposed. The only thing we want to prove here, is, that it is possible to find ways to maintain the main principle of the Collegium-system (i.e. strict independence of the judiciary; zero interference by politics) and at the same time make it more democratic while avoiding cronyism and nepotism.

To finalize this Chapter, we make one suggestion in the opposite direction, i.e. a democracy-boosting idea.

We all know that the United Nations Charter was a compromise after World War II. It was better than nothing. But it is not democratic at all. Consider just two things: 1) the veto-rights of the 'Big Five' and 2) tiny countries like Barbados (less than 300.000 citizens) have an equal voting right in the UN General Assembly as India (nearly 1.5 billion citizens).

Democracy? This is absurd.

Considering the rising hatred against the 'democratic West' and hatred against democracy itself (for instance, Burkina Faso's dictatorial junta-leader Traoré telling his citizens to 'forget' about democracy), we suggest that genuinely democratic countries set up an alternative 'United Nations of Democratic States' (UNDS), without any veto-rights and with proportional voting rights. These Nations will cooperate closely and support one another, both within the UNDS itself and in the old 1945-UN. In other words, the UNDS will promote democracy internally and externally. It will be an international body acting side-by-side with the present UN.

Any non-democratic state, which turns around and becomes democratic, will be encouraged and, if it succeeds in its turn-around, will be invited to become a member. There will be a common immigration policy to the effect that genuine political refugees from autocratic or totalitarian states can be given asylum. But the UNDS will not interfere in the internal affairs of autocratic or totalitarian states themselves, as long as these states do not attack any UNDS-member-state. The UNDS will have a common NATO-like Defense Policy and a closely coordinated Foreign and Immigration Policy. Any UNDS member-state which becomes autocratic or fake-democratic (like Venezuela under Maduro) will be expelled.

This is, of course, an incomplete idea. We are suggesting that democratic countries should be proud of themselves and push back against cheap hatred. They should band together closely and stand tall. And be a beacon of hope for freedom, democracy and human rights like the USA used to be until Trump came along. And lead by example for as long as it takes until the autocratic and totalitarian states fall and turn around as the Soviet-Union did in 1989.

Something akin to the 20th century Iron-Curtain policy, but the democratic states working much more closely together.

We believe that after World War III, Francis Bacon's 'New Atlantis' (= the United States of America) will rise again. That is, Europe's 'strong child' (the USA), wiser and stronger because of WW-III, will no longer be anti-thetical to its parents (= Europe). The USA and Europe together (supported also by Australia/New Zealand/Japan, South-Korea and most South-American States and others) will finish the work of the Enlightenment. That is, bring real Light to the world. Not only the small light of Reason, but the full real Light of the Cosmic.



Celestial Sanctum

Celestial Sanctuary

The Same Thing

THIS BOOK HAS BEEN CUT SHORT HERE

Note by author

This book was planned to have 13 Chapters. Due to Health-issues we cut it short here. If possible, it will be finished later. The most exhilarating Chapters remain to be written. So, it is not lack of gusto. It is lack of health.

Chapter 10: Family Life and Obligations

Chapter 11: World Restructured into 21 Regions

Chapter 12: Art-farm and Museum at Seru Grandi, Bonaire

Chapter 13: Theocratic Republic Referendum-Court

Reprint of Article written in 2022

‘This Century is about Global Transformation’

Four Annexes

THIS CENTURY IS ABOUT GLOBAL TRANSFORMATION

(Reprint of article written in 2022)

This century will be about three things:

1. Global freedom and individual empowerment vs. autocratic rule.
2. Global economic prosperity for all vs. economic privilege/elitism.
3. Global working with nature vs. working against nature.

The rest is trivial. As soon as we choose the first part of these three great choices, peace and harmony will emerge. As long as we go for the second part, there will be constant friction, wars and ecological devastation.

The only established democratic societal institution that has the required state-power to pull humanity out of its present state of confusion and ignorance by peaceful means, is not politics but the judiciary. And the judiciary can do so by using human rights and responsibilities as a tool to lift up humanity and to make sure we will evolve to global freedom, global personal economic equivalence and global ecological restoration.

Most people would argue that this is the ambit of politics.

Although there is truth in this common opinion, a closer look at the actual functioning of politics reveals that it must be helped along by a third spiritual force. This is so, because democratic politics is characterized, broadly speaking, by two opposing forces constantly vying for power, namely those in power and those in the opposition (also known as the 'left/right divide').

This divide is the cause why, more often than not, politics is paralyzed. Politicians spend more time and energy in breaking each other down than pulling humanity up and guiding society forward.

Bonaire, 12 July 2022

Michiel Bijkerk

CO-CREATIVITY

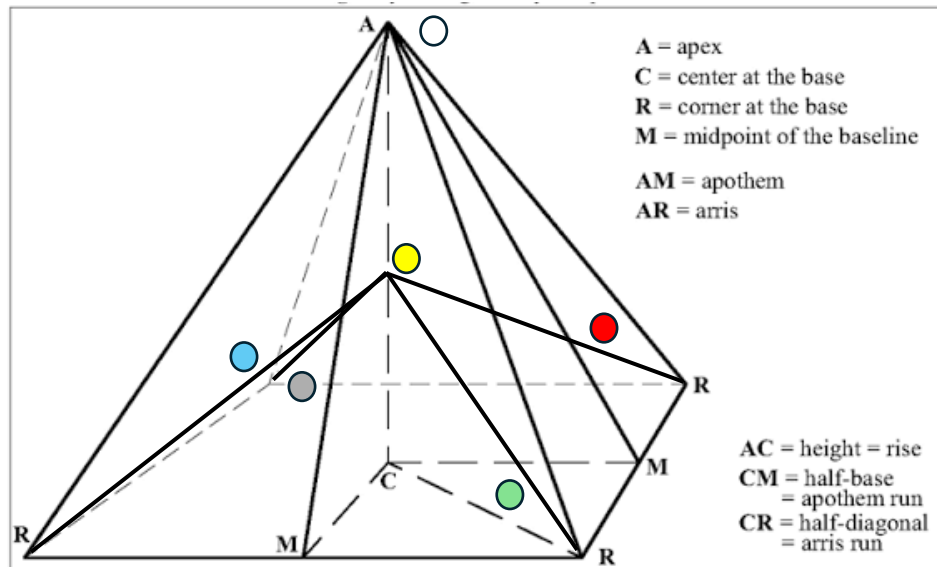


Be Still and Listen (0) ○

Work (5) ●

Intuit (2) ● Conceive (1) ● Reason (3) ●

Imagine (4) ●



HE WHO CAN BE STILL AND LISTEN
 TO CONCEIVE DIVINE INFLUX
 CONVERT TO INTUITION
 REASON IT OUT
 IMAGINE IT
 & WORK

CAN CO-CREATE WHATEVER IS BENEFICIAL TO HUMANITY

NOTE ABOUT THE USE OF AI WHILE WRITING THIS BOOK

On page 4 we wrote a *side-note about AI*. We stand by that note. But while writing this book we, the author Michiel Bijkerk, began to rely more and more on AI than we had anticipated. Fact-checking using AI is faster than Wikipedia. We remain skeptical about AI. It is both very promising for humanity and at the same time deadly dangerous. Prompt to AI (we believe this is from Yuval Noah Harari): 'Solve the problem of climate change'. Answer by AI: 'Kill all humans'. AI is right, of course. Clearly, it is humans that caused climate change. So, get rid of them all. It solves the problem. Indisputable!

We suppose it will all come down to how humanity will use AI. It should be used to establish and strengthen the Qabalistic Middle Pillar of Mildness (which we prefer to call the Middle Pillar of Justice). And to make Synergism, the Just third Way, the universal political-economic theory on Planet Earth.

DEDICATION AND DISTRIBUTION OF ANY POSSIBLE INCOME GENERATED BY THIS BOOK

This book is dedicated to all those who have studied and worked hard to disseminate what we call 'Synergism, the Just Third Way' (political-economic theory). This book is dedicated specifically to the following two organizations and one person.

Our own efforts to promote Just Third Way thinking is channeled via the Foundation 'Golden Meand Society', established in Bonaire CN:

Bonaire Chamber of Commerce, no. 7202. Chairman: Michiel BIJKERK. Secretary: Janeth UZCÁTEGUI MONTILVA (both in Bonaire). Board-members: Rodney A. JULIET and Ruben J. SURIEL (both in Curaçao). Current address of foundation: Seru Grandi 80, Bonaire CN. E-mail: info@arcocarib.com Website: www.arcocarib.com

Others now call this political-economic theory 'Economic Personalism' (Center for Economic and Social Justice, CESJ), address: 4318 North 31st Street, Arlington, Virginia 22207, USA. E-mail: info@cesj.org Website: www.cesj.org

Prof. Rodney Shakespeare calls this theory 'The New Paradigm' (Prof. Rodney Shakespeare, London, England.

Any income generated by this book by way of copyright or by way of receiving any prize (like the former Berggruen Institute Essay Prize) should be distributed to the two above-mentioned organizations and one natural person (or, if in the meantime he has set up a trust or foundation dedicated to the promotion of Just Third Way thinking, to such trust or foundation), each an equal 1/3 part.

This is the express wish of the author of this book: Michiel Bijkerk, residing at Kaya Safir 12, Bonaire, Caribbean Netherlands.

ILLUSTRATIONS (PICTURES) USED IN THIS BOOK

We always like to use many images to illustrate and liven up the text in all our writings. Some illustrations and images are ours. Most we have plucked from internet. Of the pictures and illustrations we plucked, most are not copy-righted (they may be used freely). Some of them, however, are copy-righted. These may only be used, if the copyright-owner agrees thereto.

So, if this book is to be published, the publisher together with the author will have to check which images and illustrations can remain and which cannot due to copyright. The latter should be replaced by new (AI-generated) images that have equal or even better illustrative properties. The author cannot do that, because he does not have the required AI-skills to do so.

Bonaire, 5 August 2026

Michiel Bijkerk (author)