

The new
STORY
for Western civilisation

The integral solution to all interconnected problems

The transition (the quantum leap) fundamentally explained

The logical consequence of the end of the Newtonian/Cartesian paradigm



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Preface



At a very young age I started searching for something I missed, a kind of essence. I had no idea what I was looking for, exactly, but that changed when I became familiar with the scientific discovery that nothing is certain, that everything is connected to everything, that time and space can be zero, and that we are embedded in dualistic matter. I realised that life couldn't be analysed, so that it would be impossible for me to find the answers to the big questions of life that could end my search by way of analysis – by way of thinking. In 1987, I decided to explore my theretofore unknown inner world. Between 1993 and 2000 I was given inner help to guide me to a state of enlightenment, perfection, truth, or, in short, Being, heaven on earth, the deepest human ideal. This not only gave me the answers I was looking for to my life's questions, but also an understanding of the development of Being, as a way in which Being should be realised.

That understanding shows to be very important now. It is important because the still-dominant and dualistic not-Being, better known as the ego, reaches the apocalyptic climax of the intrinsic self-destruction by way of global warming. It is also important because Western man, due to a loss of expressiveness of the idea of makeability – which is based on the Newtonian/Cartesian paradigm and has always supplied him with the dogmas he thought he needed – and with that loss the loss of the institutions built on it, has to rely upon himself now more than ever, leading to an identity crisis that causes him to look for his Being (who he really is). This means that the West is a forerunner in the development of Being, and has the responsibility to realise Being as an example to the rest of the world. The problem here is that the development of Being is the biggest taboo of humanity and is thus absent from society. This essay is intended to break that taboo.

Cor Bijl

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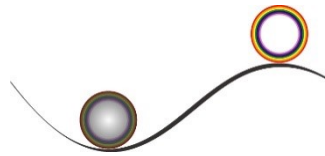
The new STORY for Western civilisation.

The world is changing and our Western society is under threat. Ideology, religion and science are the sources of self-regulation we used to shape our society. But thanks to our unique and progressive Age of Enlightenment, we no longer want those sources with its truths and dogmas. Besides, those sources have caused much suffering. This is why many are looking for the new STORY for our civilisation. However, there is nothing else but those sources. That is why it seems indispensable to answer the following question:

Is Western civilisation disappearing, or does it need a boost in development?

Considering the developments of the world, and specifically those of the Netherlands, it can be said that our society needs a boost in development – and a very special boost at that. Namely,

the boost to a perfect society.



To be able to see that, it is required to know what the perfect human being is, and also what the imperfect human being is. We are able to know that thanks to the idea that the universe consists of two aspects, and that these aspects can both be found within us. They can in fact be found within us to such a degree that our consciousness is a prisoner of one aspect and therefore separated from the other. These two aspects are matter and spirit. The aspect of matter is the aspect of the part, of duality (oppositions), of time and space and cause and effect. The aspect of spirit is the aspect of the Whole, of singularity (unity), of spacelessness and timelessness (the here and now) and of everything immediately being connected to everything. This aspect is also called God, Allah, etc. As soon as we arrive on the earth, and thus in matter, our consciousness becomes the prisoner of the aspect of matter, separating us from the aspect of spirit. This explains why we are always struggling with the oppositions of good and evil and of freedom and responsibility, with past and future, with trying to find the centre, balance, harmony, truth, God, and with the questions who we (really) are and what the meaning of life is.

Because we are imprisoned by matter, which can also be described as being attached to or identified with matter, we have been attempting to solve that separateness, following the idea that the universe – and, by extension, we humans – operate like a machine (a system of fixed components and fixed relations between those components). This means we are makeable. On the basis of this so called Newtonian/Cartesian paradigm we have assumed the idea of makeability as a foundation for development and problem-solving and we have developed ideological, religious and/or scientific ‘truths’ that we use as a source of self-guidance, as a dogma. This has been the result of the usually unconscious hope to solve our separateness. We could continue using this idea of makeability forever, if only it had not been scientifically proven that nothing is certain, that everything is connected to everything else, that space and time can be zero and that humanity is more than matter, is beyond the seemingly makeable material universe, meaning that the idea of makeability is an illusion. And if only our imprisonment by matter were not an imprisonment of duality, and thus a state of inner conflict that can only be lost, or, in other words, that is intrinsically self-destructive (apocalyptic). And that now reaches the climax of this self-destruction by way of global warming, via ‘everything is connected to everything’ and ‘what happens within happens outside ourselves’. In other words,

the idea of makeability leads to self-destruction, to the extinction of ourselves, to the apocalypse.

That would be inevitable, if only this end of the idea of makeability had not penetrated our society, either consciously or unconsciously. This is manifested in the drastic loss of the certainties based on the idea of makeability (the dogmas, certainties of existence), which is the reason we are losing grip and need to rely solely on ourselves. A consequence of this is that we should and should want to be our *selves* and should search for our Being (who we really are). As a result, the big search in this identity crisis is the answer to the question **who am I?** It is often wrongly assumed that the answer to this question exists in an inner-world or outer-world form. That it consists of certain ways of being, and of doing. Or of certain circumstances, such as the nation-state so adored by populism. And that the answer to this question can take shape in, say, a national anthem as a signifier of national identity.

In this light, the ‘self’ is the state of consciousness of being imprisoned by matter, and of being separated from the spirit, that we automatically enter when we come to earth. That state is the state of imperfection, of the well-known ego, which means that the ego, unlike generally presumed, is not a certain way of doing, but rather a certain way of being. The state of perfection is the state of being liberated from that imprisonment, from the ego, and it is the state that can be described as being enlightened, perfect, true, or, in short, as Being. Being is the state that we have attempted to realise with the idea of makeability, but until now failed to and will always fail to realise, because Being is not matter, not form, but spirit.

The ego is the imperfect and Being is the perfect human being.

That brings us to the question: How should we realise Being?

To answer that question, we need to know how the aspects of matter and spirit of the universe are manifested within us, how the separation between those aspects is manifested, and how that separateness can be solved.

As we can perceive within ourselves, we have a consciousness as well as that which we can be conscious of within ourselves, namely our thoughts and feelings. Of that, the spirit consists of consciousness, the inner observer, the True Self, and matter consists of thoughts and feelings.

The spirit, or our consciousness, also called our True Self, is who we are, and matter the thoughts and feelings we have.

So our thoughts and feelings are not who we are, but rather what we have. When it comes to our feelings, we should realise that they have a will that expresses itself in thoughts, and that this is the reason why we can say, for example, “Don’t listen to your fears.” Our imprisonment in matter, our ego, is the imprisonment of our (conscious or unconscious) feelings and their will, which expresses itself in thoughts: a will that is a knowable will because of its thoughts.

Our ego is the imprisonment of our (conscious or unconscious) feelings and their will, which expresses itself in thoughts.

So the ego has a knowable will, and it wants to know that will in order to keep existing. That is why we always want to know what we want. The most important feature of that will is to not want to feel feelings in general, and more specifically to not feel the unpleasant, painful feelings. That is why we are always trying to stop, manipulate or escape our feelings, not realising that this is exactly the way in which the ego maintains itself and has until now been successful. To realise Being, the ego needs to die (the dark night of the soul). Because of that, the fear of death is the base power with which the ego maintains itself. The fact that we are terrified to die, not realising that this would often be the death of the ego and not, as is the case with real threats, the death of us as an entire being, shows why the ego still dominates us.

The development of Being is the method that allows us to free ourselves from our ego and realise our Being. Considering the above, doing so consists of ignoring the will of the ego. This means that we need to allow our feelings – especially our painful feelings – be felt. We already know that this helps us free ourselves from our ego, because we know for example that talking about feelings, which is a form of allowing them to exist, is liberating. When we apply this, we will see that the only goal of life is to realise Being. And that life does so by confronting us at exactly the right moments and in the right order with our feelings, whether we want to or not. The implicit question here is whether we follow the obstructive will of our ego, or can resist. If we resist our ego, our liberation (deblocking) from our ego will occur so that we experience the Light of our True Selves and our being one with it. This is Being that has been realised. We will also discover that allowing specific feelings to be felt leads to specific qualities of Being. For example, allowing the deepest pain of misrecognition within us leads to complete self-recognition, the deepest powerlessness to the greatest Power. The fact that the development of Being consists of merely allowing feelings to exist, especially painful feelings, means that the development of Being is both endlessly simple and the hardest thing there is.

The development of Being is both endlessly simple and the hardest thing there is.

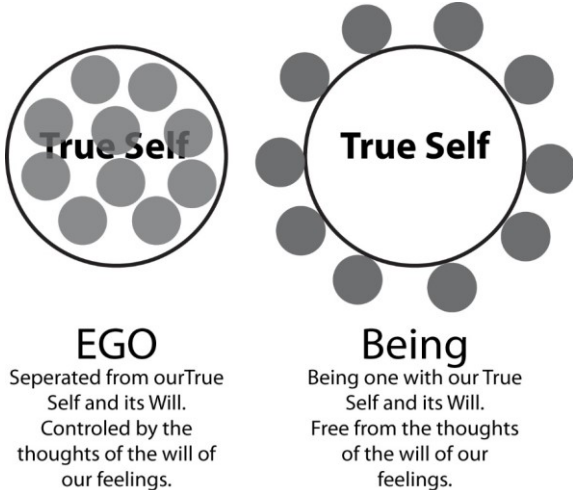
Being one with the aspect of spirit, the All, consciousness, our True Selves, God, is Being.

Today there are countless methods that claim to realise Being or any of its characteristics, such as balance, peace, self-confidence and more. But there is only one method that actually works, and that is the development of Being. Because that development is directed by life itself which only wants one thing: Being.

The development of Being is the only path to Being

How do we experience the state of ego and the state of Being?

As I described before, the ego consists of our feelings and their will, expressed by thoughts and therefore knowable. This means that we experience ourselves as being separate from the spirit, from our consciousness, from our True Selves. And this is why we experience Being as being one with the spirit, our consciousness, our True Selves and the un-knowable Will of that. A Will that consists of the impulse of manifestation in the here and now, or of what happens naturally. Schematically, the difference between ego and Being looks like this:



Being one with our True Selves, Being, is experienced as a permanent inner (dynamic) peace, as perfect freedom and responsibility, as being and doing the absolute Good, as the endless simplicity of life, as existing in singularity, or the true here and now, as being one with God and His Will. The ego is experienced as the opposite of this.

Is Being the perfect civilisation?

When Being has been realised, we will have freed ourselves from the imprisonment of matter, or from the conscious and unconscious feelings that dominated us via their knowable will. We will have 'polished' ourselves completely, solving our separateness from the All, life itself, God, our True Selves. In other words, we will then have created the perfect civilisation.

**When we have realised Being, we will have 'polished' ourselves completely.
Therefore, Being is the perfect society.**

What does the perfect society look like?

Unlike the will of the ego, the Will of Being is an unknowable will. The reason of that is that that Will is the Will of the All/God that guides the development, the evolution, of the incomprehensible universe. Like I described above, that Will exists of the impulse to manifest in the here and now, or of that which happens naturally and which is a stream of impulses in time that is also described as 'The Stream' or the 'Flow'. In addition, Being is the conscious state of inner freedom, so it is free from dogmas such as norms, values, rules, laws, convictions (this does not mean that Being cannot manifest itself according to those dogmas). Because of that, it is impossible to predict what the perfect society looks like. However, it is true that Being is the state of inner harmony and the absolute Good. This is so because it is the state of being free of duality, of disharmony, and thus the state of singularity, of unity, of harmony.

That harmony is the state of neutrality, so not the state sometimes described as the Love of God.

Because the Love of God is expected not to introduce pain or disharmony. However, that is a misconception of the ego, because, like I wrote before, the only goal of life itself, or God, is to realise Being, being one with God, and it uses confrontation, or pain, to achieve that. The confrontation with pain is necessary as long as Being has not yet been realised. In other words,

**when Being has been realised, no confrontation will take place anymore in the individual reality,
so the ideal world, the perfect society, will have been realised.**

The perfect society is an individual circumstance.

The perfect society can only be realised through the realisation of the individual Being.

Concerning our economic performance and our health, it is evident that this cannot be better than in our state of Being. After all, that state is the state without the permanently limiting and self-destructive conscious or unconscious inner conflict of the ego. In addition, we will be perfectly sustainable, because we are in agreement with the Will of the All, God, life itself, nature. Exactly like in nature, but aware.

Is it possible to realise Being?

Given the fact that we have been striving for Being for millennia, it may seem impossible to realise it. But life, the zeitgeist, helps us in the form of a currently ongoing quantum leap from ego to Being of which all social developments, both 'positive' and 'negative', are a part. That quantum leap, which can be followed on the Dutch weblog of NLbe, ensures that the realisation of Being is more necessary and easier than ever. More necessary, because the ego is reaching the climax of its own self-destruction in the form of global warming. And easier than ever, because the idea of makeability has lost its say, so we have to rely on ourselves, which causes us to look for our Being (who we really are).

**The quantum leap from ego to Being, which is taking place now, makes the perfect civilisation,
easier than ever.**

The first phase of this quantum leap consists of the free reign of the ego as a result of the loss of say of the idea of makeability and the dogmas based on it. This phase is essential to recognise the ego, so what it is and does to maintain itself. That offers us the opportunity to apply the development of Being to it in order to liberate it. This phase includes an increase of the following issues:

- Polarisation, resulting in confrontation. This takes the shape of: a hardened society, with IS as the tip of the iceberg, a ‘clash of religions’, a ‘clash of civilisations’, a rift between the rich and the poor, civilians and politicians, high and low education, native and immigrant, elite and rabble, etc.
- Control of life. This takes the shape of bureaucratisation, judicialisation, the culture of fear and security (‘big brother’, loss of privacy), etc.
- ‘Having’, or eagerness. This takes the shape of greed, the financial crisis, corruption, thinking in profit, economisation, clientelism, the destruction of the welfare state by and for the (neoliberal) ‘rich’, etc.
- The escape from experiencing reality via potentially addictive substances and actions.
- Mental and psychosomatic complaints (currently practically epidemic).
- The need for identity (hyper-individuality). This takes the shape of nationalism, secularisation, entrepreneurism, putting people first, populism, nonconformism, etc.
- Hyper-secularisation. This takes the shape of the rejection of God (God is dead) and with that, the True Self as being the godlike essence within us. Instead, we should consider the rejection of the God created by the ego in order to further develop Being. That God is the God created by institutionalised religion and placed outside of us, making us dependent of institutionalised religion which obstructs the development of Being.

At the same time, this first phase consists of developments that pave the way for the application of the development of Being and the completion of the aforementioned quantum leap. The core of those developments is putting people first, which consists basically of respect for experiences, so for feelings (Being is the completion of putting people first). The spiritual elaboration of that core currently occurs by applying Eastern spiritual methods such as meditation etc. These methods prepare us for the realisation of Being, but they do not actually realise it. As a result of the still-dominant ego, they are based on the idea of makeability, so on intervention, on the realisation of a certain goal (such as peace) or the presence or absence of a certain feeling or experience, so that they can be described as spiritual materialism. And also because there is no surrender to life itself, which is the conductor of the development of Being. In short, because of the fact that the development of Being is not applied: not by the coach or therapist nor by the client. The state of Being, which is being one with the All/God and its Will, is obviously the best coach towards Being.

The first phase also includes the deterioration of fundamental certainties. For example, the current haggling with truth by people such as Putin and Trump (the alternative truth), as well as the regard of scientific truths as ‘just another opinion’, is needed for the completion of the quantum leap from having truth to being truth. The power exercises of politicians who harm democracy and rule of law is needed for the leap from the will of the system to the Will of the All as a source of self-guidance. The deterioration of the welfare state is needed for the leap from being taken care of by the healthcare system to being taken care of by the All (God), including the healthcare system. The crisis of religion, the church, is needed for the leap from believing in God to being one with God so that believing in God – and, by extension, religion – becomes redundant. The (populist) mistrust of those in power, such as the elite, the political scene, is needed for the leap from powerlessness to Power. The loss of (national) identity is needed for the leap from ego identity based on having a shape to shapeless Being. The technology that is becoming more intelligent than us (artificial intelligence) is needed to live on a level of Being and its unknown Will that exceeds knowledge as a source of self-guidance. Et cetera.

This does not mean that the deterioration of the fundamental certainties should be left alone. I do not propose to get rid of those certainties, as is caused by the current form of neoliberalism, but rather to detach ourselves from them.

Can we currently complete the quantum leap?

The answer to this question is no. The cause is the dominant ego, which is why the development of Being is a taboo and so missing in our society. That loss is maintained by the following defences:

The defence of government. This defence against the development of Being consists of the assumption that the development of Being is a philosophy of life and it is not the task of the government to expound a new philosophy of life to its population. Counterarguments may be as follows:

- a) The development of Being is not a philosophy of life in the sense of a dogmatic philosophy that governs opinions and behaviour.
- b) Being is the state of perfect inner freedom (and responsibility). The development of Being, then, frees everyone from every philosophy of life (and because of that, from the battles between different philosophies). No doubt whether we really want what we want (important for significant decisions like euthanasia).
- c) The idea of makeability so common nowadays is a philosophy of life, so not free of change.
- d) It is crucial to realise that the idea of makeability is the current basis for development and problem-solving, but that this idea is intrinsically self-destructive, and that the climax of that is currently reached, threatening the continued existence of humanity. It is also important to realise that a result of this threat life is boosting the pressure on the completion of the quantum leap, so on replacing this basis through crisis.

The defence of the regular world. This defence against the development of Being consists of the assumption that the loss of stability introduced by the development of Being will lead to unrestrained behaviour and as a result, negative chaos (anarchy). Counterarguments are as follows:

- a) As shown by the large and increasing degree of confrontation in the world, that negative chaos is already here, because of the necessary first phase of the quantum leap in which the dualist ego has free reign. That is why it is necessary to complete the quantum leap.
- b) The dualist ego is the state of disharmony and negative chaos. That chaos is increasing now that the ego has free reign as a result of the loss of say of the idea of makeability and the dogmas based on it. The singular Being is the state of perfect inner freedom and harmony, or positive chaos (team spirit, order from chaos).

The defence of the religious world. This defence consists of the assumption that the devil, the anti-God, occupies matter, the body, the feelings, and that we should stay away from that. A counterargument would be as follows: The development of Being does not mean letting the will of your feelings control your manifestation, but to free yourself from their will (does not mean to undo yourself from feelings).

The defence of the scientific world. This defence against the development of Being consists of the impossibility to prove Being scientifically, so it can be dismissed as unscientific. A counterargument would be as follows: The spirit (singularity, consciousness, the True Self, God) is located outside the material universe as a whole. This means that it is located outside science, as it is (currently) intrinsic to this material universe.

The defence of the alternative/spiritual world. This defence against the development of Being consists of the assumption that there is not one single road, but rather many roads, to Rome (or to Being, in this case). Considering the substantial market for methods that pretend to realise characteristics of Being, that defence could easily have been created with commerce in mind. It might also have been created

from the fear of – and resistance against – the development of Being. A counterargument would be as follows: Humanity has a choice when it comes to dealing with its experiences, its feelings, namely suppressing (manipulating) or admitting them. As soon as man comes to earth and an ego exists, feelings are suppressed for survival purposes of the ego. There are many ways to be confronted with them, but only one way, one method, to deal with the experience of it to realise Being, namely the development of Being as allowing (feeling up to the inner Light) the experiences offered by life, whether or not these experiences are desirable. Without this method, there would be many constantly changing methods for the realisation of a perfect civilisation. That would make a choice for the betterment of the Common Good impossible. In addition, the existence of this method is the reason why in essence life is infinitely simple.

What is worth mentioning concerning the defence of the spiritual world is that the defence of the world of non-duality is strongly inspired by the Advaita and currently very popular. Advaita/non-duality proposes that duality is an illusion, which means that the experience of duality – in other words, feelings – is an illusion as well. Advaita/non-duality, then, is a strictly mental process. Feelings do not mean anything and do not play a role in the development of Being. So they would have been created for nothing, while, for example, admitting the pain of misrecognition leads to complete self-recognition. As a result, it can be said that Advaita/non-duality is a method to flee from one's feelings, or, in other words, a religion of flight. Its method proposes only an illusory Being, the dissociation of experience. This means that this method maintains the self-destructive ego.

The quantum leap cannot be completed now, because of the lack of development of Being.

What can be done about that by:

Society.

Following the fact that applying the development of Being is of crucial importance for the survival of humanity, and that the application of the development of Being is obstructed by immense forces, it can be seen as essential to establish a national institution to inform society of the content, development and importance of Being and to train coaches in the development of Being. Soon, children of appropriate ages could be taught to take their first steps towards Being. This can be achieved by making them aware of what they are feeling or have felt and what the will of those feelings wants to do or has done, and by helping them to not respond to that will.

Western people.

In general, people from the West are pragmatic, grounded, think that life can be controlled (via technology), believe that talking about feelings – let alone expressing them – is weak, and do not like spiritual wishy-washy nonsense. That means that they obstruct their own development of Being.

To change that, it is important to make them aware that the ground they mentally stand on does not exist, because there are no fixed things in the universe. Their fixed position, consisting of various assumptive certainties/truths, is an illusion. This means it is actually they who are steeped in wishy-washy nonsense and unwilling to free themselves from it. However, there are many in the spiritual (New Age) world who search for this liberation, but who can be described as wishy-washy, simply because they want to look away from the experience of the world, so from feelings: they want to change them or just observe them via meditation (Mindfulness). Unlike the development of Being, they do not want to approach experience and go through it. We can understand that, because there is a big fear of the inner world, of opening it and releasing the most terrible, uncontrollable monsters. That is why it is good to tell them that admitting is liberating and that this occurs in bite-sized layers (peeling towards Being). And also to tell them that life only wants to realise Being, and does so via confrontation. In other words, that the pain they experience is intended for the development of their

Being. A development that is obstructed when they do not admit the pain but move away from it, guided, for example, by the will of the pain blaming the perceived cause of it and acting accordingly.

The religious.

Religion places God outside of humanity and pretends that the institution of the church is a replacement of God on earth. The result of this is that believers cannot become one with God, so they cannot realise Being and remain dependent on the institution of the church: an institution that preaches various truths on God and/or His Will, thus maintaining the division and possible violence between believers. To prevent this, it is important to dissolve the institution of the church, or to change it so that it guides believers to Being through the development of Being.

Being one with God, Being, that is realised through the development of Being is a purely spiritual process. In the light of the importance of the realisation of Being, religion should be freed from form, so from certain behaviours and expressions. If the form-creating dogmas and the form that that includes is maintained, the development of Being will be obstructed. In this light it might be good, for example, to free (formal) education from the influence of religions and oppose forms of religion that damage the open society or animal wellbeing. If this does not occur voluntarily, it is essential, in the light of realising Being, to adjust the constitutional freedoms of religions.

Muslim immigrants.

Immigrants, mainly those from Islamic countries, have generally lived their lives under the yoke of a dogmatic form of Islam misused by dictators. A yoke can be necessary for a people to guarantee a certain degree of harmony. That harmony, however, is not the harmony of the inner freedom of Being which the more enlightened Western countries are headed for now. This due to the fact that the idea of makeability is outdated and the dogmas based on that, including the authority of dogma-creating institutions, disappear. And also to the fact that the ego is reaching the climax of its intrinsic self-destruction and so the end of its existence. Realising Being requires admitting the fear of death, and through that the conquest of it and through that the liberation from it, being the deepest blocker, the guardian at the gate, of Being. Because of that, the (perfect) freedom of Being is extremely frightening. That is why many, including large institutions in the Western world, oppose it. And that is why people from Islamic countries experience deep feelings of resistance against the free Western world. In the free Western world, that resistance is able to reach ignition point. Maybe not in the same way as that of terrorist extremists, but possibly in the shape of far-reaching (populist) damage to democracy and rule of law, such as can currently be observed in Turkey and other Islamic countries. To prevent this, laws and regulations are insufficient and intrinsically counterproductive. What we need, therefore, is the development of Being. After all, that is what embraces the road to being one with God so that believing in God including the dogmas such as those of the religious institutions becomes redundant. That necessity to switch to the development of Being also applies to Western people, so to us. Because as long as we do not do that, life, which only wants us to Be, will confront us with our non-Being, our ego. A confrontation that is already taking place in the shape of the deathly fear that followers of some Islamic denominations instil through use of terrorist acts and anti-Western rhetoric. But it also occurs among ourselves as a consequence of the first phase of the quantum leap in which the intrinsic dualist ego has free reign, thus having caused the hardening (the hostility) of society.

Populists.

As stated before, the first phase of the quantum leap consists of making humanity rely only on itself, in other words, of the free reign of the ego. One of the consequences of this is that some people, called populists, are led purely by their feelings such as uncertainty, misrecognition, powerlessness and fear. They want complete self-control and resist everything that controls them, such as the elite, the European Union, and science. Because that can lead to the erosion of structures such as democracy

and rule of law, populists are seen and treated as something negative. That treatment consists of social/political exclusion and influencing their behaviour, or form. But in the light of the quantum leap in which dogmas have disappeared, that is not the right approach. The right approach is the dogmaless development of Being, the complete recognition of oneself by oneself, the realisation of sustainable perfect self-confidence which is inherent to Being. In Being, people's inner worlds are free from the ego and because of that detached from form, from structures. Structures will then no longer be a threat to their ego, resulting in resistance from their ego as is happening right now. The free reign of the ego does not apply only to the populist, but to anyone who has not realised Being. So also to the elite and their greed, their urge to control, their clientelism, their corruption, etc.

Healthcare.

It seems obvious that our separateness, our incompleteness, is the fundamental cause of all our problems, e.g. our unhealthiness. And that realising our completeness is the solution to our unhealthiness. That does not mean that the healthcare industry should abandon healthcare based on the idea of makeability, but it does mean that the development of Being should be implemented as well. The initiatives that are currently a start of that implementation should be marked and supported as such.

Politics.

The right-wing and left-wing political situations represent, respectively, freedom and responsibility of the intrinsically dualist ego. The right concentrates on the individual, the part, while the left concentrates on the collective, the whole. They oppose each other when it comes to the organisation of society, while that organisation is affected by the quantum leap. The quantum leap is completed through the development of Being, being a road to inner freedom. That road is currently not recognised in politics. But the growing shift to the right of the political spectrum can be described as the form created by the leap, which would help society to enter the road of inner freedom to formless Being. That the left, collective-oriented electorate remains behind when compared to the right is natural. Only when the perfect freedom of Being has been realised the perfect responsibility of Being will also be realised. In other words,

freedom precedes responsibility in the development from ego to Being.

This is even more relevant since in the material-, or ego-world, responsibility, as opposed to freedom, cannot be applied without dogmas, so without forcing oneself. That is why it is often said that freedom-offering rights and freedom-limiting duties belong together. The battle between the right and the left helps complete the quantum leap, because confrontation is essential for that completion. After all, the ego will only be recognised and can only be ignored through awareness of the conscious and unconscious feelings, including the (knowable) will of those feelings, of which the ego consists. When Being has been realised, we no longer act on the basis of the will of the conscious or unconscious intrinsically dualist or disharmonious feelings focused on control of life. Then we will act on the basis of the Will of the intrinsically singular or harmonious whole, the universe, the True Self, God, not focused on control of life. This does not mean that there will be no differences or conflict, but it does mean that conflict will not originate from inner disharmony. Conflict will then be an energetic dance such as currently the case in nature. This does not concern physical power, even though it may seem like it, but energetic Power created by the whole (God) that is originally separate from physical power. The current political policy concentrating on self-responsibility, self-guidance and self-reliance supports free reign of the ego. That in turn supports the awareness of what the ego is and does, and as a result the opportunity to break free from it and realise Being. A realisation that is reinforced by confrontation necessary for the development of Being as a result of the hardening of society caused by the free reign of the ego. On the basis of this, it can be said that the political field is on its way to Being. The problem, however, is that this is the road of suffering, or of increased and possibly

apocalyptic crises. So not of awareness, the development of Being, breaking free from the ego, crisis reduction and eventually crisis elimination (Utopia, heaven on earth, the ideal world). To avoid an apocalyptic crisis, which is already heading our way in the shape of global warming, we will have to work on the development of Being. The aforementioned institution seems indispensable to realise that.

Business.

The world of business has already discovered that people are the most crucial factor of success. Personal development is a common presence in business. But that development lacks the development of Being, even though some developments claim the opposite. Business does not profit from illusory Being, the dissociation of experiences, that follows from that. Quite the contrary: it has a counterproductive effect.

The world of sustainability promotion.

The need to become more sustainable, because of the climate problem, has created a new market. The players in this market are almost exclusively driven by form/technology. This means that they forgo the development of Being as being the fundamental solution to the climate problem. Awareness of this, and the resulting realisation of Being as a new source of self-guidance according to the Will of the All/nature, is desirable.

Europe.

Being is the state of unity, of being one with the All. As a consequence of our imprisonment in matter, and of the separateness of that unity, we attempt to realise Being on the basis of the idea of makeability, through form. The current unification of Europe is based purely on the idea of form, which means dogmas as rules, laws, norms and values. Although the idea of makeability is outdated and we reject its dogmas, that unification is an important step towards Being. After all, it is unification via the acceptance of diversity, even though it is merely a diversity of forms, so not the true way to Being yet. The step that is required to enter that road is the acceptance, so the inner admittance, of the experiences that cause the confrontation with the diversity of forms. Currently, that seems to be subject too much to the aforementioned defences of government, religion, etc., so that is still too far away. That is why life, which only wants us to Be and employs crisis to achieve that goal, confronts Europe with internal and external crises and, just like the world as a whole, with the existential crisis in the shape of global warming. It is important to argue that European unity, based on the Enlightenment, is a step organised by the quantum leap towards Being: a step that is unique in the world. Because of that, Europe is a forerunner of the completion of the quantum leap. We can only hope that Europe actually completes that leap and becomes an example to the rest of the world. The Enlightenment that Europe has experienced and of which it is proud can be seen as a given simplicity and responsibility to complete the leap to Being, thus completing the Enlightenment started in the eighteenth century.

The world outside the Western world.

The West is the most free world in this world. Even more so now that the idea of makeability and the dogma-delivering institutions such as the church (religion), state (ideology) and science (knowledge, truth) are rapidly losing influence as a result of the currently ongoing quantum leap from ego to Being. That means that the West is the forerunner in the development of Being and has a responsibility to be an example. Not, as it usually does, by promoting its democratic system as superior, but by applying the development of Being and informing others on the content, development and importance of the result of that development. Currently, Being has not been realised because of the enormous opposing powers. Not only in the West, albeit without violence, but especially and often violently in the world outside of the West (death to all infidels). It is to be advised to establish borders, exercise compassion, inform on and support the apolitical and dogmaless development of Being in the world.

What happens if the development of Being is not applied?

If the development of Being is not carried out, and so Being is not realised, the Will of life (the All/ the Whole, God), which only wants to Be, is ignored. This means that the ego is maintained, and through that the self-destruction in the shape of global warming or otherwise. Evolution goes from ego to Being, from imprisonment in matter to being free in matter. That means that eventually, Being will be realised. But that is what the spiritual literature calls the road of suffering rather than liberation, than awareness. The question, then, is whether this self-destruction (the Apocalypse) will come first, or the awareness of the ego and as a result our freedom from it to realise Being.

What happens if the development of Being is completed?

When the development of Being is applied, humanity will be on the road to the realisation of its deepest ideal, Being, the solution of its separateness, for the first time in its history.

What can the application of the development of Being do for the Netherlands?

Thanks to the unique traditional open-mindedness of the Netherlands and the fact that this open-mindedness is drastically increasing as a result of the quantum leap, so of disappearing dogmas, this country could be the first in the world to apply the development of Being, forming an example, to the world and so be called Hol(y)land.

To inform the government about the need to realise Being and establish a national institution in that light, we sent a letter to the Council of Ministers of the Rutte 2 Cabinet, as well as to the House of Representatives. The letter to the Council of Ministers can be found below. Both letters failed to receive a reply.

NLbe is looking for support to implement the development of Being. If you want to contribute, please register with your name, address, phone number and profession via post@nlbe.nl

Being: the ideal world

Now more urgent and easier to realise than ever

The Chair of the Council of Ministers, Prime Minister Mark Rutte
Ministry of General Affairs
Postbus 20001
2500 EA The Hague, the Netherlands

Date: 17-05-2016

Our reference: KabR01

Your letter:

Your reference:

Appendices: The book 'Zijn: de ideale wereld'

Open letter

Subject:
Need of a new foundation for
development and problem-solving

Dear Mr Rutte,

Up until the present, we humans have based our development and problem-solving on the idea of makeability. With this letter I would like to explain the crucial importance of replacing this foundation with the development of Being, and to urge you to facilitate its implementation in society.

Background (partly scientific, partly personal observation and experience).

Since humanity's early days, we have strived for the realisation of our deepest ideal: being enlightened/perfect/true, or, simply, Being. The reason of that is that our coming to earth has caused an awareness state of imprisonment in the aspect of matter/part/duality of the universe, and at the same time separateness from the aspect of the spirit/whole/singularity. This state of awareness is non-Being, better known as the ego. That means that the ego, as opposed to what is generally assumed, is not a certain way of doing, or a certain mental or emotional state, a certain character or personality. As a result of this imprisonment in matter, which is also an imprisonment in time and space, cause and effect, humanity has the idea that life – and because of that, Being, too – is makeable, and it has applied this idea of makeability as a deep-rooted foundation of development and problem-solving.

However the idea of makeability appears to be an illusion. After all, science has proven that nothing is certain, that everything is immediately connected with everything, and that even the characteristics of time and space of matter can be zero. In addition, it has been proven that an aspect of humanity is located outside the event horizon of singularity of the Black Hole, or in other words, outside the material universe. An aspect that is, according to experience, the aspect of the mind spirit, which is called our consciousness, or the divine core of our True Selves. This non-material feature means that this aspect is unmakeable, so Being cannot be realised on the basis of the idea of makeability. Humanity will remain its ego, its imprisonment of duality, as long as it uses this idea of makeability. That is a problem because of two reasons.

1. The ego of humanity keeps being confronted, despite its evasion and combating of the experience of it on the basis of its illusory idea of makeability. This is the consequence of the fact that the only goal of life itself is to realise Being via the liberation from this imprisonment, and of the fact that it uses crisis/confrontation to achieve that.
2. The dualist ego is the state of unbalance and of inner conflict that can only be lost, or in other words, it is self-destructive (apocalyptic).

In these times the climax of this self-destruction is apparent. Currently it assumes the shape of climate change, which for the first time in our history threatens the continued existence of humanity. It is because of that that it is crucially important to assume a different foundation for development and

problem-solving. That foundation should naturally not focus on ‘making’ people, but rather on Being. That is why we call this new foundation the development of Being.

Example. Being confident is crucial for our wellbeing. Being is the state of sustainable perfect confidence. The idea of makeability is used to create confidence. That is done by having knowledge, a job, a relation, a conviction, etc. But these means have a limited availability and are intrinsically transient. That is why they cannot lead to sustainable perfect confidence.

The development of Being.

Development of Being is a way that is both infinitely simple and the hardest thing there is. It is infinitely simple because a) it only consists of self-acceptation (taking responsibility for our experiences (feelings) and admitting experiences up to our inner Light) and b) the unknowable life itself is its director. And it is the hardest thing there is, because the ego, on the basis of its will to survive, so of the extremely powerful fear of death every human being has, resists this self-acceptation. That is why the development of Being is the biggest taboo of humanity and in the past was often violently suppressed and is currently regarded as wishy-washy nonsense, non-scientific, soft, utopian (in the sense of an impossible reality), blasphemous, unbelieving, etc.

Because of this, realising Being seems like an impossible task. But Apocalypse also means revelation. In these times of revelation of (divine) Being, it is at the same time easier than ever. The current evolutionary development of society can be described as a quantum leap from the ego to Being, from imprisonment in matter to being free in matter. The core of this leap consists of the disappearance of the power of influence of the idea of makeability supported by the ego, so that people have to resort to themselves, partly as a result, too, of political pressure towards self-reliance. A consequence of this is that they should and want to be themselves and look for their Being (who they really are). A situation that is generally described as an identity crisis. The first phase of this leap consists of the current free reign of the dualist ego, which is essential to recognise it and liberate it via the development of Being. This phase consists of the increase of the following issues:

- Polarisation, or resulting in confrontation. This takes the shape of a hardened society with IS as the tip of the iceberg, a ‘clash of religions’, a ‘clash of civilisations’, a rift between the rich and the poor, civilians and politicians, high and low education, native and immigrant, elite and rabble, etc.
- Control of life. This takes the shape of bureaucratisation, judicialisation, the culture of fear and security (‘big brother’, loss of privacy), etc.
- ‘Having’, or eagerness. This takes the shape of greed, the financial crisis, corruption, thinking in profit, economisation, clientelism, the destruction of the welfare state by and for the (neoliberal) ‘rich’, etc.
- The escape from experiencing reality via potentially addictive substances and actions.
- Mental and psychosomatic complaints (currently practically epidemic).
- The need for identity (hyper-individuality). This takes the shape of nationalism, secularisation, entrepreneurship, putting people first, populism, nonconformism, etc.
- Hyper-secularisation. This takes the shape of the rejection of God (God is dead) and with that, the True Self as being the godlike essence within us. Instead, we should consider the rejection of the God created by the ego in order to further develop Being. That God is the God created by institutionalised religion and placed outside of us, making us dependent of institutionalised religion and obstructing Being

At the same time, this first phase consists of developments that pave the way for the application of the development of Being, and because of that for the completion of the aforementioned quantum leap. The core of these developments is putting people first (Being is the completion of putting people first).

The problem.

The problem, however, is that, as a result of the taboo of the development of Being, this development is missing in society. Even despite the fact that there are many theories and methods, mainly in the spiritual world, such as meditation methods, that claim to realise features of Being, such as confidence, balance, compassion, peace and such. However, these methods only deliver a risky form of illusory Being, being the flight/dissociation from experience, introducing the risk of an addiction-like dependence of these methods.

Action.

Implementing the development of Being as a new foundation requires *visionary politics*. In that light, I appeal to your Cabinet to take action to facilitate its implementation, and also to consider the need of a national institution to inform society on and guide society with the development of Being. NLbe is willing to transfer its knowledge and experience to this institution.

Defences against the development of Being.

The most important defence of the government against the development of being is that it is a philosophy of life, and it is not the task of the government to introduce a new philosophy of life among its population.

Counterarguments are as follows:

- a) The development of Being is not a philosophy of life in the sense of a dogmatic philosophy that governs opinions and behaviour.
- b) Being is the state of perfect inner freedom (and responsibility). The development of Being, then, frees everyone from every philosophy of life (and because of that, from the battles between different philosophies). No doubt whether we really want what we want (important for significant decisions like euthanasia).
- c) The idea of makeability so common nowadays is a philosophy of life, so it is not free of change.
- d) It is crucial to realise that the idea of makeability is the current basis for development and problem-solving, but that this idea is intrinsically self-destructive, and that the climax of that is currently reached, threatening the continued existence of humanity. It is also important to realise that a result of this threat life is boosting the pressure on the completion of the quantum leap, so on replacing this basis through crisis.

The most important defence of the regular world will be that the loss of stability induced by the development of Being will cause uninhibited behaviour and negative chaos (anarchy).

Counterarguments may be as follows:

- c) As is shown by the large degree of increasing confrontation, that negative chaos is already here, which is a result of the necessary first phase of the quantum leap. This is a reason to complete the quantum leap.
- d) The dualist ego is the state of disharmony, of negative chaos. That chaos is growing now that the ego has free reign as a result of the disappearance of the idea of makeability and the dogmas based on it. Singular Being is the state of perfect inner freedom and harmony, or positive chaos (order from chaos).

The most important defence of the alternative world will be that there is not one single road, but many roads to Rome (or in this case, Being). A counterargument may be that we have a choice of two ways of dealing with our experiences, namely to suppress (manipulate) them or to admit them. As soon as we come to earth and we become our ego, those experiences are suppressed so that the ego can survive. There are many ways to be confronted with it, but there is only one way, one method, to deal with the experience of it and to realise Being, namely the development of Being, admitting (up to the inner Light) the experiences offered by life, whether or not you want to experience them. Without that, there would be many constantly-changing foundations of development and problem-solving. That

would make a choice for the Common Good impossible. In addition, the existence of this foundation is the reason why life is, essentially, infinitely simple.

What this means for the Netherlands.

If the Netherlands applies the development of Being as a new foundation for our development and problem-solving, it will most likely be the first country in the world to formally take the road of realising the deepest ideal of humanity and show the fruits of this road. By doing so, the Netherlands will finally complete its period of Enlightenment started in the 17th century.

More information.

You can find more information on my website, www.nlbe.nl. The website offers an overview of the content, the development and the importance of Being, and of what science has proven. It also leads you along on the quantum leap from the ego to Being, employing newspaper articles and videos. A more comprehensive insight, including my seven-year development of Being, completed in 2000, can be found in my book, titled 'Zijn: de ideale wereld' and subtitled 'Nu noodzakelijker en gemakkelijker te realiseren dan ooit'.

I would love to hear what your actions will be.

Sincerely,

Cor Bijl
Founder and Director