

Paradise in Behavior and Being

Knowing, feeling, being spontaneous

TALK 6 by NIEK BROUW

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People, a strange invention. We could have had such a nice time together, yet look how difficult we continuously make things for each other and for ourselves. Relationships, raising children—slaving away for ten years, slaving away for twenty years—and what do you get? Ingratitude. Every single time, and we never learn. Where does that come from? What drives us to thoughtlessly step into our own pitfalls time and time again? We know in advance that something is not good for us, yet we do it anyway. You get addicted to a behavior, and that is just as bad as being addicted to heroin. It is extremely difficult to break free from it.

Tonight, I want to examine what kind of behavioral addictions we can have that seem unstoppable. First, we need to understand what a human being can do. Some of you have been here before, others have not, so I need to briefly repeat a few things. A human being can only do three things: they can know, they can feel, and they can be spontaneous. That is all we can do, so that makes things a bit simpler. Knowing can be translated into giving form (Mind), feeling can be translated into giving content (Soulbody), and spontaneity (Spirit) is that driving force that uniquely creates and alters the content and form for every individual. Across all these variations of people, we have different proportions of form, content, and being spontaneous.

To develop this wholeness within ourselves, we have to grow. We possess these potentials in our cells, in the womb, as a baby, but we are not conscious. The growth toward consciousness is actually the most crucial aspect of bringing all your potentials and possibilities into expression. To truly fulfill your assignment on Earth, to truly exist on Earth, and to truly build something on Earth, we will need to bring all three of these into consciousness. That takes quite some time for humans; with animals, it happens a bit faster. The average human is supposed to take about eighteen years to do so, but that process constantly fails along the way. We have all kinds of external factors that truncate our normal, free development, preventing us from making a unity out of our wholeness of form, content, and spontaneity—in ancient medicine: body, mind, and soul.

We are born basically without knowledge and without soulfulness. We are passive; as babies, we cannot move around, we cannot head toward anything, we can only feel. And that feeling is very important: our body is built to spend about six years doing nothing but feeling. A child is not born to give form at two years old, or to write their name, or to politely shake hands with grandpas and grandmas. Physically, we are simply not built for that. We are purely content; we have round little bellies through which we can bring feeling toward ourselves and experience all observations within ourselves. That turns into consciousness. As long as we cannot bring it into our body, we will never be able to be conscious. That is why it is so important to keep our body as vital as possible, keeping all secret spots and small tensions open so that we can fill ourselves with information from the outside. From that perception, we can feel something new again, feel in a more complex way, and fill our inner self toward consciousness.

Once we have done that sufficiently, we are around six or seven years old, and then our body is built to give form. At that point, our arms are no longer those chubby, round little arms—no longer just instruments of feeling—and the same goes for the legs. They gain structure, they take form, and only at that moment are you actually ready to give form, to know. That happens around six or seven years of age. During

that period, you have two possibilities: either you concentrate on knowing, or you simply continue your growth in feeling. You can see this very clearly when children sit in a classroom: a very concentrated posture, because posture determines what you are engaged in. And when they are free again, they flutter out of school, play with dolls and toy cars again, becoming feeling little creatures once more, whereas in class they held very tight, tense, formal postures.

Around the age of twelve, spontaneity enters through hormones, and the small muscles along the spine gain strength. A child can lift things with their feeling muscles, but the real spinal muscles are what provide great strength. Then we can venture out into the world; we can lift heavier things—not just physically, but also psychologically—and that is thanks to the spine and the hormones. So, from the torso—think of the baby, the belly, when they don't have functional limbs yet—we move into the limbs during development, and the spine joins in around age twelve. That spine, that spontaneity, is a power, a motive force, a primal force that keeps us in motion. And while that movement is first directed inward to learn to feel, it then turns outward to venture out into the world.

From Being, we move into Behavior. For that, we need that power, that primal force. It is also the strength with which you get up. After all, why do you get up? Only because it provides an impulse. People who have trouble getting up have a rather rigid spine; the small muscles aren't working. Once they get moving—once they loosen up a bit—it happens automatically again, and that motive power of the spirit, of spontaneity, returns.

These three have grown from age 0 to 12, so they are larger, and here we have the mind (form), the soulbody (content), and the spirit. That power of the spirit ensures that the experiences we have gained here in feeling and here in knowing unite into One.

spirit

In the womb, things are different. The womb does not yet hold a fetus with content. The initial fetus is there, yet not there. It is formless, it is contentless, but it possesses tremendous spontaneity in its cell division—the greatest we will ever experience in life. So in the womb, at conception (0), we see that there is only spirit, a spontaneity of growth. It speeds ahead frantically; it seems boundless. The spirit is boundless and does not let itself be stopped by boundaries. That happens around 3 months of age. Then, for the first time, the spirit receives a boundary. This slows the rate of division, and we see more structure and form emerging in the fetus. So here we have mind and spirit, form and spontaneity, the drive to grow. Then, around 6 months, more content enters. We then have a form, a content (soulbody), and a spirit. In that phase, we essentially have an ALL-consciousness; what we have in house is not yet structured.

When we are born, we suddenly see that we are left with only feeling. Outside the womb, spontaneity and form fall away. A baby is a little ball of feeling. That is why all babies are beautiful; if you only look at the form, they sometimes look like skinned rabbits. But we don't look at that; we feel the emotion they radiate. It is a chubby Buddha, unesthetic, but the feeling it radiates connects you directly to your own emotions.

Here too, all kinds of things can go wrong. If a shock occurs here, the spirit will detach itself from the consciousness of boundaries or feeling. What is a shock? A shock occurs when your reality is disturbed in an un-feelable way. For a three-year-old child who has to learn rules—whether in a concentration camp, a patriarchal family, or otherwise forced to perform in terms of form, like little child film stars or Barbie dolls—that is un-feelable at that moment. The child does not know what giving form is, nor does it have the natural inclination to do so. Its body is not yet ready for it, so you can only condition it, only train it in those rules. That is un-feelable for the child. If forced to do so, it will lose touch with its feeling. It surrenders its feeling. First, it stands amazed: how can they do this to me? After all, I am purely feeling—because that is the reality of that three-year-old child. Then it begins to hurt; they feel grief. They have to comply anyway, so they become angry or powerless. Powerlessness is essentially anger directed inward, whereas anger is projection toward the outside world. That doesn't help either, so fear and panic set in, because you can no longer grow freely. Your reality is your consciousness of freedom, and freedom is essentially an inner joyfulness. You cannot live a lifetime with fear and panic, so you begin to deny what was once your reality: in the case of that three-year-old child, feeling.

What you have surrendered is a natural reality of your developmental process. If the process is already disrupted between 0 and 3 months—whether due to a shock experienced by the mother or a breakthrough bleeding—at that moment, the children remain delicate and fragile. They cannot gain a proper foothold on Earth; they cannot give proper form on Earth. Think of dyslexia, which actually originates right here. It is a trauma regarding giving form to your content, because the boundary appears here. That was an unsafe period, a shock to the reality of the ALL-consciousness, and the child will later be afraid to give form. What is dyslexia, really? Where do we encounter giving form after birth? At six years of age. Dyslexia does not exist before the age of six. Only when we are required to give form do they run into an old shock from the womb, and they continue to struggle with it. Once dyslexic, always dyslexic—unless you resolve the shock at this level. At any of these levels, something can happen that causes you to get stuck. You then deny your old reality and remain stuck in the behavior on which you were shocked. That becomes your only remaining sense of security.

If a child at twelve years old, when mind, soulbody, and spirit are present, is shocked by a divorce, the death of a mother, etc., at that moment they maintain this principle. That is to say, they jump from knowing to a feeling-behavior to a spontaneous behavior. Much like an adolescent, perhaps slightly more targeted. These are the people who talk about knowing one moment, sit in their feeling the next, and suddenly act spontaneous after that. Many people do this: during the day they have their knowledge compartment, at home they sit in their feeling behind the newspaper, and during Carnival they are allowed to be spontaneous. It is an either/or/or system; it is not the wholeness of their personality that they manifest.

It becomes much more dangerous when you are left with only a spirit-consciousness. A spirit-consciousness means there is no logic and no content in it. No logic and no emotional anchoring—neither cognitive logic nor emotional logic. That is a spirit-consciousness; it runs on itself, is unchangeable, and carries you along like a force of pressure. A spirit-consciousness in itself is pure, but over the years we turn it into a duality. The first spirit-consciousness we named is the Angel Consciousness. Within

duality, we have two types of angels: the white angel and the black angel—in ancient writings, Michael and Lucifer. Michael, the white angel who eradicates all black with his sword, and Lucifer, the black angel who eradicates all white with his sword. So philosophically there is no difference; only the direction is different. If you have made a choice in this energy form, you have allowed a duality to arise within yourself, and you become blind to one half. The white angel believes it cannot do black, and the black angel believes it cannot do white—or the black angel also thinks it is white, because that is its consciousness. You can look at where that white is. It provides a direction, and when something provides a direction, you will create the exact opposite. We know this from missionaries. Across half of South America, Indigenous peoples are still being wiped out by missionaries; a book was just published about how that unfolds. But they set off driven by that spirit-consciousness, and the result is that the Indigenous people there are killed. Yet they do not see it, because the white, the urge, the spirit-consciousness is a dominant thought. The other side has become blind, has entered denial, and is therefore in shock. That is how duality arises.

You can look at it further. You can look at the Behavior and the Being of a human. Behavior is Being directed toward the outside world, and Being is the inwardly directed consciousness. White people display white in their behavior. Where can you channel that? Only to black. White cannot give to white; white does not receive it because it is already there, so a white person always seeks out a black person. The black person thinks: ah wonderful, I am receiving energy, I am being cared for, etc. And the white person thinks: if I just keep my behavior beautifully white, the black person will see how beautiful it is and perhaps become white too. But they are mistaken: the black person receives energy, thinks 'tasty bite,' and grows on it. In their Being, they grow on it. White is about building something up, wanting to do something creative, while black can be said to be destructive—it tears down. In Behavior, white gives to black, so black builds itself up in its Being, is creative there, and is white in its Being thanks to that energy. White loses energy, so in its Being, it burns out. You know those white people who are always caretaking and completely driven. I have never seen anyone like that who looked good: very scrawny, hunched-over little people, completely burning up in their Being. So they are black within themselves, destructive within themselves, just to be white in their Behavior—and with the black person, it is the exact opposite. Crime pays nowadays, doesn't it? If you maintain this, you either burn yourself out from within or you build yourself up until there are no boundaries left. It remains a duality, and you never become a unified whole; you can never become your sharing principle.

The sharing principle is important because you no longer give energy away; you no longer impose a direction, so you can no longer create duality. How do you reach that in development?

1. The child first grows from "I am allowed to feel".
2. Its second step is "I am allowed to ask for feeling".
3. Then it must learn to give and receive feeling.
4. And only as a fourth step can one begin to share feeling.

And sharing is giving and receiving within the exact same unit of time, so you are not torn apart, nor do you tear the other person apart. Because what happens when you give? You bind someone. You are not sharing; you are giving, and that binds. You always need a receiving victim. If you receive, you always need a giving victim. A binding occurs. When a binding occurs, we can no longer grow, and growing is living. Growing is essentially moving repeatedly from the known to the unknown. Except in this society, we try to grow from the known to the known; we try to make the known ever more known. Therefore, we do not grow. Growth is vertical, from the known to the unknown. That means taking risks, and why don't we dare to do that? Again, because of shocks: what will the other person say? If we create a binding, we can no longer grow in freedom. Bind two little trees together and let them grow: you get two deformed little trees. And I know the most beautiful people who get bound to each other, and ten years later... well, a shame. If they were to share, that wouldn't have to happen; you could remain beautiful and continue growing. In the sharing aspect, you are finally out of duality.

Giving and receiving is the development of feeling, while sacrificing and taking is the development of knowing, of form. So if you still have something self-sacrificing in you, stop it, because there is no content in it. Sacrificing is empty of content. It is a learned rule that it ought to be done, so there is no emotional content attached; you don't even know why you are doing it anymore. It's just "how things are done". Watch out for people who sacrifice themselves for you, because they will always want to take something afterward. Mothers who sacrificed themselves for twenty years will try to take from their children for another fifty years. They won't let them go; you pay a heavy price for self-sacrificing mothers—and fathers too, mind you. So pay attention to yourself: if you do that, watch out for yourself and realize that it is devoid of content.

Try to share; also try to keep children free so they can grow. Fulfill your task, your responsible task toward your children: give them safety, the space of a nest, and trust their nature. Everyone's nature knows how to grow; everyone's nature knows its freedom and joyfulness, and the only thing you have to do is protect them and give them space. Protect them and give them space. Protecting also includes a degree of discipline, of course; otherwise, they might hurt themselves due to unfamiliarity with things like matches, knives, or mean police officers. That is all you need to teach them, but they must continue to feel that space, even when you instill rules and discipline. And only tell them what they are ready for; no endless stories and explanations about why it is so good for them—a child doesn't care about that. As long as they have the space to feel, they are more than willing to adapt to those few rules if they trust you.

Binding is not allowed; sharing grants freedom to grow and creates no duality. You then do not enter a black or white angel consciousness—a consciousness without logic, without feeling. Where do we find urge, compulsion, obsession, fanaticism, phobia, idealism, and ambition in human behavior? You find them in an urge-compulsion action. It simply has to happen; you cannot stop it, you do it. Your feeling says no, your logic says no, but you cannot escape it. Such a spirit-consciousness leads its own life.

An obsession has no content, no logic. Fanaticism also has no logic, no content. How do you make a fanatic, a religious zealot, or a soldier? You put them in a classroom and strip away their emotional security. You dictate what feeling ought to be, so they can no longer feel it for themselves, provided you do it fast enough; you break them down. You strip away their cognitive security up to that point and state: this is the doctrine you must follow. Lacking their own feeling and their own knowing, you now have a fanatic. Just try to reason with a fanatic using emotional content or logic: it won't work; it is a spirit-consciousness that sweeps the person along. Their feeling and knowing have been amputated by the system.

A phobia is not logical either. You can talk to any phobia patient and say: you don't need to be afraid in that elevator. They will say: yes, I know that. But once inside, they step into their spirit-consciousness, unable to reach logic or emotional security, and they burst into the space of their fear.

These are harsh words, but idealism is essentially the same. It is not based on any emotional or cognitive reality; it is an urge, a compulsion. No allowances are made; the goal is pursued single-mindedly. You lose perspective; it carries you away. Ambition is much the same, career-building is much the same. You will always crash; you will always land on your face—or rather, on your feeling. You will always lose a piece of form. If you do something out of idealism or ambition, you get a mid-career crisis, and everything you built up from age fifty onward goes to pieces. You get a divorce, you simply get misery. It cannot work; you calculated it and it swept you away without genuine knowing or feeling of your actual growth at that moment.

Idealism is often an image projected into the future, whereas you are only right here in your development. So it can never work: at that moment, you lack the normal growth needed to be happy. Nor are you happy, because you don't have time for it; it sweeps you away and your happiness becomes unreachable. Urge, compulsion, obsession, fanaticism, phobia, but also idealism and ambition: how many children are made ambitious by a father, by a social system, or by a mother? Both father and mother studied, so the child must as well. The child doesn't feel it within themselves, yet goes chasing after it. First, they surrender their feeling, then become overly intellectual, then surrender their knowing, and then start acting ambitious. And they become impossible people who no longer possess a true self-core—in other words, they cease to be human. Whereas the goal of humanity is to become human.

Duality: if we have suffered a shock to such a spirit-consciousness, and our logic has not been allowed to grow at our own pace of what we can comprehend, or our feeling either, we get a duality in our spirit-consciousnesses. It carries you away, gives a direction, and the other side completely engulfs us. An Angel Consciousness is an urge-compulsion behavior. We don't know exactly why we do it. We may have a mental picture; we may have been conditioned into it at a young age by some religious or political leader, and it sweeps us along. But white creates black, and black creates white. Even the destruction of war subsequently creates an opportunity for reconstruction. So it doesn't matter; both have their advantages and disadvantages.

The second spirit-consciousness is creative unity. What is creation? That is God, but God is not alone, for there is also a Goddess. As long as there is a God and a

Goddess, we exist in a creative duality. That is a different form of consciousness of creation. How does God create? God lives in heaven, so there is nothing to create there. Thus, the only thing he can do is create toward the Earth. That is the direction; it cannot be otherwise. The Goddess belongs to the Earth, Mother Earth. So when the Goddess creates, she creates toward heaven. Two totally different consciousnesses: one is from top to bottom, and the other is from bottom to top.

The Goddess says: "I place a seed in the Earth, and I know and believe it will grow toward heaven," and indeed it does. God sits up there watching and says: "Hey, a seed, a little plant; I'll throw some fertilizer on it so it grows faster," approaching creation from above, from a place of oversight. In human existence, we have these two ways of looking, of creating. One speaks from the foundation, while the other looks down from the mountain peak, sees what is wrong in the valley, and declares: this and that must be done. It makes no difference whether you are man or woman. Churchill was truly an Earth figure; you could see it in his posture, his belly—he stood firmly on the ground, and from there he created his work. Charles de Gaulle had his head in the clouds, looked out over France, and created from that height. Two different consciousnesses. Man or woman, inside duality we have all made a choice: shall we create from the valley or from the top of the mountain? But it is a duality. And if it is a duality, we actually need both sides within ourselves to reach that creative unity. You live only half a life if you can only create from the mountain or only from the valley. Bringing those two consciousnesses together is essentially your creative unity.

In recent years, we witnessed a movement and growth across all of humanity. Everything has its growth, and time is accelerating more and more. We hardly remember what happened two weeks ago. In the past, you could remember a year; now that is almost impossible. So many impressions, such a massive acceleration has occurred. And this past summer held a possibility in the air to break out of this duality. What did you experience this summer? Communication breakdowns; it was very difficult to have direct contact with someone else. You were stuck on your own island. And creation is done from your I-consciousness; creation is an island-consciousness. You can only create from the awareness: I am the center of my energy, and from there you create. So it was an island-consciousness, and that island-consciousness was occupied with the other side. What I saw a lot with patients, and also experienced myself—since I participate in universal energies as well—is that you were flung to the opposite side. Many people who always looked down from the mountain were slammed onto the Earth. Many people who always created from the Earth were completely lost, shot up into space. That is where you have to look for it: in the exact opposite of where you always used to do things.

That always creates a kind of no man's land, and that is always the hardest phase in the growth of conscious people over three years old: accepting that no man's land. You inevitably must go through that no man's land first, that state of bewildered gazing around. Only then can you attach a feeling to it. Only then can you recognize a form in it and begin to name it, and only after that can you master it. That is how every learning process works. And the hardest part of awakening a hidden potential—and in a duality, the other side is the hidden potential—is motivating someone to cross that no man's land. Actually, you don't need to be afraid, because it is simply the unknown, and you are always ready for the unknown once the

previous unknown has become known. Then you have a certainty from which to move to the next unknown, and you can quietly trust what you have already learned.

When a child learns to walk, they cannot talk at that moment; their entire concentration is focused on walking. You don't need to panic; the child isn't afraid that they can't talk, they just don't have time for it. That piece of speech they possess continues to develop, not through conscious training, but out of the subconscious; as parents, you hardly notice. Once they can walk safely after their stumbles and falls, you suddenly notice that they can speak better than before. Once something is secure in its foundation, the process of growth within us always continues. So we don't have to fear that no man's land at all. We can quietly work through it; we have experience, it is known, and once something is known you may forget it, because it is inside you. You do have to conquer it first, moving it from the unknown to the known.

That is a mistake many people make nowadays, because you're not supposed to have an ego anymore. Some people had no ego at all; they join a spiritual movement or religion where ego is forbidden and think: ah, convenient, I didn't have one anyway. But eventually you crash; they might get cancer just to wake up their ego. You can only let go of something once you are conscious of it. Then it resides within you, serving as a solid foundation to let a new unknown grow. No man's land: do not fear it, be glad of it. It simply means that your subconscious is not afraid of something new—that your subconscious wants to grow further. And your old skills are still there: you can still walk, drive a car, work, even if your consciousness is partly gripped by that no man's land. It is like a newborn baby entering a room: it does not see the room, yet the room is there, and somewhere there is an awareness of that room, although very different from seeing it. Through repeated stimuli from the no man's land, you always gain mental imagery and feeling; if you can name that feeling, mastery always follows.

What do you need? A safe nest. You need a degree of safety in which to undergo a growth process. That is essentially what nature gives children: a mother as a nest. A mother provides the nest conditions, the protection, and the safety so the child can quietly sit in that no man's land without being in danger or under attack. So we need an outsider who accepts or understands our no man's land. Thanks to the mother, thanks to the nest, the no man's land gains emotional value. Then that feeling must be named, and for that you need the teacher; the teacher must name the feeling. The mother doesn't have to do that; that is a different task. Once the feeling is named, it must be mastered through experimentation, and for that we have the father. With him you can wrestle and experiment with what feeling has named, bringing it from your Being—since it is first a development of Being—into behavior directed outward. The father has a huge function there, but fathers are often practically retired by the time the child is born. So that can be disappointing, but in theory those steps, those external factors, ought to be present to move from no man's land to a manageable, new possibility in your life. Every single time, we need understanding; then we dare to grow safely. You create that unity emerging out of that urge. Once resolved, we truly become our creative unity and can share our creative energy. Not before; before that, we merely give it a direction.

One of the worst things that can happen to humanity is thinking—intellectual thinking. In normal development, feeling comes first and knowing comes second. If our feeling

is disrupted by a shock, we resort to thinking, and then we experience pain. I have defined thinking as the desire to be more or less happy than we need to be to be happy. That is thinking. All the beautiful moments in your life occurred spontaneously without thinking. You had a wonderful evening; it happened suddenly, unexpected, it just occurred. Then you think: I want this again tomorrow—and it never happens again, and you've caught your pain. You are less happy than you are and need to be to be happy. The same applies to being less happy: a lot of people say, "No thank you, I don't need help, we'll manage ourselves," or "No, no more cookies, that's a luxury," etc. They want it, but they choose to be less happy than they need to be to be happy. So the 'more' is just as painful as the 'less'. In time, it becomes an obsession again, logic falls away, and we've added another spirit-consciousness.

Emotional thinking is something else. But the thinking forced upon us by television, newspapers, specific directions, or religions—we are forced to think, and we become increasingly unhappy. That freedom of happiness, that wholeness, becomes almost impossible to find. When we have that and see that others do not think, or only think through feeling, we can become envious and end up creating another war, planting the seeds for war.

(Pause)

Besides shock, there is another disruptor: envy, jealousy. According to Freud, envy arises when a baby is three months old. A three-month-old baby recognizes the power of the mother: the mother can give the breast and take the breast away; the mother can cuddle or put the child to bed without cuddling. In its ALL-consciousness—which makes it so dangerous if present later, as it is unstructured—it recognizes the mother's power and becomes envious of its object of love. And I define the love-object as the person who can give you everything you need to be happy. For the baby, that is the mother, because the baby needs nourishment, warmth, and affection. If the child recognizes the mother's power within a safe nest with brothers and sisters who accept it all, and things run harmoniously in that family, it remains manageable. Once recognized, it turns into a healthy jealousy for later in life. Being jealous for five minutes is fine, but being jealous for a week is painfully difficult, and being envious for a year or holding centuries of envy toward a man's work—like when feminists suddenly emerged without considering whether men actually enjoyed working—is very dangerous. It was centuries of envy directed at what the other possessed.

The baby recognizes the mother's power, becomes envious, and enters the power struggle. Step 1: It smiles sweetly, and it works; mother gives the breast a little longer, holds the child a bit longer, and the baby has won the power struggle. But not the envy, because the mother is still the love-object capable of giving everything it needs. So despite winning the power struggle, the envious principle remains in the baby's blood. If the baby is then not cuddled enough according to its specific needs—and every baby has different needs, making it tough for mothers—phase 2 of the power struggle begins, and the baby tries to eliminate the mother. (I think later murder rests on this principle, as it stems from an ALL-consciousness. Murder is just as illogical and un-feelable for the murderer as it is for us, yet it happens. Elimination happens, and it may well originate here.) What does the baby do? Despite being

hungry, it pushes the breast away, bites the nipple, pushes the breast away. The mother becomes hysterical, distraught: what do you do with such a child? And the baby has won the power struggle once more. But the envy has not vanished, because the mother remains the love-object. The strange thing is that envy is an incredibly strong energy. By refusing to drink and pushing the love-object away, the baby ultimately destroys itself too, as it rejects its source of nourishment.

We see this constantly in relationships later in life. First, fetching slippers, bringing flowers every week, smiling sweetly at each other... and after ten or fifteen years on average—though time is accelerating, so it happens faster now—we start eliminating each other. We start nitpicking, pushing each other away, pushing our love-object away, destroying it. We make life impossible for the other. And we do this through thinking: we invent arguments, we hurl reproaches. Reproaches are arguments used to cover up that you are right—arguments to prove the other person is wrong, bad, and corrupt. We reproach them for coming home late. In the initial sweet-smiling phase, you come home late and your partner says: hey, did you have a good time? Later, in the elimination phase: you're late, you get nothing, go figure out your own dinner. That is how it starts, and it gets progressively worse. In reality, the person in the reproaching phase is acting on envy that originated long before the relationship ever existed; almost no divorce is based on the current reality of the relationship, but on what arose long before in childhood. The entire weight is reproached and projected onto the partner.

What is a reproach? A reproach is a projection of something you carry within yourself but refuse to develop. The baby can later walk to the fridge by itself, providing its own food and comfort. If stuck in the envy principle, it will always seek someone to take care of it. It cannot escape it, even though it could do it independently. They seek out someone who provides warmth and food simply because they refuse to develop it themselves. Later, they reproach their love-object: you're always fussing and caretaking. Yet that is precisely why they chose that partner. You are capable of it yourself, but you project it onto the other.

The average couple selects each other based on a prosthesis. Falling in love is looking for a prosthesis: you see something in the other that you haven't properly developed. Thus you see a feeling-person who struggles to give form paired with a very decisive, practical woman who excels at giving form. And that woman chooses that feeling-man because she hasn't developed her own feeling; they live in a symbiosis. It would be ideal if the relationship offered each other space—allowing one to develop feeling and the other form—giving them a good mutual example while engaging in the sharing principle. But then careers take over, children arrive, and life gets busy. So when a skill of form is required, one partner handles it, expanding that skill further. When something emotional is required, the other handles it, expanding that feeling further. The tension between them grows continuously. It would only regain a sharing aspect if the feeling-person were given space to develop form, and the formal person space to develop feeling. The feeling-person says: "Oh, you're always so serious and you always know better," etc. They reproach this because they refuse to bring knowing into development within themselves. That was once shocked; otherwise, it would have grown along. The formal person says: "Oh, you're way too sensitive, stop whining, the facts are such and such." Simply because they possess the potential to feel, but refuse or fear developing it due to past traumas. If

you can make a reproach, it means you possess the exact same potential as the quality you envy in the other. You can only recognize—and thus reproach—what you carry inside yourself, except it hasn't grown to full maturity yet.

The solution is moving from projection to introjection. First, recognize what you are reproaching: you are always so rigid and straightforward, etc. That means: I cannot do that when you do it, because I haven't developed it. Introjection means recognizing it, drawing it back to yourself—the seed must be there, or you couldn't have recognized it—and letting it grow. Becoming independent of each other, breaking out of binding, so you can live together in a sharing way.

It is a fact that only members of the same species reproach and display aggression toward one another (referencing Konrad Lorenz's research on aggression in humans and animals). Only the same species is aggressive toward its own kind. Why? It is feelable. We possess the potentials, and we can become envious if the other has developed them while we are too afraid to do so. A sheep is never envious of a lion, nor a lion of a sheep; a sheep doesn't say "I'm going to eat meat," because that is un-feelable. Only if you carry it within yourself can you become envious of another. You have the potentials yourself, but refuse to develop them. If you realize this, you can step out of reproaching and transcend your envy principle. So if you catch yourself reproaching, know that you are acting out of envy.

Fortunately, both partners are usually stuck in envy: one envies the other's feeling, while the other envies the first's form. If not, one is whole and the other is not. Then the envy principle still tries to eliminate the other, and we know from divorces how destructive elimination is. It is terrible, yet that person was once your love-object, and many still say: "I still love them". But they are trapped in accumulated envy that has exploded, and it happens anyway.

In general, you see this not only in relationships. Sweet smiling is essentially adoration. I am terrified when someone adores me: you can just wait for them to vilify you. All pop stars, political figures, anyone raised up in adoration eventually gets vilified. You can count on it: eliminated. It is the sweet smiling phase. They project onto their idol what they carry inside themselves; adoration is actually a reproach: the other possesses something you refuse to develop. You must have it inside you, or you wouldn't recognize it in them. That is adoration—just as much a reproach, just as much a projection of a potential of your own. The other simply developed it first, so you adore them, and later vilify them for whatever reason. If someone reproaches, adores, or vilifies you, the only thing to do is: nothing, absolutely nothing. Let them talk; then you serve as the mirror. At least you won't be destroyed, and that mirror can be an eye-opener, becoming an introjection for the other so they can escape their envy principle. If you engage with it, you only expand the atmosphere of reproach. Consider couples arguing: many have the exact same argument every week, but it escalates. They start with simple phrases back and forth, it accumulates, and every week their technique improves. Dreadful! Don't go along with it, because you will be eliminated, destroyed, vilified, and the other person gains nothing either, because they lose their source of love, destroying and eliminating themselves in the process.

What is healthy and acceptable is mutual respect. Plain respect—respect for the unique individual, for life, for the unique freedom of that other person. Then you don't need to adore or vilify; you are sharing. This is my stage of development, that is yours; you have developed that skill, I have developed this one: shall we share them? That accumulates energy, whereas binding drains energy and destroys.

So, as humans, we had these three possibilities: Mind, Soulbody, and Spirit; we can know, feel, and be spontaneous. We hold these potentials, and they must reach development. If that goes wrong, they turn into isolated units with no connection, meaning we are essentially living a lie. If you cannot express the wholeness of your Being in your Behavior, you are lying.

The worst form of stalled growth is remaining stuck purely in the spirit, in spirit alone—thus in spirit-consciousnesses. You lose all restraint; it sweeps you away. This can happen through shock, when your reality, your emotional freedom, is so frustrated that no "I" remains. You can see this in psychoses, or phobias that develop later: your emotional security stands no chance, and spirit-consciousnesses take over. There is no logic in it, and no emotional logic.

I call the Angel Consciousness the first spirit-consciousness, the lowest level among dimensions (already in the 29th and 30th dimensions). The Angel Consciousness sweeps you along in white or black, in an urge-compulsion, without you being able to stop it. Like those mothers who instantly scoop up a child the moment it falls, instead of letting the child experience the feeling for a few seconds. Because only experiencing the feeling can yield emotional growth. All that hasty helping, picking up too quickly, seeing someone struggle and rushing to assist can force a person into a spirit-consciousness later in life. Especially if the other is too weak to defend themselves, like a child, they steadily lose emotional security. Thus they retreat into spirit-urge/compulsion; just as the parent broadcasts compulsive behavior around them, the child adopts it. And then we have another painful direction in life—painful to oneself and to others.

Moving from being allowed to feel to being allowed to share is the most beautiful growth we can experience, granting the ability to live without binding—thus growing together in freedom. If you recognize urge, compulsion, obsession, fanaticism, phobia, idealism, or ambition, a spirit-consciousness is still pushing its way through, bringing pain and helplessness to stop it, as well as pain to others. Because at that spirit-consciousness level, you are unreachable for any meaningful or logical contact.

Above the Angel Consciousness as a spirit-consciousness, we have creative unity. That urge to create sweeps you along, carrying two components: creating from above downward, and creating from below upward—in religion, God and the Goddess. Think of doubt, of sensing something: it can feel so beautiful, and then comes the "yes, but". The "yes, but" is thinking. It is instantly a lie: what you say before the "but" contradicts what follows, so where is the truth? Quite often you start speaking from your feeling, and then "yes, but" introduces facts that have no connection to that emotional security. You say "yes, but" out of emotional insecurity, making yourself less happy than you need to be to be happy. That is far more than your thinking tries to convince you of. The more you think, the less you feel, making it impossible to know if you are happy. When thinking drops away or when you land in

a spirit-consciousness, feeling happy becomes unreachable; it exists outside yourself. A spirit-consciousness sits outside yourself—like fanaticism—and you no longer feel the joy of living inside your body.

Envy is one of the greatest instigators of war between people and nations. If a child is not properly nurtured and cuddled, envy persists and grows until destruction emerges: the destruction of your love-object or the destruction of another country. Envy shows itself through reproaching, adoring, vilifying, and through transformations into suspicion or mistrust—the opposite of trust. Nature trusts; as soon as nature is no longer true to itself, mistrust appears. Every baby trusts; every healthy piece of nature trusts. When mistrust arises, it is a component of envy.

Fear of failure, fear of abandonment: you can only be abandoned if you view the other as your love-object. If you believe the other holds everything required to make you happy, you fear they will leave. If you develop it within yourself, you no longer need to fear abandonment and can live together in harmony.

Guilt feelings: if you recognize those, you are still trapped in the envy principle. Guilt is essentially self-reproach. How can a human reproach themselves? If one is a unified whole, there is nothing left to reproach. There must be two split components within a person: their Being and their Behavior—between the inner world of Being and the outer expression of Being. Someone with a well-developed Being and strong emotional security, who hasn't developed their Behavior, can experience self-reproach between the two. Someone with well-developed Behavior but little self-awareness can similarly experience guilt, a self-reproach. On a basic level: someone with good Being and underdeveloped Behavior who must respond instantly in class stumbles because their behavior—their way of giving form to inner feelings—is unpracticed; later that evening they say, "I should have said this and that." That is self-reproach, because Behavior failed to grow alongside Being. Conversely, someone with strong Behavior and little Being often talks too much; they rattle on, and lying in bed at night think, "Oh, I shouldn't have said all that," because Being failed to anchor their Behavior at that moment. That is a self-reproach from Behavior directed at Being.

If you recognize this, you can say to your Behavior and Being: what do you have that I haven't developed yet? Once recognized, you can allow it to develop freely. And remember: nature always grows; only humans block it, laying a stone over their potential seeds, blocking free development. If you have a well-developed Being and an underdeveloped Behavior, you've placed a stone over it. That only happens through thinking, through fear—fear is simply a form of thinking. So if you recognize self-reproach, look at those two aspects: which part were you not allowed to develop, and look at all the intellectual arguments you use to prove "I don't need to develop that, it's stupid," etc. Someone opposed to social behavior has endless arguments against it; that simply means they haven't developed their social behavior, their form, and refuse to do so. You invent arguments to justify your right not to grow. Being and Behavior: we saw it with the white angel and black angel; the white angel's Behavior became black in its Being—destructive in its Being—and vice versa.

Currently, something higher than creative unity (the island-consciousness) is universally present in the air. It began around late August, early September: the next

phase. The next phase of a spirit-consciousness occurs when creative unities begin to cooperate and live together. Realizing from their island that others exist around them. Well, where do gods live? Gods live in heaven and hell; those are the dwelling places. As you can see, these are spirit-consciousnesses once again. Whether they exist or not doesn't interest me, but across all cultures for thousands of years, these concepts have surfaced. Just like angels: we find them in deep Africa as well as in churches. The same goes for concepts like heaven and hell. As humans, we can conceive these notions, so we must possess the capacity to create them or to be them, to be conscious of them.

Then you observe a very specific behavior, though people fail to recognize it. I know people who continuously try to create heaven for everyone around them. You walk in or they enter, and everything must be beautifully organized and lovely; they are constantly busy with their Behavior to build heaven for everyone. Once everything is fine—all the kids, all the guests perfectly taken care of—only then do they allow themselves to sit down and enjoy heaven. The moment they stop that behavioral creation of heaven, someone gets up, heaven collapses, and they jump up to get busy again. Because they are trapped in urge-compulsion, unaware that this caretaking creation of heaven is *their* heaven. The moment they have nothing to do, they drop into their Being, which resides in hell. Often they encounter that hell briefly, then immediately call everyone or go visit people so they can re-enter their behavior and return to their heaven. You cannot sustain that; people get sick. Rheumatism patients often display this: they are endlessly polite, kind, and helpful, but the moment an attack hits, they land in their hell. Once the hell has lasted long enough to balance out the behavioral output, what do they do? They go all out in heaven again, and you can just wait for the next attack—until their joints freeze up completely and they remain permanently in hell to resolve the duality there. There is no longer any direction left in their behavior.

I also know people who create hell for everyone. You see small children who break everything around them, utterly unbearable, creating hell everywhere. And then you see those innocent faces: that's because they themselves are residing in heaven. In their Being, they are in heaven and don't even notice they are creating hell, because if you say, "You can't do that," they do it again a second later. Because only their Being is in focus, and due to shock, their behavior has become blind—just as with people who create heaven, their Being has gone blind. They deny their Being, their Behavior becomes their dominant thought, and they are carried away by the urge-compulsion that this is right.

Only when you learn to know your Being and Behavior in their duality can it be resolved. In recent months, I've spoken to countless people who used to exhibit that well-behaved heavenly Behavior, who now say: "Forget it, I'm choosing for myself now," creating hell all around them. They simply flipped: "I like this much better, I'm in heaven now, let everyone fend for themselves." They merely reversed the duality without resolving it. So it might seem like a fun discovery, and nowadays it's encouraged by Louise Hay and many others—you're allowed to "Be yourself," etc. Extremely dangerous in my view! You merely flip your previous Behavior into its opposite, while the duality remains fully intact; you can just wait until it breaks you again, because it remains an imbalance.

What lies beyond heaven and hell? A collaborative partnership. We need other people for this: if we want to create hell, we need others, otherwise it's no fun—and heaven is the same. It is a partnership of creative unities—people with high consciousness. Rising out of the duality of heaven and hell brings us to paradise. The paradise of ancient stories was a state of paradise. What is that? Everything is present before you even know it is needed. If you were hungry, the hunger was satisfied before you were even aware of being hungry. So you could never be conscious of what was there; it existed before consciousness could form. That is a paradisiacal state. I believe that the universal growth and evolution we've experienced on Earth over the past five years allows paradise to return, but this time accompanied by consciousness. That constitutes an evolutionary leap; otherwise we remain so vulnerable that we could be kicked out of paradise all over again. If we anchor consciousness to it, it can become a permanent state on that level of awareness.

How can we compare this? We actually possess many automated forms of trust. Make no mistake, we have many paradisiacal conditions in the Western world. Where do you find the first paradisiacal state? In the womb: you don't have to think about food; the umbilical cord handles it. You aren't conscious of having an umbilical cord because you aren't conscious of paradise—it's simply there. Only when a kink occurs in the umbilical cord does the baby suddenly become aware of it. Before that, it just exists; that is a paradisiacal consciousness. We expect the bakery to be open tomorrow; we find it completely normal and trust that bread will be there, happening automatically with grocers and so on. Only if a war broke out or a nuclear threat arose would we start hoarding, becoming aware that the umbilical cord is no longer functioning fully and the baker or milkman isn't open. In truth, that baseline trust already belongs to a paradisiacal consciousness: trusting that certain things are there so we don't have to worry about them. The great advantage of having areas of paradisiacal consciousness is that we can focus our growth on our specific gaps, growing faster. So the specializations we built up here are quite useful; if we all had to grow our own vegetables, we couldn't bring our unique individual potentials to bloom. Paradise exists when things are there and you can trust that fact. If envy remains, you will never enter paradise, because envy is mistrust. Paradise is trust.

How do you reach it? It must be anchored to a feeling. If we are still in a heaven or hell situation, giving it a direction, we are trapped in a spirit-consciousness. The spirit has a distinct urge/compulsion; it cannot be anchored or stopped, because it lacks emotional logic and cognitive logic. Many people who manifest heaven in their Behavior have intellectual arguments for it. They say: "It is better to give than to receive"—they read that somewhere without feeling it, otherwise they would never fall into an urge/compulsion. They use arguments to justify it, but their Being resides in hell. So there is zero connection between these arguments defending their behavior to the outside world and their genuine feeling in their Being. You saw this clearly during this summer's communication breakdowns: people brought cognitive arguments, the other person retreated into feeling, creating an instant breakdown. Then, trying to reach that feeling, the other person fled into his spirit, you followed into your own spirit, and it turned into total gibberish—unless you held opposing spirit-drives. We jumped from one to the other with no connection in between.

The only way to change a spirit-drive is through feeling, through emotional content. That is the sole possibility to bind, master, and direct an urge/compulsion. Remember that thinking becomes outdated every minute, whereas feeling grows continuously, consciously or unconsciously. Thinking is merely naming the feeling. Five minutes later your feeling has grown further, meaning your thinking is already outdated. In the Western world, we don't grasp very well that thinking constantly becomes outdated. In Indigenous cultures, ancient stories are always true; they grow alongside the child's age, offering deeper content that grows with them. We attempt to freeze thinking, though what we base it on is beyond me. Take science: ten years of university research on a tiny topic that any fool could feel the truth of in three minutes, and they write a massive book on it. A week later, someone else publishes a different truth on the exact same topic. It is never true; thinking is never true. Feeling is our only connection to truth.

We are strange creatures. Take a tree that is 1.20 meters tall with 300 leaves. You pass by three months later and say: "Hello tree, how are you?" It replies: "1.20 meters and 300 leaves," even though it is now 2 meters tall with 400 leaves. You pass by in winter and ask: "How are you?" It replies: "1.20 meters and 300 leaves," even though it has no leaves left at all, but it doesn't know it. That is how humans act, because they no longer feel. They constantly try to freeze that cognitive standard; you see that nowhere else in nature. Well, perhaps it's clear by now that I hate thinking. Thinking must die; we must return to feeling. Our spirit, our drive: if we truly feel it again, it hurts—it hurts tremendously, that duality. If you don't feel it, it causes growing pain until it surfaces as cancer, a heart attack, multiple sclerosis, etc. Are you satisfied then? Let me feel that pain first; then you have no choice, you can no longer carry out that compulsive spirit-drive, because feeling always wins. Dare to step into that pain, dare to see it, dare to see your truth of that moment. Truth requires no fear. That feeling can then grow in its purity. Feeling can dissolve that pain; the pain disappears automatically when you dare to feel and stop thinking. Your feeling then grows, and a new way of thinking is born—one linked to your feeling. It is born naturally; you don't have to learn it, search for it, or work at it. "What should I do?", many patients ask me. Nothing! That is much healthier. "No, I must do my best"—there's that thinking again, that craving, and they stay stuck. Feeling can only grow out of surrender and trust that the nourishment is present to let that feeling grow. A surrender to feeling, and it grows naturally. New thinking is born naturally in every child; it isn't taught, it is born. The new thinking receives power from feeling and becomes spirit-infused, and that spirit nourishes new feeling in turn. Then you are a unified whole, least vulnerable and most divine. Then, in my eyes, you fulfill your duty to your nature—and thus to Nature and the universe.

If there are no bridges in place, always return to feeling, even if it is still a no man's land. I hope you know the laws of no man's land, because that is how you were born. You had never seen the room when you were born, yet now you see it. You crossed that no man's land; nature always honors the surrender to your own nature.

Then there's another popular concept: surrender is very trendy in all kinds of New Age books and religions. What do people do? They say: "Surrender, we're going to do that," and they surrender to their feeling and their acquired thinking. Acquired thinking—conditioned into us like Pavlov's dogs—is not ours; it does not belong to our feeling. So if you don't differentiate, your feeling grows just as fast as your

acquired thinking. In surrender, that grows too, and after a while you have massive acquired thinking alongside massive acquired feeling. The tension between the two widens, and many people become seriously ill. Many people in New Age circles who threw themselves fanatically into surrender became ill, because they dragged along what was acquired and non-authentic alongside their true self, creating a wider discrepancy. What should you do with acquired thinking—or acquired feeling, for that matter? Many people have learned how they *ought* to feel or how to set an emotional mood; they know to light a candle to create a "feeling atmosphere" for dinner, but if it isn't in their heart, they still end up arguing after that nice evening. You can count on it.

Acquired thinking or feeling must be put into perspective. Look at how much pain it causes you, then you can put it into perspective. Laugh at it, because humor is the best way to gain perspective. Look at nature: a child learns to walk, falls on its knee, bleeds, laughs, and stands up. Unfortunately, a mother picked them up and declared: "That hurts." The child wasn't focused on the knee; they were focused on the experience, feeling the power of walking. And when they fail at it, they laugh and try again, gaining even greater strength to walk steadily. If you can no longer gain perspective through humor, I bet your mother scooped you up when you fell, unhappy with your experience, with the power of the unknown, and with mastering your instrument; apparently, she didn't approve. Then gaining perspective and humor becomes terribly difficult.

Put acquired things into perspective; apply surrender and trust to authentic things. If you do that, I believe you are on the right path and can be very happy. Whenever you encounter thinking, check whether it stems from a shock, envy, or a reproach. Many people first project onto another when they themselves make a mistake. Open your eyes and recognize it; the moment you recognize it, you can begin to master it. Just like: see if you were always creating that heaven, and notice how it felt when you sat at home alone—were you just as happy as when you were busy taking care of everyone? Then you will know your heaven and hell. Name it, so you can master it. You have encountered feelings before: give them a name so you can master and learn from them. Only when Adam named the animals could he master the Earth, not before.

Trust in paradise as a state of consciousness. You can then allow your feeling to grow, and the only genuine thing you possess is your primal identity. We all hold a memory of who we truly are. A lot of people have a very warm heart combined with rock-hard behavior. They don't enjoy it themselves, but their warm feeling, their primal identity, was so wounded that they no longer dare to exist without the mask of tough behavior. Return to that primal identity and let it grow. In this current period, where the duality of heaven and hell can be resolved, you can trust that you are allowed to grow.

In the next phase—that of war and peace—that will no longer be possible; it will be too vulnerable, and that phase begins around late December. Right now, you can quietly trust and surrender to your primal identity; let it surface above ground so it may one day bloom. That is all for tonight.

In principle, I never answer questions. A question is essentially something you already hold the answer to, except you lack the patience to let it rise to the surface. Or it is a fear of giving your own answer based on your own feeling, seeking the stamp of my knowledge instead—which fails to cover the depth of the feeling. That is why I am strongly against questions after receiving so much information. If you have questions: surrender to yourself and the answer will come. Then it will belong to you, not to me, and that is much healthier, leaving no binding between us.