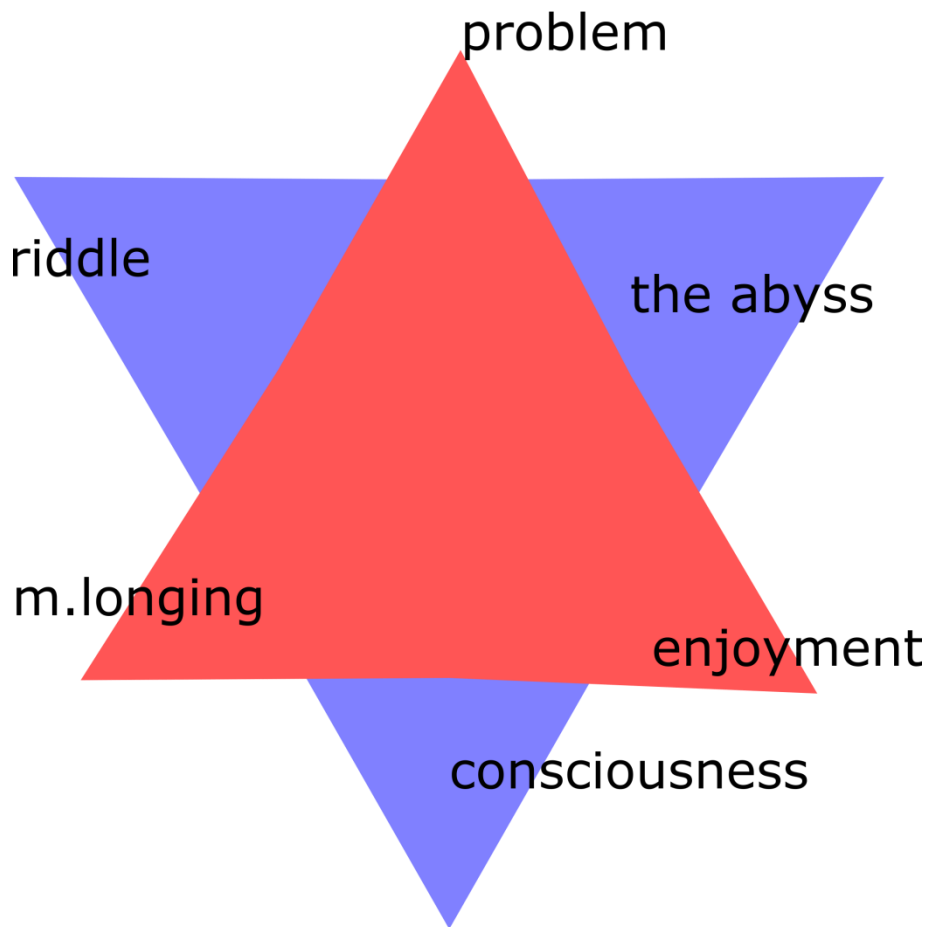


Six viewpoints as a gift from a ran away



Morningstar

Introduction.

Mankind has the need for a new big story. The story is already in the world. The short painted viewpoints underline the essence of the story. Whether it will become a big story is totally up to us. The fact that the Morningstar ran away goes together with her essence, the desire to do good and to become a big story.

The story is not simple. The structure of the story has been shown in the star. With the top triangle we are located in the concrete writable world. The bottom triangle is situated as it were before our consciousness and is far harder to catch in images. All images circle around the riddle of ethics, a power of which we are the carriers. The true school of learning in life is life itself. We are like lump of clay, trying to realize itself by the force of nature, but also forced by life. The whole formation of mankind mirrors itself in the making of one person. All stories are different, but show also many similarities. In this story the personal quest with the numerous anecdotes has not been told. But at the background they are present.

This story arrives as a pressing appeal towards everybody. Study it calmly, try to master the views and apply them in ones own life.

Sharing the story with the others is the second logical step. When the views spread themselves rapidly, pressed by the problems at present, the minds ripened themselves for the moral pulse. With some humour one can speak of the return of the Messiah, the coming of the last Prophet or treat another like one likes to be treated oneself.

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The problem.

The nucleus of the problem is in fact quite simple. Thousands of years ago at the beginning of mankind a beautiful gift took the shape of an independent consciousness. This gift is a power in itself, with which very beautiful things can be done, but that easily can be abused. Violence has always been present, but the abuse of this power encourages the violence. A second factor makes the web of violence stronger. The ability to think separately from the whole or totality comes together with flurries of less nice feelings, that can demonize the gift, which often means more violence. To counter these negative effects of our step in evolution an ethical capability was added from the beginning. This consciousness is already present by nature, if one thinks of the care for the off spring, but has to be learned also. This new story does not throw away the children with the bathwater, but leans on progressing insight. By the creation of this new story it is wise to consider, that an old richness has gone. In early times after feasts of violence one started ashamed with the rebuilding of better societies. In our time our collective power has grown in such a way, that this power threatens our existence in many ways. The wish to survive urges us to act.

From the beginning of mankind the ethical ability is present. In the shape of natural goodness it sustains human existence, that without this goodness would have been impossible. For the development of a farther ethical capability, insight and the use of common sense are necessary. In some small cultures one came a long way in reducing the web of violence. In the main stream of cultures it went bad. There the right of the strong was glorified and the majority of the population enslaved(2). In these times the first big story spread itself and reversed morality. In small stories the message of love and freedom was laid down(3). It is a time were the ruling strongly appealed to the Gods. The new story only appealed to one God, which lined itself up behind the poor and suppressed. The new story spread itself quickly and up to this day has encouraged numerous people. However the use of the image of a God opened the door to renewed violence. To close this door towards more violence, this image will be adjusted in the fifth corner of the star. It has been tried to hold on to the goodness in the shape support, while at the same time it is made visible that a possible God has left the world and we have to hold up our own pants. At the same time we find comfort in

the sixth corner of the star, because the riddle of ethics is a power of an other order, that belongs to us.

The human world reshaped itself in the cause of centuries, but the web of violence did not disappear. In a time of social change, such as the growth of the market, the beginning of industrialisation, influences from other cultures, another way of thinking and with it a new big story emerged(4). That story brought social change, but unfortunately also feasts of violence. The new way of thinking had its centre of gravity too much in the self and was too grabbing. Under the fourth corner of the star we come to speak of that. Many give high about the so called free market, but seen from a moral point of view our political/economic house is like a ruin. We have never been boss in it and this train is driving now in the direction of the abyss(5).

The remedy goes together with good building stones for the house. At first the insight that, because of the misery in the world we live collectively in a cage. The misery of others touches us and spoils a lot of pleasure in life. Because of the collective failing to change things the star takes away our clothing. In moments we are human, but most of the time we are not. At the same time the star hands out views enabling us to make better choices. Views that show a bigger role for the others. Life is like a bridge with two pillars. One pillar is the egological thinking. A good insight in the role of the others or the Other is the second pillar.

The abyss.

Next to possible abuse, the independent consciousness has a characteristic, that can enhance violence enormously. Necessarily we are cut loose from the world around us or totality. An abyss opens itself and this can be felt in flurries. These feelings of unrest are not nice and can even demonize the brain(6).

The inner world can be seen as a house with two floors. We experience the world on the first floor. We have no handle on the ground floor. In philosophy we know this phenomenon as the splitting of the 'I'. You cannot reach the point, where you experience the world. In this corner point of the star we are at the bottom floor, just before the actual consciousness. We cannot reach the button of our feelings. The Other, everything that exists outside of us, can be seen as our place. In flurries we are pushed away from that place and that does not feel good. The nasty feelings or existential fears, bubbling up from the abyss, are a thing to think about very carefully. They are not just negative, but have a function. They make that we are going to dwell and work to shield our existence. They encourage us to think or to search for the why of these feelings. To flee for these feelings is very understandable, but not sensible. Through everything they can take you by the throat. The best remedy is to endure them, knowing that they will blow over.

In the new pattern of thinking there is extensive dwelling on this aspect of life. With some imagination one can see the human world or totality as an ice field. In birth the cracks are already there, but the first years we live just like animals. Always in the present. Then slowly we are cut loose and the independent consciousness emerges. Normally there is a lot to hold on and the process goes very slowly. But gradually we are cut loose and become a floe on a nameless swarming of particles in an ocean. The flurries of unrest can not only visit more often, but can also intensify. In the world the warmth of the nest disappears and we have to find our own way in life. Life gives a lot to hold to in the shape of work, new relations, a soul mate, children, and so on. Richness comes and goes. The ocean below us seem to devour us, will eventually take our life and we know it. In the end to live is always saying good bye.

The role of the others is clear, if you take another picture in mind. In philosophy one thought to find the nucleus of existence by striking through everything. With the 'I think, so I exists!' one thought to have reached the bottom. But this is the problem of Western thinking, that is strongly ego logical. You can erase this exclamation, making you to spiral further down into the abyss. Only the touch of an other can stop the fall.

This paragraph shows the importance of the other pillar under the bridge. Everything comes from the others. We think to be very original, but often nothing more than a dime is dropping. We know something, that we have heard before, to combine with a practical situation. Without the others there is no life. Alone on an uninhabited island we become in due time insane. The contact with and the respect of the others are the oxygen of our existence. Without these touches the grip of the abyss can grow and demonize the individual in flurries or for a longer time.

What really gets meaning against the background of the abyss is our freedom. In fit and inappropriate moments we take this word in our mouths, but it has little meaning. The possibility to vote or to give your opinion have little meaning. Those in power have already learned to use them creatively. At the background the market dictates reality and many of them know how to fill there pockets. Often one can speak of a certain discomfort, when people use the word freedom. To be really free, means to have the ability to go against ones deepest fears.

Examples present themselves in ones own life, where deep fears play an important role. For example the threat by the other in the street, rifts in relations, a threatening of disaster or molest. You can suppress these feeling by keeping trust in the other. When one succeeds in suppressing the evil spirits in oneself, the peace is there to perform in such a way, that wisdom and the interest of the other come first. A moment of ultimate freedom.

The enjoyment.

With the enjoyment we land happily in the concrete or tangible world. The enjoyment rises above the experience animals have. Animals can be very happy also, but thanks to the independent consciousness, that can look back and forth in the clock time, we know more is coming. That is enjoyment. The nectar of life. It is extremely functional, because it takes care, that we love life. We can endure a lot, if we can enjoy life later on.

When you look at little children, they are able to merge into a game fully and enjoy plenty. True life radiates in their eyes. The children are very open, direct and transparent. The elderly like to warm their hands at the world of children. This richness has left them on their way. With the rising of the age people are entangled deeper into the web of violence. By nature the violence is already there and children have the means to defend themselves. They have to live in a violent world and learn to defend themselves.

Growing up of people, goes often together with loss. The warmth of the nest disappears and people are being confronted with the weight of life. Many suffer from the loss in hold and together with differences in character is a source of many conflicts within families. Certainly when problematic others are in the game, often developing into the black sheep within the family. Behind appearances the web of violence does its work and one can talk about a silent war. The people, that are closest under your skin, can hurt you the most. But all these things belong to the learning school of life and you can see them also as a challenge.

Fortunately life gives lots of things taking the shape of friendships, work, a place to live, a soul mate, children, and so on. We all like to be happy and enjoy plenty. That is the nectar, but not the goal of life. The meaning of life can be found in ethics. To see, that we are not trapped in the cage as an individual, but also collectively. After all we lost our clothing and it is time to put an end to that. The key of this cage is not in our own hand, but can be found in the hand of the others. Only in freeing the others, one can free oneself.

The web of violence is fuelled by another phenomenon. As beings we are highly subject to the mimicking desire. Numerous images are being put down in us, that can be pursued from the viewpoint of

wellbeing and happiness(7). A strong and not innocent image is the ideal love. That can be the cause of a light, but certainly no innocent forms of madness. The ideal is projected over the other and that person cannot be seen really. When the image shatters, it can be followed by a lot of violence. This is an example, but there are numerous others, that are influencing our actions. The market plays an important role in stimulating the mimicking desire and mirrors numerous possibilities to escape the crushing heaviness of being. The tourist- and medical industry are rooting deeply in it. Especially the branches of the soft sciences, with too many pretensions, are the new religion of our time. With thanks to the whipped up desires of the market, they pretend to bring salvation and lustfully therapies and pills are scattered around. In this society many people claim to be happy, but that is a sham. The ugliness drips from the well polished facades and the eyes radiate death. True life, that once sparkled in it, has gone.

The remedy can be found in ethics. To resist the temptations of the market and to live healthy. Not a small thing. Often it consumes half of our energy. To learn standing solid on the slippery slope of life, knowing that we are vulnerable and dependant on the others. When sufficient bearing capacity is present, it is possible to support a problematic other stepwise. A game, that should be learned. At last there is the political engagement. It needs fantasy, but it is not impossible to widen the cage and push back the web of violence. By involving oneself with the problems of others or the world, the centre of gravity shifts from the own self to the other pillar of the bridge. It seems hard and many have had bad experiences with it. That is why ethical challenges are avoided firmly. But if one succeeds, than this step not only lightens the being of oneself, but a real treasure of experiences can be found, giving continuing joy.

The consciousness.

In the present we live as it were in a house with two floors. We cannot see the ground floor and we have no hold on it. Yet it is important to have a certain idea about what happens over there. The present is a turning point in our visible clock time. But it is impossible to have anything from that time line, which means it has probably another time or one can speak of another dimension. Every present must stand alone from the former present, otherwise our crucial freedom cannot exist and everything is connected through a thick mass of cause and effect. The human body and especially the brain can be seen as a condition, in which this other dimension can emerge and die, without the loss of clock time. This event, together with all the stimulus, that hit the present at that point, are being fixed and attached to a piece of clock time. In a new present all these images can be returned and strung together into a film. The world is lighting up for us and we see it like a film. In such a way, that it seems that there is only that film. We do not see life truly and that is a good thing. Otherwise we should understand the whole or turn grey of fear instantly. By the working of the consciousness the world is as it seems covered with a layer of phenomena. The discovering of the world is our big adventure.

The above is probably the most difficult part of this story. We are again in the present on the ground floor of our consciousness. That consciousness is like a computer with limitations. The consciousness has conditions and you cannot trespass them. The above shows the complexity of the consciousness and that is probably the best thing to remember. It is an ability, that is limited. We can see, but seeing we are also blind. As the caterpillar 'never enough' the consciousness transforms with the help of the others a wonderful world into formations of knowledge in the inner world. This process can kill the wonderment, because everything becomes more of the same. The consciousness functions very grabbing or with an expensive word totalizing. This circumstance makes, that we should be very critical regarding our own consciousness. This insight can adorn us with a kind of modesty, certainly when going around with others, embracing different viewpoints. There is no need to understand everything or to grasp it. Especially peace and modesty can make us see the connectedness in the whole.

Next to the limitations, the consciousness is also the crucial centre when it comes to ethics. Much goodness is already present by nature, but much has to be learned. Common sense is not only the place where knowledge is gathered, but also the deliberation and weighing takes place. Moral stimuli present themselves sometimes very early. Many child can be confronted with it, gives by nature spontaneously and later more calculated informal care. In lifting the glove also the why question emerges and an interplay of factors put one on a quest. The search for the why. A search that can take a life time. In such a quest the personal mirrors itself in numerous stories of others and in fact in the whole story of man kind. With the fruits of the quest you start to shape your own existence. The biggest battle is not outside ourselves, but within. To become master of ones own house is not simple. The earlier discussed corner points of the star show it. It is not easy to control ones deepest fears. Nor is it easy to resist the temptations of the market. To live in a sober and healthy way is not simple in this time of abundance. But it is most certainly the basis to be able to become a healthy brick for building a healthy political/ economic house. To live is like gardening. To shape and keep in order ones own existence, consumes a lot of energy, but in course of time becomes easier. To support some problematic others is the second big step, when it comes to ethics. Vulnerable others, at the present pushed aside as being ill, are in fact our guides to goodness. When you succeed in making such a life a little bid more comfortable, it is quite something. Not easy, but these experiences make life more interesting and bring a lasting treasure of anecdotes. As it were the second level of gardening. The third level lies in the political engagement. What clearly is needed, are ripe well developed bricks. What the Kartharen in earlier days would call the good people, giving guidance towards the community. The ultimate form of gardening is this project. The organisation of the moral pulse, not only there to answer the threats of these days, but also to clean the ship from a moral viewpoint. In that common sense plays the central role.

The metaphysical longing.

Between the own inner world and the outer world a gap appeared. This abyss is responsible for our existential fears. But the abyss brings also a longing, that cannot be fulfilled. A deep longing, to understand the riddle outside us. On the abyss numerous stories flowered, a world full of ghost and Gods developed itself, in the thinking of people religious buildings were being pulled from the ground and a lot more, that seems to give something to hold on to. Particularly the latest is important. In this world full of riddles, in which fears can demonize the brain, violence flowers in flurries, there is a deep need for something to hold on to.

In the web of violence, that flourished, images were abused at a large scale. The hierarchy was stretched and some placed themselves in the neighborhood of the Gods, that approved of the violence necessary to maintain the order. Numerous at the basis of society were enslaved and trampled when necessary. The first big story spread itself very fast and came with a reversal of morality. Be kind and be free!(2). This simple message was wrapped in small stories, to prevent abuse(3). This story spread rapidly, but by such power concentrating the consequences are rather fiercely. People like to avoid conflicts and like to give away their own responsibility. This phenomenon makes, that the strong always can abuse the situations and can return in different shapes. Again and again revolts or remarkable projects were needed, to underline renewed the nucleus of the message.

Before the French revolution the development of thinking came into a rapids and one thought that these new ideas could be used as a cornerstone for the necessary social renewals. The driving force behind this new story was the rise of industry and growth of the market. Understandably the new story rebelled against the old, causing lots of friction. The battle in the following centuries inspired many renewals, but saw lots of misery in the brute exploitation of vast parts of the world, wars and forms of thinking, that stimulated violence. These painful experiences brought also new insight. So there was no interference, however people were praying being driven into the gas chambers. It learns, that whenever there is a God, this can be seen as the passive force of nature. Nature has given rise to a creature, that is totally loose and can deny everything. In fact a

great compliment for a possible creative power. But also the thinking itself gave rise to a big question mark. However most of the thinking was idealistic and wanted to liberate, certain forms of thinking paved the way for bloody actions during the French revolution(4). The thinking itself caused a problem, because it was to grabbing or totalizing. Theories are the flowers, but not the roots of practice. When it had been more modest, not rebelling against the first big story, than the development of history had taken another course. Both stories produced treasures in experiences and of course it is important to regard the hold they give to people.

The third story does not want to become a movement and most certainly not a power, one normally speaks of. This new story or paradigm, that is already in the world, poses the central question whether the human is an ethical being. The answer is positive. The answer to the web of violence was always present. With the independent consciousness ethics as a power of another order has been delivered also. This power can only work through humans and puts human freedom in the centre. Be nice, but above all be free! This project explains in six insights, what it means in the deepest sense. These insights pay a lot of attention to the influences, we are exposed to. To be really sovereign is not a simple thing. More difficult is the insight, that power is not poured into solid concrete. We are the carriers of politics and to go for direct straight democracy on the outlines, can with the present technology be seen as the next logical step towards more freedom, when used in an ethical way. The people will get control, in fact a communistic ideal, that can be shown in the way we live. The moral pulse is an artifice, that had been experienced at university. On the internet and in the media you discuss the outlines of all our problems and you use election moment to ask the people to vote for the cicadenparty, that, when having enough votes, gets the mandate to rewrite the constitution. To discuss and decide upon the main lines in politics goes directly to the people and through a district system they can search for good representatives. The ultimate form of democracy.

The riddle.

We go back to the ground floor of our house with two floors in the present. When you like to come close in the neighborhood of the riddle, than it is good to reflect on the phenomena ethical sensibility and shame. However in the act of creation in the present we are loose from the Other totally, this nearness keeps a passive influence.

This nearness, one can call our deeper self, makes the ethical sensitivity possible. It is important not to damage this relation. When people by a role of fate engulf deeper into the web of violence, for instance in armed conflicts, than damage occurs, that is very hard to restore. With child soldiers their deeper self is damaged on purpose, to make them useful in the use of more violence. Numerous are the phenomena in the world, illustrating that.

The Other expresses itself also in the feelings of shame. This feeling is like an explosion of the Other in the self and drive blood to the cheeks. We people can develop nice thoughts to justify grabbing, but deep in ourselves we know, that this is not right or sand it. Behind it there is no need for evil intent. The learning school of live makes existence problematic and it is often not simple to find the right solution. With trial and error we find not only our way, but you continue to built on the results of others.

We are being thrown into existence, that shows a kind of natural development, but also can be problematical in flurries. Sometimes it cumulates even in a life long quest. In such a quest not only the question are being answered, but it was even possible to master a very difficult pattern of thinking, that circles around the phenomenon of ethics. In a long lasting activist existence it was allowed to test this power and it proved to work in surprising ways. At present we can tell a number of anecdotes when it comes to the riddle, but these are always the subjective interpretation of the storyteller. Also the ascertainment that during the quest one can speak of a turn. In picking up the glove, to give answer to moral provocations, there is next to action, also a being moved. You functions like a think tank, but ethics as a power of an other order seems to work along. There is an ongoing interaction with others, but also a growing going alone. The complexity of the new pattern of thinking makes this process inevitable. The translation has not been made and in explaining many eyes turn glassy. In time explaining becomes easier, but than a

change in consciousness also calls for a collective jump, as the story of the hundredth ape explains to us. Without the others one cannot live. Open spirits started to play a more central role in the life of this storyteller. Very fascinating relations, because life is not only more problematic in them, but also more nude. This protection over the years by a handful of open spirits has in the eyes of the storyteller also a symbolic meaning. In the gesture not only the uniqueness of every human being is newly underlined, but the power of an other order slightly makes fun with our human arrogance.

The nearness of the Other or our collective failure to use our ethical capability fully, results in the existence of the cage. The moral incentives or challenges in the world hit us. Because there is no sufficient answer, they spoil a lot of fun in life. Of course we try to exculpate ourselves and there are numerous handy rationalizations. But these makings of excuses do not make the cage disappear. The star is very clear about that. As long as there is no healthy political/economic house, we fail collectively. We come due to the abuse of our independent consciousness, below the moral zero point. Our deeper self can be seen in children or animals very clearly. The jewels in the form of openness, directness, to be real and lively looks in the eyes we do not possess any more. We gush with art and culture, being no more than the patches of shame to cover quite a different poverty. We live in the landscape of the beast and it is time to tie the beast. Especially also the beast in ones own self, because in the present juncture of time death seems to rule. The star has taken away our clothing, but is handing out new. Only a handful of insights are sufficient. Our sovereignty is the crown on our head and the stars around the head are the care duties. When we succeed in making ethics into the cornerstone of our personal life and the political/economic house, the cage disappears and from an ethical viewpoint we become humans. The first beam of the Morningstar shows itself as an invitation, because only people can be the carriers of that power.

Concise literature list with explanation.

- (1) Emmanuel Levinas/ Jan keij – The work of the first form the red thread in this paper. The last has written a thesis regarding the work of E. Levinas and has made his work more accessible in the Dutch language area. From his hand different works appeared, worthwhile reading.
- (2) Tom Holland – Dominion. How Christianity transformed the West. A very good overview of this course of development, supplemented with a lot of anecdotes.
- (3) The Bible – The parables in the new testament radiate the message of love. Many stories in the old testament came in another light during the quest and also due to the work of other writers. It is important not to take them literal, but to listen to what the story teller had to tell. How do you make a story to survive time and in what way can you stick out your neck, without losing one's head in a real way.
- (4) Philipp Blom – The wicked company. Gives insight in the world of thinkers at that time. Several works of Philipp Blom are worthwhile reading.
- (5) Bas van Bavel – The invisible hand. This work gives a very good historic overview of the development of the market. A repeating story of rise and decay. With the last capital turns against the well being of the people and merciless capitalism shows itself around the corner.
- (6) Joseph Conrad – travel towards the hearth of darkness. No writer has caught the depth of the abyss so well in words. The nameless swarming and eating in the jungle, driving the main player slowly into madness. 'The scream' of the painter Edvard Munch shows the same horror. Life is horrible.
- (7) René Girard – Several works. The man of the mimicking desire, the influence of images in us, the scapegoat mechanism and the blurring of violence in many old stories and myths. Did a lot of comparative research in literature.