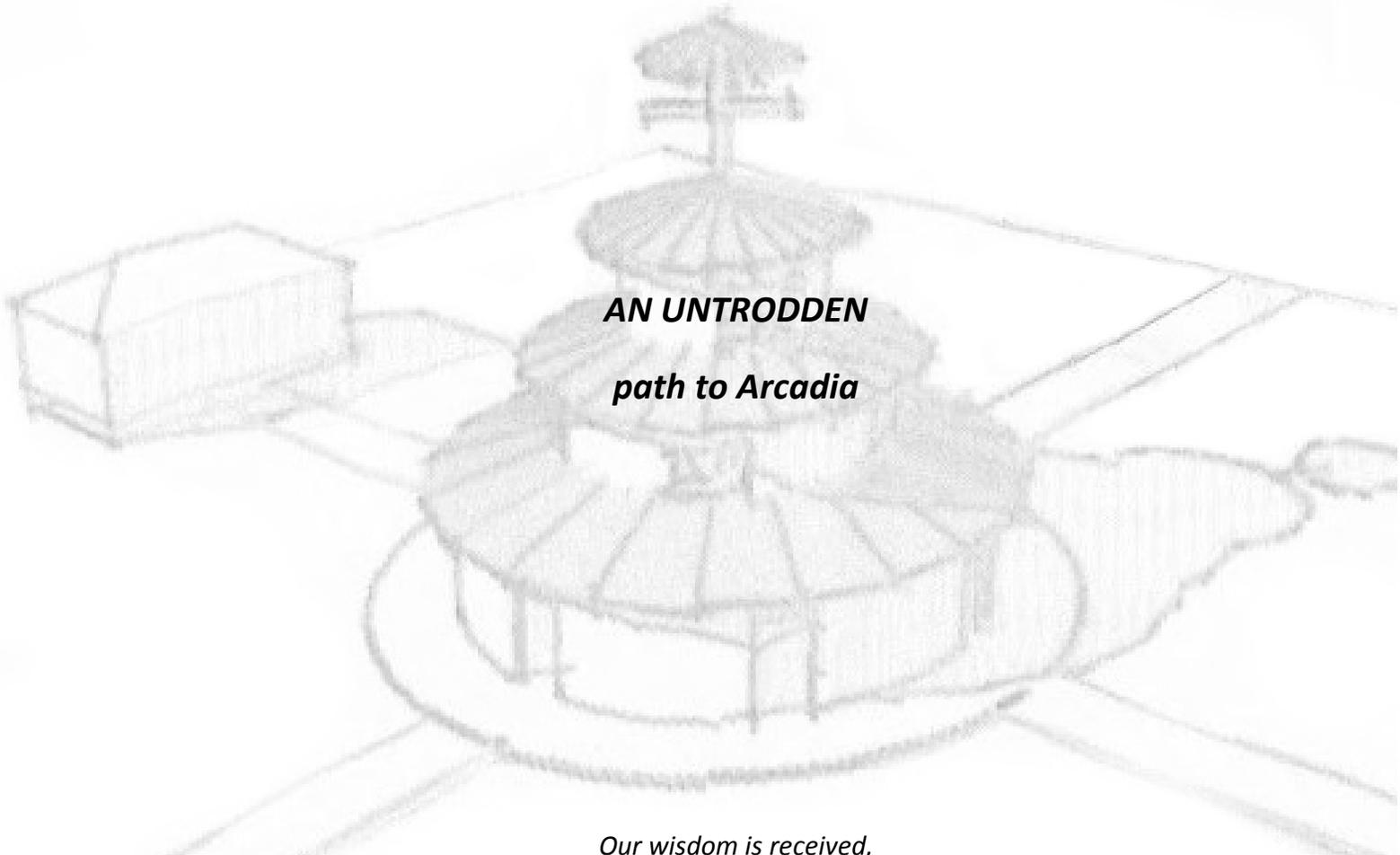


# **PARADIGM REGAINED**



**AN UNTRODDEN  
path to Arcadia**

*Our wisdom is received,  
our understanding ever incomplete.*

***BUT, there is Consciousness.  
AND, there is a BOND that cannot be broken.***

*It is good to have an end to journey towards,  
but it is the journey that matters in the end.*



The 'Arcadia'-hallmark (left). Any publication or work of art bearing this hallmark is a contribution to the blueprint for a new civilization based on abundance, justice and peace, three interdependent concepts. You are invited to join in the work. Help us draw this blueprint.

The underlined ' Y ' is a stylized representation of a cup. Whenever this cup has been filled with the spiritual 'fire of *balancism*', the resulting creative product will be like a line added to this blueprint. Thus this fire is the real 'entry-key' to Arcadia. The equilateral triangle stands for the synthesis resulting from two opposing forces. In Arcadia the right synthesis between socialism vs. capitalism, globalism vs. anti-globalism, and conservationism vs. industrialism has been worked out in theory and practice.

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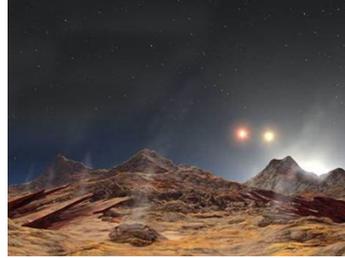
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## Chapter 1. Sunrise on an alien planet

Lex was a rich and law-abiding man, who lived with his daughter Joy in a big house on an alien planet much like our own.

In his garden there was a pile of left-over rolls of wire-fencing. Lex had no more use for them. He just kept them in case he should ever need them.



*3 suns rising on an alien planet ...*

One day a poor goatherd, called Rex, knocked on his door. He asked if Lex would sell him just one of the rolls of wire. Rex explained that stray dogs were killing his goats at night. He had lost many goats already. The roll of wire would solve that problem. He had no money to pay, but offered to give Lex a pound of goat-meat.

Lex refused. "We never eat goat-meat. You're the last goatherd in the land, because *nobody* wants goat-meat anymore. It's too greasy. So leave the wire where it is. It is my property. The law says I can do with my property what I like. And don't you dare steal it. Judge Mean is my friend. He will lock you up for a long time, if you steal it! Now, be gone!" So the wire continued to gather rust until Rex had just one last goat left.

And then Joy fell ill. The doctor said: "This disease used to be rare. Now it is common. We have just found out why: lack of goat-meat. There is something in the meat that prevents this disease. Your daughter needs a pound of goat-meat. Otherwise, she will surely die".

Lex went to the goatherd and asked to buy a pound of goat-meat. But Rex answered: 'Because of your meanness, I have now only one goat left. So, no, I will not sell you any meat. Besides, the goat is my property. The law says I can do with it what I like. So now, be gone!'.

"But my daughter is very ill", Lex pleaded. "Only a pound of goat-meat can cure her. I will give you all the left-over wire *and* 1.000 dollars. Please help my daughter". But Rex refused. He had suffered greatly seeing all his goats die.

Early next morning Lex summoned Rex to appear before Judge Mean. “Surely the life of a human is worth more than the life of a goat”, he pleaded. “Please order Rex to sell me a pound of goat-meat. I will pay any price”.

Now, Judge Mean applied the law strictly and impartially. “The law is the law!”, he used to say, whenever somebody complained. “I cannot change the law”.

As Judge Mean listened to Lex and Rex, he looked out of the window and saw the planet’s third sun rising. For Arcadia, as this planet came to be called, is ruled by 3 suns, not just one as on our planet. Suddenly he got an idea.

“The goat is Rex’s property. He can do with it as he likes. That is the law!”, Judge Mean said. “However, a new concept has just *now* entered my mind. I will call it ‘Justice’. Our third sun imparts it. Look at the sky. The third sun is the brightest. In a little while it will shine so bright, that it will absorb the other two. This means that Justice is stronger. Neither the Law, nor the King’s Will can resist it. From now on Justice will be done!”

Lex and Rex were unsettled. They did not understand and took fright. True, the Law and the King’s Will were harsh, but also clear. So what might this new ‘Justice’ mean?

Judge Mean said smilingly: “Fear not. Justice is better. It is even better than the Law and the Will combined. It is the Golden Mean, the door to Heaven”. But this didn’t comfort them. With abated breath they awaited the judgment.

“You cannot have the goat-meat *now*”, Judge Mean said to Lex banging his gavel on the bench. “It is Rex’s property. Your daughter has to wait and suffer until Rex’s goat has littered. Then Rex has to give you a pound of meat for the *just* price of all the rusty rolls of wire you still have!”

Lex lamented. So did Rex. But not for long, because soon after both prospered. Joy survived and became a wealthy producer of wire products. She sold many rolls of wire to goatherds whose numbers had grown, because now everybody wanted goat-meat and paid a good price for it.

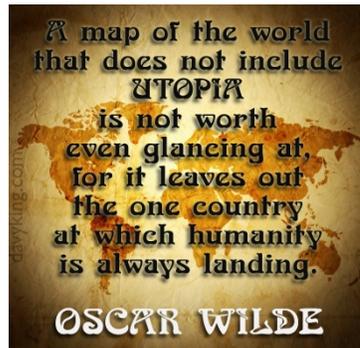
Judge Mean looked out of his window and saw the Third Sun rising again. “**Justice just is**”, he mused.

## Chapter 2. Journey to Arcadia

You cannot reach any place, unless you journey towards it. But where is Arcadia? And why should we want to go there?

It is a truism, of course, that you cannot reach any destination, unless you know where it is. And it is pointless to go there, unless you know why you should. But there is a third consideration: to journey towards a place that is unreachable, is madness.

Arcadia is the ideal society. It is known by many names. You want to go there, because it will make you happy. It is reachable, because it is imaginable.



Now, of course, only you can make the journey. We can only paint a picture, show you what Arcadia looks like. If you like what you see, you will want to go there.

But *where* is Arcadia? Unless we know, we cannot travel in the right direction. We have journeyed before, but found we had been heading in the wrong direction. We never got there and nearly reached the 'End of History', destroying all ideals.

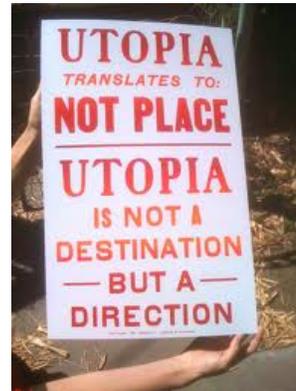
So *direction* is crucial. An arrow cannot reach its target, unless it is directed towards it. To head for Arcadia we must know where it is. Otherwise we cannot even begin to journey towards it.

All this is obvious. But when we say that the journey and its destination are *one*, it begins to seem less obvious. But think. If an arrow reaches its target, they *are* one. Only when it misses, they are two. In other words, if the shot arrow does not contain its target within itself, it will miss the mark.

Put differently: a road that leads to nowhere does not really exist. A road must have a destination, it must lead *somewhere* for us to call it a road. But if it does lead somewhere, it is *one* with that somewhere.

In a more abstract way we could put it like this: unless the means leads to an end, there is not even a means. And if the means does not contain its end within itself, it cannot reach that end.

We propose the word 'meand' to express the idea of a means which contains its end within itself. Only a 'meand' can lead to its stated end. We must state the end, otherwise we don't know *in what direction* to go. But only a proper 'meand' will take us to its end.



Now, the shortest road between A and B is a straight line. But in human affairs this is not the natural course. A river meanders to reach its end. So do people. The road to Arcadia is a long and winding one. The 'meand' will meander.

So we cannot expect any human 'meand' to follow even the straightforward arc of an arrow. We will linger and meander, but a proper societal 'meand' does contain within itself an overall sense of direction. And having seen the picture of Arcadia, we travel in a joyous, expectant way. For every step brings us closer to this wonderful land of peace via harmony.

Arcadia is there. For ever receding, but it is there. Waiting. But to get there, we must travel *now*. That is why we focus on the journey, on the *now*, not on the end. The *Now* is the Golden Meand, the only and surest travel guide.

## Chapter 3. Necessity is the mother of invention; aspiration is its father

The Golden Meand must be *concrete*. Abstract theory will not convince. We take the hint literally, i.e. as steel-reinforced cement. So we erect a building. Of course, we cannot turn the theory into concrete, but we can symbolize it and enshrine it into a fit building. Not another temple, but a symbolic workshop, useful to our purpose. The symbols to be used are words, forms, art and proportions. We call it: 'Civilization Hall'.



*A glimpse of Arcadia;  
note the Arc and the Golden Mean.*

When Albert Schweitzer was asked what he thought of Western civilization, he famously answered: 'That would not be a bad idea'. You will understand why we call our building 'Civilization Hall'.

Now, we expect the ideal society, or 'Arcadian civilization', to always recede. Whenever we think we have arrived, there will still be a way to go. Nevertheless, we need the ideal to aspire after. For without it, we would just not know where to go.

Will the journey ever reach its end? Well, logically yes. It will end when we have reached Arcadia. But we do not know when. But this should not dishearten us. Idealism is there. It gives direction and is necessary to aspire after. If it wants to recede, let it recede.

If we journey right, one day, of necessity, we will reach the end. But it is not about the end, it is about the journey. Or, more precise, it is about the *meand*. It is the meand that matters in the end. And every end is just a new beginning.

There are many meands that lead to Arcadia. The Golden Meand Society ('GMS') has just chosen one. But we will support many others, as will be explained further on. We do not have a privilege to Truth. Nor to Justice, for that matter. Nevertheless, Justice will be our main meand.

Now, we promise: Just one last abstract point. Above, we could have said: 'God is there. God gives direction and is necessary to aspire after. If God wants to recede, let Him/Her/It recede'. But we didn't. We said: 'Idealism is there' etc. Why?

God is and is not. We know God won't go away. But we also know there are people who understand Idealism, but draw the line there. Now we ask you: 'Does the fact that their Idealism does not contain God, make their Idealism less pure or less valuable?' Who are we to judge? We say: 'Equally pure, equally valuable'.



*Can Justice be trusted?*

For practical purposes we hold that God, Idealism and Justice are the same.

The pundits can be trusted to prove or disprove any distinctions.

Arcadia is based on Justice<sup>1</sup>. Doing Justice is a sacred art.

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<sup>1</sup> On the Nature of 'Justice', see Appendix 1.

## Chapter 4. Civilization Hall

While building Civilization Hall, we will come to see that we can never realize an ideal society that does not conform to our innermost nature. We cannot live in Arcadia, if it is alien to our being. But 'Justice' is not alien to our being. All people have a sense of Justice, just like we have a sense of humor. Warped sometimes, absolutely. But it is there.



*The Tower of Justice in the Arcadian mountains*

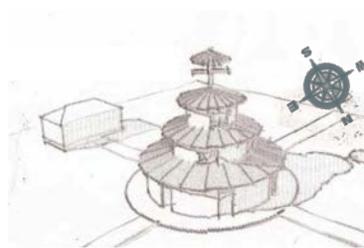


*Justice will be done*

So if Justice is there, we can *imagine* a just Arcadia. And then we can also *imagine* Civilization Hall as a just meand or tool to get there. If you don't see any Justice in this tool,

then obviously you do not want to go to Arcadia.

We start from the bottom up. There is no other way. The ground-floor is a walled-in circular enclosure with 7 arched, equally sized and equidistant openings serving as 7 equal entrances. Each arch is painted in the color of a human race. On 5 of the walls separating these entrances are painted

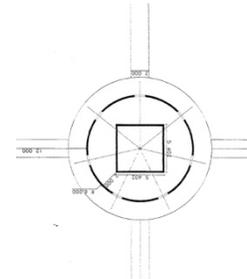


*Rough sketch of Civilization Hall; note its proportions and circular form*

the symbols of the 5 most well-known world religions. On the 6<sup>th</sup> wall is a symbol representing: 'all other religions and spiritual movements'. On the 7<sup>th</sup> wall in the West is no symbol. This stands for: 'all secular movements, ideologies or philosophies having contributed to the enlightenment, advancement or happiness of mankind'. Thus Civilization Hall is entered by 7 equivalent entrances. In Arcadia there are no religious or ideological wars.

On the threshold of each entrance is written one of the following seven words: Gratitude, Respect, Goodwill, Tolerance, Trust, Forgiveness, Empathy. On the inside of the 7 walls are written a few key words which characterize each religion or movement succinctly. For example, for Christianity the words: Hope, Faith and Charity.

Within the circular enclosure is a square room, consisting of 4 walls between sturdy pillars in each angle. On these pillars are written the words (vertically): Ideation, Conception, Formation, Creation.



*Ground-plan of Civilization Hall*

The room is accessible by 4 doors on the thresholds of which are written: Courage, Fairness, Prudence, Temperance.

Along the outside of the 4 walls on the floor are written the words: Fear, Vengeance, Greed, Arrogance, Hypocrisy, Vanity, Hatred, Anger, Envy/Jealousy. To enter the circular enclosure we pass a threshold appealing to the noble side of our nature. But the words along the outside walls of the square room point to another side to our nature.

Nevertheless, we *want* to enter the square room, which symbolizes the creation of Man and the Universe. To do so we must pass the threshold of one of the 4 cardinal virtues. People want to do that. We all know that Weakness and Vice are there, but none of us *likes* that reality.

In the centre of the square room there is a spiral staircase leading up to the 2<sup>nd</sup> and 3<sup>rd</sup> storeys. The central pillar of this staircase reaches all the way up to and through the roof of the 3<sup>rd</sup> storey, ending in a bright light underneath a conical lampshade a few meters above the roof. This light is powered by solar energy, harnessed from solar cells fixed on top of the lampshade and on the roofs underneath. In the central pillar there are 7 colored lights representing the 7 chakras in the human body.



*The 7 chakras in the human body*

Around the spiral staircase on the floor of the square room is written in circular form the word 'HUMANITY'. And on the ceiling (also surrounding the staircase), the word 'CONSCIENCE'.

Written in the form of a square on the ceiling (enclosing the word 'Conscience') are written our 4 mental faculties: Intuition, Reason, Judgment, Will. Alongside the walls on the ceiling are written the words: Compassion, Humility, Honor, Contentment, Diligence, Discipline, Sincerity, Patience, Humor.

We may leave it to the visitors of Civilization Hall to figure out why the selected words are positioned in certain ways, forms and places.

Spread out on the middle of the 4 outside walls of the square room is a text in Latin:

***'Humanitas creatrix societatis justae'.***

In the same fashion on the inside walls another Latin text.

***'Altus est pro justitia et humanitate mori'.***

You decide. Is it true?



*Think about it ... Is it not true?  
The willingness must be there.*

We walk up the spiral staircase to reach the 2<sup>nd</sup> storey passing the word 'Conscience'. In the floor of the storey we are now entering we see a luminous equilateral triangle, in each angle of which there is a sturdy pillar supporting the floor of the 3<sup>rd</sup> storey.

On the pillars we read the words (written vertically): 'Liberty, Equality, Fraternity'. The pillar of 'Fraternity' is in the West. The pillar of Liberty is in the North. The pillar of Equality is in the South.

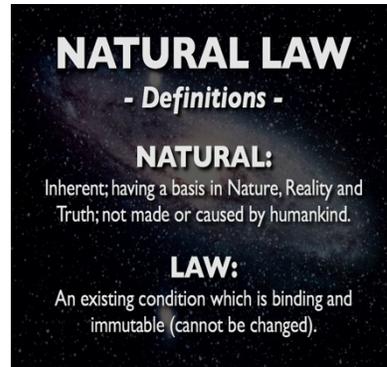


On the floor in the center of the triangle surrounding the staircase are written the words: 'JUSTICE FOR ALL'. In each angle of the triangle is written one of the words: 'Judiciary, Legislature, Executive'. The word 'Judiciary' in the West, 'Legislature' in the North and 'Executive' in the South.

Written on the middle of the circular wall of the 2<sup>nd</sup> storey is another text in Latin:

***'Sol justitiae illustra societatem'.***

In the ceiling of the 2<sup>nd</sup> storey is another luminous equilateral triangle, whose sides connect the 3 basic pillars of a democratic society. Within this triangle around the staircase, written in circular form, are the words: 'TRUTH & NATURAL LAW'.



In each angle of the triangle on the ceiling are written the words: 'Civil & Political Rights', 'Social & Economic Rights'



and 'General Principles of Law'. In the West 'General Principles of Law', in the North 'Civil & Political Rights' and in the South 'Social & Economic Rights'.

*'Human Rights' did you say?*

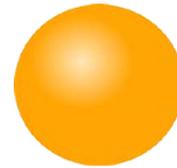
On the ceiling at the tips of a 5-pointed star extending from the central pillar, are written the following words: 'Wisdom, Ethics, Beauty, Independence, Impartiality'.

We climb up the stairs and enter the 3<sup>rd</sup> storey passing the words 'Truth & Natural Law'. Even if you believe that Truth is relative, then still there can be no Justice without relative Truth, whatever *that* is. To hold Truth and Natural Law as relatively absolute when adjudicating cases, at least provides a basis for legal security. At any rate, this is up to the Courts. It is crucial that only the most worthy persons can be appointed as Judges. And that they can be scrutinized by a well-educated and informed public.

Around the staircase on the floor of the 3<sup>rd</sup> storey we read the words: 'ABUNDANCE FOR ALL'. Again we find a luminous triangle in the floor drawn between 3 sturdy pillars supporting the top roof of Civilization Hall. On the 3 pillars, written vertically, we see the words: 'Nature, Culture, Nurture'. The word 'Nature' in the East, 'Culture' in the North and 'Nurture' in the South.

In each angle of the triangle on the floor is written one of the following words: 'Capitalism', 'Socialism' and 'Balancism'. The last word in the East, the first in the North and the second in the South.

In the ceiling of this storey we see another luminous triangle between the 3 pillars. In the center of this triangle, surrounding the central pillar of the staircase, we read the word 'HARMONY', encircling a symbolic sun. The word is written twice, mirror-image wise.



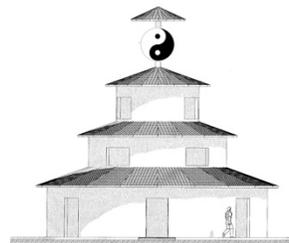
In each angle of this triangle is one of the words: 'Input', 'Outtake' and 'Balance'. The word 'Balance' in the East, 'Input' in the North and 'Outtake' in the South.

Written on the middle of the circular wall of the 3<sup>rd</sup> story is another text in Latin:

***'Pecunia est energia in materia congelata'.***

On the central pillar reaching from the ground-floor up to and through the roof of the 3<sup>rd</sup> storey are written (vertically) the words: 'Life, Light & Love'. The word 'Life' in the 3<sup>rd</sup> storey, 'Light' in the 2<sup>nd</sup> storey and 'Love' in the 1<sup>st</sup> storey (in the square room).

Underneath the obtuse conical lampshade on top of the central pillar above the 3<sup>rd</sup> storey roof, there is a *circular* shaped board sticking out on both sides of the central pillar. This board has been constructed in such a way that it



*Revolutions are necessary ...*

revolves ('makes revolutions') with the wind around the central pillar. On one side of this board are the words: 'Left, Conservative'. On the other side: 'Right, Progressive'. Although politics is as fickle as the wind, development requires revolutions, both in thought and in fact.

The diameter of the lampshade is the standard measure of the building (1.5 m). The proportion between the lampshade, the board and the 3 storeys are 1,2,3,5,8. A ring of trees around the Hall has a diameter of 13.

Civilization Hall is off the grid, powered by solar energy from panels on its 3 roofs. This is a silent hint.

## Chapter 5. Second Mean Story

Remember Judge Mean? The one who conceived the idea of 'Justice' when the third sun was rising on his planet? This is what happened next.

At the time when Justice was introduced on the alien planet much like our own, King Ego ruled the land. But this King neglected the people. That's why one day 2 men, called President and Congress, deposed King Ego and took over all his powers. They ordered Judge Mean to carry on as usual, i.e. to be no more than the 'mouth' of *their* laws.

The struggle for democracy had begun.

President and Congress had deposed King Ego, because they wanted the people to be free, equal and happy. But there was no stability in the land. The 2 rulers were always fighting about money and power.

At first, Judge Mean did not intervene. He applied Justice when adjudicating conflicts between citizens. But as to government, he chose to uphold the law. No more. He washed his hands and let them fight. Whatever the law said, or government decided, he ordered the people to do.

One day Judge Mean wanted a rest. He sat down on a 3-legged stool in his garden. As he did so, he realized that if 1 leg were missing, the stool would not be stable. This made him see that the 2 warring forces of money and power can only be stabilized, if he would intervene and apply Justice to end the fights between President and Congress. "1 and 2 is 3", he mused. "Stability begins with 3".



*A stool has much to tell ...*

And so it was.

Meanwhile the people were not happy. And they certainly were not free and equal. Many of them were owned by others and could not make their own decisions. So they rebelled. The whole country was at war. Then the 3 rulers decided to end slavery and include the people as a 4<sup>th</sup> ruler

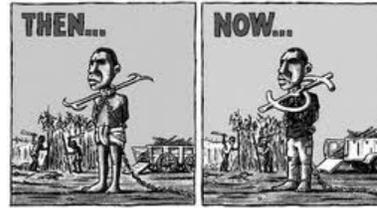


in government. They called this 'the vote'. And although the 4<sup>th</sup> ruler spoke only once every 4 years, the other 3 felt his fire and had to work hard to please him, otherwise they would surely be voted out.

That is how political democracy began to take form.

But soon it became clear that the people were still not free and equal. Nor happy. Some few owned everything and the masses owned nothing. The masses could still not make their own decisions and determine their own destiny.

Slaves had become wage-slaves.



The people were still unhappy, because the society

was unjust. Again it was Judge Mean who came to the rescue. He had already understood the principle of 3, i.e. Justice and Stability. And although he knew that 2 was unstable, he had also discerned that precisely this instability made it move. So he figured that Motion (2) and Stability (3) *together* must result in Development in Time (5). Thus he realized that Justice must be applied along a timeline, i.e. it must be going somewhere in time. And he reasoned quite naturally that it must move in the direction of a just society for it to be just. So Judge Mean added Time as a 5th element and his rulings began to anticipate and aspire after an ideal society he began to call 'Arcadia'.

With that, the basis was laid for movement toward economic democracy.

As long as Judge Mean was the only ruler moving towards an ideal society, things slowly improved. But when President and Congress had caught up with this idea, they too wanted to move towards Arcadia and so they began to follow Judge Mean (3) along the same timeline (5). But being always opposed to each other, they split into 2 opposing ideologies, each ruled by their own 3 rulers. One was called 'socialism' and the other 'capitalism'.

A Cold War broke out, each party trying to convince the people that their side was totally right and the other side totally wrong. The planet was divided up in 2 parts, in each

of which Justice (3) was done according to the prevailing ideology. So the 2 opposing 'isms' of 3 rulers each, had become 6. But because of the opposition between the 2 ideologies, this 6 provided no stability on the planet and there was no peace in either part. The people remained unhappy, unequal and not free.

Then something unexpected happened. The Presidents of the two opposing blocks held a conference and decided to work together in 'harmony'. They agreed to combine the good elements in each block and exchange ideology for idealism.



*Harmony bridge; 7 rainbow colors.*

Now this 'harmony' was a new concept. It was the spark that had resulted from the clash between the 2 opposing ideologies of 3 rulers each. So it was the 7<sup>th</sup> point. But it did not take off immediately. The people were still confused.

What was this 'harmony'?

Along came a guy called Peacenik. He was a bit of a rebel. He rallied the people around him and said: 'You wage-slaves can never be happy, because you own nothing. Your bosses control you. They own your destiny. As long as you own nothing, you will remain dependent on them. That keeps you not free, unequal and unhappy'.

He went on: 'Harmony consists in distribution of property in productive capital (the 'means of production') among all people. Our bosses and rulers must not only give us wages. They must give us wages and sell us property. Then, with time, we will all have an independent income from our own property besides our wages. Only then will we be free, equal and happy. Only then will we know Peace'.

'So this is the magic formula', Peacenik said: 'Stability/Justice (3) plus Idealism/Time (5) equals Peace (8). But Peace can only be reached via Harmony, which word happens to be spelled with 7 letters'.

Then the people remembered that there had always been 7 basic beacons of harmony in the land, which some called 'religions' and others 'philosophies'.

'And what about 13?', someone in the crowd asked Peacenik. 'Thirteen is a Mystery', he answered. 'We get there when we combine Idealism/Time (5) with Peace (8).

That is the only way to get to 13'.

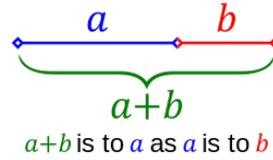


Is this story a bit skewed? Yes! Is it true? Yes and no! But it does lay out the Mystery of the Fibonacci sequence. Is that really a Mystery, or is there nothing to it but numbers?

Well, maybe it is a Mystery and just numbers. But the Golden Meand Society will strive to build 21 Halls of Civilization throughout our region (the Caribbean), because Peace (8) plus Mystery (13) equals Civilization (21).

## Chapter 6. The Golden Section

Certain proportions of an object - or between objects - people tend to find beautiful. Proportions that have fascinated artists and mathematicians alike for many centuries are summed up in the 'Golden Ratio' or 'Golden Section'. The *golden* section is there where a line is divided in such a way that the smaller part is to the larger part, as the larger part is to the whole.



That sounds abstract. But when we apply this to our own place in Nature and within the Universe, it may become more tangible: 'Nature (the smaller part) is to Man (the larger part), as Man is to the Whole Universe'. So the Golden Ratio is an apt way to express the idea that Man's control over Nature, is comparable to the control of the Whole Universe over Man.

Obviously, religious people would say 'God' instead of 'the Whole Universe'. We could also say 'the All' or 'the Cosmic'. It makes no difference. The thought is the same. This is about proportions and beauty, not about religion. Our hypothesis is that Nature is to Man as Man is to the Universe. Even our secular friends do not doubt that Man is subjected to Universal forces and laws that he may be able to use and direct, but that he has not created.

The proportions of Civilization Hall conform to this Golden Ratio or Golden Mean, as it has also been called. The



*The Golden Mean in the Taj Mahal; (left) golden ratio in a shell.*

diameters of the Hall's 3 stories are respectively 3, 5 and 8 times the standard measure.

As you recall, this standard has been set at 1.5m (= the length of the diameter of the lampshade on top of the Hall's central pillar). We are confident that because of the Golden Mean in its design people will find the Hall beautiful.

Which leads to Man's innermost nature. One of the most encouraging thoughts ever expressed is that Man is not

strong enough to be evil. This goes beyond the *perception* of good and evil. It is not what we see. This is about what actually *is*. Our innermost nature is noble. That is



*What do you see?*

because a seed has been planted in our hearts. We can *transcend* the duality of good vs. evil. Not without effort, not without error and pain. But it can be done.

We are not blind to the weaknesses of Man. In Civilization Hall they are clearly represented. The 3<sup>rd</sup> story is about money. The 2<sup>nd</sup> about power and the 1<sup>st</sup> about prestige. Throughout history the love of these 3 have been the cause of the most horrendous atrocities. However, all 3 can be controlled and turned into tools to build Arcadia.

We offer no proof of this. It will prove itself.

### ***A note on symbolism.***

It is clear that Civilization Hall is awash with symbolism. Symbols assist us in grasping abstract ideas. Symbols are everywhere. In fact, each and every word is a symbol. People need symbols to communicate.

The sacred symbols of the world's religions are depicted on the walls between the entrances to the Hall's circular ground-floor enclosure. But some can be found elsewhere in the Hall as well. For instance, the Yogic chakras in the spiral staircase. The hermetic symbolism implicit in the Fibonacci sequence. The Christian trinity implicit in the Hall's 3 stories. The two interlocked equilateral triangles found in the 2<sup>nd</sup> and 3<sup>rd</sup> stories of the Hall, which has links to Judaism as well as to Christianity and the hermetic tradition.

But there is more. The 5-pointed star on the ceiling of the 2<sup>nd</sup> story dedicated to Justice and Natural law has links to Islam. The circular board underneath the obtuse conical lampshade will be painted black and white as a Yin-Yang symbol, which links to Buddhism. Visitors of the Hall are encouraged to find all these symbols and contemplate upon them.

## Chapter 7. Back to the Drawing-board

What about 'democracy'? The choice of spelling might give the impression that in Arcadia democracy has been abandoned as a quaint and inefficient relic of the past. Wrong! The spelling indicates that democracy can easily be abused, as is the case now on Earth (2015).

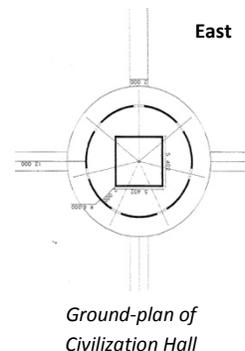
Moreover, democracy is slow and often ineffective. All this is true. Nevertheless, monarchy, (military) dictatorship, oligarchy, aristocracy, plutocracy and one-party 'democracy' are worse. Therefore the Arcadians decided to stick to multi-party democracy, but improved it significantly.

Now, in a mature democracy there are at least 3 influential political movements (parties) at work to avoid domination. And new parties and ideas are not blocked from entering. As a check on corruption periodic renewal of politicians *and of parties* is required.

Along the 4 walls in the square room there are 4 ballot boxes. These indicate that in Arcadia democracy forms the basis of this society's political structure. But in Arcadia an economic dimension has been added. One cannot in earnest expect free and equal citizens to care for their workplace and society, if they do not own a part of it.

The ballot boxes serve a purpose as will be explained in the next chapter. In Arcadia democracy has been deepened and broadened, making it an active daily activity. GMS could not fulfill its mission without it. And without real democracy there is no civilization.

So, we continue describing Civilization Hall. Surrounding the circular ground-floor there is a sidewalk, circular also. Extending from this sidewalk 4 paths lead to the 4 compass-points, i.e. North, East, South and West. The building has openings for entrance and ventilation, but only 4 doors to be able to shut the square room at night to prevent vandalism. But in principle the Hall is open and transparent, because in Arcadia transparency is an important aspect of democracy.



The path extending from the Hall to the East splits into two, thus forming the letter 'Y'. Between the two Eastern extensions of this path an equilateral triangular building serves as GMS's offices. That is where the 'Council of Seven' meets (see next chapter). The roof of this building is a tetrahedron.



On the Northern and Southern outer walls of this office-building (i.e. the walls visible from the Hall) is written in Latin: '***Medita et Labora***'. We have replaced the word 'Ora' (as in the original wording) by the word 'Medita', because the Hall values all religions. The word 'Medita' is written on the Northern wall, the word 'Labora' on the Southern wall.

The word 'et' is written on the Western point of the office-building in a bright color. We give this small word extra emphasis to highlight the thought that whatever exists, consists of a material and a spiritual (or mental) component. The two meet in the third point. Balance cannot exist without two opposites uniting in one point.

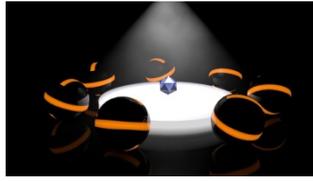
Without balance via harmony between politics and economics there will be no peace. Unbalance between haves and have-nots will lead to war. Unbalance between socialism and capitalism will ruin us all. Political democracy alone cannot prevent that. Unless it is balanced by economic democracy, i.e. by universally distributed ownership of the means of production among all citizens (not the State), war will continue endlessly. We need both socialism and capitalism. The good elements in both systems must be balanced harmoniously. It can be done. The blueprint is ready. It is waiting for us in Arcadia.

On the Eastern wall of the office-building (not visible from the Hall) are written the words: 'Faith, Imagination, Perseverance'. Our secular friends would understand 'faith' as 'strong desire and will'. And they are right too.

From the Hall two other paths lead to the North and South where the restrooms are located. The Western path leads to the parking-lot.

Civilization Hall is situated at a clearly visible and easily accessible location.

## Chapter 8. The Meand of Operation



GMS is a foundation governed by a 'Council of Seven' (Cof7). Each Council-person represents one of the 7 religions c.q. spiritual or secular movements.

Knowledgeable and experienced men or women are appointed for this job. The leadership functions rotate.

GMS operates on two levels, i.e. spiritual (or mental) and material. The spiritual method uses focused thought-force, channeled via the Judiciary. By means of a long and, if necessary, recurring series of court-cases a gradual process of change in the direction of Arcadia is put in motion. In other words, the Judiciary is methodically used as a vehicle of change and development. This must be done transparently. Therefore, GMS's long-term objectives are published in this booklet (see next chapter). Its short-term objectives will be published as the work is ongoing.

The material 'Meand of Operation' consists in financing concrete projects which promote the long-term objectives. Everybody may submit projects, both commercial and non-commercial. The selected projects will be financed or subsidized. Only projects that function as a meand to Arcadia will be supported. The means do NOT justify the ends.

To enable GMS to implement its material meand of operation, a Bank will be set up as soon as funds become available. The Bank's meand of operation is briefly set out in Chapter 10.

The spiritual (mental) method works as follows:

- 1) GMS first investigates an issue to see if it can be a stepping-stone towards realizing its short- and long-term objectives. Witnesses may be heard (if required anonymously), expert legal or technical advice may be sought and an opinion poll may be conducted. GMS will only submit thoroughly substantiated and well-reasoned petitions to the Courts. The force behind this method is 'moral authority'. When GMS says something, the people and the Courts listen. GMS will not burden the Courts with frivolous lawsuits.

- 2) The cases that GMS submits to the Courts will include (but are not limited to) petitions to order the Legislature or the Executive to perform certain acts, or to prohibit them from doing so. Petitions for a Court-order to pass legislation or to take general executive measures will not be considered off-limits. If bickering or lack of vision stops the other two branches of government from doing what is clearly in the interest of society as a whole, the Judiciary should not hold back. In fact the Judiciary is the only State power which has been given the constitutional right (and obligation even) to issue orders, including to the other two branches of government if required. And if the Courts refuse to do it, no other legitimate State power can or will. The people are then constantly confronted with the awkward choice to either rebel, or put up with injustice. That is an insane situation. The time has come for the Judiciary to assert its (third) power.
- 3) GMS makes sure that the issues submitted to the Courts will be widely publicized. The public in general, including prominent and knowledgeable people, will be asked to comment. To this end GMS sets up its own multi-media outlet, including website, social media, magazine, videos, book(let)s, folders and press-releases. From time to time GMS organizes conferences on topics of interest.
- 4) For each court-case a symbol and a picture will be designed, which will help people to visualize the cause and to focus thought-force on the desired result. To that end GMS organizes visualization and meditation sessions. At the same time GMS requests everybody to do something to help realize the cause and the result focused on. Help could be anything, from volunteer work to publications to donations.

By means of all these efforts, not in the least the visualization and meditation sessions, a joint focused thought-force is transmitted to the Courts. This will convince them to grant GMS's reasonable petitions.

GMS will apply and perfect Ghandi's hint when he said: ***'Prayer is not an old woman's idle amusement. Properly***



*This, too, is what Ghandi 'meands' ...*

***understood and applied, it is the most potent instrument of action'***. It

will be done in such a way that our secular friends can also understand and apply it. This method will be perfected as we go along.

Obviously, all this will be done openly and transparently. Everyone should know and understand what GMS is doing, where it is going and how it 'meands' to get there.

The success of this 'Meand of Operation' depends on the reasonableness of the petitions submitted to the Courts, the effectiveness of the accompanying publicity and the spiritual energy that can be generated. The selected issues must therefore not only be stepping-stones to Arcadia, they must also be imaginative.

For instance, the Court may be petitioned to issue a Court-order to the Legislature to enact a law obligating Judges to publish what possessions they have, particularly shares and other securities. This must be regulated. Judges cannot be allowed to adjudicate cases, if they have a personal financial interest in either of the litigant parties (or both). Nor a direct interest in the financial markets in general. If the Judiciary is to function as a vehicle to get to Arcadia, it must first be purified. Since the eighties (1980) it has been increasingly contaminated.

Another example. The Court may be petitioned to order any public servant (including politicians, judges and legislators) to step down, if a criminal investigation against him/her is ongoing and there are good grounds to assume he/she has committed a serious criminal offense.

A recent example. The Court may be petitioned to order the Secret Service to stop spying on the whole population and to use the information gathered to blackmail those in power. Arcadia is not a total control and surveillance State! Transparency in government, privacy at home.

Last example. The Court may be petitioned to order the Executive to make sure that within a reasonable period of time adequate housing at affordable prices for all citizens is realized. The petition will include suggestions as to how to accomplish this, as well as practical solutions with respect to funding, for GMS must and will never 'sell illusions'.

This last example also goes to show that the selected issues will not only be 'negative'. On the contrary, GMS will present more 'positive' causes to the consideration of the Courts than 'negative' ones. However, GMS will not shrink away from the negative ones. Arcadia is reached and sustained via the path of Justice, the 3<sup>rd</sup> dimension which complements the other two. Justice is beyond 'positive' and 'negative'.

Thus GMS will *accelerate* evolution, but does not promise a 'quick fix', nor a 'quick buck'. It promises a gradual and methodic journey to the United States of Arcadia, where the people are free, equal and happy. What this new and civilized USA looks like will be set out in the following chapters.

We will get there, because transparent, independent and impartial Courts, manned by uncompromised competent judges and scrutinized by an informed and educated public, can be relied on to break the deadlock and move society forward when the other two branches are stuck. This is how it was always supposed to work. Judges should realize that between two chairs, they sit on the ground. There is nothing in the constitution of a truly democratic state that prevents them from sitting on a chair of equal height between the other two. And because the Judiciary sits in the middle, it has the edge. Granted, this edge must be carefully managed, but it is there.

It is a grave responsibility, but the Judiciary must understand its role. If not, democracy will be demolished. If it takes its responsibility, gradual and peaceful growth toward Civilization is still an option.



*The demolition of democracy ...  
By whom?*

## Chapter 9 United States of Arcadia



*Urban Arcadia ....*

In the history of the alien planet much like our own, there came a time when the nations realized that ***you cannot bomb your way to peace***. After many wars it was

finally realized that the ends do not justify the means. Unjustifiable means *block* the ends even. Thus it had blocked the cruel attempts by socialists to 'globalize' their planet. And later it had blocked the equally cruel attempts by capitalists trying to impose their will on the planet.

In the end the nations decided to apply what they called 'Peacenik's formula', i.e. Justice (3) + Time (5) = Peace (8). And thus by the force of Stability/Justice and Idealism/Time they formed a new union which they called the 'United States of Arcadia', or 'USA' for short.

That ended all nationalist wars. There simply was no outside enemy left to combat. The resulting peace was the indispensable basis for the emergence of Arcadia's extraordinary and wonderful Civilization.

After the formation of the USA the only enemy left to conquer was the Arcadian population's own lower nature. That was accomplished by means of *education* and tons of patience. Education was seen as a way of 'leading out' of darkness, i.e. leading to the understanding and practice not only of '*technics*' but first and foremost of *ethics*.

These had been revolutionary changes. It had not been easy for the Arcadians to realize that nationalism was just plain discrimination. And the formation of the USA had been possible only after they had launched the so-called 'planetaryization' process, a consciousness-raising program which steered away from planetary domination and moved toward planetary liberation instead.

The Arcadian Constitution was a marvelous achievement. In its first chapter all human and social/economic rights *and responsibilities* were enshrined. The second chapter divided the planet up into approx. 20 'Autonomous Regions'. The continent known as the Americas, for example, was divided up into 3 'Autonomous Regions', i.e. North America, the Caribbean and South America.

Each Region was headed by its own democratically elected regional government. To guide the planet with respect to planetary and inter-regional issues, each Region periodically sent delegates to the 'Planetary Council'. This Council issued guidelines that all Regions had to abide by and incorporate into their laws.

All Arcadian citizens could freely choose their own place of living. Regional borders were there for administrative purposes only. Arcadians had come to find it odd that animals are free to roam wherever they please, but that humans were confined to the space they called 'countries' or 'nations'. So they decided to end immigration discrimination. Arcadia was a free planet for all.



Thus the former 'nations' became 'federal states', each with their own democratically elected state governments. To determine the division of responsibilities and powers



between the Regions and these states, the principle of subsidiarity was applied. There were about 1.000 states on this planet, which is about the size of our own.

Within each state there were a number of 'communities' with surrounding area. Each community was headed by a

democratically elected Community Council and Administrative College. Purely local issues were handled by these lowest level governing bodies, of which there were approx. 500.000.

So Arcadia's constitutional structure was a '3-tier plus' system, i.e. the Regional level (1), the State level (2) and the Community level (3). The 'plus' was the Planetary Council, whose task it was to cement and keep the whole planet together. There were no Regional or State armies. To guarantee Security there was a Planetary Peace Corps.

Arcadia's democracy had matured both politically and economically. On the political front the referendum and similar participative instruments were added to periodic elections which is how democracy began. But to avoid abuse of these instruments a high level of legal, political and economic education is required. In Arcadia this was understood. All Arcadians were well educated. Their curriculum included all 3 basic political and 7 religious viewpoints, as well as basic legal and economic instruction.

On the ecological front Peace was also restored. After long battles between 'Preservists' and 'Destructionists', the Arcadians finally found the right balance between these two factions in the so-called 'Eco-balance' principle. The Preservists preferred not to touch Nature at all. They wanted to just let Nature be Nature. The problem with this viewpoint was that it stifled economic progress. The Destructionists, on the other hand, would just come in and damage Nature indiscriminately, all in the name of economic progress.

The 'Eco-balance' principle is the Golden Mean. It allows economic development with its inevitable quantity of



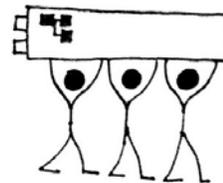
destruction of Nature, unless there is good reason to fear damage that cannot in any way be re-created. On the other hand, it requires 'equal plus' compensation for any and all

damage caused. This means that anybody who damages or destroys a part of Nature for whatever reason, is obligated to overcompensate for it, i.e. he has to give back to Nature a little more than he has taken. This way Nature is restored and even gradually strengthened and expanded, whereas economic progress is not unnecessarily stifled.

Another revolutionary but equitable insight was the matter of property rights to natural resources. As natural resources are not man-made, the Arcadians quite logically reasoned that they belonged to everybody. So they set up a 'Natural Resources Bank' and all Arcadians received a lifetime non-transferable dividend- and concession-paying share in this Bank. All mining and exploitation of natural resources (which includes public land, sea, beaches and preservation areas) was carried out or organized by this Bank, which had branches in all 20 Regions. This is how once a year every Arcadian received an equal part of the net proceeds of the eco-balanced exploitation of all of Arcadia's natural resources.

On the economic front, a very practical insight made all the difference. Arcadians had come to see that free and equal citizens cannot be motivated to fully support and defend their workplace, their community and even democracy itself, unless they own a part of it. Bonuses, punishments, differences in wages, prestige and benefits can do a lot to stimulate workers, but unless they own part of the workplace itself, their motivation will always lack an indispensable element, i.e. the ownership edge. Property rights trigger and fuel that edge.

Therefore in Arcadia a number of legal measures and financial instruments were introduced to gradually and continuously capitalize the capital-less (cf. Appendix 2).



*Ownership is responsibility*

This is how after a generation or so there were no 'have-nots' left in Arcadia. Everybody owned something, a home, some stock, some real estate and/or intellectual property rights, i.e. something of real value that produces extra income. The right to individually own a part in the means of production (i.e. 'productive capital') was included in Arcadia's list of human rights and responsibilities. Thus all Arcadians had three incomes, i.e. (1) wages/pensions, (2) dividends and/or rents and (3) concession-revenues.

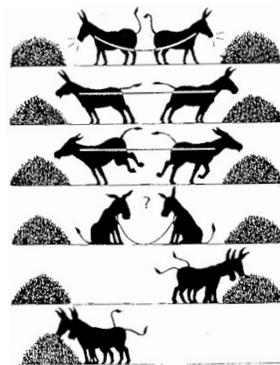
Obviously nobody can enjoy these benefits and be happy if his/her health is failing. That is why in Arcadia there was affordable quality health care for all. This was never a discussion. It was a matter of course.



Peace through Harmony ...

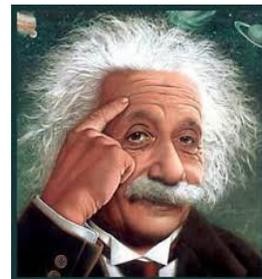
'Peace through Harmony' became a concept deeply engrained in the Arcadian mindset. This resulted among other things in the understanding that wherever people work together in a company, it would be disharmonious for the top-CEO to earn more than 7 times the salary of the lowest paid worker.

The Arcadian government was limited to 3 basic functions: (1) integrating, (2) organizing/coordinating and (3) maintaining peace (law and order). An orderly society of free and equal citizens does need government and leadership, but here too subsidiarity applies, i.e. government should not do what the citizens can do better themselves. Some things are better done collectively, some things individually and some things in a combined third way.



There is always a third way, for in vey truth we live in a 3-dimensional world. Two opposing forces can always be reconciled in a third and better solution which at the same time stimulates and benefits the other two. In Arcadia the era of dualism had evolved into trialism, a more *natural* way to look at things.

Why did it take so long for dualism to open its eye to the 3<sup>rd</sup> dimension? After all, the 3 dimensions are there plain to see? This is hard to tell. Perhaps it was the thought that 'matter' and 'mind' (or 'spirit') are two *separate* things? In Arcadia they came to see 'matter' as the way mental (or spiritual) energy behaves within the range of the human senses, i.e. within a limited spectrum of frequencies. This makes 'matter' and 'mind' two manifestations of the same one thing, i.e. energy.



A weird Arcadian ..

## Chapter 10 A Sun Trusting Bank

A father had 5 sons. He encouraged them all to choose a career in which they could be of maximum service to mankind.

The first became a Builder, for people need houses to live in. He built everybody a home. The people gave him much credit for that.

The second became a Mariner and sailed the seven seas. He transported all goods and interconnected the world. The people gave him much credit for that.

The third became an Engineer. He invented many machines producing abundance for everybody. The people gave him much credit for that.

The fourth became a Priest. He connected mankind to God and magnificent temples sprang up all around the globe. The people gave him much credit for that.

The fifth became a Banker. He financed and facilitated his four brothers. He never received any credit for that. He just *gave* credit. All loans granted by him he sealed with the motto: 'C.redit', short for 'Cor redit', 'the Heart turns back (upon itself)'.

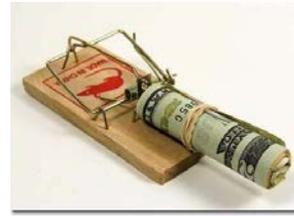


*The heart receives as it gives.*

This story sets the stage for the Bank GMS will set up. It is connected to the Sun in the sense that the first 3 letters of the words 'solidarity' and 'solidity' ('sol') is Latin for 'Sun'. The Bank promotes solidarity *and* financial solidity. We call it Balancism, i.e. the Just Third Way. That is the *sol*ution.

The Sun is like the Banker in the story. It just keeps on giving light. It does not receive any credit for that. Of course, a Bank cannot grant loans indiscriminately. Apart from subsidies and donations (if funds are available), only financially viable projects can be supported.

But does a Bank necessarily have to charge interest? The simple answer is: 'No!' A Bank can also recover its loans by participating in the businesses it finances. This way the loans are paid back with dividends, depending on the company results. This also provides the opportunity for the Bank to co-determine the objectives, structure and business-model of the supported businesses.



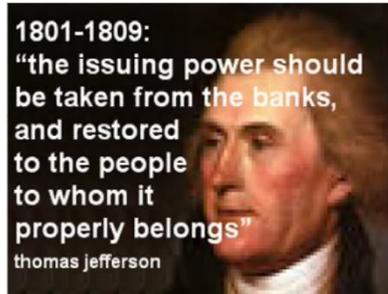
Usury ...

For instance, the Bank can make sure that the supported businesses will not produce useless, poor quality and consumerist goods and services, which waste away Nature for no good reason. The Bank can also decide to only support businesses that will be held by investors and workers *together*. Lastly, the Bank can promote harmony, i.e. compliance with the rule that the CEO's of the supported businesses do not earn more than 7 times the wages of the lowest paid worker.

If done well, all these businesses will thrive, because apart from higher productivity resulting from employee stock ownership, these businesses have a decisive competitive edge, namely: they pay no interest.

Making **<too much>** money on money, i.e. by **usurious** interest or by **pure** speculation {(stock market) gambling}, is one of the main causes sickening our society. It not only causes inflation and economic booms & busts, it also drives men to unjust exploitation of humans and animals.

Honest and serious *work* is the basis for making money. We may minimize the amount of work needed by mechanization and automation. That paves the way for leisure and culture, so that humanity may become more human and enjoy the finer things of life. But *work* remains the sound basis of a real and reliable economy.



To reach Arcadia some obstacles and barriers must be removed. Some such barriers are entrenched in the global banking and monetary system with its virtual monopoly of the issuing power in the hands

of the banks and with its competing currencies causing manipulation and speculation, which was so famously lashed out of the Temple by one Nazarene.

Money-changing speculation can be removed by introducing one global currency.

As to the issuing power Thomas Jefferson has suggested: "(...) the issuing power should be taken from the banks and restored to the people (...)". Perhaps it is enough to take away the monopoly of the issuing power from the banks. At any rate, the Bank to be set up by GMS will be owned by and operated for the people, not the government.

## EPILOGUE

On an Amsterdam city-wall one 'Loesje' wrote:

*"If you don't know where you are going, you will always get there; but then you don't know why you are there".*

Loesje describes modern politics where politicians are 'leading' the people without knowing whereto. It's like preachers not understanding what they're preaching.  
It's madness.

GMS breaks this deadlock by describing the ultimate ends in broad terms, but stressing that these ends and the means to realize them are one.

The end *is* the meand.  
And at each end there is always a new beginning.

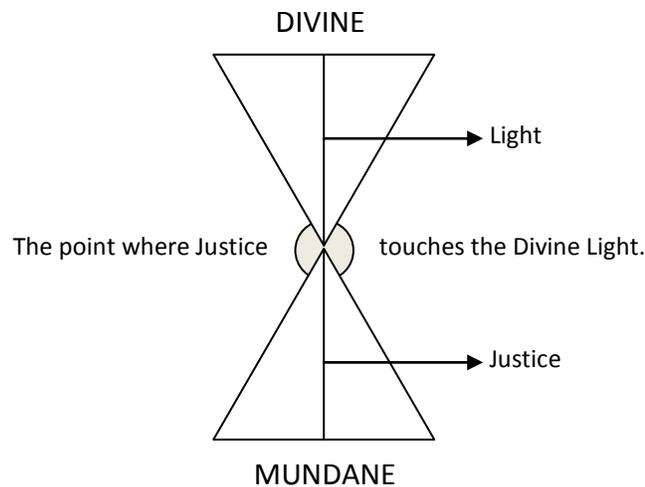


## APPENDIX 1

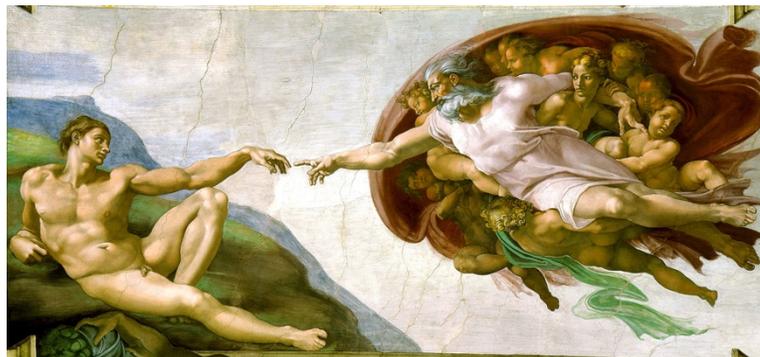
### ON THE NATURE OF JUSTICE

On page 7 (see last paragraph) we state that Justice will be our 'main meand'. It may be useful to add a few words on the concept or nature of Justice. We will be brief.

Justice is the point where the Divine touches the Mundane. Justice is found (or received), not contrived. Viewed from the Divine plane it is a gift. Viewed from the human plane it is the highest aspiration.



Pictorially, Michelangelo's 'Creation of Adam' may be seen to express the same idea:

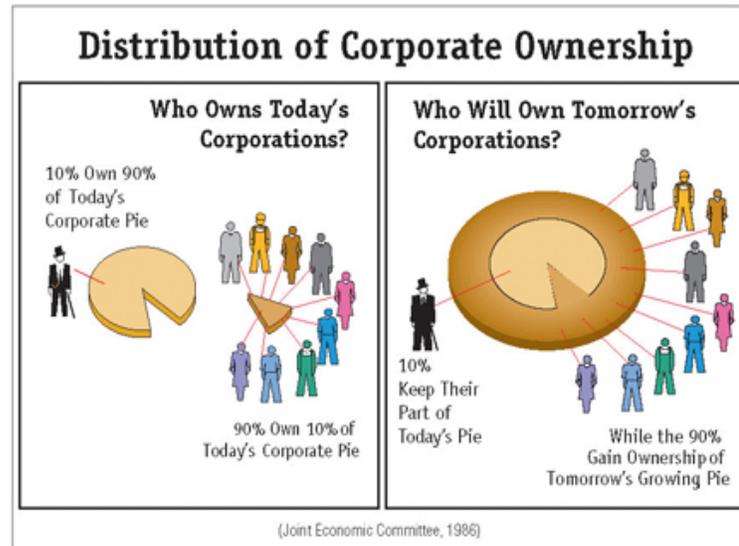


It is immaterial whether you understand 'Justice' from a secular (or atheist) point of view as Man's highest aspiration, or from a religious/spiritual point of view as a gift from God or the Universal Mind. Justice is where the two touch. That is where 'Justice' is found.

## APPENDIX 2

### OPEN QUESTIONS

This booklet presents a picture of Arcadia in very broad strokes. Some of the (financial) instruments that are indispensable for creating and maintaining a Balancist society have not even been mentioned.



One such is known as 'Capital Homesteading'. For more details we refer to the Center for Economic and Social Justice, at [www.cesj.org](http://www.cesj.org).

This instrument capitalizes all citizens continuously. The basic idea is as follows. The Central Bank of any country (ultimately the Central Bank of the whole world) extends loans to all citizens on a regular basis (e.g. annually). These loans have to be used to buy stock in specifically designated companies. The loans are repaid by the dividends generated by the stock itself. This all is mandatory. Once the loans have thus been fully repaid, the purchased stock will form part of each citizen's 'homestead of capital'.

There are many OPEN QUESTIONS as well. How would citizens behave in a Balancist society? We do not know. How can the principle of 'fair price' ('justum pretium') be reconciled with the concept of 'market price'? We do not know. To what extent should **pure** speculation be avoided

or minimized? We do not know. Should price instability (inflation and/or deflation) be avoided or effectively controlled? Again, we do not know.

To some of these questions we have beginnings of answers, but we prefer to confess ignorance. This means we remain open to better answers.

However, we DO know that extreme inequality between 'haves' and 'have-nots' is a social time-bomb. It leads to instability and war.

And society has learned that redistributing INCOME as a remedy for inequality is inefficient and leads to its own peculiar iniquities. And, more importantly, it leaves intact the essential CAUSE of inequality, which is unequal distribution of income-generating PROPERTY.

Therefore, if we want to remedy inequality, we must redistribute income-generating property. This must be done gradually and fairly. Capital Homesteading is one instrument that will do just that.

And as income-generating property spreads among all citizens, redistribution of income will automatically follow. Efficiently.

If we want Peace, this must be done.

We submit that the Judiciary is the only State power that can lead the way. Courts can do so by applying Justice.