

THE WORLD 'HATE-OMETER' IS RISING

What's the Middle between Love and Hate?

Yes, hate is rising. We hear hate-speech every day. And with that, we see more and more wars and unrest around the world. Tension is rising and breaking everywhere.

To understand why, we first need to explain something about 'dual thinking', i.e. thinking in two's: *Dualism*. Everything is either good or evil. Hate or love. Up and down. Alive or dead. Spiritual or material. Humorous or dull. Happy or sad. Strong or weak. Big or small. Early or late. Simple or difficult. For or against. In or out. Friend or foe. War or peace. Right or wrong. Yes or no. And so on.

Such 'dual' thinking chokes us. As though there is never something in between. As if there can never be a middle in a conflict that both sides can agree on or at least accept.

Let's examine this a bit closer. Are there really only two extremes between 'love' and 'hate', for instance? If we can find the middle between these two opposites, maybe we can turn the 'hate-ometer' down a bit?

So, what is the Middle between Love and Hate? Well, we can see two middles. Or maybe even three. The first one is 'neutrality'. It is neither hate nor love. It is just in the middle, emotion-less, at rest. And strong neutrality even turns into 'indifference'. As in: 'They want to fight? Why should I care? Let them kill each other, if they must'. That's stronger than being just neutral. It is indifference.

A more positive middle between Love and Hate would be 'well-willing-ness', if such a word exists. Or, perhaps it could be described as 'equanimity'. Well-willing calmness or composure. Embracing neither love nor hate, but transforming these two into a well-willing understanding of both. That is equanimity.

Considered from a personal perspective, we can say that we all prefer to be loved, but we don't want to be loved too much either. We don't like to be hated, but as long as it is manageable, we can live with it and can even – to a degree – acknowledge the rightful cause for the hatred, because we know we are not perfect and may even have given rise to the hatred.

Now, such a well-willing middle perspective is the kind of mindset that usually does not end up in a fight or war. And that's what the world needs now to turn the 'hate-ometer' down. And to induce warring or fighting sides to agree to stop. Perhaps not a real peace, but at least a cease-fire.

The overall conclusion from this introduction is that it is important in general to start thinking in 'three's' instead of 'two's'. Below we will consider a number of very important opposites and their 'middles'. Once we begin to see and understand these middles, we will get a very different viewpoint on life and society.

And we will see that these 'middles' lead to a spiritual perspective which will enrich your life immensely. You will become one of those who, individually and collectively, can turn down the 'hate-ometer'. Slowly but surely.

THE THREE MOST IMPORTANT 'MIDDLES'

We live in a basically Christian society. Not exclusively, but the core path to spirituality in our society (our whole Western Hemisphere even) is Christianity. There are other genuine paths in all religions and they are equally valid and respected. But we speak now to our own – Christian – society and tradition, which is not less valid, as some think.

In this Christian context we speak of 'Yeheshuah', in our society commonly known as Jesus. And please, no bickering about the spelling of the name 'Yeheshuah'. There are reasons why we spell it this way and not 'Yeshua', as many do. See illustration of INRI below.



*Jesus the Nazarene, King of the Jews.
The first letters of the Latin text, spell INRI.*

On the illustration the first Hebrew (or perhaps Aramaic) word is 'Yeshua', not 'Yeheshuah'. So, the critics are right. However, the first letters of the Hebrew text spell 'yehovah' (yod, heh, vau, heh), the ineffable name of God. If we add the Hebrew letter 'shin' in the Middle (where have we seen *that* word before?), we get 'Yeheshuah'.

Probably the stupidest thing we can do, is bicker. Don't you think? Now, let's get back to what really matters.

After having been baptized, Yeheshuah was three times tempted by the Devil after 40 days of fasting in the desert. For simplicity's sake, we may say that these temptations were about three kinds of power:

- 1) Money Power;
- 2) Political Power;
- 3) Spiritual Power.

If you fall for any one of these three, you fail the exam.

FIRST: MONEY POWER

Money is produced by work and thereby staying alive. It has to do with the production of goods and services, as well as with the way in which it is preserved (namely as 'Money in the Bank'). So, Money Power is Economic Power.

There is in principle nothing wrong with making money with honest work. We all need goods and services to live. So, on the contrary, there is something wrong with NOT working. It is called 'sloth'. So, work we must. But, if money and possessions start owning you, instead of you owning them, then there *is* a problem. It is called 'greed'.

Now we, the people, as a community have invented two ways to produce goods and services collectively, namely the capitalist way and the socialist way.

Again, please no bickering about the words 'socialism' and 'communism'. Yes, there is a (gradual) difference. But, for brevity's sake, we have to use broad terms here. Socialism is here understood as 'all means of production in government hands', whereas in 'capitalism' these means are in private hands. There are mixes, but we will disregard that.

Both ways, socialism and capitalism, have been tried out side by side during the 20th century for about 75 years. It turned out that capitalism produced much more goods and services, but the distribution thereof is skewed. Main result: the gap between rich and poor is unfair.

Under socialism the *distribution* of the goods and services produced was much fairer. But unfortunately, there were hardly any goods and services to distribute. Result: fair distribution of too few goods makes *everybody* poor.

On top of this distributional difference, socialism's second flaw was that it was extremely repressive. In capitalism there was much more freedom. In short: production by free enterprise is much better than coerced production.

Now we get back to the analysis of 'Middles' with which this article began. Capitalism and socialism are clearly two opposites. Is there no third 'Middle' in between?



Yes, there is always a (third) milder or *just* Middle. That's why some call it the 'Just Third Way'. Others call it 'economic democracy'.

We suggest the word 'synergism', derived from the word 'synergy'. Synergy is the art of increasing output (producing more goods and services), whilst maintaining free enterprise as the basic production mechanism *and* at the same time increasing widespread distribution of the goods and services by raising income and lowering prices. This synergetic effect is triggered by turning 'workers' into 'worker-owners' and by employing other financial methods to distribute capital ownership universally, thus spreading capital income among the entire population.

In short, synergism combines the best of capitalism with the best of socialism without diminishing freedom and at the same time ensuring fair and widespread distribution of wealth and income, thus increasing consumption.

Too good to be true? Okay, we understand the scepticism. But if you like the idea, it is reasonable that we ask you to read a bit to convince yourself. In this short article we cannot go into details.

This is how we proposed the idea to Cuba:

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

Did they listen? No. But that's beside the point. Read it! It is also available in Spanish at website: www.arcocarib.com

This is how we proposed the idea to Venezuela:
<https://www.arcocarib.com/ebooks/ending-the-blind-pointless-battle/>
Did they listen? No. But again, that's beside the point.
Read it! In Spanish also at website: www.arcocarib.com

These were two attempts to convince socialists. Seeing that we are talking about a Golden Mean between Capitalism and Socialism, there is no reason whatsoever to not start in socialist countries. But their ears were stuffed with rubber. Not one syllable could penetrate.

This is how it was proposed by Louis Kelso and Mortimer Adler in the USA. See their free e-books (and various books by other authors) at the Center for Economic and Social Justice here: <https://www.cesj.org/resources/free-ebooks/>

Did the people in the USA listen? Yes! Not yet with wide open ears, but there was less rubber in their ears. There are thousands of successful American so-called 'ESOP'-companies that are applying a form of what we call 'synergism' as a system. There are even three national associations of such ESOP-companies promoting their interests. There is The ESOP Association (TEA), the National Center for Employee Ownership (NCEO) and the Employee-Owned S Corporations of America (ESCA).

Then there is this prominent Brit with an even more prominent surname, Prof. Rodney Shakespeare. He has spent his life explaining what he now calls the 'Planetary Oneness Paradigm' (same thing as 'synergism') in Britain and in many Muslim countries. Find his latest book here:
<https://www.arcocarib.com/articles/planetary-oneness-paradigm-by-rodney-shakespeare/>

Prof. Rodney Shakespeare has written various other books on the subject. Go to: <https://universalparadigm.org/>

Overall conclusion: Economic Power is about work to stay *alive* and to *not die*. The Middle between Capitalism and Socialism is Synergism. Money Power is okay, provided you walk the just Middle Path.

SECOND: POLITICAL POWER

Political power is about governing the world's peoples. And it is also about Good and Evil, as you will see. Traditionally, people were ruled by Authoritarian Kings and their Nobility-cronies. They brutally suppressed the population and taxed them blind. This was *Evil*.

In the 16th century a strong moral movement arose in Western Europe and America, which in the 18th century culminated in the French and American Revolutions. The people deposed their Kings and Nobles and took over government. The modern version of Democracy was born.

In this new governing system (we will call it 'Democratism') a number of new institutions were introduced. Government was split into three co-equal branches, i.e. the Legislature, the Executive and the Judiciary. To avoid abuse and corruption, these three branches are supposed to check each other. Also, a list of basic human rights and freedoms were recognized and slavery was abolished.

Is this Democratism perfect? No. But compared to (royal) Authoritarianism, we can clearly see and say: This is Good.

Okay, and what about the Middle between democracy and autocracy then? Good question! There is always a milder and more just Middle. We call it 'Justism'. It means that the Judiciary gets the last say in all disputes between branches of government, as well as between citizens and government and among citizens themselves. Whatever the highest Court rules, must be obeyed. The Court is obliged to respect the Constitution as well as all laws and decrees issued by the Legislature and Executive. BUT, if in specific cases the laws or decrees do not result in just outcomes, the Court will decide what is just and fair and what must be done. And that ends the dispute, just or not.

This Middle is as reasonable and fair as it gets. Because disputes must at some point end. We can't forever remain bogged down in endless unresolved disputes.

Is it perfect? No. It must be improved. Its main flaw is the political appointment of judges. We know how to fix this, but that's for another article. But even the Justism we now have is indeed already the milder and just Middle Path between Democratism and Authoritarianism.

Overall conclusion: The Middle between Democratism and Authoritarianism is Justism. Political Power is okay, provided one walks the just Middle Path.



THIRD: SPIRITUAL POWER

Spiritual Power is about connecting people to God. This is the easiest way to express it. But we already mentioned that 'God' should not be named. Because naming the ineffable is owning It/Him/Her. And you cannot own the ineffable.

Just as you sin if you let Money Power own you, or, when involved in Political Power you refuse to walk the milder and just Middle Path of Justism, you sin even worse if you try to own Spiritual Power or powers. If you have been graced with a measure of Spiritual Power during your lifetime or if you were born with or have acquired (some) spiritual powers, you may use this Power or these powers quietly (and that *gratis*) to further the Common Good of humanity or help your fellowmen.

But don't make the grave mistake of trying to own Spiritual Power or powers. If you do, you will retard your journey toward (permanent) Light- or Unity-Consciousness.



Light- or Unity-Consciousness

Now, many people (not only in Christian countries) are not at all interested in the ineffable. They think that the ineffable does not exist. They are convinced that only matter exists. There is no spirit, no soul, no creator, no nothing. Some are even inimical to such (for them) non-sensical notions. These people are known as atheists and their way of thinking is called 'Atheism'. Or 'Materialism'.

By the way, these people have a perfect right to be here. After all, they serve at least the good purpose of keeping the religionists sharp. For the latter do indeed often talk nonsense. And many atheists are quite sincere. The saying: 'Better an honest atheist than a hypocritical religionist', does indeed express an awkward truth.

How ever this may be, Religionism/Spiritualism versus Atheism or Materialism are the two opposites that have to do with the third axis of power we have called 'Spiritual Power'.



Spirituality
and
Materiality
intertwined

So, the question now is what the third milder and just Middle might be between these two opposites?

We will answer this question from the Christian perspective. First objectively and then personally.

On the objective or descriptive level, the Middle between Spiritualism and Materialism is what is known as Mysticism. Union between God (better: the ineffable) and Man. It is where the spiritual and the material connect and unite. Without this connection, there could be neither spirit nor matter. The two are two sides of the same coin. One side cannot exist without the other.

In humans this point of connection is located in what the Yogi's call the 'heart Chakra'. This is where any person can feel and experience this connection.

In Christianity it is called Christ-Consciousness. More generally, it may also be called 'Soul-consciousness'. The point where spirituality and materiality connect is where the two beams of the Cross overlap. When you stand up straight and stretch your arms horizontally, you form a living cross. And where the arms and your torso cross, that is where your heart is located. That is where (objectively speaking) the Christ-Consciousness is located. And that is where you can feel the connection between the spiritual and material world.



*Note: There were 3 crosses!
Where did this idea of the
'milder and just third Middle'
come from?*



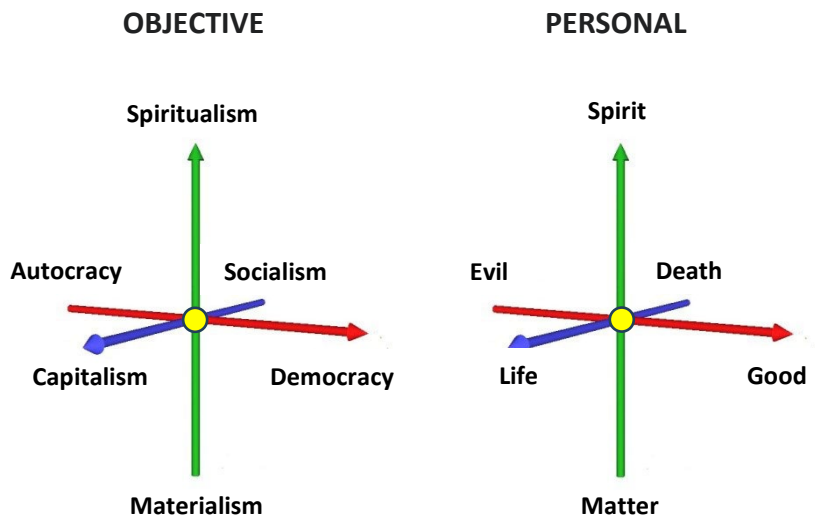
Now, understand that the Christ-consciousness or the 'Soul' is not physically 'located' anywhere. If anything, it can best be described as a 'vibrational energy', which is directly connected with the ineffable. It opens the door to the full experience of 'Unity-Consciousness' or 'Light-Consciousness', the experience of complete Oneness with the Divine. Some call it 'Cosmic Consciousness'. The words we use do matter, of course. But ultimately it is the personal experience that is key.

So, now we can move on to answer the question what the just third Middle between spirituality (or 'spirit' for short) and materiality (or 'matter' for short) might be from a personal perspective?

To do this, we refer to the Eucharist. What does it mean? And what does it do?

The Eucharist unites us with Yeheshuah, who was, is and forever shall be united with the ineffable: complete and perpetual Light- or Unity-Consciousness. He taught us that by this Sacrament (for which, by the way, you do NOT need any priest or preacher) you may also be united with the ineffable. "I am the Way, the Truth and the Life. Nobody comes to the Father but by me". So, via Him, i.e. the Christ-Consciousness vibrating in your heart, you will reach the Father (the ineffable, who is immortal). At first this unification occurs very shortly. With time this will grow. But remember, this is grace. You don't own it. But you may use it to help your fellowmen and to enlighten humanity.

By way of summary, we close this article with two illustrations, which do not require any more explanatory words.



The yellow dots ● are the 7th resting points.
 Objective ● : Mysticism. Personal ● : Immortality.
 Remember: 'On the seventh day God rested ...'

Bonaire, 4 January 2026
 Michiel Bijkerk

ADDENDUM TO 'THE WORLD 'HATE-OMETER' IS RISING'

After having finished and distributed the article, we realized that there is something missing in the closing part of the text. So, it must be added. On the other hand, we believe that the hiatus may somehow be effective to bring home a few points that, inadvertently, have not been explicitly mentioned. Therefore, we will not correct the text, but give a few elucidating hints in this addendum. With this you should be able to figure it out.

In the penultimate sentence of the text suddenly the word 'immortality' pops up. In the third paragraph of the same (last) page the word 'immortal' is used with reference to God (the ineffable). Most readers would probably not have raised an eyebrow, when they read that we claim that the ineffable is immortal. But in the penultimate sentence of the text, it is not clear who we are referring to where it is claimed that the middle (the yellow dot; the 7th point) of the *personal* three coordinates is 'immortality'.

So, who *are* we referring to? Who is immortal?

Well, Christ is. But we are here also referring to humans. We all are immortal. But in what sense? We all die, don't we? Yes, we do. We all die. That is to say, our (material) body dies.

So, what are we saying? We are saying that humans have a soul. And, although we have no (material) evidence to back this up, we are saying that the soul was never born and never dies. That is a good description of immortality.

However, in other parts of the text we claimed that the *objective* Middle between Spiritualism and Materialism is Mysticism. And that, on the *personal* level, this Middle is Christ- or Soul-Consciousness. So, how can we, all of a sudden, suggest in the penultimate sentence that the Middle between Life and Death is immortality? To be consistent, should we not have stated 'Christ-Consciousness? Yes, we should have. But better would have been to have stated both, i.e. Christ- Consciousness *and* immortality (of humans).

And we should also have explained that the *objective* opposites 'Socialism' versus 'Capitalism' are represented on the *personal* level by the opposites 'Life' and 'Death'. And, finally, we omitted to mention that the Middle between 'Good' and 'Evil' on the *personal* level is 'Justice'.