

## *Quo Vadis? 2222*

Where are you going?  
That's the question.



### Overture

#### A black swan flies away

Ted and Afra, living and working on their farm in the Beemster polder, North-Holland, gave me in 2019 a precious present: two black swans, female and male.

Their farm is hosting hundreds of birds of all kinds, a flying cosmos.

According to an old tradition, one wing of the swans is shortened to keep them around the farm and to control their offspring.

Watching the couple day by day,

I was struck by their beauty, elegance, pride and mutual tenderness.

But also, how the couple built a nest to hatch their first egg.

Both parents alternated on keeping the egg warm until the day of birth.

We named her Julia after her sex was established.

She swam in the ditch and walked on land until the urge to fly grew stronger.

I had to decide to follow the tradition shortening one wing or

to let her fly away,

according the advice of the poet Pindar:

*become who you are.*

Julia, flying high in the air,  
takes refuge in the lake behind the dyke.





text Fons Elders

photos Colette van Landuyt

*What I mean by climate justice (is) the recognition that without urgent action, today's leaders risk squandering the futures of our young people and those who have yet to be born.*

*COVID-19 has revealed fundamental truths about what it is to be human, to live and to die, and to share our lives with others. And to be intimately in our homes, sharing those lives.*

Mary Robinson / The ELDERS, speech delivered at the virtual launch of Imperial College's [Transition to Zero Pollution](#) 23 September 2020, quoting:

*“So hope for a great sea-change  
On the far side of revenge.  
Believe that further shore  
Is reachable from here.”*

Seamus Heaney

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Ibn al-Arabi, Murcia 1165 - Bagdad 1240  
'No god than God; no reality than Reality'

Spinoza, Amsterdam Dutch Republic 1632 - The Hague 1677  
'Deus sive Natura'

May we conclude from their holistic experience and vision that

BOTH

*Believe that further shore  
Is reachable from here*

and Heaney's verses evoke another shore for ***QuoVadis? 2222*** !?

## PROLOGUE

The great Unknown: *No god than God; no reality than Reality*,  
is not unknown to Itself, not unknown to Nature,  
only to humans searching for answers to *their* nature.

***QuoVadis? 2222*** formulates eight questions,  
related to each other in amazing ways  
according to the proverb:  
*God works in mysterious ways.*

Reading *QuoVadis? 2222* is like a double-edged Japanese sword:  
anyone who answers the eight questions for themselves,  
may wonder how they relate to the Garden of Eden  
without guilt and sin,  
enjoying the Beauty of Nature.

The shore of *QuoVadis? 2222* is the secret of Ouroboros,  
the snake who bites in its own tale,  
symbol of permanent regeneration.

Watching hundreds of travelers in New York CS late afternoon (1970),  
a man (black) asked me 76 cents in order to reach his destination. I refused.  
Watching the travelers, I changed my mind.  
I got the exact amount and walked to the man  
with the missing pennies.  
He thanked me and walked away, to be arrested a few moments later.  
I went to the policemen, saying: *I gave it to him out of my own free will.*  
They turned away, brought him to the back of CS, and disappeared.

In shock, I asked an old man (black)  
who had seen everything:  
*How is this possible?* He looked at me and said:  
*You must be a stranger in Jerusalem.*

His 'Jerusalem' reminds me about a remark by Dominique Moïsi,  
writing about the European Union:  
'the EU will be adult, when Great Britain criticizes the USA,  
France itself and Germany Israel'.  
*Who knows when that will happen?*

## Preludium I

### *QuoVadis? 2222*

#### *Introduction*

**Future and past are perceptions within the here-and-now.**  
However, we act as if past and future are autonomous dimensions with a life  
of their own. They are not; they are projections, important as mirrors  
of the here-and-now; articles of belief, if you like.

*Future and past* are signposts along the roads: important but only  
*perceptions in the here-and-now.*

What's going to happen depends on human actions  
and their commitment to a green and social restructuring  
of a collective way-of-life.

*No 'salvation' beyond the permanent here-and-now.*

*Where are you going, in Latin QuoVadis? 2222,*  
is by far the oldest of all questions.  
That's why cultures circle around *the art of living and the art of dying.*  
*Both are one and the same: Tibetan Book of the Dead.*

**Humanity is crossing once more the boundary  
toward another era after the  
Quaternary glaciation ended c. 12.000 years ago:  
from now on, centuries with higher temperatures.**



*We are entering a new paradigm  
through a new space-time perception.*

The forces behind the radical transformation are Climate Change; ICT (Information, Technology, Communication); Another Capitalism; Global Companies and Top-Down Hierarchies, with millions of youngsters and aging people living between hope and fear.

The global flow of people is just the beginning of massive migrations, if the clear signs of an *irresistible* climate crisis are not properly met.

Ancient cultures embrace in their *QuoVadis?*  
not only the living-living ones,  
also the living dead and the yet to be born.  
The secular West and secularists in other continents don't anymore,  
at least not explicitly.

Ancient cultures are sensitive to their dreams that they consider to be ‘signs’ of an invisible-nearby world.

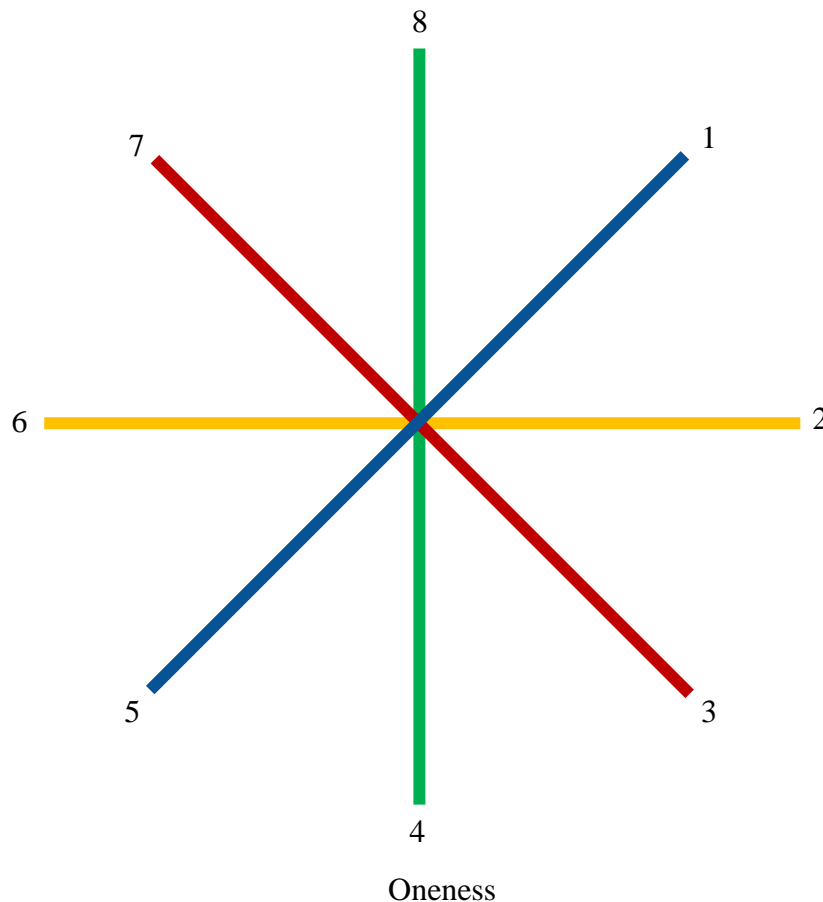
The Western world has a history of  
*Paradise lost and Paradise Regained:*  
**nightmares and dreams of its collective sub-consciousness.**

Both derive from the Torah / Old and New Testament,  
inspiring our forefathers to create a new world:  
*Paradise Regained.* Judge yourself about its result.

*QuoVadis? 2222* evokes “an *unbroken material connection*  
between every human alive today and every one of our ancestors –  
*even to the very origin of living matter,*  
*to the very first primordial cell*”.

Albert Hofmann, 1906-2008, Switzerland

***The four polarities are the deep structure of any worldview*** that may radically  
diverge in its guiding ideas, but their subjects live on as timeless questions:  
*witnesses of a common human nature.*



*The One is without form, beginning or end.*



The nature of a heron is beyond age...  
she seems already old when she is young.

The heron of the landscape paintings in Kyoto's National Museum  
hides her double nature.  
The heron doesn't show a single sign of desire,  
while waiting for her prey.

*The heron taught the Japanese artist the secret of time-without-time:  
the here-and-now, the nucleus of Zen.*

Form

*Cutting out all empty abstractions, by purifying the perception  
in order to open a door for unconscious seeing*

Journey

*Practising the human condition as a life long journey,  
for haiku is loneliness itself*

Daisetz Suzuki

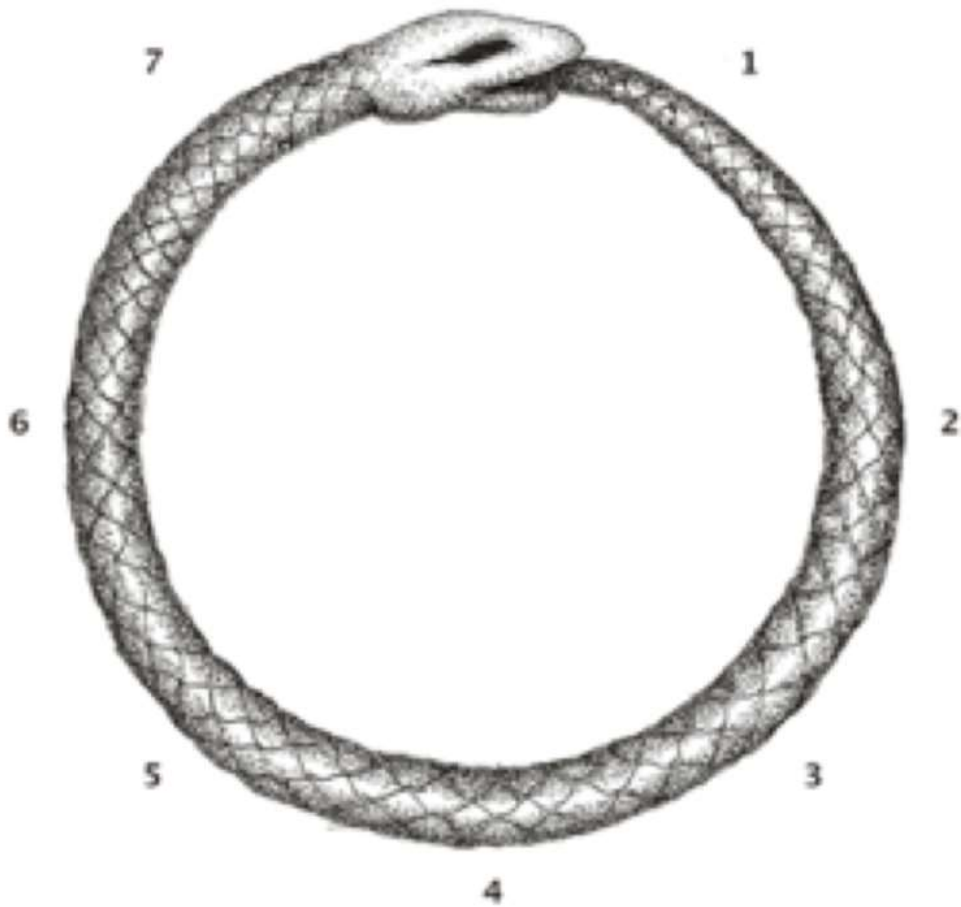
*Illumination*

*In seventeen syllables*

*Within the three lines*



8



1. unknown territories
2. creative imagination
3. human condition
4. space-time
5. dreams & drugs
6. human cultures
7. desires & fears
8. ecological consciousness

Egyptian-Graeco-Latin snake Ouroboros:  
*Regeneration in a circular movement*

#### Transformation

The law of universal transformation  
leads to birth and death  
but refuses death its existence as  
independent agent.

## **1. *Unknown Territories*** **the first of eight questions and perceptions**

Living from 11 till 17 in a boarding school like all my older brothers and sisters,  
I discovered that an intelligent remark was only *meaningful* when a friend or  
teacher was capable and willing –  
in that sequence – to understand what I meant to say.  
It led to the *discovery of the circle of consciousness*.  
Everything within the circle of *my* comprehension is accessible,  
not what falls outside my circle.  
*This insight led to another one.*

**The circle that surrounds another circle understands  
the smaller one plus something ‘else’,  
while that ‘else’ is not accessible to the smaller circle.**

The discovery of both circles became a source of uncertainty to me.  
I realized that my answers to questions about my behaviour in the boarding school  
would fall short when my superior was unable or unwilling to understand me.  
His circle could be smaller than mine so that he wouldn’t accept  
my answer, while having the power to judge me. Even worse!  
How more intelligent my answers were,  
how less trustworthy they became.  
*I only managed to master my uncertainty by trusting my parents.*  
They would believe me and get me out that boarding school  
if things went from bad to worse.

Years later during my academic studies,  
*the discovery about the circle of consciousness*  
reminded me of the position of apostates, dissenters and  
free-minded people facing those that possess religious, political, military and  
ideological power, or in-groups of all kinds that defend their positions with force,  
expulsion, prison, murder, anathema’s, fatwas, burnings, water boarding and  
excommunication.

To *unknown territories* belong not only the unknown effects  
but *the collective dreams* of billions of people  
wherever in the world  
*longing for another world.*

**Newton’s space-time paradigm, see 4. Space-time (22)  
severed the umbilical cord between nature and culture.  
Such a radical divorce never happened before.**

***Quo Vadis? 2222***  
mirrors a life-long research about perceptions,  
realizing that self-liberation can’t be an issue  
only about the little ‘self’.

Why? The small 'self' comes from somewhere and goes 'somewhere':  
*it only exists a couple of years before and after the 'Unknown'.*

*The 'Unknown' is the infinite Being.*

The small 'self' finds refuge in GAIA, the 'Great Self'.

*Ouroboros, biting in its tail,  
symbol of permanent regeneration.*



Capital feels too:

Black white blue red yellow green

Where go the arrows?

haiku 11

While capital only loves itself,  
the people who own it in great quantities,  
often have an intense, if not obsessive, relationship with their capital.  
One might say that the capital owns them more  
than they do their capital.

However, what interests me in this relationship  
is the colour of their emotions toward capital,  
*how the owners invest and spend it.*

Hence the sentence:  
*'Where go the arrows'?*

<https://www.fonselders.eu/haiku/>

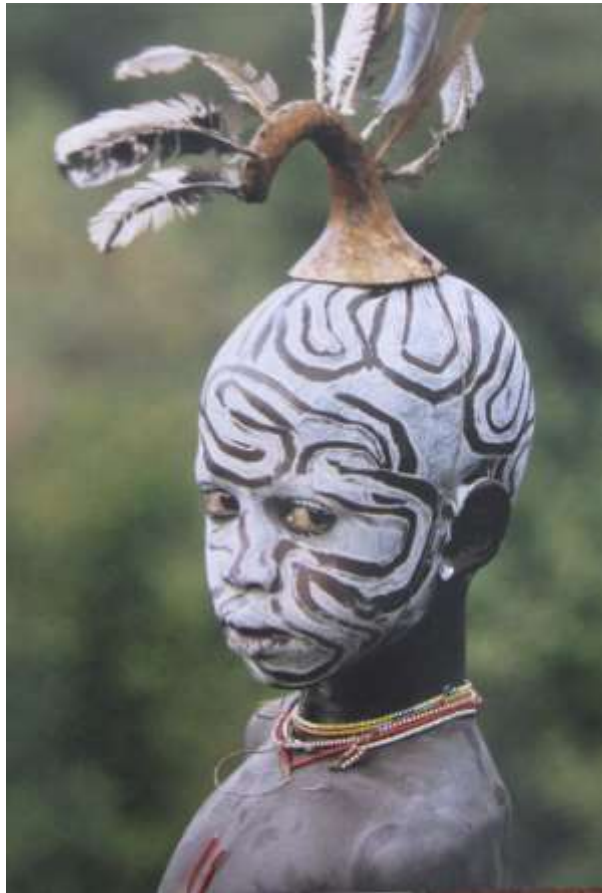


Sardinian Sun

≈

<https://www.fonselders.eu/d2m-sala-una/>

**2. Creative Imagination**  
**the second of eight questions and perceptions**



Becoming a bird

Flying above hills and lakes

Enjoying myself

haiku 12

*Birds embody a freedom of movement  
and a joy of being that enchant  
the imagination since childhood*

*Creative imagination* is not identical with fantasy  
in the ordinary meaning of the word.  
Empiricists may criticize imagination in favour of facts, but  
*creative imagination*  
in its full capacity as with Wolfgang Amadeus Mozart  
or Nelson Mandela, has nothing in common  
with wishful thinking or delusions.

**Creative imagination is not a homogeneous operation of human intelligence.**

On the contrary!

It is *an act of seeing and grasping 'reality' simultaneously* through various layers of human consciousness: spontaneous intuition, abstract reasoning, pragmatic intelligence, instinctual knowledge, personal sub-consciousness and collective unconsciousness.

The act of *simultaneity presupposes fluidity* between layers of human intelligence, especially between conscious and unconscious desires. The fluidity feeds the act of 'seeing' with creative imagining. Each human DNA slightly differs from the other billions of treasure rooms. *A mental and emotional attitude that's both passive and active, strengthens the creative process.*

***Creative imagination is the highest human faculty:***  
a source that never dries up thanks to intuitive aspirations and the fresh talents of the newly born.  
Any human culture depends on the qualities of its imagination: *from the shamans for the general wellbeing or prophets for justice to its opposite racist minds of the 19th and 20th centuries.*

***The climate change is a sign at the wall: something has gone wrong:***  
something worse than anything else since 12.000 years Neolithic Human Culture.

***How is that possible?***

*Creative Imagination is limitless.*

Creative imagining draws its inspiration from a multi-layered consciousness that reaches to the bottom of reality.

How humans experience 'the bottom of reality' is linked to (4) specific *space-time* perceptions.

Cultures and individuals differ in the degree that their *space-time experiences* do not match.

Humans differ from anything else that exists, by *self-reflection*. The innate talent of the *rational animal* of Aristotle, 384 – 322 BCE, doesn't have a built-in limit: **it goes where it likes to go!**

*The human mind is without borders or limits.*

*'Self-reflection' is Nature's contribution toward Its complexity and Its diversity,* since 'self-reflection' equals the jump into transcendent consciousness: cradle of its philosophies, religions, sciences, arts and human artefacts.

*Being 'limitless' has two sides.*

*The innate notion of truth implies its reverse: the possibility of lying;  
the innate desire for beauty and empathy  
the possibility of its negation.*

**Humans are boundless animals.**

Cultures that lose their sense of balance  
between the individual and its community;  
between natural environment and human habitat,  
are turning the greatest gift of Nature into its opposite.  
Such cultures annihilate the complexity and diversity in  
Nature and Culture, causing disruptions and pandemics  
that threaten humans and nature alike.



Wadden Sea

Accepting the way  
It is and is not and both  
And not both, It is!

haiku 23

**3. Human Condition**  
**the third of eight questions and perceptions**

My mother died twice

Once and tonight in my dream

She alive in me

haiku 24

I am living her dream



Al Jazeera by [Dr Amir Khan](#) 19 Mar 2020 - Being pregnant can be a worrying time for any mother-to-be, even when all is well. They have to avoid certain foods – no more soft cheese and shellfish, for instance – their bodies are changing dramatically and their normal routines can often be disrupted.

*Become who you are - reaching the other shore in your Self*

**Pindar** (/ˈpɪndər/; Greek: Πίνδαρος Pindaros, [píndaros]; Latin: Pindarus;  
c. 518 – 438 Argos ... Poet, Scholar

The last three paragraphs of *Creative Imagination*  
sketch the human condition in a nutshell.

*Creative Imagination is limitless;  
'self-reflection' Nature's greatest gift,  
and the innate notion of truth implies the possibility of lying:  
truth doesn't need a lie but the lie needs "truth" to be effective.*



Questioning philosophers about their deepest desire or value,  
Sir Karl (Popper) answered the question in five words:  
*freedom is more important than happiness.*

Writing to Noam Chomsky in honour of its 90<sup>th</sup> birthday,  
I outlined his philosophy through the eight questions,  
calling 'justice' his most important value.  
*Pure Beauty (7)*, in my worldview an innate desire of  
the *human condition*, is in your worldview identical with *Justice*.  
*How you define Justice*, has all the characteristics of *Pure Beauty*.

Let's see how Alfred Ayer and Arne Naess during their TV-debate answer my  
questions about the function of philosophy, hoping that it sheds light on  
*the essence of human condition*.

**Ayer:** I try to answer a certain quite specific range of questions...that, I think, have  
been asked since the Greeks, mainly about  
what *can be known*, *how it can be known*, *what kind of things they are*,  
*how they relate to one another*.

In general, I think of philosophy as an activity of questioning accepted beliefs,  
trying to find criteria and trying to evaluate these criteria;  
trying to unearth the assumptions behind thinking, scientific thinking  
and ordinary thinking, and then trying to see if they are valid.

**Naess:** Well, I see it a little different, because I would rather say that to  
*philosophy belong the most profound, the deepest, most fundamental problems*.  
They will change very little and they have not changed much over  
*the last two thousand years*.

But I think we agree that the epistemological questions such as  
'what we can know?' and of 'what stuff is?' - the universe'  
would be such things which we consider the deepest questions.

**Ayer:** Yes, but how do you measure *the profundity* of a problem? ...

**Naess:** *How do we measure?*

Well, *that's one of the most profound questions of all*. How do we know?

**Elders:** It was 'joy' right away, serious joy because of the intense dialogue  
between Ayer as an analytic empiricist philosopher and Arne Naess, defending his  
total view, read: *worldview*.

**The main difference was about facts and values:**

*Ayer drawing a sharp line between facts and values*, while *Naess argued that the  
mysteries of knowing include a link between the knower and the known*:

"Do we really know who we are and do we really see what we see?

Are there not many more aspects and possibilities than we assume?

Where does the 'I' begin and where does the 'I' end?"

The last statement of Sir Alfred outside reach of the cameras: *If you really press  
me hard, I have to admit that unadulterated facts don't exist*.

Let's see now how **Noam Chomsky**, classic rationalist, and **Michel Foucault**, radical positivist, debate *about power and justice*, two fundamental characteristics of the *human condition*.  
Foucault *argues for power as ultimate reality*, while Chomsky *rejects this argument in favour of justice as ultimate value*.

**The root of the final clash between both is a different understanding of human nature.**

Chomsky assumes the existence of human nature, while Foucault reduces human nature to an *epistemological* tool.

<https://www.fonselders.eu/product/philosophers-in-debate/>  
<https://www.fonselders.eu/product/philosophers-debates-and-dialogues-dvd/>  
<https://www.fonselders.eu/product/m-f-freedom-and-knowledge/>

Meeting Chomsky at MIT/Boston once more, I asked him again about 'the human mind', December 2007. His answer was unambiguous:  
"Well, we have to distinguish the two issues here; *one is the belief that the human mind is empty. It could become or develop into anything. That's pure mysticism.*

**If the human mind is empty, nothing can develop.**

We are then left with the question what is intrinsic human nature?  
You can't deny its existence coherently,  
any more than you can deny bee's inherent nature coherently.

**So, we are left with the question, what it is.**

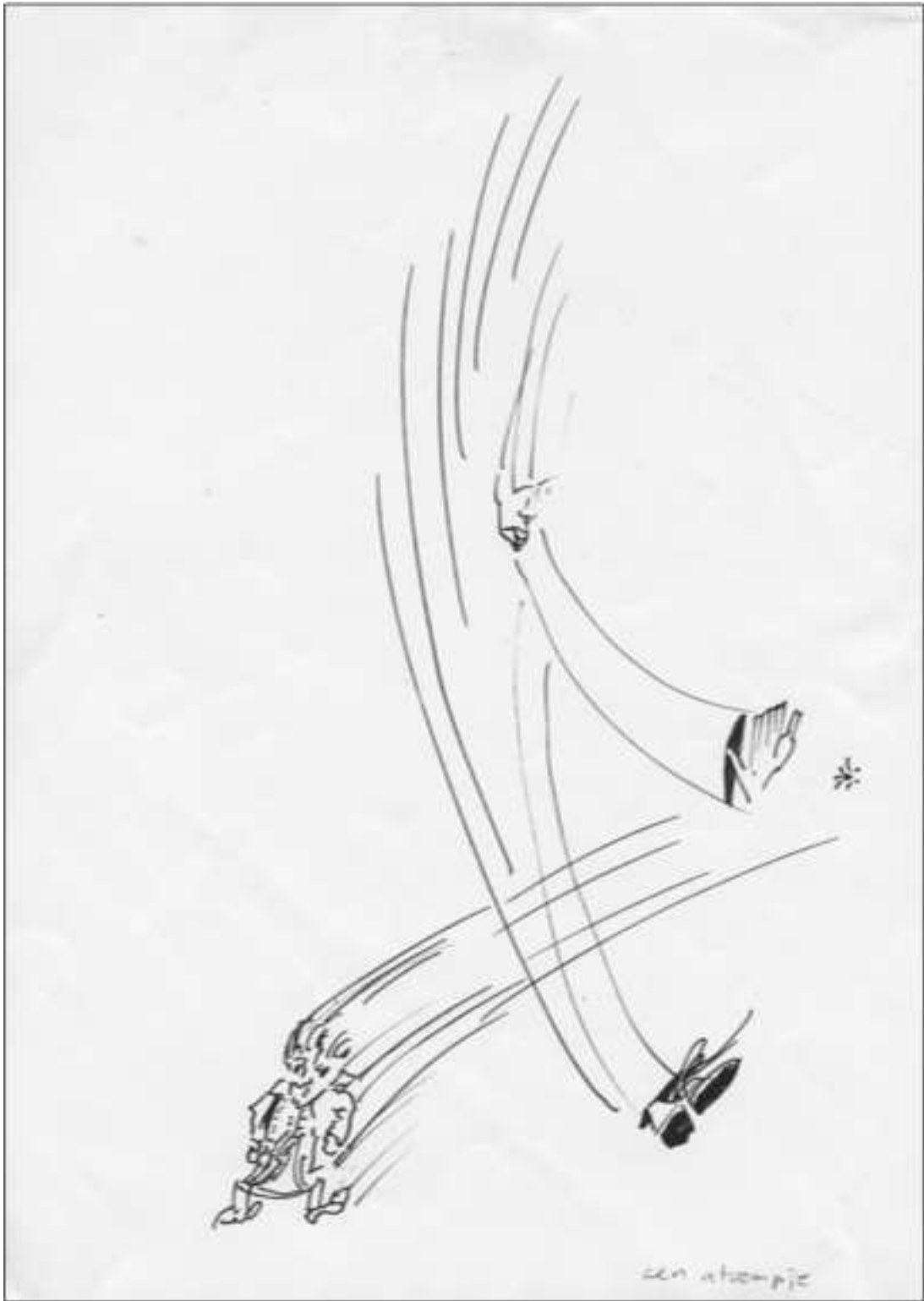
Are elements like sympathy, and compassion fundamental components of human nature or not? And that's a matter of inquiry."

Chomsky's statement: *If the human mind is empty, nothing can develop*, is consistent with the discovery by Albert Hofmann that the human DNA exists of:

*"an unbroken material connection between every human alive today and every one of our ancestors – even to the very origin of living matter, to the very first primordial cell".*

***Human nature equals human condition: its innate desires and subsequent fears.***

I consider Hofmann's discovery as *the decisive link between nature and humans*, and between every human alive today and every one of our ancestors.



Drawing Floor van Keulen

FLOOR VAN KEULEN **LOST PAINTINGS** VERDWENEN SCHILDERINGEN 1965-2011

**All humans share the innate desires and subsequent fears.  
Fears arise when the desires go unfulfilled.**

*The breach with nature, between people and in people,  
leads to much unhappiness,  
by denying its common human nature: **innocent in its origin.***

Since St. Augustin, 354-430 AD Roman North Africa,  
*Christianity developed a negative attitude toward human nature through  
its distrust of the human body and its sexuality,  
and even more so since the schisms in the sixteenth century.*  
The already existing gap between Heaven and Earth, God and Nature  
deepened further through *the Newtonian mechanistic worldview,  
and the religious justification of colonialism.*

From Columbus, 1492, onward, colonialism needed an ideology to  
*justify its worldwide commercial and often destructive actions.*  
The Only One True God of Christianity ought to deliver the ‘theological’  
arguments to attack ‘devilish’ practices of the ‘pagan’ peoples  
in Africa, the Americas and Asia.  
For them, *nature was a sacred place*, as it has been in Europe,  
where *Nature or Mother Earth has been revered as Gaia,  
a Goddess that had to be respected.*

**Since the Modern World,  
the ancient notion of sacred nature had to be distrusted.**

One transformed Nature into a mainly utilitarian vision:  
*Nature is given to Man to be conquered via knowledge and technology.*  
Illumination and romantics rejected the vision, but lost the battle.

**Christian theology, modern science and commercial colonialism,  
each in its specific sphere, laid the foundation for  
the paradigm of the modern world,  
even before the industrial revolutions and  
the subsequent urbanization took place.**

*The paradigm of Modernity imagines nature as a gigantic object.*

Western Europe, from 1680 till 1715 and onwards, experienced how the alienation  
between its intelligentsia and their natural habitat  
became part of its intellectual culture.

According to Francis Bacon, one has to chastise nature in order  
to extract her secrets. Pascal writes how the infinity of space scares him.  
Descartes argues for the qualitative difference and subsequent dualism between  
mind and body. William Blake puts Newton on the bottom of the ocean.

*The growing distance between culture and nature  
influences the majority of the population, as soon as industrialization  
and urbanization determine their daily life,  
and in today’s world really worldwide*

*The paradox of human nature is its boundlessness*



Mountain river Auzonnet



William Blake

#### 4. *Space-time* the fourth of eight questions and perceptions

Pacific Ocean

No master no slave or god

A boundless spirit

haiku 32

Pacific ocean

Only the sky can bridge it

But fish feel at home

haiku 33

*The Achilles heel of modernity is its notion of time:*  
An abstract straight time-line into an infinite future became *real* time,  
independent of space!

**The Myth of Modernity:**  
*an irreversible future, independent of past, independent of Nature.*

Imagine a virtual unlimited space in which we are able to see - as if we are  
God's Eye - whatever happens in that space. One discovers that all events  
in their successive sequences take place simultaneously.

**Space: the womb of time.**

Isaac Barrow, master of Isaac Newton, describes in *Geometrical Lectures* (1683)  
time as linear, homogeneous stretching itself toward an infinite future.

The straight line which divides itself into identical moments.

The design of the digital watch visualizes this concept of time.

It looks as if time is nothing else than a straight line of infinite brief moments.

But what happens when we dissolve the notion of an independent, absolute,  
time-line in favour of a *permanent 'now', not defined by past and future?*

Reflecting on the 'time' of an ecstatic experience, one realizes that any notion  
of time was absent. *The 'now' doesn't know about itself:* it is just there,  
while the 'moment' is linked to a succession that dominates the consciousness.

The important thing is to get away from the idea that time is a thing.

Time doesn't exist as a substance. All that exists are 'things' that change.

What we call time is - in classical physics at least –  
simply a complex of rules that govern the change.

*The distinction between past, present and future is only an illusion,  
even a stubborn one. Albert Einstein.*

The paradigm shift in space-time began in Great Britain around 1700 but  
saw simultaneously the light in the struggle between Ancients and Moderns  
in France during the reign of Louis XIV (1643–1715).

That struggle transformed the abstract geometrical description of time into  
so-called real time with the future as the antipode of the past.

Future time made it possible to transform a revolt into a revolution,  
by combining time with an idea and ideal.

New concepts prevailed, transforming themselves  
into living, guiding ideas,  
such as

History, Progress, Evolution, New Science, New World, etc...

*There is no innocence in the concepts we are using. Arne Naess*

It took a long way and years research to discover that the space-time perception of  
a specific culture colours its collective consciousness toward  
**‘R e a l i t y’**.

One evident example: *The animistic worldview of ancient cultures until modern  
times like e.g. the Japanese one, experiences outer space and human’s inner space  
as one interconnected reality.*

Actually, the animist worldview isn’t really different from the vision in  
*Wholeness and its Implicate Order* by David Bohm.

Compare this quite universal perception with the absolute time and space  
definitions by  
Isaac Newton:

- I. *Absolute, true and mathematical time, of itself, and from its own nature,  
flows equably without relation to anything external, and by another name  
is called duration;*
- II. *Absolute space, in its own nature, without relation to anything external,  
remains always similar and immovable.*

**The Newtonian World View severed the umbilical cord between nature and  
culture. The awareness of time broke free from nature, from the body and  
from space. An infinitely future time took possession of the European mind:  
Prometheus breaks away,  
boundless and timeless. Three hundred years after the Newtonian myth,  
Cosmos & Earth respond with an unbound climate change.**

William Blake puts Newton on the bottom of the ocean,  
realizing the impact of  
his absolute definitions of time and space.



[https://en.wikipedia.org/wiki/Newton\\_\(Blake\)#/media/File:Newton-WilliamBlake.jpg](https://en.wikipedia.org/wiki/Newton_(Blake)#/media/File:Newton-WilliamBlake.jpg)

Isaac Newton, 1643-1727,

*I can calculate the motion of heavenly bodies, but not the madness of people:*

*“I do not define time, space, place, and motion, as being well known to all.*

*Only I must observe, that the common people conceive those quantities under no other notions but from the relation they bear to sensible objects.*

*And thence arise certain prejudices, for the removal of which it will be convenient to distinguish them into absolute and relative, true and apparent, mathematical and common.”/it. fe*

William Blake, 1757-1827, *To see a world in a grain of sand, and to see a heaven in a wild flower, hold infinity in the palm of your hands, and eternity in an hour.*

1727, the death of Newton, till 1827, the death of Blake,  
equals the transition of the classic age to the romantic one,

**and how the classic era  
won the battle about space-time.**





***QuoVadis? 2222* presents the romantic one, with discoveries by Einstein, Bohm and Hofmann, scientists supporting another vision.**

Visiting philosophers for the NOS- *International Philosophers Project* in 1970,  
I decided to fly not only to the USA but also to Japan, China and India.  
It was my first visit to the USA as it would be to Japan, China and India.  
The first call at Kennedy Airport was to Noam Chomsky to fix an appointment.

Leaving the airport, I saw an amazing scene. Four lanes with Buick, Cadillac, Chevrolet, Dodge and Ford limousines, driving at a quiet, flowing speed, middle-aged ladies behind the wheel, all with sunglasses as glittering butterflies, enjoying their matriarchal position. *The scene radiated a sense of collective self-consciousness and such power that I thought: this is never going to change. Impossible. Such self-consciousness is impenetrable.*

### **Under the surface**

The scene outside Kennedy Airport repeated itself although upside down:  
*under the surface of an ultra-modern Japan,*  
*where the kami were alive and nature sacred.*  
In Japan, initially, I didn't see its collective self-consciousness because of the different relationship between the individual and the social body.  
This time, I *felt* the deep structure of a collective consciousness, without the 'self' on a prominent, first place.

The summer of 1970 was full of unrest in Tokyo.  
Students protested heavily against the construction of the Narita airport.  
Watching the demonstrations, I wanted to know what it was all about and asked a student whether she spoke English.  
Yes, she did, studying English.  
We spent the afternoon in a teahouse, had dinner and talked about Japan, her dreams and my journey. We decided to spend the night in each other's company.

My room had sliding doors, a floor with tatami mats and white stones beyond glass...a space of silence, concentration and dreams.  
After a while I proposed that we would give each other a name we could easily remember. She wanted me to begin. I called her 'Brigitte'; she replied with 'Shinto'. Having read that Shinto means 'truth', I felt that 'Brigitte' wasn't a match for 'Shinto'. I asked politely if I could give her another name.

"Alright", she said. Feeling heavy and hesitant, because it was the name of my great love, I called her 'Alma'. It means 'soul' among other connotations but I didn't mention whose name it was. Some hours later, Alma told me that Shinto was her friend whom she always felt in her skin.

I couldn't believe my ears, and had to tell her that Alma was my wife and the mother of three sons. She had trouble believing me, but my diary next to me was enough proof. Her expression "I always feel him in my skin" reminded me of

*Woman in the dunes*, by Hiroshi Yeshigara.

He filmed in one long uninterrupted shot  
*the skin of a young woman for whom sand is her life.*

Japan's culture fosters the secret of searching for the soul through the skin.  
*Nature and kami are never far away  
although hidden under the disguise of modern life.*

The next morning, we left. If eyes could kill, we had died before reaching the outside door of the ryokan. To see a young woman in the company of a Western man in the early morning, was too much for the owners.

Ethnic walls, especially between women and men, are everywhere.

A few years after 'Alma' called me 'Shinto', I became chairman of the Japanese-Dutch Shinto, today the Japanese-Dutch Shinzen Foundation.  
After leaving the board in 2010, its honorary chairman.

### *Logic and ontology*

My encounter with philosopher Takeshi Umehara took place in Nagoya. My brother Leo who taught for nearly a decade in Nagoya, was my interpreter. Prof. Umehara brought several presents with him. I felt ashamed. I had nothing to offer except an invitation for a debate with a European philosopher.

During the exchange between questions and answers I was amazed about the time my brother took to translate my brief statements.

Umehara, a prominent conservative and one of Japan's best-known scholars of philosophy, showed great interest for Martin Heidegger.

But he expressed his wish to have a debate with Jean-Paul Sartre in order to present his views on the uniqueness of Japan's philosophy and culture.

I got worried.

How to bridge the gap between a French existentialist philosopher, highly individualistic who defends that *existence precedes essence* (l'existence précède l'essence) and a Japanese 'ontologist' philosopher who wants to defend the ancient Japanese traditions?

Japanese I feel  
Becoming a river fish  
To be eaten raw

haiku 27

I told my brother that such an encounter couldn't result in a debate,  
let alone a dialogue.  
The logic and concepts of 'being' of both philosophers were so different  
that they wouldn't be able to understand each other. At least *one* has to understand  
the logic of the other to bridge the 'ontological' gap.

This happened to be the case with Alfred Ayer and Arne Naess: both understood  
each other's logic, in contrast to Noam Chomsky and Michel Foucault, who  
shared a radical criticism toward their societies but couldn't agree about the  
justification of their criticism.

I sent my comment on Takeshi Umehara, 1925-2019,  
to my friend Wakiko in Nagoya.  
She knew him well. Her answer, October 11, 2020:  
*I'm glad to know you are thinking of Umehara's life and thought... His mother  
died soon after his birth. It was difficult for his father to keep him. He grew up  
with his uncle's family who were very kind and warm. I think he might have gotten  
this melancholic character that Japanese have in the depth. He, on the contrary,  
was feeling his life had been with nature, so he was able to get a peaceful mind.  
He always worked so hard; wrote, made and yet showed big operatic dramas in  
various fields. He died in January 2019.*

Wakiko happened to be a student of my brother Leo who died in December 2019.  
She writes that *she is feeling near his spirit*. Her answer to the *living dead*,  
is 'Japanese' but I experience it as a '*universal*' answer.  
The Dogon in Mali, like all animistic cultures worldwide, have a similar  
intimate relationship with the 'living dead, and the 'yet to be born'.  
The Egyptian, Greek and Roman cultures and Christian Europe also  
had or have a vivid relationship with the 'living dead'.  
*Modernity lost the contact with its ancestors and with that loss,  
the contact with the Earth – with Space itself.*

Therefore, more striking than the usual dilemmas in philosophical 'systems', is  
the riddle of *nationalistic collective self-evidence*: how nations, like USA, Europe  
in its recent past, Japan, China, in fact the whole of Asia, Africa and  
South-America, how all began to share a nationalistic ideology,  
an intellectual product of Europe, exported to its colonies.  
All these continents were going through one and the same mold:  
**sharing nationalistic ideologies but in strikingly different ways.**

It took years of reflection  
to discover that the *uniqueness of any culture*  
depends on its *space-time paradigm*.

*Nationalistic ideologies* are primarily serving the interests of powerful elites.  
Europe's invention of nationalism, firing back from its colonies into its own  
backyard, made the 20<sup>th</sup> century the cruelest century of its existence  
since its prehistory.

**Space-time paradigms belong,**  
*usually unknowingly,*  
**to people's inner perception.**

National ideologies and 'macho's' do know,  
how to play their power games with these perceptions.

A culture or continent enters a new era, when its *perception of space and time*  
begins to shift, as it happens NOW in Europe and the Western world at large.

It's a struggle with and against the veil of nationalistic feelings:  
*who fucks whom!*

**Nationalisms have their roots in imperial, fascist, Nazi and communist  
dictatorships.**

*The Brexit offers the Continent the chance to transform its 20<sup>th</sup> century past,*  
into the United States of Europe with a Constitution  
based on democratic rights of & for all citizens,  
including climate-, health- and social rights.

My journey around the world, the encounters with philosophers  
but above all visiting one city after the other – each inhabited by  
millions of people of which many poor or even dying from hunger as I saw in  
Calcutta – lead to the realization that urbanization was dictating the future.

Some demographers estimated that in the year 2000  
three-fifth of the world population would live in urban areas.

I found it a frightening prospect.

If the demographers were right and I didn't doubt they were,  
knowing that my country wasn't in the forefront  
but always follows the general trends,

I realized that in the near future

*silence, a dark night sky if the moon wasn't full, clean air, water and some space  
around the house,*

would become rare and thus expensive.

The 1970-travel evoked the desire to search for the answer  
*how or with which key* to compare cultures: *where to begin*.  
Not only cultures on different continents but also the radical changes  
inside cultures as in today's European Union and the USA.



It took 12 years before the answer entered my mind. It happened during the night in the house of Arne Naess, at his 70<sup>th</sup> birthday, 1982, in Oslo.

The silent answer: *space-time perception(s)*.

Differences in *collective space-time experiences* between generations inside cultures and between native, foreign, colonial or immigrant cultures, are the writing on the wall: *big changes are imminent*.

When a *collective space-time experience* begins to shift: first slowly, then more radical, it always happens in combination with a pattern of guiding ideas and values, usually called a *paradigm*.

One uses the term *paradigm* sometimes for changes within, for example, economic theories. But those changes are superficial in comparison with transformations like the American, French, Russian or Chinese revolutions since the 18<sup>th</sup> till 21<sup>th</sup> centuries.

Central in all these revolutions: **Only the Future is Real.**

It takes four till six generations before such a discourse reaches the majority of the population, like in today's world.

Since 2011, the anger is raging in the Arab world, and today worldwide: partly blind, sensitive to authoritarian and dictatorial Sirens.

*Res Publica*, the Public Cause, doesn't serve anymore the majority of the population:

*it is the one and ten per cent versus the 90.*

**Newtonian worldview with its dramatic breach  
between culture and nature**

*has to give way to a different space-time understanding,*  
in which Time isn't anymore the banner toward an unknown future,  
but *Space & Simultaneity as the all-embracing Reality,*  
***source of a renewed 21st ecological consciousness.***

*The orientation toward Space-time instead of Time alone,*  
implies a radical transformation of 'history' that found its inspiration in  
**the Myth of an Autonomous Future,**  
like the Statue of Liberty in the harbour of New York.

Imagine the Statue of Liberty, inspiring visitors to experience a different vision of Nature and humans by slowly turning a full circle, night and day, symbolizing the space-time experience of the next generations, as long as the climate crisis allows us to breath more or less peacefully.

Writing in 2020 about the meeting with Umehara, I wonder how it would be if after all those years the two of us could have a dialogue about the roots of human nature, before deep cultural differences master the innate structure of our intuitive knowledge. A dialogue in search of AMMA of the Dogon, ATMAN of the Hindus or the Original Mind of Buddhism via our deeply rooted Japanese and European perspectives.

Let's practice Lao Tzu's advice:

*Do the difficult things while they are easy  
and do the great things while they are small.*

*A journey of a thousand miles must begin with a single step.*

Without time in mind

One never misses the train

How liberating!

haiku 21

***5. Dreams and Drugs***  
**the fifth of eight questions and perceptions**

*The nameless is the source of all names, Lao Tzu, c. 500 BCE*  
Dreams and drugs belong to the 'nameless'.



Sasha Shulgin, Fons Elders, Albert Hofmann, Morgan Russell  
Photos courtesy of Morgan Russell



**Forum Alpbach 1985, Austria**  
**A Conference on Hallucinogenic Drugs**

Albert Hofmann was one of the participants. He told about his experiments. For example, the cat that Hofmann placed in the cage with the mice after he injected the cat with LSD, got afraid of the mice, and was creeping backwards. Initially, Hofmann concluded that this path of experiments, intended to slow down the process of aging and senility, was a dead-end street, and decided to leave his

experiments at that point. But a few years later, he resumed his research and by using it himself, discovered the exceptional power of this drug. An important conclusion was that tests of (potential) hallucinogenic drugs on animals are flawed in their result because of the absence of a self-reflective consciousness in animals.

**The implications of this insight are far reaching.**

After days of lecturing and discussions by a select group of pharmacologists with me as outsider and listener, I got the task to summarize the results and to inform a selective audience. The aim was to ask attention, especially of the politicians among the audience, not only for the risks of these powerful drugs but also for their therapeutic qualities, and intellectual and spiritual enrichments.

During my presentation I spoke briefly about the initiation rites in ancient Greece. I wanted the audience to know that Socrates and Plato belonged to the initiates of the Eleusinian mysteries. The oath never to speak about the secret rites makes the dialogues of Plato even more interesting because we may assume that the philosophical insights of Socrates and Plato don't contradict the experiences and insights they acquired by participating in the rites. Probably the opposite!

As a parallel to ancient Greece and Egypt, we ought not to neglect the knowledge and wisdom in the existing shamanistic practices in today's world, varying from the indigenous cultures in South America till Nepal and Tibet, and sub-Sahara Africa. The issue is of paramount interest because it offers a chance to the world at large, to enrich itself with a knowledge and the experience about the effects of medicinal plants, during a history of thousands of years.

It offers also the possibility for a deeper insight into human nature, its innate structures and intuitive ideas.

“Albert Hofmann (1906-2008) was the greatest alchemist of our time. He was a scientist who, through his most famous discovery, crossed the bridge from the world of science into the spiritual realm, transforming social and political culture in his wake. He was rationalist and mystic, chemist and visionary, and in this transcendence of traditional dualities we find his true essence. He often spoke of how his mysterious elixir found *him*. We find in that statement a clue to his all-encompassing worldview.”

*LSD My Problem Child – Insights / Outlook*, Foreword by Amanda Feilding.

“Experiencing its power and its dangers at first hand, Hofmann understood that LSD, if used correctly and with care, could be a telescope into human consciousness. In later research, he realized that the molecule had virtually the same chemical structure as those in plants used as sacraments for thousands of years by many highly-evolved cultures around the world.”

Hofmann was also the first chemist to isolate the psychoactive compounds psilocybin and psilocin found in ‘magic’ mushrooms, and the psychoactive ergoline derivatives found in morning glory seeds.

The emergence of LSD revived the mystical traditions linking the ancient Greeks of Eleusis to the enlightened East, and to other cultures, which understood the



essential relevance of inner illumination...Fundamentally, LSD triggered an altered state of conscious awareness, allowing people to throw off conceptual shackles, and to see beyond the conformity and materialism of their conditioning, thereby facilitating the counterculture – from which new outlooks evolved, as well as seismic shifts in spirituality, health, music, and popular culture.

*Letter to the shaman H.C.*

When the ‘spirit’ of the ayahuasca plant began to penetrate my brains and body, the effects were sensual and erotic...I approached Colette...her body was melting too, moving in and out my body. Also, other bodies moved in between as waves that mingled together in an open space, in a passive and yet spontaneous process.  
I don’t know the time but it probably happened after midnight...

*When I told the story to Colette, she told me that she woke up at midnight 00.30 and felt me entering her body describing similar feelings as the ones I experienced. The distance between her and me was 90 miles. She couldn’t sleep any more during most of the night, feeling sometimes confused about what happened with her and me.*

... I left the place to walk into the night, surrounded everywhere by patterns of flickering lights, as if the eye was able to see the energies of the leaves of the tree. Here and there people were leaning against a tree. Walking was difficult.  
I had to smile. The scene looked as a strange theatre play, a clinic or house for elderly people.  
I had to shit and did it behind a tall tree enjoying the idea that the earth swallows whatever we secrete.

Back into the place, the statue of the jaguar in front of me went through a transformation. Its long neck became a snake moving up and down in spirals. Suddenly the music was everywhere. The drumming sounds, rhythms and lyrics by you, Sam and your friend entered my brains a way I had never experienced. Sometimes there were periods of deep silence till the music began to stream again.  
The beauty of the music was of a rare quality...never the same; an on-going flow of continuous movements without any repetition, moving in and out each other, not different of the bodies before.  
The intricate pattern resembled what I had read about physical and chemical structures or quanta whose positions are always floating with every atom in interaction with the other atoms,  
forming patterns in infinite spiralling movements.  
Finally, I slept for a while.

Kapberg, summer, 2010

ps: PHILIP MORRIS BRANDS deadly cancerous tobacco is allowed  
while psychedelic plants are forbidden.



An autistic child asks his father:

Papa, you say that all adults can read.  
If that's true  
how is it possible that they continue to smoke  
while knowing that they are going to die?

Father: addiction kills your willpower  
because your brain refuses to respond to what you read.

Child: is it better not to read anymore?

Father: it is better not to smoke!

Child: but you say that it is not possible to stop!

Father: you are right, kid, we call it a vicious circle.



**OMGAAN MET DE  
OMGAAN MET DE  
OMGAAN MET DE  
OMGAAN MET DE  
OMGAAN MET**

We zijn erg veel  
 dank verschuldigd voor de  
 bijdragen en aanbe-  
 verking van  
 Cas Borlings  
 Duno van Weezlee  
 Harry Janssen  
 Foss Elders  
 Simon Vissers  
 Ed van der Elst  
 Peter Bonten de Jong  
 Harry Muijen  
 prof. Frijling-  
 Schwabbe  
 Ad Vindig  
 Nim, de Kler  
 Adria, de Kler  
 Ed Hoornik  
 Dr. Boeken  
 Irene Brakman  
 Willem Tuijnier  
 Nel van Wolfsum  
 het Filmmuseum  
 het Rijksmuseum voor  
 Volkskunde Leiden.  
 ALZIJ  
 eenzijdig  
 zich waken  
 voor de bruis  
 gerit meenik  
 uitgever NVE  
 (Info-abstract centra)

eenzijdig verantwoordelijkheid is eenzijdig, van Lera professor. Tibi.

Dreams and Drugs connect the ‘unknown *external territories*’ with the ‘hidden’ layers of the Creative Imagination: *instinctual knowledge, personal sub-consciousness and collective unconsciousness* (p.10).

*The snake-dream*

Colette was moaning in her dream.

I embraced her...my left hand on her cunt – sometimes around her middle, breathing slowly and deeply, ‘entering’ her consciousness - to feed it with energy.

She dreamed being in an aquarium in the company of a snake. Everything was quiet till she got afraid, waking up with a scream and a clear picture of the dream.

The snake had gone.

\* *Water and snake are a rich amalgam. Their mutual symbolism is exceptional clear.*

Three main symbolic meanings of water are *source of life; purification, and regeneration*. The three themes occur in the oldest traditions, in a variety of combinations, but always coherent. The waters, an undifferentiated mass, represent the infinity of possibilities, containing the virtual world, the informal, the germ of germs, promises of development, but also threats of absorption. The snake does distinguish itself of all the animal species, as much as the human does but opposite to it. If the human situates itself at the end of a long genetic effort, then that cold creature, without paws, no hair, no feathers, situates itself at the beginning of the same effort.

In this sense, Human and Snake are each other opposites, but also complementary. *Aux sources de la vie: serpent, âme et libido*; at the sources of life: snake, soul and libido. Robert Laffont, 867. tr. fe

*Dictionnaire des symboles* by Jean Chevalier et Alain Gheerbrant.



*Galeizon*

Monday night- June 22, 2020

Yesterday June twenty-two, two thousand twenty, we drive to the Galeizon, a river high in the mountains at twenty-five kilometers from our home with the sun in its zenith. No humans there. After a steep climb-down, we walk barefoot in the middle of rocks, stones, sand and water till the riverbed is deep enough for a dive and a swim within a few square meters. Surrounded by mountains and trees, in deep silence, the river becomes the source of life.

That night, a crystal-clear dream reveals how Colette, with her back to me, experiences a spontaneous orgasm without any intercourse.

*The river and kundalini: water and snake are her lovers.*

*To submerge in the waters to get out without dissolving completely, except by a symbolic death, is a return to the sources, a recharge of oneself in an immense reservoir to build a new strength.* Robert Laffont, 867. tr. fe. *Dictionnaire des symbols* by Jean Chevalier and Alain Gheerbrant.

### *Bois du Boulogne*

I was at your party fully naked in a forest that had been planted...Bois du Boulogne, walking on high heels. There were more of your friends in the forest walking around, naked and elegant, with here or there a piece of silk. You had a little string around your penis. Suddenly we were in a hall standing all close to each other...one friend uttering words in a high speed like Simon Vinkenoog but it wasn't him!



Botticelli's Primavera - 'Spring' 1477-1482

The transition toward an ecological consciousness depends on an open, free relation between the six layers of the *Creative Imagination*.

If one compares the three first ones:  
*spontaneous intuition, abstract reasoning and pragmatic intelligence*  
*with instinctual knowledge, personal sub-consciousness and*  
*collective unconsciousness,*  
it's clear that such a dualistic relation between both domains  
causes a frightening gap between the layers above and below the girdle.

Therefore, to the unknown effects of climate change, migrations, ICT  
and monopoly capitalism, do also belong our dreams:  
*everywhere in the world people are longing for another world.*

*A Ritual Dying Dream*

Tonight, I went through an exceptional experience during a crystal-clear dream.  
Location: somewhere in Japan, a simple large space - a dormitory with beds,  
one above the other like in ferryboats.  
There were men in these beds, down and above but not that many,  
in white simple clothes. No sounds – no talking.  
The sphere was quiet like  
thin air.

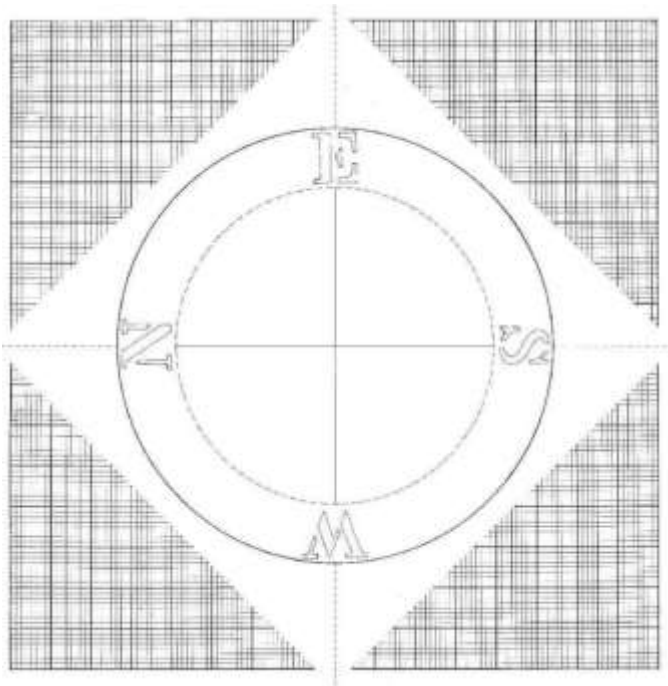
Right in front of me, I saw Paul de Leeuw, Shinto master,  
walking like in a  
Shinto ceremony:  
in concentration, step by step in a regular rhythm, back and head upward.

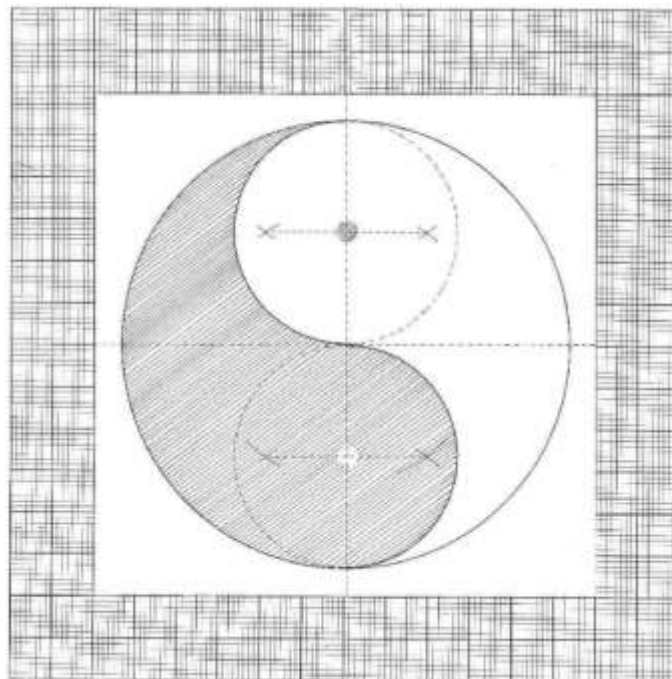
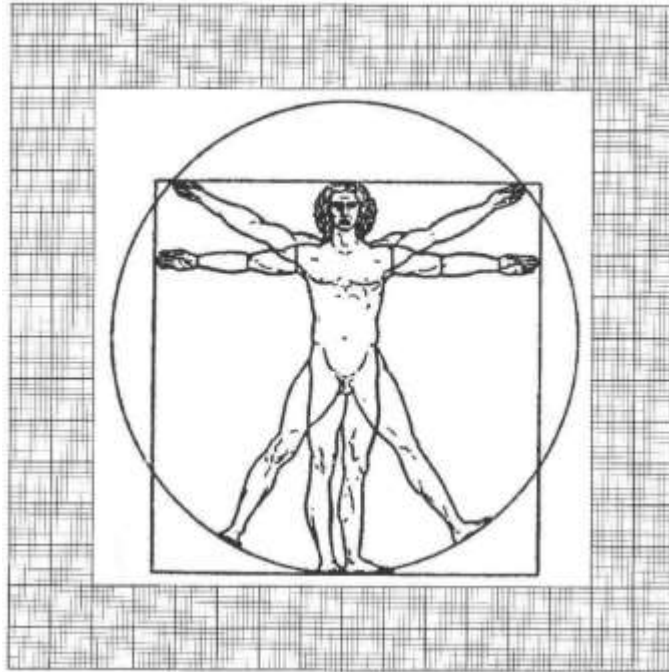
I followed without any thought, only space, no trace of fear  
that I was going to die.  
How, I didn't know nor did it matter, by the sword or... Paul had gone –

I walked alone in the direction of a white wall with a tatami mat in front.  
I kneeled down with front and head in vertical position like in  
Shinto exercises.

Not the sword but a bullet killed me.  
I fell to the ground, lying on my left side.  
From there I walked away knowing that I was in my after-life.  
The body was there and I went on.

La Source, Monday morning, September 25, 2017





Drawings by Flavio Pons



## 6. *Human Cultures* the sixth of eight questions and perceptions



**Human cultures do share a common nature  
reaching back to the ancestors,  
as described by Albert Hofmann.**

From there follows the question of complexity and diversity between cultures like everywhere in Nature, with one clear difference for the humans:  
*to step outside itself by self-reflection,*  
observing nature in its most distant secrets, researching it even forcefully.

This raises the question why humans are more scared about the Pacific Ocean than fishes, and less capable to fly together, even in their imagination, like starlings in big 'clouds'.

*Why do we have such innocent eyes right after birth and don't believe any longer in our innocence as adults?*

It can't be the *original sin* of the orthodox Christian belief: this 'sin' doesn't belong to human nature, as many cultures and our eyes as newly born babies testify.

We are not afraid of the deadly cancerous tobacco of  
PHILIP MORRIS BRANDS

Could it be that *the one and ten per cent versus the 90* (30) is afraid of the positive effects of psychedelic drugs, as described by Albert Hofmann? (31-33)

Dreams and Drugs connect the ‘unknown *external territories*’ with the ‘hidden’ layers of the Creative Imagination



There is an explanation although a masochistic-sadistic one, viz. that *the belief in the original sin* is a human invention with the intention to create a feeling of guilt, not of shame, but *real guilt*, pushing human’s bodily and emotional desires into a dark room, driving human consciousness towards a *dualistic* pattern as described by Descartes (20).

The strategy of such an intention: warning the ‘small’ self for its own desires and bodily-experiences, causes a loss of spontaneity that offers chances for a control from ‘outside’: from clerical and worldly power, leading to self-control by parents, creating a hierarchy of *unnatural* values that facilitates a similar social structure.

Historian Jan Romein describes Europe's history  
as an exception to the rule: '*the general human pattern*',  
'het algemeen menselijk patroon',

I was amazed about this statement and doubted its relevance.  
But studying non-European cultures, I changed my mind.  
Europe really proved to be an exception, and Christianity  
played a decisive role in the exception of this rule.

**No culture has gone that far in the systematic repression  
of sexuality as Christianity, with women at centre stage.**

The scholar, writer and artist Pierre Klossowski, 1905-2001,  
explains how Augustine rejected the erotic representations of  
the gods and goddesses:

"...the disappearance of sexually determined divine figures,  
which were replaced by monotheism's conception of an asexual divinity,  
did not occur without causing a shock, a profound imbalance in  
humanity's psychic economy, of which we apparently have not yet  
by any means felt the final repercussions." Origines, p.70

[quote: Connie Van Pelt, *Pierre Klossowski and the Two-Faced Goddess*,  
Ed. Fons Elders, *Mythological Europe Revisited*. VUB University Press, 2000, 106]

The amazing development of the sciences and technologies since 1700 has its  
origin in a radical *dual* space-time profile, independent of Nature's living space-  
time, and an equally un-corporal image of the God of orthodox Christianity,  
living outside the space-time of Its own creation.

To imagine a worldview like the theologian Isaac Barrow and the pious Christian  
Isaac Newton managed to do, is only possible  
when there exists already a similar logic  
in the world of the imagination.

The Romanian scholar I.P. Culianu presents the interesting thesis that the order of  
the imagination helps scholars to imagine what *otherwise wouldn't be possible*,  
stimulating the imagination to walk on roads that didn't exist before,  
as in science-fiction.

Ages of Christian (self)-control of bodily desires and needs  
prepared the way to imagine:

### **Time and Space**

*as in a Christian theological discourse*

**severing the navel cord between humans and nature.**

'self-reflection' opens the door to *transcendent* consciousness:  
cradle of philosophies, religions, sciences, arts and human artefacts.

'Limitlessness' has two sides

*The innate notion of truth implies its reverse: the possibility of lying;  
the innate desire for beauty and empathy the possibility of its negation.*

All cultures circle around *the art of living and the art of dying.*  
*Both are one and the same: Tibetan Book of the Dead*

Desires vary from justice till beauty, heroism and altruism: choices that have their origin in human nature, cultural-social environment and education.

My longing toward *pure beauty*, implies the wish *to die*  
like my grandfather did.



*QuoVadis? 2222*

In the months December and January 1960, my father, my brothers, and I took turns sleeping with my grandfather so that he wouldn't feel as much alone and also to help him to piss.

My 86-year old grandmother died quite suddenly  
on the ninth of December 1959.

And since that night in December my grandfather wanted to die.

Sometimes at night he would tell me that he loved us  
but his place was with Wil, his wife.

It took my 91-year old grandfather six weeks to still his heart.  
The whole family was kneeling around his bed when he died,  
a happy man.

Since that afternoon dying has become the essence of freedom for me. I understood for the first time why Spinoza considers freedom and death as the most important philosophical questions.

Freedom is insight and acceptance of the *miniscule square*,  
the final form, that *each of us is*.  
Or to put it simply: *where there is a beginning, there is an end*,  
as Ikkyu, the Zen master, learned from his master.  
Insight into that miniscule square takes the form of a circle:  
*the infinity of the circle, is the antipode of the finitude of the square*.

The intensity of our life increases as we realize the relativity of our form. Out of this experience we are searching for all the other forms, which attract and repel each other. Life and death, growth and decay are the inseparable poles of an indivisible process, that's only seemingly static.  
Life and death are each other's friend: beautiful, frightening.

<https://www.fonselders.eu/wp-content/uploads/2016/02/philisophical-walks-on-euthanasia-en.pdf>

Euthanasia: *Reflections about the 'unthinkable'*.

The Dutch law on euthanasia is a political compromise between two opposite worldviews  
with regard to the question: *who has the last word about death*.

### **The State or the citizen of that State?**

Christian monotheism and Dutch cultural secularism have reached an agreement:  
*the state controls the process of dying*.

**Only medical reasons with the penal law as supervisor justify euthanasia.**  
*Personal conscience and its life-philosophy don't have the last word.*

The general practitioner talks with the patient, writes a report about him that the patient isn't allowed to read or sign, and delivers the report to the 'case-manager' of the 'Levensindekliniek' [Clinic to End Life]; since 2019/20 *Expertisecentrum euthanasie*, and from there to the review committee.  
The committee consists of a lawyer, also chairman, a general practitioner and an expert in ethics.  
In case of any doubt about the right procedure, it goes to the prosecutor who has the 'last' word. The general practitioner may refuse euthanasia, when it is contrary to his faith.

In that case, the patient's will doesn't count and she/he needs an alternative.

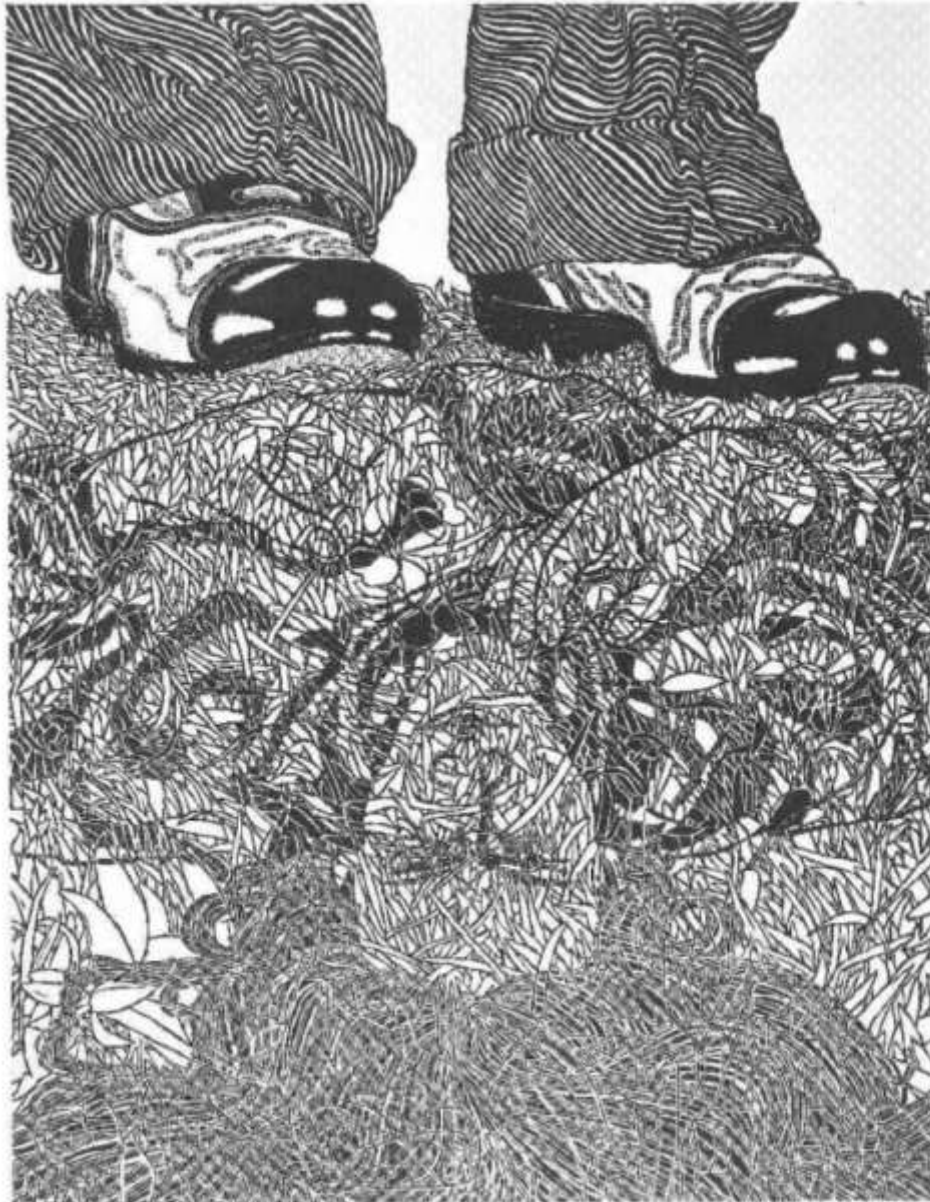
*Dutch law on euthanasia lacks a legal philosophical basis.*  
The final assessment is carried out from a *schizophrenic distinction between body and mind*, the result of hundreds of years Christianity, in its turn the womb of a *dualistic medical paradigm*.

*A state that derives its legitimacy from the will of the citizens is  
co-responsible for their right to life; not for their duty to life.*  
Life and dying are inseparable.  
Where there is a beginning, there is an end.

Writing in 2020 about the meeting with Umehara,  
I wonder how it would be after those years to have a dialogue about  
the roots of human nature, before deep cultural differences  
master the innate structure of our intuitive knowledge.

A dialogue in search of AMMA of the Dogon, ATMAN of the Hindus  
or the Original Mind of Buddhism  
despite deeply rooted Japanese and European perceptions.

Philip Boas



Philip Boas

**7. *Pure Beauty***  
**the seventh of eight questions and perceptions**



calligraphy Califat Museum, Tehran

The longing for paradise and pure beauty slumbers in the depth of human nature since it discovered the desire for paradise via self-reflection and its creative imagination. The consequences reach further than we are capable of grasping, because

*the mind is constructed in such a way that it cannot grasp itself.*

The task of reaching *pure beauty* is sheer impossible but the French writer, artist and poet,

*Henri Michaux* (1899-1984), Belgian-born, wrote extensively about his experiments

in the world of dreams and drugs.

He is the Dante of the 20<sup>th</sup> century like  
Dante Alighieri in the thirteenth century.

Michaux wrote about his journey through the Four Worlds in  
*Les grandes épreuves de l'esprit et les innombrables petites*, 1966; in English:

Tr. Richard Howard, A Helen and Kurt Wolff Book  
Harcourt Brace Jovanovich, Inc. New York 1974

*The Major Ordeals of the Mind, and the countless minor ones.*

*There exist four worlds (outside the natural world and the world of alienation).  
Only one appears at a time. These worlds categorically exclude the normal world  
and*

*(they) themselves are mutually exclusive.*

*Each of them corresponds distinctly and uniquely with an area of your body,  
which is brought to another level of energy, and receives replenishment,  
rejuvenation, and an instantaneous rekindling. 157*

*The first one is the world of pure eroticism...*

*A universe without opposites, without contrast. You are redeemed.*

*Saved from madness and liberated from the ordinary world,  
from the world where there is everything, from the world of diversity...  
this world is linked to the presence of a new force in the spinal column,  
inside one of the sacral vertebrae, a power which nourishes your extraordinary  
state,  
from which a continuous flux proceeds.*

*There remain three other worlds, into which the overstrained psychism may enter,  
all three completely exclusive, independent, full, closed.*

*Only impulse, frenzied interior impulse, gains access to them and permits one to  
remain there.*

*How to enter one of them?*

*The infidelity to the erotic center of the psyche, the wrenching from this  
magnificently reinforced, secure place where you had been magically arrested,  
from this nest of productive and continuous reinforcements, constitute an  
unprecedented dislocation which jars you deeply, to your "vitals".*

*You wonder if this is not what the Kundalini's awakening would be like,  
the serpent power which must waken and "pierce" the higher centers or, rather,  
revive them...*

*You have aroused a second center...*

*Whichever path one takes, that is, whether one reaches this state directly,  
by natural inclination, or by passing first through the center situated lower down,  
but which is also stronger – once there, it is like lightning that lasts.*

*What has preceded is forgotten.*

*This, surely, is where the surge of unifiers had to lead, to Unity itself.  
Unsought-for. The invasion of Unity has been accomplished without you,  
apparently without needing your convictions,*

*a Promethean operation,  
in an expanded consciousness.  
Bliss by depersonalization. 166*

*There are better things to do than oppose currents...*

*Suddenly; duality no longer exists. Deliverance.*

*The insignificance of the mind's constructions stands revealed...*



*Illumination: a radically non-appropriating contemplation, which only receives,  
absolutely non-conquering, absolutely tranquilizing, de-ego-izing,  
blinding the minor discriminations in favor of a huge unprecedented insight...*

*It would be a mistake to suppose that, knowing the paths, one will regain them;  
that having known worlds of ecstasy, one will be able to return to them at will.  
Not at all. Will is of no account, nor conscious desire.*

*It is in one's deep unconscious, where one cannot know what presently exists,  
that everything first happens, it is from there that a world of jubilation will  
emerge...  
provided a certain genuine aspiration is alert.*

*Now each man is a "yes" with certain "no's..."  
However, there is a part that cannot be erased or reversed,  
which continues to function, living on the margins of the Unforgettable.*

*Evolution in process... 170*

Source: *The Major Ordeals of the Mind, and the countless minor ones*  
of which the last one is sheer beauty.  
Getting to the fourth world of pure beauty, do not expect to stay there.  
That's asking too much.

*The mind is constructed in such a way that it cannot grasp itself:*  
**Michaux' definition of the human condition**

Heraclitus, c.535 – c. 475 BCE:  
"You would not find in your journey the limits of the *pyche*,  
even if you travelled the whole road – so deep is its *logos*", fragment 45.

Grazia Marchianò adds to this statement:  
"There is no limit to imagining ever greater space in the mind",  
I.P.Culianu, *Out of this world*, 1991.

Ioan Petru Culianu, Rumenian philosopher 1950-1991  
murdered at the University of Chicago.



Photo Meino Zeillemaker

Experimental Landscape Project 'De Zeevang' 1975

<https://www.fonselders.eu/projects/landscape/de-zeevang/>

## **8. Ecological Consciousness** **the eighth of eight questions and perceptions**

Reaching point 8, feels like entering the Sahara as we did early spring 1973.

Reggane was the last spot in this ocean of sand and rocks with a 'shop'  
where the traveller had to sign 'the book of the dead',  
in case he wouldn't return alive.

The sign 'MALI' was moving in the wind; distance: 2000 kilometers.  
This first sign was also the last one.

***Ecological consciousness is the essence of animism and Zen Buddhism.***

From the Zen point of view, life-activity is absolute and relative,  
silent and speaking, Godly and manly, placeless and everywhere,  
timeless and time-obsessed.

**Ecological consciousness existed all around the Earth  
before and after the rise of Neolithic Human Culture.**

Its name: animism (forget the usual connotations):  
Nature is alive, being alpha and omega of whatever exists.

The artist William Magelhaes from Brasilia, asked Dolo Asegrama,  
our Dogon guide during a six week stay in the village Koundo Ando:  
*How does one recognize an animist?*

Dolo smiled and said: *an animist is a human like everybody else,  
but you can recognize the animist by its willingness to offer.*

To offer means an act of gratitude towards life, a recognition of  
AMMA, being Air, Water, Fire and Earth,  
representing wholeness and cosmic oneness.

Asking Dolo about our relation to AMMA, he said literally:  
'Nous sommes AMMA aussi / 'We also are AMMA'.

The Africans are creatures of light, emanating from the fullness of the sun;  
Europeans creatures of moonlight: hence their immature appearance.

Ecological consciousness, the apex of the Circle  
where the mouth of the snake swallows a new 'unknown territory'.

**Ouroboros' consciousness perceives all reality simultaneously.**

Time doesn't exist as an independent category  
neither is there the usual distance between consciousness and matter.  
*Intelligence and material process have a single origin,  
that ultimately is the unknown totality of the universal flux.*

During a stay in Tamil-Nadu, India, our host, the president of the Congress Party,  
invited me for a walk. We walked in silence.

Near a tall tree, he paused and finally said:  
*not one leaf at this tree is the same.*

Ouroboros 'knows':  
*whatever exists, exists forever  
although not in identical forms.*

*Ecological* consciousness equals *Ontological* consciousness:  
and that implies: *not in identical forms.*

How does this insight about Being: *not in identical entities*,  
relate to AI: Artificial Intelligence,  
and Aristotle's three *logical* principles:  
*identity; non-contradiction, and excluded third?*

These principles aren't derived from the Reality Out There;  
they are the result of the human capacity for self-reflection and abstraction.

Is the new battle a battle between the *ontological* reality of  
*Wholeness and Its implicate Order* by David Bohm and  
the *logical* reality of ICT: Information Communication Technology,  
where algorithms determine the 'logic' of human conversation,  
information and data-surveys? (14)

In other words:  
***Is pure 'abstract'-ICT determining the 'frames' of human conversations?  
Is this a follow-up of Newton's absolute definitions of space and time?***

"At present physicists tend to avoid this issue by adopting the attitude that our overall views concerning the nature of reality are of little importance. All that counts in physical theory is supposed to be the development of mathematical equations that permit to predict and control the behaviour of large statistical aggregates of particles", writes David Bohm.

Finally, one understands why the mind is constructed in such a way that it can't grasp itself, *because the mind depends on the unknown totality of the universal flux.*

That's the reason why Arne Naess argues that  
all things are somehow interconnected,  
or Einstein saying that the mysterious is  
the most beautiful experience we can have...  
*the emotion that stands at the cradle of true art and true science.*

**The implications of a renewed space-time paradigm**  
in the 21st century will transform  
'history as science'. 'History' has never been a science,  
not even within the humanities, although important.  
History's assumption: *Newtonian timeline only goes in one direction*,  
is self-deception. **The Myth of Modernity is untenable.**

People will look at the blind woman of the Statue of Liberty with new eyes,  
wondering:  
*that straight arm, isn't that how one thought in those days?*

Einstein realized that *one never solves a problem from the level out of which the problem evolved*. That problem is the divorce of culture with nature:  
*a divorce between matter and mind.*

The conclusion of my lecture to *Global Renaissance Society* in Casa Bianca,  
2017, Tuscany:

If your endeavour for a Global Renaissance Society is sincere, its philosophical foundation must embrace both the sacred as well as the profane dimensions of today's cultures. There isn't any intrinsic contradiction between the sacred and the profane. That would be a disregard of the universal values in both traditions. The real political and psychological struggle is between an open and closed perception of the human condition. As said before, the warm red line between 3 & 7 refers to the source of human nature: its innate longing for pure beauty. So, does 1 & 5: the deep blue of the unknown, whether outside or inside. The difference between both is relative like in 2 & 6, the saffron yellow colour in which 6 embodies the products of the creative imagination.

But the vertical line of 4 & 8, the green one, needs special attention because of the intimate relation between space-time and ecological consciousness. 4 & 8 is the line of perception, practice and kundalini-energy that we all need for the journey ahead.

We arrive at the highest point where Ouroboros bites in its own tail.  
Ouroboros is not only an ancient Egyptian symbol and metaphor  
for generation and regeneration:  
Ouroboros represents REALITY itself.

The interview with Arne Naess, founder of the  
*Deep Ecology Movement*,  
in Richard Hefti's atelier, Amsterdam 1990, may be the first step, conform  
Lao Tzu's saying: *A journey of a thousand miles must begin with a single step.*

“We should not only identify with our family, country or even the whole  
humanity,  
but with nature the way you do when you are two years old.  
If you are sad, then also the tree is sad. Are you happy, also the tree is happy.

But in Western thought, that's impossible. A tree consists of molecules.  
Sadness and joy are projection of our emotions.  
But in the 'Gestalt', subject and object are inseparable.  
We don't have to look for that to modern quantum theory.  
Reality in the spontaneous experience is a whole.  
There is no logical contradiction between the statement:  
the tree is sad or the tree is joyful.  
There is only a contradiction if we argue that the tree is joyful  
while the tree isn't joyful.

It depends on your understanding of truth whether there is a contradiction  
when you say that the tree is both joyful and sad.  
*A tree as part of reality is no thing; it is a being.* (it. fe)  
Therefore, you are able to see in a depressive mood the sadness of a tree,  
and in a joyful mood the joy of a tree.

The reality of a tree becomes different within a geographical frame.  
The joy or sadness of a tree is from a different order  
than the abstraction of a geographical approach,  
which is not different from the nonsense to expect  
that a tree speaks to you in Nordic or Dutch  
when you speak to him.

To develop a theory of 'totality' is possible  
but especially difficult to express and to make understandable.  
I don't make here propaganda but my thinking is strongly inspired by Spinoza.

That's my way. ...  
I learned to understand Spinoza directly in Latin. I find him better than Plato.  
I wanted to re-evaluate the spontaneity of life with the term 'ecosophy'.  
*Reality has a poetic radiation or emanation,*  
not only via a subjectivist interpretation like the one of bishop Berkeley,  
but from out itself.  
William James remarks rightly that consciousness doesn't exist.  
I like the Indian term 'anatmavada', the teaching  
that denies any absolute state of the mind or ego and the self."

Trouw, June 22, 1990.

<https://www.fonselders.eu/d2m-sala-una/>

"Sala-una could become a laboratory for a new European renaissance." – Edo  
Dijksterhuis in *Het Financieele Dagblad* (The Financial Journal), August 27, 2005.



Richard Hefti in seinem Atelier, 1990  
Richard Hefti in his studio, 1990

During the interview it had slowly become dark.  
Only the light of the candle made it possible to see each other.  
I couldn't resist the thought that Arne Naess used the occasion  
to formulate the nucleus of his philosophical testament.

The morning after his death - Oslo, 27 January 1912 - Oslo, 12 January 2009 –  
not knowing that he had died, a haiku entered my mind, while I felt his presence.

The here and the now

Without borders and limits

Infinite presence!

after I knew about his dying, a second impulse:

Infinite space-time

Nothing falls out of being

And yet, dying hurts.

\*\*\*

To my father

July 31-August 1, 2020 – a dream

I visited a cultural center – had something forgotten; left the place leaving  
a bag and see, after returning, a letter in the bag:

*Fons, let something hear from you, Father*

The night of December 22-23, 2018 in the farm of Fabienne near Metz,  
you taught me some important lessons:

*keep your insights to yourself till you can use them.  
Don't get carried away by your judgments about others.  
You generate resistance that turns against you;  
you consume energy that you can spend more usefully,  
and continue to work on your aim in silence,  
seeking counsel at the right time with others  
whose attention and cooperation you can count on.*

I did what you advised me to do:

***Quo Vadis? 2222***

That's the story I want to tell you.

Times have changed rapidly after your dying in 1992.  
It's worse than hundred years ago, when you were twenty and Hitler an unknown.

*Der Mann ohne Eigenschaften*, 'the Man without qualities'  
by Robert Musil, tells it all in a nutshell:

***Clarisse***

“World hatred, mania for sin and devaluation of the moment  
are signs of a nature that felt victim to a sexual instinct that had become mad  
because it was completely separate from Eros”

Volume V, p.1810, Rowohlt, 1978

*Our bodies belong to nature; our minds are the mirrors of nature.  
Some mirrors have become quite dirty. Let's clean them by restoring  
the complexity and diversity of Nature and Cultures.*

Since 2015, I defended the Zuiderzeedijk Hoorn-Dursterdam.  
You were the Comte of Waterschap Drechterland from 1950 till 1970.



Our government, Province and Waterschap HHNK are destroying right now,  
while writing, the Monumental Dyke in favor of  
international and national tourism.

I visited the Counsel of State - Raad van State three times in 2018,  
arguing: *If this is legal, you don't need dictatorship anymore.*

‘Als dit legaal kan, heb je geen dictatuur meer nodig’.

The verdict, 26 weeks after the last session on October 29, 2019, consists of  
a repetition of empty legal mantras. **The Trias Politica is actually dead.**

No signatures under the verdict, not even from the King.

This is completely against procedure.

*The traces of deception are so neatly covered.*

Excuse: Coronavirus-Covid-19.

Who want to know *how-why and who-is-who*:

*Het proces: omwegen van de macht*

<https://www.fonselders.eu/wp-content/uploads/2020/02/hetproces.pdf>

Your compassion and courage, intelligence and steadfastness,  
strength and wisdom,  
were the inspiration for the building of *Adam's Forest Hut* in the forest,  
on which you worked together with your grandson Job (9) and me in 1973.

Recently, I brought your parents' gravestone to the forest.

Within a few weeks, your and Mam's gravestone will follow,  
so that your invisible presence will be visible through your names and the  
song-title:

***In Paradisum deducant te Angeli; the Angels will guide you to Paradise.***

Leo told me a few months before he died that you 'discovered'  
the name Alphonsus during a retreat in 1936.

*Our circle is Ouroboros' circle*



*Cristóbal Balenciaga Eisaguirre*

Getaria

1895-1972

*Beyond the usual logic of our language, there is another one:  
From the Zen point of view, life-activity is absolute and relative,  
silent and speaking, Godly and manly, placeless and everywhere,  
timeless and time-obsessed, like Balenciaga's oeuvre*

## EPILOGUE

We are all passengers in life.  
*QuoVadis?* 2222 – no 1, is an attempt to describe what went wrong,  
and what continues to go wrong if we believe that *Technology is our Savior*.

**We need a revolution in our way of life,  
a revolution in values and political orientation.**

From there may follow a revolution in consumption and production,  
and the rebuilding of our cities and their environments.

The wisdom tradition of the Elders, the wisdom traditions in East and West,  
dreams and psychedelic journeys; the arts and the sciences:  
they all offer glimpses of Another Reality.

Without that inner glimpse, it is difficult to resist the stories of guilt, sin,  
struggle for life etc.  
that cause the break with nature and the ego-cult of human happiness.

The string between heart and mind opens the gate of paradise.  
Therefore, the men in the café, near the border with Herat-Afghanistan, were  
singing:  
*we bring you till the gate of paradise but you yourself have to enter.*

The Beloved One lives in the garden with flowers, trees and birds,  
in the cafe and in the wine. Whine in Muslim countries without a drop of alcohol  
like in Iran, is nevertheless the metaphor for God and God is Everywhere.

This explains why the wisdom traditions belong to various sources,  
sharing a common passion for the relation *knowledge-being*.  
*Intellectus* refers to the highest state of knowledge with regard to Reality.

**Intellectus est quodammodo Omnia – Intellect is in a certain way Everything**

St. Thomas Aquinas 1225-1274

Ibn al-Arabi, Murcia 1165 - Bagdad 1240  
'No god than God; no reality than Reality' -

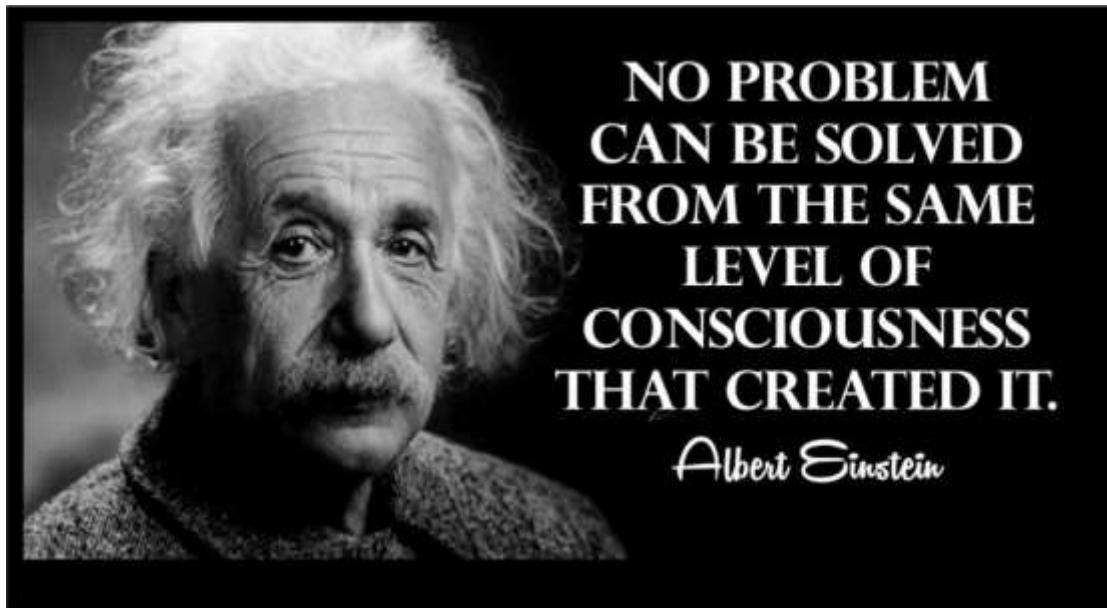
Spinoza, Amsterdam Dutch Republic 1632 - The Hague 1677  
'Deus sive Natura'

may we conclude from their holistic experience and vision that

**BOTH**

*Believe that further shore  
Is reachable from here*

and that Heaney's verses evoke another shore for *Quo Vadis? 2222* !?



*Quo Vadis? 2222*

Sunday, October 18, 2020

La Source, St. Jean de V., Gard, Occitanie, France

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