

Who are you

A survey into our existence

Part 2

Five common realities

Intensities and associations

Jan van Origo

Carla Drift is a fictional person. No existing human has been model for her.

Man Leben (Levi Hermann) is a fictional person. No existing human has been model for him.

Narrator Nārāyana is a fictional person. No existing human has been model for him.

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*From my little hut
Thieves took everything
The moon stayed behind*
- Rŷokan

"The Supreme Way is not difficult, it simply dislikes choosing".

- Chao Chou's Supreme Way

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Introduction

The quest for “Who are you” in the form of a “survey into our existence” is a contemporary Odyssey with 17 stages. At the end, we will look back on our journey. We will notice that everything is fulfilled in one sigh.

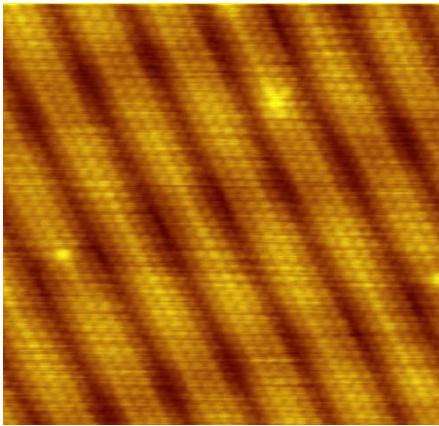
Before we resume our Odyssey by entering the world of everyday life, we will give a brief summary of the journey so far.

At the first stage you and I have experienced the perfect oneness from where we travelled via “Solipsism”, “The universe is but a dream”, “Pantheism” and “Indra’s net” to the second stage.



[1]

At the second stage the perfect oneness is disintegrated after the initial division of air and earth [2] in innumerable particles. Also you and I had been completely disintegrated in an awful lot of minimal particles. After an initial organisation within these particles we – the main characters Carla Drift, Man Leben and Narrator – returned in human form on our earth after an immense long time.



[3]

At the third stage, we saw how mutual trust and interconnectedness between people were realised and continued by placing “people, objects, sacrifices and words in the middle” between people and/or between uncertainties.



[4]

As preparation for the continuation of our Odyssey – wherein we will enter everyday life – an interlude followed and the three main characters described each other's biographies. The report of the first part of our Odyssey and the three biographies are available on the website of the Publisher.



During the second part of our Odyssey we will visit the following five common realities as stages for everyday life, because these points of view provide a good impression of the daily human experiences:

- o Facts and logic – available on the website of the publisher
- o Intensities and associations
- o Void
- o Change
- o Interconnectedness

Do these five common realities offer everything we need on our quest for “Who are you?”? [5]. Once we read that:

“If you use the five common realities in a correct way, then you are completely included in the perfect universe. Do you use these accesses in a wrong way, then you will stay a mortal being.” [6]

At the end of these common realities we will look back to see if we are still normal mortals or if we are included in the perfect universe.

[1] Source image: http://en.wikipedia.org/wiki/Indra's_net

[2] According to Genesis 1:1 – the first book of Old Testament – God created/ separated the sky and earth at the beginning of time. The verb root "bara" in the Hebrew version of Genesis 1:1 has four meanings: "creation", "cleave", "selection" and "feed". Source: <http://www.qbible.com/hebrew-old-testament/genesis/1.html>

In the Western translations of the Hebrew version of the Old Testament, the word "shamayim" is translated as "Heaven". Probably "sky" or "firmament" is a better translation for the Hebrew word "shamayim". See also: <http://www.qbible.com/hebrew-old-testament/genesis/1.html> and http://www.ancient-hebrew.org/35_home.html and Benner, Jeff A.A. *Mechanical Translation of the Book of Genesis - The Hebrew text literally translated word for word*. 2007

[3] Source image: <http://en.wikipedia.org/wiki/Atom>

[4] Source image: <http://fr.wikipedia.org/wiki/Charlemagne>

[5] According Buddhism, the five skandhas provide everything that we need for our spiritual development. See also: Origo, Jan van, *Who are you – a survey into our existence –part 1*. Amsterdam: Omnia – Amsterdam Publisher, 2012 p. 172 - 183

[6] Source: The Sixth Patriarch's Dharma Jewel Platform Sutra. San Francisco: Buddhist Text Translation Society, 2002, p. 381 – 382. Remark: “Buddha-use” and “Store enveloping consciousness” are rendered by your Narrator as “perfect universe”.

R eunion in Amsterdam

Two sermons in stone

“The square in front of Amsterdam Centraal Railway Station is a good place to meet Narrator again after his trip from Florence [1]. I hear in the distance his specific rhythm in the bongos of the jazz band that plays Nature Boy [2] of Eden Ahbez [3]”, says Man.

“Narrator has seen us; he changes his rhythm”, says Carla.

Carla and Man listen to the singer:

*There was a man [4],
A remarkable enchanting man,
One says he wandered very far,
Very far, over land and sea*

*A little shy and sad of eyes
But very wise, so worldly-wise.*

*And one day, a magic day
He crossed my way, and while he spoke
Of many things, priests [5] and kings.
He said to me:*

*“The greatest thing you’ll ever learn,
Is the immense wealth of goodness”*

The text of Nature Boy is adapted for us”, says Man.

After playing this song, Narrator takes his bongos, he says goodbye to his fellow musicians and he stands with Carla and Man.

“Beautiful song. Thanks for your card. Why did you invite us here as a starting point for the survey of “Intensities and associations” at the second common reality on our Odyssey to “Who are you”?”, asks Man to the Narrator.



[6]

“In the Golden Age at the beginning of the Reformation the smaller sea-going vessels – that had returned laden with merchandise from distant lands – had moored on this place. In the 19th century Amsterdam Centraal Railway Station was built at this place. Before the Reformation many expressions of the Christian faith could be seen everywhere throughout the city. Now we can only see two beacons of Christian faith from here. In the distance we see the tower of the Oude Kerk

(Old Church) [7], before the Alteration [8] – whereby the Catholic administration in Amsterdam was deposited – the Oude Kerk had been named the St. Nicholas Church after the patron of sailors. Here before us on the waterfront we see the Roman Catholic Basilica of Saint Nicholas [9] that had been built at the end of the 19th century as the third St. Nicholas Church; the second St. Nicholas Church which is now known under the name “Ons Lieve Heer op Solder” [10], is a hidden church on the Oudezijds Voorburgwal.



[11]

As introduction to “Intensities and associations”, I suggest to visit this afternoon the Basilica of Saint Nicholas and the Round Lutheran Church at the Singel for two sermons in stone that emerged from the Protestant Reformation. Tomorrow we can visit the Oude Kerk in the Centre of Amsterdam to look at the start of the Reformation”, says Narrator.

“The Basilica of Saint Nicholas has as floor map a Christian cross like many traditional Catholic Churches; but a real church tower is missing and the church is incorporated into the street plan instead of directing to the east”, says Man.

“I wish to show you the dome of the Basilica, because the ceiling displays the huge change that the Reformation had also caused within the Roman Catholic Church in Holland. Shall we go inside?”, asks Narrator.

Carla, Man and Narrator walk to the Basilica and go inside.

“The ceiling of the dome shows no painted sermon of the Catholic faith ordered to the Medieval Scholasticism with a Divine Trinity, a Roman Catholic worldview and heaven. This dome only shows the images of the four Evangelists of the New Testament and thus a reference to the Word of God in which the Son of God was sent to Earth for the salvation of the faithful. According to the painting of this dome, the four evangelists are the connection to the Divine Light. The reference to the Word of God – that the spectator could read alone after the rise of the printing press – in this painting of the dome has taken the place of the story in images in the domes of the churches in Florence. This change in the painting of the church dome from the image of the self/Self according to the Medieval Scholasticism in the Florentine Churches to the painting in this dome of intermediaries that refers to the Light of the Other – the invisible God –, shows similarities with the third revolution in the scientific development [12] with a reference to the open-minded and non-

normative representation of the Light of the Other – in this case the Divine Trinity”, says Narrator.

“Also in this Basilica the light shines from above. With the light as hope for the resurrection, the dome itself shows the constant resurrection.

“Et lux perpetua luceat eis –and let perpetual light shine upon them” [13], says Man.

“On whom shines the perpetual light? Let’s rest this question until later on our quest. In Holland I am a woman from the South, in Florence I am a woman from the North. Although I think this Dome is also excessive, I feel more at home in this church than in the lavish churches in Southern Europe”, says Carla.

“Good question with many answers over which many fights were conducted. Many thought that they exclusively possessed the Divine Light whereby other lights had to be extinguished with fire and sword. Shall we go to the Round Lutheran Church at the Singel to observe the influence of the Reformation on Protestantism?”, says Narrator.



[14]

While Carla, Man and Narrator walk from the Prins Hendrikkade to the Singel, Narrator asks Man: “On which Buddhist question are you working now?”.

“Maybe with – at first glance – a very simple question with the metaphor of Indra’s Net in mind:

Question: “When arising and vanishing go on unceasingly, what then?”

Answer: “Whose arising and vanishing is it?”

And part of the accompanying verse:

Severing of entangling vines

Arising and vanishing in profusion – what is it? [15]

This question is very well applicable to the Reformation during the 80 year war in Holland; whose emergence and disappearance took place during this Reformation. What is “The” severing of entangling vines – arising and vanishing in profusion – of Christian faith in Holland? I do not know; *“Mysterium est magnum, quod nos procul dubio transcendit”* of *“The mystery is great, that transcends us doubtless”* [16], says Man.

“Life consists of change, but when everything is changing constantly, then change remains a constant continuum. Herewith we have immediately indicated the contradiction in this reasoning and in this assumption”, says Carla.

“I’m not so sure. The comments to this question states: *“You don’t see the constant mover”* and: *“If you – the divine light? – agree, you have not yet escaped the senses, but if you disagree you are forever sunk in birth and death”* [17]. This is a difficult question; it looks similar to the dilemma of the true faith and the direct relationship with God that the believers in Holland have constantly struggled with during and after the

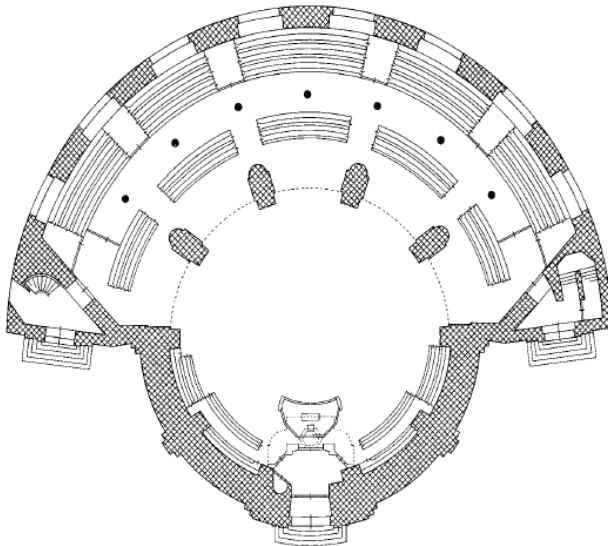
Reformation. There we see the Round Lutheran Church as a fortress in the shape of a donjon. The Lutherans were prohibited to build a church with a tower in Amsterdam”, says Narrator.



[18]

“This Lutheran Church reminds me of a hymn that I have learned at the Gymnasium in Rotterdam: *“A mighty fortress is our God. A bulwark never failing”* and *“The enemy is nearing with raised flag”*. At the end of this hymn is the verse: *“God’s word will remain in eternity and not waiver an inch”*. Let’s enter this bulwark”, says Man.

“The floor plan of this church shows that the church-goers – as municipality in a circle – have focused their attention on the minister of the service: also these human municipalities need a “Person in the middle” in order to establish and maintain mutual trust. The church has no pictures, also no image of a Christian cross in the floor plan.



14 Plattegrond van de
Ronde Lutherse kerk te
Amsterdam (tekening T.
Brouwer, RDMZ).

[19]

In this church the rituals and the sermon in pictures have passed in the sermon of God’s Word. In this church no choir sings in the background, but the municipality sings lustily. The expressions of faith have changed from images, references, associations and persons in the middle as mediator for a relationship with God into an internalisation of God’s Word and singing of hymns together. In this church, it is important to be elected within God’s mighty fortress with a direct relationship with God, in which the minister expresses the common relationship with God”, says Narrator.

“This Round Lutheran Church shows me a donjon – a shelter and a private meeting – for the faithful and a rejection of, and fear of infidels and dissenters. The Basilica of Saint Nicholas refers me as well via the evangelists to God’s Word, but is more distant in the reference to God and opener to outsiders as Christian beacon. The latter may have to do with my Catholic upbringing in South Limburg”, says Carla.

“Tonight I wish to give a short description of the 13th century Abbot Emo of Friesland as a contrast to the Reformation in the 16th century in Holland”, says Narrator.

[1] See also: Origo, Jan van, *“Who are you – A survey into our existence, Five common realities – Facts and logic”*, Amsterdam: Omnia – Amsterdam Publisher, 2013, p. 165

[2] See also: http://en.wikipedia.org/wiki/Nature_Boy. John Coltrane with his quartet has recorded a version of this song on LP record. A recent (illegal?) record of this song is available via the following hyperlink: <http://soundcloud.com/lennart-ginman/nature-boy-live-recording-eiv>

[3] See also: http://en.wikipedia.org/wiki/Eden_ahbez

[4] In Sanskrit – the language of gods in the world of humans – “man” means amongst others “to think, to believe and to observe”.

[5] In the word priest, the word cores “pr”, “ish” and “tr” may be recognised, meaning respectively in Sanskrit “able to, protect or keep alive”, “God or Supreme Spirit”, and “cross, transfer”.

[6] Source image: [http://nl.wikipedia.org/wiki/Sint-Nicolaaskerk_\(Amsterdam\)](http://nl.wikipedia.org/wiki/Sint-Nicolaaskerk_(Amsterdam))

[7] See also: [http://en.wikipedia.org/wiki/Oude_Kerk_\(Amsterdam\)](http://en.wikipedia.org/wiki/Oude_Kerk_(Amsterdam))

[8] See also: <http://en.wikipedia.org/wiki/Alteratie>

[9] See also: http://en.wikipedia.org/wiki/Basilica_of_St_Nicholas,_Amsterdam

[10] See also: http://en.wikipedia.org/wiki/Ons%27_Lieve_Heer_op_Solder

[11] © Ieva Genevičiūtė

[12] See a description of this third revolution in science: Origo, Jan van, *“Who are you – A survey into our existence, Five common realities – Facts and logic”*, Amsterdam: Omnia – Amsterdam Publisher, 2013, p. 50 en 51.

[13] Verse from the Catholic requiem mass. See also: http://en.wikipedia.org/wiki/Music_for_the_Requiem_Mass#Communion

[14] © Ieva Genevičiūtė

[15] See: Cleary, Thomas, *Book of Serenity – One Hundred Zen Dialogues*. Bosten: Shambhala, 1998, p. 183 - 186

[16] From the Papal encyclical *Ecclesia de Eucharista* by Pope John Paulus II. In the word “Eucharista” one can recognise “Eu” meaning “good” in Greek, “car” pronounced as “char” meaning “to move” in Sanskrit and “Is” pronounced as “ish” meaning “being able to” and “the supreme being/soul” in Sanskrit. See also: Origo, Jan van, *“Who are you – A survey into our existence, Five common realities – Facts and logic”*, Amsterdam: Omnia – Amsterdam Publisher, 2013 p. 166 and Origo, Jan van, *“Who are you – A survey into our existence, Five common realities – Facts and logic”*, Amsterdam: Omnia – Amsterdam Publisher, 2013, p. 127

[17] See: Cleary, Thomas, *Book of Serenity – One Hundred Zen Dialogues*. Bosten: Shambhala, 1998, p. 183

[18] © Ieva Genevičiūtė

[19] Source image: Google afbeeldingen uit: *Jaarboek Monumentenzorg 1990*, Zwolle: Waanders Uitgevers, 1990

Emo of Friesland

Globetrotter in the 13th century

Carla, Man and Narrator are sitting in a pub in Amsterdam for their evening meal.

“It was good to continue our quest in Amsterdam with two sermons in stone. Could you give us tonight a brief description of the life story of Emo?”, says Man.

“Your prelude to intensities and associations was impressive in brevity and versatility”, says Carla.

“Thank you for these compliments. The life story of Emo of Friesland – priest, theologian, scholar and abbot in the 13th century – shows a nice contrast and a resemblance with the changes during the Reformation in Holland in the 16th century. His life shows at the same time a similarity and an unbridgeable rupture with the pastors, scholars and Protestants after the Reformation.

Emo of Friesland – in Germany known as Emo van Wittewierum and in the Netherlands as Emo van Bloemhof – was born around 1175 AD near Groningen within a family that belonged to the elite of the “Ommelanden” around Groningen. These “Ommelanden” were part of Friesland, but the city of Groningen and the areas west of the city belonged to the Diocese of Utrecht; the land north and east of the city of Groningen belonged to the Diocese of Münster [1]. This separation had started because the areas Christianised by Boniface [2] – in the eighth century AD working from the Diocese of Utrecht – became part of the Diocese of Utrecht. Boniface converted these areas preaching in the old Frisian language instead of Latin. The areas converted by Liudger [3] –

the successor of Boniface and the first Bishop of the Diocese of Münster – ordered by Charlemagne –, became part of the Diocese of Münster. The separation between the sacral power and profane power was usually virtual at that time.

Emo had attended the school of a Benedictine monastery in the “Ommelanden” whereafter he had studied Church Law at the Universities of Paris. In 1190, he was the first foreign student at the University of Oxford. Thereafter he had attended the University of Orléans in France [4]. We can only surmise how he had made the study trips; probably he had travelled overland on foot – whereby he had mostly stayed at clergymen or in monasteries – and part of the trip to England he had travelled by boat. During his studies he had mainly used Medieval Church Latin, supplemented by Medieval English – old Frisian was akin to old English – and flawed French for daily contact with the local population in France.

After his studies, he had been teacher schoolmaster in Northern Groningen around 1200 AD and afterwards pastor in Huizinge.



[5]

In 1208 AD Emo had entered the convent of his cousin Emo van Romerswerf. This monastery joined the order of Premonstratensians – founded one hundred years before – in 1209 AD [6]. By a donation of the Church of Wierum (Wittewierum) Emo had founded the monastery of Bloemhof. The Bishop of Münster had wished to reverse the donation by this church – located in the northeastern “Ommelanden”, because the Bishop was concerned about the strong rise of the various monastic orders (Premonstratensians, Cistercians) in Friesland and Groningen with an independent authority of the monastic order outside the worldly sacral power. Emo – with his knowledge of Church Law – had defied the decision of the Bishop and in 1211-1212 AD he had travelled by foot to Rome to set the decision of the Bishop for discussion with Pope Innocent III.

In 1213 AD the monastery could officially be founded under the name of Hortus Floridus; hereby may be concluded that Pope Innocent III had accepted the donation of the worldly Church of Wierum to the monastery.



[7]

In 1219 AD Emo had witnessed the Saint Marcellus flood that caused 36,000 casualties and resulted in a famine [8]. The monastery is located on a mound, hereby the damage to the monastery had probably been limited; also at that time the rich farmers and the clergy in Northern Groningen knew where to establish their farms and monasteries.

We know the life course of Emo – and herewith a part of the life of the “Ommelanden” in relationship to the world of the 13th century AD – so detailed, because Emo had started with the well preserved “Chronicle of the monastery Bloemhof at Wittewierum” [9].

The decline of the influence of the monastic orders in Friesland and Groningen – and also in England – began with the rise of the Reformation in 1521 AD. With this Reformation, the authority, the knowledge and the influence of the monasteries and the church with its centuries old customs and habits were defied, just like Emo – with his knowledge of Church Law as a literate man – had defied the authority of the Bishop of Münster three centuries earlier in order to give his life and work shape in the monastery Bloemhof.

The unbridgeable contrast between the mindset of Emo in the thirteenth century and the conceptual framework during the Reformation in the sixteenth century, is evident from the manner whereby justice is sought during disagreements. In his stubbornness Emo had sought – and probably received – justice in his dispute with the Bishop of Münster by submitting his case to Pope Innocent III.

An impression of the worldly power of Pope Innocent III:

- he had contested the Cathars;
- he had excommunicated the English King John of England;
- he had forced the French King Philip II Augustus to take his wife Ingeborg – from whom he had been divorced – back again;
- he had succeeded in the deposition of the German Emperor Otto IV [10].



[11]

In their stubbornness the Protestants had proclaimed many aberrant religious doctrines during the Reformation, that were also proclaimed by many Catholics. The Protestants were not drawn or pushed in a schism by their different doctrines, but by their stubbornly clinging to these different doctrines. The cause of their separation was the refusal of Protestants to take back their words “*unless convinced by the Holy Scripture – that the Protestants had started to study independently within their own faith community – and by pure reason*” [12].

Eventually Emo and the Bishop of Münster had finally accepted the opinion of the Pope and the Catholic Church, but the Protestants only followed the judgement of Holy Scripture and their own pure reason.

In the Netherlands, the Protestants were drawn or pushed by their stubborn clinging to different religious doctrines in a rebellion with King Philip II, who was an equal to the Protestants in stubbornness and piety [13], who certainly had as many issues with the Catholic Church, which had fought with and against the Pope of Rome [14] as befits a worldly king in those days, but who had eventually accepted the Catholic doctrines and practices.

Partly due to the different internal positions in religious affairs and under the influence of the “pure reason” – whereby in Holland commercialism is never lost sight of –, the Protestants in Holland had decided to a marriage of convenience between Church and State [15]. From this marriage of convenience between Church and State, the Dutch Republic [16] had been established as first modern republic in world history. Tomorrow I will tell you more about the start of the Reformation at our visit to the Oude Kerk of Amsterdam”, says Narrator.

“During your description of the life of Emo and your explanation of the gap between the mindset of Emo for settling issues in comparison with the reference framework of the Protestants three centuries later, I was reminded of a passage that I had read in the bookstore “Au Bout du Monde” at the Singel this afternoon. Freely rendered:

Yunmen [17] – a Chinese Zen master from the 10th century AD – asked his students: “Each and every person embodies the radiant light. If you try to see it, it is totally invisible. What is each and every person’s radiant light?”

No one of the assembly answered.

Yunmen answered for them: “The monks hall, the church, the kitchen, and the monastery gate”



[18]

The commentary to this Buddhist question includes: *“It is not Yunmen’s personal answer, everyone’s light makes this answer”* and *“All humanity embodies the radiant light”* and *“Know that the radiant light that each and every person embodies, is each and every person that is actualised”* and *“Even if the church, the kitchen and the monastery gate are the ancestors of Buddha, they cannot avoid being each and every person”* [19]. From the point of view of Indra’s Net, it is an easy question, but in everyday life it is difficult to accept the light in the eyes of each and every person”, says Man.

“In times of rebellion against (supposed?) injustice – in society or in religious questions – a situation that was experienced before as perfectly normal, is now seen as an unacceptable injustice. During the Waning of the Middle Ages, Holland had lived according the rhythm of the Catholic Church, but with the rise of book-printing – whereby literate people started to study independently – mindlessly following old customs and faith according to the habits of the then Catholic

Church did not fit any longer. The radiant light had changed during the Reformation. Did the radiant light change because humanity had changed during the Reformation? Is the radiant light so all-encompassing that it can also contain any injustice? I think the latter, but for me it is hard to accept", says Carla.

"Is the radiant light – just like the Gods – tied to the law of cause and effect, or can the radiant light surpass partly or entirely from this law? Perhaps both. Shall we have another beer before we ask for the bill?", says Narrator.

"I like a Belgian Tripel Trappist beer because this beer filters the light so beautifully", says Man.

"For me a Gulpener Pilsner as reminder of the light in my uninhibited youth", says Carla.

"I will offer these beers from the revenue of the musical performance at Centraal Station this afternoon", says Narrator.

[1] Source: Boer, Dick E.H. de, *Emo's reis – Een historisch culturele ontdekkingsreis door Europa in 1212*, Leeuwarden: Uitgeverij Noordboek, 2011, p. 11

[2] See: http://en.wikipedia.org/wiki/Saint_Boniface

[3] See: <http://en.wikipedia.org/wiki/Ludger>

[4] See: http://www.ox.ac.uk/about_the_university/introducing_oxford/a_brief_history_of_the_university/index.html and http://de.wikipedia.org/wiki/Emo_von_Wittewierum and http://nl.wikipedia.org/wiki/Emo_van_Bloemhof

[5] Photo of the contemporary St. Jans-Church from the 13th century on the place where the previous church had stood where Emo of Friesland had been parish priest in the twelfth century. Source image: <http://nl.wikipedia.org/wiki/Huizinge>

[6] see also: <http://en.wikipedia.org/wiki/Premonstratensians>

[7] Photo of the former abbey of the monastery Hortus Floridus in Wittewierum around 1600. Source image: http://de.wikipedia.org/wiki/Emo_von_Wittewierum

[8] See also: http://de.wikipedia.org/wiki/Liste_der_Sturmfluten_an_der_Nordsee, http://en.wikipedia.org/wiki/Storm_tides_of_the_North_Sea and http://de.wikipedia.org/wiki/Erste_Marcellusflut

[9] This record can be read via the following hyperlink: http://www.dmgh.de/de/fs1/object/display/bsb00000886_00464.html

[10] Source: http://nl.wikipedia.org/wiki/Paus_Innocentius_III

[11] Source image: http://en.wikipedia.org/wiki/Pope_Innocent_III

[12] Source: Fernández – Armesto, Felipe & Wilson, Derek, *Reformatie – Christendom en de wereld 1500 – 2000*, Amsterdam: Uitgeverij Anthos, 1997, p. 108.

[13] See also: Fernández – Armesto, Felipe & Wilson, Derek, *Reformatie – Christendom en de wereld 1500 – 2000*, Amsterdam: Uitgeverij Anthos, 1997, p. 98 and Noordzij, Huib, *Handboek van de Reformatie – De Nederlandse kerkhervorming in de 16^e en de 17^e eeuw*. Utrecht: Uitgeverij Kok, 2012, p. 18 - 19

[14] See also: http://en.wikipedia.org/wiki/Philip_II_of_Spain

[15] See also: Noordzij, Huib, *Handboek van de Reformatie – De Nederlandse kerkhervorming in de 16^e en de 17^e eeuw*. Utrecht: Uitgeverij Kok, 2012, p. 414

[16] See also: http://nl.wikipedia.org/wiki/Republiek_der_Zeven_Verenigde_Nederlanden and http://en.wikipedia.org/wiki/Dutch_Republic

[17] See also: http://en.wikipedia.org/wiki/Yunmen_Wenyan

[18] The contemporary Yunmen monastery in China. Source image: http://en.wikipedia.org/wiki/Yunmen_Wenyan

[19] Source: Tanahashi, Kazuaki ed., *Treasury of the true dharma eye – Zen Master Dogen's Shobo Genzo*. Boston: Shambhala, 2012, p. 419 – 420

The Oude Kerk in Amsterdam

A church on the move

The next morning Carla, Man and Narrator are drinking coffee at the Nieuwmarkt near the Waag in Amsterdam.

“Yesterday evening I thought of Yunmen’s answer [1]: *“The monks hall, the church, the kitchen, and the monastery gate”* to his question: *“What is each and every person’s radiant light?”* [2], when I read the statement by the Polish Cardinal Hosius [3] – attending the Council of Trent [4] that had taken place with several intervals between 1545 and 1663 AD to find an answer within the Catholic Church on the Reformation – about the Bible: *“If the Church did not exist, then the bible was as unbelievable as the tales of Aesopus”* [5]. During this Council the decision had been taken that the revelation from the Holy Scriptures can only exist together with the tradition of the church, whereby the Latin Vulgate Translation [6] of the bible – an adapted rendering in Vulgar Latin from 400 AD – should be the standard text of the Holy Scripture for the Catholics. What answer might Yunmen have given to Cardinal Hosius?”, asks Carla.

“I think an answer similar to the comment on this Buddhist question may be: *“Even if the Church and the Bible are the ancestors of Buddha, they cannot avoid being each and every person”*”, says Man.

“*“The Universe – including the Church and the Bible – embody the radiant light [7], people of immeasurable greatness are tossed in the ebb and flow of words [8]”, and as hard-handed Zen master Yunmen will pinch the nose of the questioner – and hereby himself and the entire universe – with the words: “Look the radiant light – work hard to the enlightenment of all and everyone”. Shall we visit the Oude Kerk?”, says Narrator.*



[9]

Carla, Man and Narrator walk via the Monnikensteeg and the Oudekennissteeg to the bridge near the Oudekerkplein at the Oudezijdsachterburgwal.

“In the first half of the thirteenth century a small wooden chapel with a graveyard had stood on the site of the Oude Kerk. In the second half of the thirteenth century this wooden chapel had been replaced by a stone hall church. This church had probably belonged to the church parish of Ouderkerk aan de Amstel. Starting from 1334 AD, Amsterdam has got its own parish with at this place the parish church dedicated to St. Nicholas, the patron saint of sailors. In the beginning of the 15th century AD a new parish had been started in the western part of Amsterdam with a new parish church. From that time both parts of Amsterdam were named Oudekerkszijde and Nieuwekerkszijde, or abbreviated with the Oude- and Nieuwezijde. For the time being the Oude Kerk remained the main church of Amsterdam. Over time, the Oude Kerk had been rebuilt and enlarged many times: this can be seen clearly from here.

In 1655 the cemetery around the Oude Kerk had been cleared. Herewith the nowadays Oudekerksplein around the Oude Kerk was created [10]. Shall we enter the church?”, says Narrator.



[11]

Carla, Man and Narrator enter the church.

“Upon hearing your introduction I was reminded of a reference to a quotation of Herakleitos [12] in a book with work of the architect Aldo van Eyck [13]; freely rendered: *“You cannot enter the same church twice”*, says Man.

“During the iconoclasm of 1566 AD in Amsterdam, the altars of the Oude Kerk were damaged. After the Alteration of 1578 AD – whereby the Catholic administration in Amsterdam had been deposited – the church was redecorated for the Protestant worship. From 1584 to 1611 AD – the year wherein the Beurs of Hendrick de Keyser was opened at

the Rokin – the Oude Kerk had served as a hall of exchange for traders. From 1632 AD the Church Council meetings had alternately taken place in the Oude Kerk and the Nieuwe Kerk. After the construction of the Town Hall on the Dam, the Nieuwe Kerk became more important and became finally the main church. From 1951, the Oude Kerk had been restored during 24 years, because danger of collapse threatened due to problems with the foundation. In 1994/1998 the church had been restored again. This is in a nutshell the history of the Oude Kerk”, says Narrator.

“Before the iconoclastic the Oude Kerk must have been full – or maybe overcrowded – with images of Christ, Mary and Saints for invoking support, courage and comfort in fearful times. The walls and ceilings must have been full with paintings as sermons in paint. Now with these white walls, I am reminded of a sentence by Aldo van Eyck from an article about the work of Gerrit Rietveld: *“Since his Style-period, Gerrit Rietveld has usually avoided active colour and has bounded his spaces with ‘white’, perhaps because he was one of the few to create space not so much by material boundaries but by the shaping of light [14]”*. Is the church space the radiant light in the Oude Kerk?”, says Man.



[15]

“This is a good comparison with the art movement “de Stijl”: this movement can be seen as a recent iconoclasm and rebellion against an excessive and overly visual imagery of the Amsterdam school as we can see in the Scheepvaarhuys at the Prins Hendrikkade.



[16]



[17]

“As possibly Gerrit Rietveld – during his Style-period – had avoided boundaries through walls, images and painted colours, so during and after the Reformation the Protestants did not accept imagery – as comics for the uneducated – symbols and ancient practices of the Catholic Church anymore as a bridge with the eternal light of God and his revelations in the Holy Scriptures. They would like to have the possibility of direct access to God’s grace and they wished to explore his revelations by themselves. But like many small innovative communities, the church communities must face the dilemma of the transfer of the renewal to posterity. By perpetuating the transfer of the true original renewal to the offspring, the communities often inclined to a strict internal discipline with an authoritarian oppression.

During the singing of church hymns – sung by the entire congregation lustily – they would initially not be hindered by musical instruments. Later the churches noticed that an organ is sensible to accompany the

singing of the church community. In the Oude Kerk the church organ is regularly updated and expanded. This afternoon I would like to come back to the iconoclasm. Shall we go outside now?", says Narrator.



[18]

"The downside of this innovation in religion and in political system is an unrestrained commercialism and a nearly boundless urge for conquest and conversion. I would like to come back to this subject", says Carla.

Carla, Man and Narrator leave the Oude Kerk.

"The Oude Kerk is probably the only church in the world where the church square is almost exclusively surrounded by brothels. This fact is honoured with a statue named "Belle" with the text: *"Respect sex workers all over the world"* [19]. Everywhere I see "Belle" on my way, I am reminded of Matthew 21:23 where Jesus says: *"I assure you that tax*

collectors and prostitutes are entering God's kingdom ahead of you". And when I see or hear disapproval about whores, I am reminded of the Buddhist question named Chao Chou's [20] Supreme Way: "The Supreme Way is not difficult, it simply dislikes choosing". [21]



In 1993, an anonymous artist had placed a sculpture in the pavement of the square depicting a hand holding a female breast", says Narrator.



[23]

"When I hear God's Kingdom, I am reminded of my elementary school time in South Limburg. At that time – during the Second World War – it came as it came, it was like it was and it went as it went. In the Catholic Church the pastor sang with a creaky voice "*Credo in unum Deum*" [24], whereafter the choir continued with the beautifully song "*Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium*" [25]. The men – if they went to church – played their card game in the back of the church or they heard Mass in the portal; usually their church attendance remained limited to four times a year. Only at Christmas, Easter – the men had confessed a few days earlier so they could go to communion –, before the great procession and with all

Saints and all Souls day the church was completely full. During the consecration [26] indicated with three times the clanging of bells, everyone was silent; after the consecration the church began to come back to life with the murmur of people.

During my high school years – after my move with my aunt to Rotterdam – I went to a Reformed Church. The whole church sang passionately: “*Thine be the glory*”; the sermons were carefully listened to and after the church service the sermon was discussed at home. The intensity whereby one professed faith in Holland, corresponded to the full commitment whereby one fought against the water: pump or drown. With the same intensity and fear of God, the true faith – to the letter and to the spirit – was looked for and professed.

In South Limburg the pastor or chaplain took confession behind a closed door; after the confession followed by several Our Fathers and Holy Marys in the church – one of my classmate had once got a turn around the ears by the pastor – almost all human sins were forgiven, and through the communion the sinner was again included in the large vessel of the Catholic Church and thus in God’s grace.

During my first year at high school – after my move to Rotterdam – I had seen with stupefaction how in the Reformed Church a sinner confessed openly to the church community his sin; I understood that – although in this church community God’s grace was a mystery – the sinner was included again in the Reformed Church community. Another religious believe – though it concerned only another explanation of one (small) faith issue – could be a reason for a schism within the church community and – therefore – a schism within families, friends and acquaintances: so important was the true faith. In 1944 during the German occupation a church schism (or liberation) had taken place within the Reformed Church about whether baptism is only valid if the baptised continues the rest of her/his life to profess the true faith and

With Mṛtyū [30] – in the Mahābhārata: death in the form of a woman created by Brahman – I wonder: *“Why don’t people learn to live?”*, says Man.

“Why don’t people allow light in each others’ eyes”, says Carla.

“Wherein do people differ from Krishna (the charioteer) who encouraged Arjuna in the Bhagavad Gita – a small and old part of the Mahābhārata – towards entering the battle in which families, teachers and disciplines face each other in the tension between, on the one hand, world order and duty and, on the other hand, human action [31]? One who knows the world speak! Shall we continue this afternoon with the iconoclasm?”, says Narrator.

“That is good”, says Carla.

“May I invite you for a simple lunch”, says Man.

- [1] See: http://en.wikipedia.org/wiki/Yunmen_Wenyan
- [2] See: Tanahashi, Kazuaki ed., *Treasury of the true dharma eye – Zen Master Dogen's Shobo Genzo*. Boston: Shambhala, 2012, p. 419 - 420
- [3] See: http://en.wikipedia.org/wiki/Stanislaus_Hosius
- [4] See: http://en.wikipedia.org/wiki/Council_of_Trent
- [5] See: Fernández – Armesto, Felipe & Wilson, Derek, *Reformatie – Christendom en de wereld 1500 – 2000*, Amsterdam: Uitgeverij Anthos, 1997, p. 61
- [6] See: <http://en.wikipedia.org/wiki/Vulgate>
- [7] See also case 14 in: App, Urs, *Master Yunmen*. New York: Kodansha International: 1994, p. 91. Freely rendered: Someone asked: “*What is the eye of true faith?*”. Yunmen answered: “*Everywhere*”.
- [8] Source of this sentence: http://en.wikipedia.org/wiki/List_of_koans_by_Yunmen_Wenyan
- [9] Source image: [http://nl.wikipedia.org/wiki/Oude_Kerk_\(Amsterdam\)](http://nl.wikipedia.org/wiki/Oude_Kerk_(Amsterdam))
- [10] Source: <http://nl.wikipedia.org/wiki/Oudekerksplein>
- [11] © Ieva Genevičiūtė
- [12] See: <http://en.wikipedia.org/wiki/Heraclitus>
- [13] Source: Eyck, Aldo van, *Writings – The Child, the City and the Artist*. Nijmegen: Sun, 2006, p. 73
- [14] Source: Eyck, Aldo van, *Writings – Collected articles and other writings 1947 – 1998*. Nijmegen: Sun, 2006, p.145
- [15] Source image: [http://en.wikipedia.org/wiki/Oude_Kerk_\(Amsterdam\)](http://en.wikipedia.org/wiki/Oude_Kerk_(Amsterdam))
- [16] Source image: <http://nl.wikipedia.org/wiki/Scheepvaarthuis>
- [17] Source image: <http://nl.wikipedia.org/wiki/Scheepvaarthuis>
- [18] Source image: [http://nl.wikipedia.org/wiki/Oude_Kerk_\(Amsterdam\)](http://nl.wikipedia.org/wiki/Oude_Kerk_(Amsterdam))
- [19] See: <http://nl.wikipedia.org/wiki/Oudekerksplein>
- [20] See also: http://en.wikipedia.org/wiki/Zhaozhou_Congshen

[21] See also: Hekiganroku - Casus 2. Zie ook: Yamada Kôun Roshi, *Hekiganroku, Die Niederschrift vom blauen Fels*. München: Kösel-Verlag, 2002

[22] © Ieva Genevičiūtė

[23] © Ieva Genevičiūtė

[24] Translation: "I believe in one God"

[25] Translation: "Almighty father, creator of heaven and earth, of the visible and the invisible"

[26] See also: <http://en.wikipedia.org/wiki/Consecration>

[27] See also: [http://en.wikipedia.org/wiki/Reformed_Churches_in_the_Netherlands_\(Liberated\)](http://en.wikipedia.org/wiki/Reformed_Churches_in_the_Netherlands_(Liberated))

[28] An overview of several pilarisations of churches in the Netherlands. Source image: http://nl.wikipedia.org/wiki/Gereformeerde_Kerken_vrijgemaakt

[29] From: John 1:4

[30] See: Origo, Jan van, *Who are you – A survey into our existence, Part 2: Five common realities – Facts and logic*. Amsterdam: Omnia – Amsterdam Publisher, 2013, p. 124 and: Badrinath, Chaturvedi, *The Mahābhārata – An Inquiry in the human Condition*. New Delhi: Orient Longman Private Limited, 2006, p. 170 - 173

[31] See: Origo, Jan van, *Who are you – A survey into our existence, Part 2: Five common realities – Facts and logic*. Amsterdam: Omnia – Amsterdam Publisher, 2013, p. 117

I conoclasm

What manner of man is the prophet

Mid-afternoon Carla and Man are seated on bench before Atheneum bookshop on the Spui in Amsterdam near “Het Lieverdje” [1].



[2]

“Were we not too outspoken in our opinion on the Reformation and the schisms in the Reformed Church in Netherlands during and after the second world war in our discussion this morning?”, asks Man to Carla.

“On our quest we have arrived at intensities and associations and at the Reformation of the Christian faith; this is not a gentle topic.

During the Reformation, an Eighty Years War of independence had raged in Holland with all the characteristics of a religious war.

Every war is terrible – although I know at least one author who is not averse to a good fight [3] – also a war of independence and a religious war. In the first half of the twentieth century a *modus vivendi* was established with the pillarisation [4] between the separate religious groups in the Netherlands. The schism in the Dutch Reformed Church of 1944 did not cause bloodshed, but the separation was no less painful and inevitable for those involved. There is Narrator”, says Carla.

“Shall we walk to the Begijnhof and continue with the iconoclasm over there?”, says Narrator.

“This afternoon during my rest hour I read the following paragraphs [5] on iconoclasm in *“The Prophets”* by Abraham Joshua Heschel that I have borrowed from Man:



[6]

“The prophet is an iconoclast, challenging the apparently holy, revered, and awesome. Beliefs cherished as certainties, institutions endowed with supreme sanctity, he exposes as scandalous pretentions.

The prophet knew that religion could distort what the One demanded of man, that priests themselves had committed perjury by bearing false witness, condoning violence, tolerating hatred, calling for ceremonies instead of bursting forth with wrath and indignation at cruelty, deceit, idolatry and violence”.

And:

“To the people, religion was Temple, priesthood, incense. Such piety the prophet brands as fraud and illusion.” [7]

These paragraphs are from the description *“What manner of man is the prophet”*.

Next to a rebel [8], the prophet is a man with a sensitivity for the evil that is expressed brightly and explosively – preferably an octave too high – in rigor and compassion; the prophet wants to change the apathy of the others into a pathos with a direct connection to the One – or God in our language.



[9]

I think the Protestants in Holland had studied the texts of the Old Testament on the prophets and they had derived therefrom an engagement to regain the sense of a true faith from the early days of Christianity”, says Carla.

“I am certain that the Protestants knew the text regarding the cleansing of the Temple by Jesus from the Gospel of John:

"When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. In the temple courts he found livestock traders and moneychangers. Jesus drove the livestock traders with their sheep and cattle out of the temple, he threw the money of the changers on the ground and overturned their tables and shouted: "Get these out of here! Stop turning my Father's house into a market!" His disciples remembered that it is written: "Zeal for your house will consume me." The Jews then responded to him: "What sign can you show us to prove your authority to do all this?". Jesus answered them: "Destroy this temple, and I will raise it again in three days." They replied: "It has taken forty-six years to build this temple, and you are going to raise it in three days?". But the temple Jesus had spoken of was his body". [10]

At the temple of his body, I think of "*et incarnatus est*" [11] from the Credo.

In the first half of the 16th century, the churches were places of devotion stuffed with devotional objects that each had its group of supporters in the local population. Some devotional objects were relics of saints whereupon the status and value of churches was based. For example, the St. Peter's Basilica was built on the site where, according to tradition, the tomb of St. Peter – one of the twelve disciples of Jesus and for the Catholics the first pope – could be located. Between 1940 and 1949 excavations had been conducted under the floor of St. Peter's Basilica uncovering a tomb with the presumed bones of Peter. This claim cannot be scientifically substantiated [12].

With the widespread use of literate information by the rise of the printing press, the always lingering doubts about the authenticity of the relics changed in a simmering uncertainty and sometimes in a proof of inauthenticity of the origin of these devotional objects located in devotion sites.

Within the Catholic Church the role of saints had many similarities with the position of former local Gods. Because the believers began to study the Bible themselves, the role of these saints – including their prominent place in the local churches – was questioned.

The forces against the iconoclasm were not only caused by the Catholic clergy, but also by the (wealthy) individuals and groups that had provided donations to the creation of statues of saints and to images of religious events in paintings on walls and ceilings and in the church windows.

In the course of the 16th century the people's devotion to saints and devotional objects changed to an outright rejection of these forms of belief in some parts of Europe mostly in areas just outside the border of the former Roman Empire. In 1535, an iconoclasm took place in Geneva. After seditious sermons the altars in the church had been destroyed and the church windows smashed; later young people had taken the remaining devotional objects from the church [13]. Previously there had already occurred an iconoclasm in 1522 in Wittenberg, in 1523 in Zürich, in 1530 in Copenhagen, in 1534 in Münster; and later in 1537 in Augsburg and in 1559 in Scotland [14].

The iconoclasm in 1523 in Zürich had been initiated by Ulrich Zwingli – prophet, dictator and champion of purity of the church, that in his opinion shall be traced to the Bible and partly based on the reason according to Erasmus – who almost simultaneously and in imitation of Luther in Germany had begun a Reformation in Zürich. Zwingli's revolt was initiated by social injustice in Switzerland – e.g.: young men who were obliged to perform military service as mercenary for foreign powers – and altered social relations with an emerging literate citizenry and a peasantry who wanted greater independence from the governors. In 1519 Zwingli opposed the indulgences in the Catholic Church, and from 1520 he left the Catholic Church. In 1522 he had married Anna

Reinhard in secret – a young widow with three children – who was known for her beauty, faith and allegiance to the Reformation. On April 2, 1524 Zwingli had married her in a public service, whereupon they had received four children between 1526 and 1530. Zwingli's radical followers took advantage of the situation in Zürich to remove the statues and icons from the church, to change the liturgy and to simplify the Mass. By the end of 1524, the monasteries in Zürich were abolished. By Zwingli the entire church doctrine and religious ceremonies in Zürich were brought in accordance with the Bible. Zwingli had issued a ban on interest on loans and usury. Opponents of Zwingli could count on a relentless persecution. From 1526 to 1531 Zwingli's translation of the Bible – the Froschauer Bible – was printed. On Thursday in Holy Week in 1525 the Eucharist was celebrated according to Zwingli's new liturgy. For the first time the men and women sat on opposite sides in the church along a long table on which stood bread on wooden plates and wine in wooden cups. The difference with the Catholic Holy Mass was enormous. For Zwingli and his followers the bread and wine refers – even after the consecration – to the body and blood of Christ; communion is a confession of a symbolic union with Christ. Communion in the liturgy of Zwingli is a memorial celebration similar to the Jewish Passover [15]. Hereby Zwingli differs fundamentally from the Catholic Church wherein the bread and wine during the consecration through transubstantiation [16] change in the body and blood of Christ. Herewith Zwingli also differs fundamentally from Luther and Melancthon who believed in a form of consubstantiation [17] in which Christ is present during the celebration of the communion by (or in addition to) the bread and wine.



[18]

Zwingli succeeded in letting Zürich declare war to the Roman Catholic cantons in Switzerland hoping to spread the Reformation throughout Switzerland; he dreamed of a Swiss / German alliance against the Habsburg Holy Roman Catholic Empire. In October 1531 the Catholic cantons committed a joint attack on Zürich. Due to the suddenness of the attack, the Protestants were hardly ready to defend themselves. Zwingli had led the way with sword and helmet in the Protestant army. In Kappel the army of Zürich was finally defeated and the Peace of Kappel was signed. Zwingli himself was slain in battle, his body quartered, burned and his ashes mixed with manure [19].



[20]

The iconoclasm that had raged over North France and the Western Netherlands in the late summer until October 1566, began on August 10, 1566 in Steenvoorde (today's Northern France) where the images in a monastery were destroyed [21]. In these three months many churches were violated and the interior destroyed. The intensification of contradictions that became visible amongst others through this iconoclasm, indirectly led to the outbreak of the Eighty Years' War and the emergence of the Republic of the Seven United Netherlands.



[22]

In Zeeland in the Netherlands, the route of the iconoclastic can be followed to some extent. On August 22 in 1566 the first church buildings were destroyed in Middelburg. The citizens of Middelburg went to Buttinge, Poppendamme, Arnemuiden, to the monastery in Aagtekerke near Serooskerke, to the monastery Sint-Jan ten Heere under Domburg. From Veere and Vlissingen iconoclasts were on their way to the rural communities and the rural churches of Walcheren were destroyed. The citizen of Vlissingen performed demolitions in Oost Souburg, West Souburg Koudekerke Biggekerk, Zoutelande and Oud-Vlissingen. [23].

This iconoclasm in the western part of the Netherlands was an expression of dissatisfaction with the obsolete social relationship in

society and religion. At the same time the iconoclasm was the start of the Eighty Years' War [24] – a terrible and inevitable revolt against the Spanish king of the Western Netherlands – and the beginning of the first modern Republic”, says Narrator.

“Shall we visit the Begijnhof tomorrow?”, asks Carla.

“Good idea. Tomorrow we may continue with the iconoclasm. I would like to highlight the iconoclasm of 2500 years earlier in Jewish history. I think that iconoclasm also influenced the emergence of Protestantism. Shall we have a drink in the pub at the other side of the street?”, says Man.

[1] At “Het Lieverdje” in Amsterdam started the Provo movement in the 1960s. See also: [http://en.wikipedia.org/wiki/Provo_\(movement\)](http://en.wikipedia.org/wiki/Provo_(movement))

[2] Source image: [http://nl.wikipedia.org/wiki/Spui_\(Amsterdam\)](http://nl.wikipedia.org/wiki/Spui_(Amsterdam))

[3] See Introduction in: Creveld, Martin van, *The Culture of War*. New York: Ballantine Books, 2008

[4] See also: <http://nl.wikipedia.org/wiki/Verzuiling>

[5] See: Heschel, Abraham Joshua, *De Profeten*, Vught: Skandalon, 2013, p. 38

[6] Image of Isaiah – a painting by Marc Chagall – on the cover of the Dutch edition of “The Prophets” by Abraham Joshua Heschel. Source image: <http://www.wikipaintings.org/en/marc-chagall/prophet-isaiah-1968> (see “fair use” on this website)

[7] See also: Jeremiah 7:4

[8] See also: Camus, Albert, *The Rebel*.

[9] Painting by Benjamin West *Isaiah's Lips Anointed with Fire*. Source image: <http://en.wikipedia.org/wiki/Prophet>

[10] Free rendering of: John's Gospel 2:13-21

[11] Strophe from the Credo in the Catholic Church: "Et incarnatus est de Spiritu Sancto (and he becomes flesh via the Holy Spirit)

[12] See also: http://en.wikipedia.org/wiki/Vatican_Necropolis

[13] Source: Fernández – Armesto, Felipe & Wilson, Derek, *Reformatie – Christendom en de wereld 1500 – 2000*, Amsterdam: Uitgeverij Anthos, 1997, p.122, 123

[14] See also: <http://en.wikipedia.org/wiki/Beeldenstorm>

[15] See also: <http://en.wikipedia.org/wiki/Passover>

[16] See also: <http://en.wikipedia.org/wiki/Transubstantiation>

[17] See also: <http://en.wikipedia.org/wiki/Consubstantiation>

[18] Source image: <http://en.wikipedia.org/wiki/Consubstantiation>

[19] Sources: Fernández – Armesto, Felipe & Wilson, Derek, *Reformatie – Christendom en de wereld 1500 – 2000*, Amsterdam: Uitgeverij Anthos, 1997, p. 131, Vries, Theun de, Ketters – *Veertien eeuwen ketterij, volksbeweging en kettergericht*. Amsterdam: Querido, 1987, p. 575 – 582 and http://en.wikipedia.org/wiki/Huldrych_Zwingli

[20] See banner with image of Maria. Source image: http://de.wikipedia.org/wiki/Huldrych_Zwingli

[21] Source: Noordzij, Huib, *Handboek van de Reformatie – De Nederlandse kerkhervorming in de 16e en de 17e eeuw*. Utrecht: Uitgeverij Kok, 2012, p. 414

[22] Source image: <http://en.wikipedia.org/wiki/Beeldenstorm>

[23] See also: <http://www.regiocanons.nl/zeeland/vensters-op-zeeuws-erfgoed/tachtigjarige-oorlog>

[24] See also: http://en.wikipedia.org/wiki/Eighty_Years%27_War

Iconoclasm

And the world

Before the tourist flow starts, Carla, Man and Narrator visit the Begijnhof in Amsterdam. They are looking at the Sacred Heart statue in the middle of the lawn.



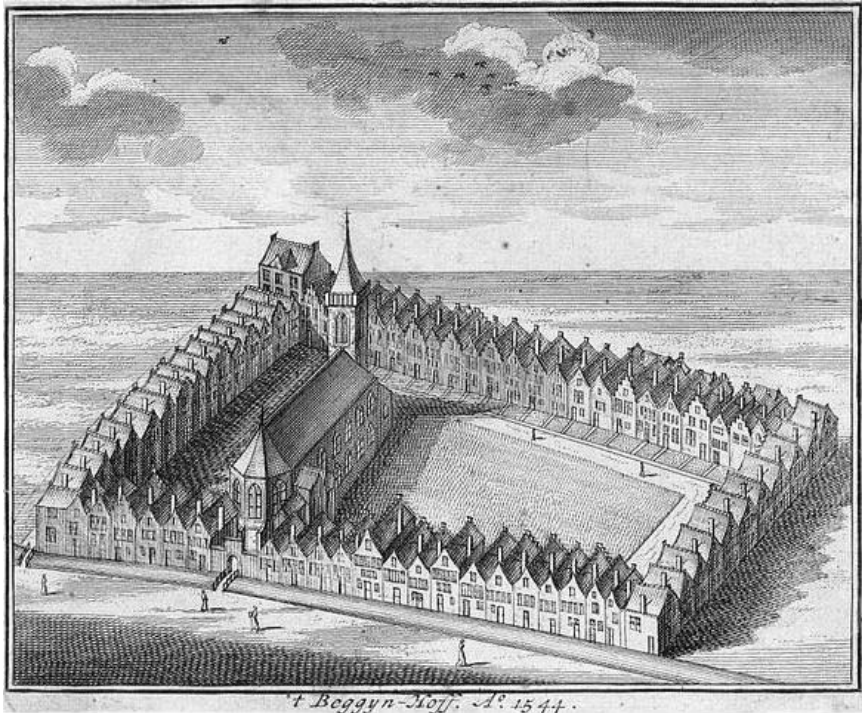
[1]



[2]

“This Begijnhof – founded before 1346 AD in the Middle Ages – is the only inner court that exists within the Singel in the Amsterdam. Originally the Begijnhof was entirely surrounded by water with the Nieuwezijdsvoorburgwal, Spui and Begijnensloot; the only access was a bridge over the Begijnensloot at Begijnensteeg. The Begijnhof was not a retirement provision founded by private individuals; it was a sort of nunnery – with patron saint St. Ursula – where beguines lived in considerable freedom. They had made a vow of chastity and they had felt obliged to daily visit Holy Mass and to perform prayers during fixed moments every day, but they were allowed to leave the inner court at any time to get married.

After the Alteration in 1578 AD – wherein the Catholic administration in Amsterdam was replaced by a Calvinist administration – the Begijnhof was the only Roman Catholic institution that was allowed to continue its existence because the houses were private property of the beguines. The chapel, however, was closed to be allocated in 1607 AD to the English Presbyterian Church in Amsterdam. Since that time, the chapel is named the English Reformed Church [3].



[3b]

In September 1898, Piet Mondrian – an iconoclast in modern art – was commissioned to make four wooden relief panels for the pulpit in the English Reformed Church [4]. It is interesting to see the development in the work of Piet Mondrian; starting with these panels in the pulpit, via the painting of the tree in gray/blue, to abstract paintings with coloured surfaces, to – like Gerrit Rietveld – determine the painting with white, perhaps because he was one of the few who wished to create paintings by undistorted light. After his iconoclasm Piet Mondrian had kept to the strict rules of abstract paintings according Neoplasticism [5] and he only used horizontal and vertical lines to divide the surface of the

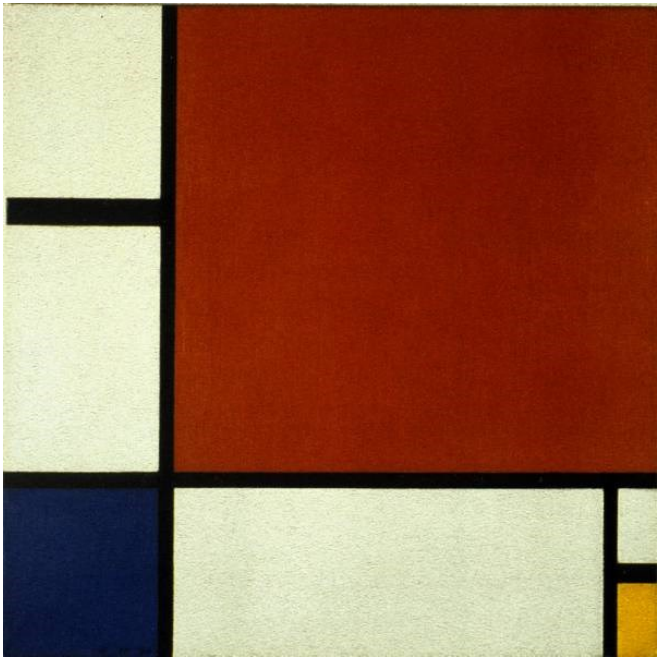
painting; lines that enclose and lines that exclude, although in the last paintings both lines no longer enclose and exclude. Piet Mondrian never used diagonal lines like Theo van Doesburg [6].



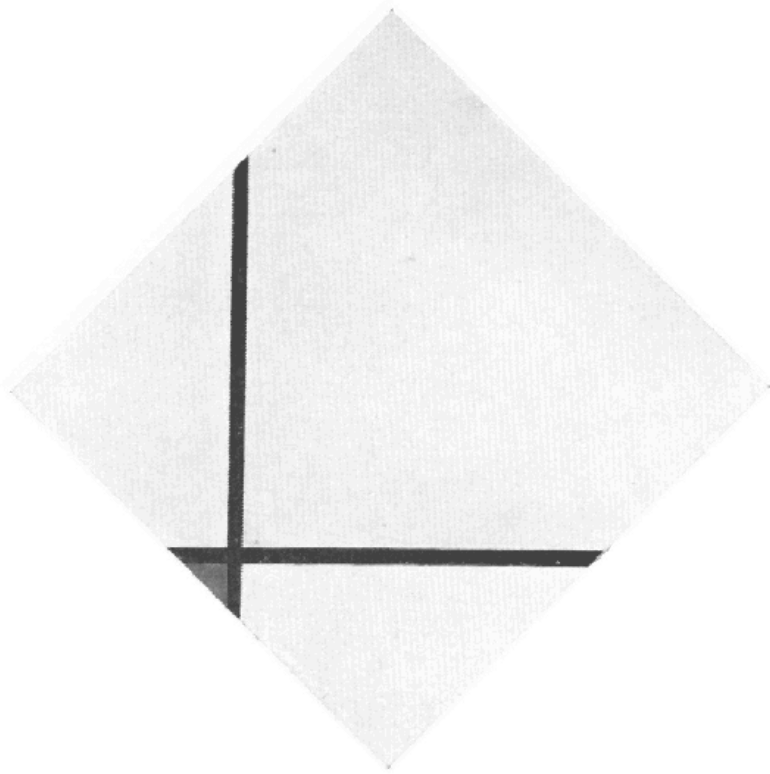
[7]



[8]



[9]



[10]

Via this contemporary iconoclasm by “De Stijl” movement, it may be good to continue with your introduction of iconoclasm of more than 2500 years ago”, says Narrator.

Carla, Man and Narrator are sitting against the wall around the lawn in the Begijnhof.

“Thank you for this fascinating introduction to the Begijnhof and its history. Before I will start with the iconoclasm of 2500 years ago in the

early Jewish history, I would like to bring in mind Moses' effort to get the One – Yahweh – recognised as the only God without a image by the Jewish people. After Moses had receive the Ten Commandments from the One (written with the finger of Yahweh) – including the first two commandments: "I am the eternal God and Thou shalt have no other Gods before me" – and returned to his people, he saw the chosen people worshipping a golden calf: the chosen people had completely forgotten Yahweh. Furiously Moses threw the tables of the Ten Commandments in pieces. Hereafter he had to climb the mountain again to receive new tables of the covenant from the One. These tables were carried in the Ark of the Covenant; probably the Ark was destroyed in the destruction of the first temple in Jerusalem [11]. Since that time, the tables of the covenant including the first books of the Tanakh [12] are carried as Torah [13] by a Jewish community on a roll – made of parchment from the skin of a kosher animal – wherever they go. The text of the Torah is overwritten and copied by hand on parchment for every Jewish community wherever they live. Because of these roles the covenant with the One is no longer physically bound to the original tables in an Ark of the Covenant.



[14]

Around 600 BC the first temple in Jerusalem – built around 1000 BC under the reign of King Solomon – had been destroyed and a large part of the chosen people had been taken to Babylon in three groups between 597 and 582 BC. A small group of the people had remained and they lived as shepherds among the ruins of Jerusalem [15]. A generation later, the part of the chosen people in Babylon could return to Jerusalem, and many of them returned. With the group that had stayed behind in Babylon, a close relationship remained that almost two thousand years later is still in place, because after the chosen people spread all over the earth, the descendants of this group staying behind in Babylon were still consulted on the interpretation of religious matters. After the return of the exiles, the rebuilding of the new smaller – second – Temple started in Jerusalem; this second temple had been finished in 515 BC. At that time, there was a high degree of literacy

among the chosen people in Palestine; this is shown in correspondence between Jewish soldiers and their officers from that period [16].

In 445 BC Jerusalem – with the second new temple – is still a city of half-ruined walls where people lived among the weeds and the rubble. In that year Nehemia – the deputy governor of the Persian king – decided to rebuild the walls around Jerusalem; walls that enclose and walls that exclude. During the construction, the weapons were ever ready to repel sudden attacks of opponents; trowel in one hand, sword in the other hand.

After the building of the walls had finished, all the chosen people gathered one month later – in the seventh month of the year – near the restored Watergate. The chosen people asked Ezra – the high priest and scribe – to get the Torah including the Law of Moses. Before the gathered crowd in Jerusalem, Ezra opened the Torah and everyone stood up. The native language of many of the attendees was Aramaic; during the reading of the Hebrew text of the Law of Moses, the Levites [17] – the tribe of my ancestors [18] – gave explanation in order that the people understood the text. The next day Ezra, the Levites and Elders assembled to study the Law. They read that in the seventh month of the year, the chosen people had to build tabernacles. Hereafter the chosen people gathered foliage from the environment to build huts [19]. A month later, the chosen people entered a new covenant with the One; a covenant that connects and a covenant that excludes. Herewith the chosen people promised to read these laws regularly and they committed themselves to maintain the covenant including e.g. the commandment to refrain from marriages with outsiders.

This call of the chosen people to read the laws was a revolution in the ancient Near East, where usually the people were called by rulers to hear the power, the sacred majesty and the words of the local king, and to worship the king and his images.

The worship of the chosen people was centred around scrolls with words; it was a worship without a king, and it was a covenant within the whole community of the chosen people with the One. Through this public reading, the old habit of loudly reciting the Torah at fixed times was restored and today this practice is still carried out by the chosen people [20].

This iconoclasm of more than 2500 years ago is very similar to the iconoclasm of 1566 AD during the Reformation in the western part of the Netherlands. In 1566 AD on Walcheren in the dunes of Dishoek the first so-called “hedge sermon” [21] took place in the open air. From that moment and the next few years, many sermons had been held in the open air by Protestants since overt religious practice outside the Catholic Church had been banned. Partly because of these sermons and the reading of the Bible itself – the Holy book given to chosen people by the One – created a mutual bond between believers. They would have experienced this as a worship without a king and as renewed covenant between the One and the whole community whereby they surely had read the book of Nehemiah about the covenant between the One and the chosen people 2000 years before. And still in Reformed families in the western part of the Netherlands a passage from the Bible is read at every meal; this usage is derived from the Reformation in the western part of the Netherlands, but it is also a result of the renewed covenant that the chosen people entered with the One more than 2500 years ago”, says Man.

“With this explanation of the iconoclasm from the Jewish history in relation to the iconoclasm in the Golden Age of Holland, you fulfil the role of the Levites again; the same role that your ancestors had fulfilled 2500 years ago. Obviously at that time this covenant had been a revolution as far as a commitment to the One concerned, but I have my reservations about the walls that enclose and the walls that exclude.

A revolution that wishes to separate the elect from outsiders and/or dissenters is of all time. According to Bakunin [22], many revolutionaries become worse than the former ruler after a short time. How did this revolution of 2500 years ago via a renewed covenant with the One continue?”, asks Carla.

“Nature flows where it cannot flow anymore. This also applies to my role as a Levite [23]; this certainly applies to the development and the continuation of the renewal of the covenant with the One. Less than a month later, a document of this covenant had been prepared containing a large number of provisions, including the names of the elect, marrying within their own circle, and exclusion of populations in the vicinity [24]. In the western part of the Netherlands, the Reformation had followed a similar path. In London in 1550 AD the first Reformed Church service had been held; in Emden in northern Germany a first Synod had been held; then in Dordrecht during the Eighty Years' War – whereby several key persons could not be present – the two Synods of 1574 and 1578 AD had been held, and in Middelburg in 1581 and in The Hague in 1586 AD two other Synods had followed [25]. These Synods had aimed at mutual agreement within the Reformed Churches, but also to ward off foreign elements; also here walls that enclose and walls that exclude. During the pillarisation after the time of Napoleon, faith groups married in their own circles and lived in their own circles. During the school struggles in the 19th century there has been fought hard for freedom of education within their circles with an equal financial footing by the Government; this freedom of education – and equality in public financial contribution of private schools with public education – is enshrined in the Constitution of the Netherlands [26].

Due to my life course, I could never feel at home at religious walls that enclose and exclude; I have always sought and found the

interconnectedness – with hope and consolation [27] – of the many ways of religion”, says Man.

“Not intentionally, but intuitively I have asked you to visit this Begijnhof as a way of interconnectedness within the separation in history between Catholic Beguines and the English Presbyterian Church in the Protestant area of Amsterdam”, says Narrator.

“Shall we visit both churches?”, says Man.

“That is good”, say Carla and Narrator.

[1] Source image: [http://nl.wikipedia.org/wiki/Begijnhof_\(Amsterdam\)](http://nl.wikipedia.org/wiki/Begijnhof_(Amsterdam))

[2] Sacred Heart statue made by Johannes Petrus Maas in 1920 AD in the middle of the lawn in the Begijnhof in Amsterdam. Due to the pillarisation in the Nederland at the end of the 19th and the beginning of the 20th Century these statues were allowed within their own circle. Image: © Ieva Genevičiūtė

[3] See also: http://en.wikipedia.org/wiki/English_Reformed_Church,_Amsterdam

- [3b] Source image: http://en.wikipedia.org/wiki/Begijnhof_Chapel,_Amsterdam
- [4] Source for the description of the Begijnhof in Amsterdam: [http://nl.wikipedia.org/wiki/Begijnhof_\(Amsterdam\)](http://nl.wikipedia.org/wiki/Begijnhof_(Amsterdam)) en http://en.wikipedia.org/wiki/Begijnhof,_Amsterdam
- [5] See also: http://nl.wikipedia.org/wiki/Nieuwe_Beelding
- [6] Zie ook: http://en.wikipedia.org/wiki/Theo_van_Doesburg
- [7] Source image: [http://nl.wikipedia.org/wiki/Engelse_Hervormde_Kerk_\(Amsterdam\)](http://nl.wikipedia.org/wiki/Engelse_Hervormde_Kerk_(Amsterdam))
- [8] Source image: http://en.wikipedia.org/wiki/Piet_Mondrian
- [9] Source image: http://en.wikipedia.org/wiki/Piet_Mondrian
- [10] Source image: <http://www.dekunsten.net/01+.html> (fair use)
- [11] See also: Origo, Jan van, *Who are you – A survey into our existence, Part 1*. Amsterdam: Omnia – Amsterdam Publisher, 2012, p. 104 - 106 and http://en.wikipedia.org/wiki/Ark_of_the_Covenant
- [12] The Bible of the Jews. See also: <http://en.wikipedia.org/wiki/Tanakh>
- [13] See also: <http://en.wikipedia.org/wiki/Torah>
- [14] Source image: <http://nl.wikipedia.org/wiki/Thora>
- [15] Source: Potok, Chaim, *Omzwervingen*, 's-Gravenhage: BZZTôH 1999, p. 175 - 182
- [16] Source: Schama, Simon, *De geschiedenis van de Joden – Deel 1: De woorden vinden 1000 v.C. - 1492*. Amsterdam: Uitgeverij Atlas Contact, 2013, p. 81, 82
- [17] See: <http://en.wikipedia.org/wiki/Levite>
- [18] The original name of Man Leben is Levi Hermann. See: Drift, Carla, *Man Leben – One life*. Amsterdam: Omnia – Amsterdam Publisher, 2012, p. 127 - 129
- [19] See: Nehemia 7,72-8,18 from the Tanakh
- [20] Source: Schama, Simon, *De geschiedenis van de Joden – Deel 1: De woorden vinden 1000 v.C. - 1492*. Amsterdam: Uitgeverij Atlas Contact, 2013, p. 59, 60
- [21] See also: <http://nl.wikipedia.org/wiki/Hagenpreek>
- [22] See also: http://en.wikipedia.org/wiki/Mikhail_Bakunin
- [23] See also: Drift, Carla, *Man Leben – One life*. Amsterdam: Omnia – Amsterdam Publisher, 2012, p. 127 - 128
- [24] See: Nehemia 9 - 13 from the Tanakh
- [25] Zie ook: Noordzij, Huib, *Handboek van de Reformatie – De Nederlandse kerkhervorming in de 16e en de 17e eeuw*. Utrecht: Uitgeverij Kok, 2012,
- [26] See also: [http://en.wikipedia.org/wiki/School_struggle_\(Netherlands\)](http://en.wikipedia.org/wiki/School_struggle_(Netherlands))
- [27] Last words in de film “*Offret – The Sacrifice*” by Andrei Tarkovsky

Free and bound *This tide and all tide*

After Carla, Narrator and Man visited the English Church, they walk to the Catholic Begijnhof Chapel. At the entrance Man explains:

“In spring 1942, I have received the first sacraments [1] of the Catholic faith in this Catholic Chapel with the official name Johannes and Ursula Chapel. In 1671, this chapel had started as a hidden chapel by connecting two houses in the Begijnhof to create a church space. The former city council had approved the plans for the reconstruction on the condition that from the outside one cannot see that in here a Catholic Chapel was located.



[2]

With the receiving of the first sacraments in this Catholic Begijnhof Chapel my faith had changed from Jewish to Catholic to the outside world. Via friends of my aunt at the Civil Registry in Rotterdam, I have received a few days later my other name Hermanus Jacobus Maria Leben including accompanying identity papers; from that moment on my name was Man Leben instead of Levi Hermann. With this other identity on paper I arrived through a number of intermediate steps at the farm of my godparents in South Limburg [3]. Although I have had the best time of my life at their farm, the free rendering of the poem by Rudyard Kipling [4] about the loss of his son during a fight on the Western Front in Great War had been in my life for a long time:

“Have you news of my mother?”

Not this tide.

“When do you think that she will come back?”

Not with this wind blowing, and this tide.

“Has anyone else had word of her?”

Not this tide.

For what has disappeared, will not return.

Not with this wind blowing, and this tide.

“Oh, what comfort can I find?”

None this tide, nor any tide,

Except she had given her child —

with this wind blowing to that tide.

*Then hold your head up all the more,
This tide and every tide;
because I am her sun
given with this wind blowing and that tide! [5]*

Much later, much later, in the preparation of saying Kaddish in memory of my mother, the following haiku came into my life:

Wind takes you along
Volatile and fatal
From Hades' realm.

After honouring my mother and father in the Jewish commemoration Kaddish [6], the following haiku came into my life. I always carry this haiku with me wherever I go and stand:

Where I go and stand
Your voice and Your face
This tide and all tide

The long version of this haiku is the following poem:

Wherever I go, wherever I am
This tide and all tide
within this wind blowing I hear Your voice.

Wherever I go, wherever I am
This tide and all tide
within this wind blowing You're near.

In every voice, I hear
In every face, I see
This tide and all tide
Your face.

Wherever I go, wherever I am
This tide and all tide
The passing of my life
Your face.

Let us enter the chapel", says Man.

"You were so lonely", says Carla.

"All one, never lonely as you had been in the solidified time. Let's enter the chapel", says Man.

Carla, Man and Narrator enter the Catholic Begijnhof chapel.



[7]

After visiting the chapel, Carla, Man and Narrator have a drink at the Spui.

“A long time, my memories of the Catholic Begijnhof Chapel had been vague and diffuse, but now when I am old, it seems that my baptism, confirmation and first communion took place yesterday, so clearly I see and smell these events from my memories.

I also remember my dislike of the priest who has given me the first sacraments of the Catholic Church. An aversion to authority is a constant in my life. From childhood on I wanted as little as possible to do with power, because it brought me no good. Now I must admit – with shame – my mistake to the influence and – especially at the time – to the courage of the Catholic priest in Begijnhof Chapel; to him I owe my further life.

Although this priest had probably followed the Catholic canon law, he had gone – risking his own life – at least beyond the profane requirements of the occupier in the Netherlands and he had also gone beyond open undercurrents of anti-Judaism in the Christian Church since this church under Constantine the Great had become the official church of the Roman Empire.

The anti-Judaism in Christianity had probably had its origins in the usual rivalry between religions in the struggle for survival, and had been shaped in the struggle for dominance between both religions and in the pursuit of purity of faith.

Before the Christian Church under Constantine the Great had practically become the official church of the Roman Empire, Christians had to deal with prosecutions. In addition, they had to bend to the Jewish precepts and laws in many places in Asia Minor. The Christians could only express their dormant and sometimes outright hatred of the Jewish in words, sermons and writings. The Christian faith had emanated from and had built on the Jewish faith and rules, but as adolescents move away from their parents in order to start their own life, so the Christians moved away – and sometimes rebelled against – the Jewish faith and Jewish law and rules. Although at that time the Christians in Asia Minor had rebelled against the Jews, as descendants of the Jews on the road to independence, both beliefs were closely linked. Also a very significant group of Christians – called Judaizers [8] – were sympathetic to Judaism: in addition to the Christian Sunday rest, they practiced the Sabbath rest, they fasted with fellow Christians and observed the Jewish rules for fasting, they celebrated the Christian Passover in the church and in their own circles the Jewish Pesach. The Christian Church leaders – seeking purity of faith – were not pleased with this mix of both beliefs; they wished to establish the renewal of the Christian faith and eternally safeguard it in the future whereby simultaneously introducing rigidity,

hierarchy and authority. In addition, the Christian Church leaders wanted to establish a homogeneous block in their struggle against paganism [9]. Perhaps the Christian Church leaders were more anxious about the temptations and paganism in their own sections or in their selves, than about the paganism in the outside world. An organisation or person with inner doubt often tries to derive securities from the vicinity: if the environment offers security and support, the inner uncertainty will have fewer incentives to manifest itself. This corresponds to a liar who does every effort to let the environment appear honest in order to avoid being caught.

In 313 AD, the Christian Church was liberated from persecution under Licinius and Constantine the Great – the emperors of respectively the Western and Eastern Roman Empire – with the Edict of Milan [10], via the words: *“That it was proper that the Christians and all others should have liberty to follow that mode of religion which to each of them appeared best”* [11]. Although there had arisen freedom of religion within the Roman Empire by this Edict, in reality shortly after the Edict the Christian Church had become the official church of the Roman Empire. At the Council of Nicaea, Constantine personally made sure that the Christian Easter and the Jewish Passover were separated [12].

Around 380 AC the anti-Jewish rhetoric had reached its peak at that time in Johannes Chrysostomus (Church Father, and later Archbishop of Constantinople from 398 to 403 AD). In Antioch – in that place Johannes Chrysostomus was a normal priest – was a substantial group of Judaizers, despite all efforts of the Christian Church to separate Christians and Jews. With his "Preaching against the Jews" Johannes Chrysostomus had tried to end the practice of Judaizers definitively. He compared the Judaizers with mortally ill fellow Christians that had to be cured of the Jewish plague. With all his extraordinary rhetorical gifts and his extraordinary charisma, he had disreputed the Jews in these

sermons by comparing them with the lowest earthly beings around. The ultimate argument of Johannes Chrysostomus in his anti-Jewish sermons was the proposition that – without exception – all Jews were "the murderer of Jesus Christ": herewith the Jews had call upon themselves all their misery and rejection of God. The influence of these sermons has been enormous; the translated sermons had been distributed within the Christian Church. By the sermons of Johannes Chrysostomus the attitude of Christians towards the Jews had been profoundly affected; latent dislikes of the Jews have been given a voice and the image of the "Christ Killer" stigma had been inculcated [13].



Before the Reformation, especially Antwerp and also Amsterdam were refuges for Jews from Spain and Portugal, and later to people of other faiths or dissenters. After the fall of Antwerp during the revolt against Spain in the Low Countries in 1585 AD [15], many – most prosperous – refugees had moved to Amsterdam. During and after the Reformation, Amsterdam has been – to a greater or lesser extent – a refuge and a kind of haven for dissenters and believers of others faiths. My parents had relied on it as they had fled from Frankfurt am Main to Amsterdam in 1934 to escape from the effects of the other regime in Germany.

With the rise of the other regime in Germany in the 30s, xenophobia had been connected with the always latent aversion to Jews, coupled with the memory of shame of the loss of the Great War and the repayment of the war debt – that had caused a crisis and hyperinflation during the Weimar Republic between 1921 and 1923 [16] linked with the urge to establish and sustain innovation in Germany permanently. The result was a widely accepted dictatorship in Germany that tolerated no other voice and a society that wished to eradicate existing fears by projecting uncertainties on scapegoats. Removing the scapegoats from society might also remove the fears and uncertainties; this mechanism cumulative in dictated persecution of Jews that was strictly executed by bureaucrats.

In the prime of my life I had the idea that I could shape my own life, that I could liberate myself from my past by free choices, that I did create my own future life. This liberation had largely taken place, but I have owed my whole life and the way I have lived for a very large part due to the Christian Church, to John Chrysostom and the consequences of his *“Sermons against the Jews”*, and the authority of the priest who has given me the first sacraments of the Catholic faith in this Catholic Begijnhof Chapel. How much I tried to escape hereof, and how much I resisted against this authority in the prime of my life, now I've peace with it. Free and bound”, says Man.

“Once I read somewhere that Church History is all encompassing. Arguably I think this is correct”, says Narrator.

“Shall we have lunch? Mid-afternoon we can continue with "Free and bound" in a personal relationship with God, during and after the Reformation. Then I suggest to continue with the rise of capitalism in Holland that has been caused amongst others by the Reformation. Do you like of this proposal?”, says Man.

“That is good. Shall I continue with the personal relationship with God?”, says Narrator.

“Afterwards I will continue with the rise of capitalism”, says Carla.

- [1] See also: <http://en.wikipedia.org/wiki/Sacrament>
- [2] © Ieva Genevičiūtė
- [3] See also: Drift, Carla, *Man Leben – One life*. Amsterdam: Omnia – Amsterdam Publisher, 2012 p. 21 – 21
- [4] See also: http://en.wikipedia.org/wiki/Rudyard_Kipling
- [5] Free rendering of: Kipling, Rudyard, *My Boy Jack*. See also: http://en.wikipedia.org/wiki/My_Boy_Jack_%28poem%29
- [5] See also: http://en.wikipedia.org/wiki/Rudyard_Kipling
- [6] Zie ook: <http://en.wikipedia.org/wiki/Kaddish>
- [7] Source image: [http://nl.wikipedia.org/wiki/Begijnhofkapel_\(Amsterdam\)](http://nl.wikipedia.org/wiki/Begijnhofkapel_(Amsterdam))
- [8] See also: <http://en.wikipedia.org/wiki/Judaizers>
- [9] Source and see also: Trouillez, Pierre, *Bevrijd en gebonden – De Kerk van Constantijn (4^e en 5^e eeuw n. Chr.)*. Leuven: Davidsfonds, 2006, p. 154
- [10] See also: http://en.wikipedia.org/wiki/Edict_of_Milan
- [11] Source: http://en.wikipedia.org/wiki/Constantine_I_and_Christianity
- [12] Source: Schama, Simon, *De geschiedenis van de Joden – Deel 1: De woorden vinden 1000 v.C. - 1492*. Amsterdam: Uitgeverij Atlas Contact, 2013, p. 266
- [13] Source and see also: Trouillez, Pierre, *Bevrijd en gebonden – De Kerk van Constantijn (4^e en 5^e eeuw n. Chr.)*. Leuven: Davidsfonds, 2006, p. 155
- [14] Image of Johannes Chrysostomus in the Hagia Sophia. Source image: http://en.wikipedia.org/wiki/John_Chrysostom
- [15] See also: http://en.wikipedia.org/wiki/Fall_of_Antwerp
- [16] See also: http://en.wikipedia.org/wiki/Weimar_Republic

Freedom and bound

A personal relationship with God

Carla, Man and Narrator meet in the Nieuwe Café near the Nieuw Kerk in Amsterdam.

“Personal relationships with Gods are of all time after mankind and the Gods have received in the distant past a place in each other’s lives. These relationships are not always easy and obvious; Gods and people regularly disappoint each other or let each other down.

The relationships between people and Gods vary as all kinds of relationships vary – depending on the characters, circumstances and requirements – between: absence and negligence, superficial and practical, purposeful and calculated, internalised and comprehensive, unto intense and unbearable.

In the course of time human societies became larger, more complex and layered whereby also stratification in the concept of God has increased. Although the Supreme Gods play an aloof overarching role in the kingdoms or empires, the household Gods or the pagan Gods [1] still play the lead role in daily life of local communities. Many local farming communities have remained pagan in the eyes of the official churches [2].

Within the Catholic world, the local Saints have taken the position of the former local pagan Gods. With its usual pragmatism the Catholic Church has assimilated local rituals and incorporated these in its general habits; the church offers a large vessel which provides – under its terms and imposed limits – a place for church saints and local customs with their own rites [3].

For ordinary local people the Catholic God was – just as Jesus – an unattainable creature who, like distant rulers and armies just caused misfortune. The local clergy and rulers – each in their own way – should keep the Catholic God pleased. On passing through South Limburg, I have heard a local alderman crying out in despair: “O, God in The Hague!” upon a new Dutch rule. Pastoral letters from the Pope in Rome and the Bishop of the diocese are welcome if the content meets the local customs, but if the content does not fit then the local use continues – just a little less public or slightly customised – : the elderly know that over time all would change again in its own rhythm.

Especially women – and men occasionally after confession or during a church service – ask the Virgin Mary for help and consolation usually by praying the rosary: Mary was always more important and more helpful than the unattainable God [4].



[5]

The local saints exist in the material world; they are tangible, they are in the church and are carried in the processions: the local holy statue is the saint. As a result, parishioners are so upset when an old weathered statue is restored or replaced with new one from the factory. In the famous churches the statues of the saints attract two groups of visitors: parishioners and pilgrims who communicate with a real person or a better (or higher) being, and tourists who look at an example of religious art.

The personal relationship between the local saints and parishioners is mutual. The parishioners take care and venerate the saints, but sometimes the statue of the saint should also be flattered and bullied just as a lazy local administrator. When the local saint does not answer the prayers, the image can be punished; there are examples of throwing statues in the river or punishment like facing the wall of the statue [6].

The rulers maintain a reciprocal relationship with their Gods; they receive advice, support and assistance in their activities, they keep the Gods alive by expressing due honor and they explain the habits of the Gods – to mutual benefit – to their citizens.

Sometimes the relationship between the ruler and the Gods becomes upset. According to the Greek historian Herodotus, Xerxes – king of the Persian Empire between 485 - 465 BC – punished the sea goddess of the Hellespont by flogging her waves with three hundred lashes and branding her with red hot irons after a storm had destroyed the cables which supported the boat bridge of about 1300 meters across the Hellespont [7].



This morning we have very briefly seen how the Christian Church has become the official state church of the Roman Empire practiced under Constantine the Great after the Edict of Milan in 313 AD. This evolution is based on at least two developments. The first development is the revolution of monotheism, as developed within Judaism more than 1000 years earlier [9], and as adopted by Emperor Aurelius in 275 AD in the form of the invincible Sun God (Deus Sol Invictus) taken from Syria after his victory in the East [10]. The monotheism of the Sun God was not absolute, whereby this faith was very convenient for Emperor Aurelius to adopt without hurting individual sensitivities of people. With all Roman citizens convened around this obvious national God, the second development took place: with the general acceptance of this obvious monotheistic God it was possible that the representative of the Sun God on earth was surrounded by obvious supra-powerful features. This bond between the Sun God and his representative on earth was shown throughout the empire in images of on coins, which represented “(barter) objects in the middle” that were guaranteed by the Sun God and his earthly representative. The impact of this second development, we still notice in our daily life with the name of the “Lord’s Day”: Sunday [11].



[12]

At 324 AD Constantine the Great became ruler of the Roman Empire after he had defeated Licinius – ruler of the eastern part of the empire until then. Herewith Constantine created "One God, One Empire, One Emperor". How Constantine had made the transition from the Sun God to the Christian God can no longer accurately be traced. With this gradual introduction, the administrative organisation of the Roman Empire and the church organisation were adapted to each other in the course of time. Within administrative units of the empire, a bishop was

appointed as the head of the church's unit: "One God, One province, One representative of God". By this development in parts of Europe, the ecclesiastical provinces still reflect the former provinces of the Roman Empire. According to the history books this development took place relatively smoothly, but in practice often an iron fist was applied whereby many battles and internal strife over the secular and ecclesiastical power have been fought [13].

The Old Testament often shows an angry – and sometimes rancorous – God when his people have let him down again and again or his people have been unfaithful to the covenant. After the emergence of the "One God, One Empire, One ruler" directly connected with "One God, One Church, One regional representative", the conservation of the ruler and of the representative of the Church have required all attention, so the position of a monotheistic God as Supreme God was no longer an issue. Religious disputes aimed at on one hand the extent to which the monotheistic Roman Father God was Almighty and the positions of the universe of heavenly entities – Christ, The Holy Spirit, Mary, the saints and angels, etc. – with and around God, and on the other hand the relationship between humanity and the world with God, his universe, the origin and end of it. Shall we enter the New Church?", says Narrator.

Carla, Narrator and Man enter the church. They stand at the pulpit.

"Wonderful introduction. On seeing this pulpit, I have to interrupt you, because this pulpit reminds me of the tent of Alexander the Great after his death in which he still ensured order and unity from his throne.



[14]

Briefly: Alexander the Great after his death in 323 BC left a vast empire that reached over the whole civilised world from Greece and Egypt in the west to just beyond the Indus River in the east. During his life, Alexander the Great – with his immense charisma, his policy of divide and rule, his reward for loyalty and his ruthless revenge on unfaithful –

was the sole binding factor with an almost divine status [15]. Without a clearly appointed successor after his untimely death, a ruthless power struggle soon began between pretenders to the throne and their supporters. Within a short time most of Alexander's direct relatives – women and children – were murdered; also women took part in the mutual slaughter of each other and each other's children.

The actual battle for his succession was conducted within Alexander's small circle of confidants – who alternately assumed the role of general, comrades and executors – and various local rulers, whom Alexander the Great had left as guardians of parts of his empire during his triumph.

One of Alexander's confidants was his secretary Eumenes – an outsider and foreigner of Greek origin – who had played an increasingly important role during the succession in which he had primarily fulfilled the role as protector of the mother and only surviving son of Alexander. In this struggle Eumenes had proved an outstanding military strategist and tactician, and he won most battles, but otherwise he missed all the good and bad qualities of Alexander in charisma and revenge, while he had also remained a stranger to the Macedonians. At the moment he had to make a unity between different factions within the army, including the headstrong and self-confident Silver Shields – the never defeated elite troops that Alexander had inherited from his father Philip II and who had given him many victories in his triumph; many were already over 60 years old – Eumenes had decided to bring the ghost of Alexander back to life. He told the commanders of the troops, who were entrusted to him, that Alexander had appeared to him in a dream and had given him the order to let all commanders appear before Alexander's throne in a tent for deliberation. The commanders had accepted this proposal. Eumenes had ordered to cast the throne from gold of the royal treasury and he placed on it Alexander's scepter and diadem in a tent. All commanders had brought honours to the empty

throne by burning incense to him – the Ghost of Alexander on the throne. Eumenes had promised that as long as they met as council before the throne and accepted orders from him, then Alexander would be present and guide them in their decisions. After Eumenes and the commanders had accepted this way of decision-making, the mutual tension was significantly decreased. Obviously Eumenes had the most input during the deliberation [16]. Eumenes had almost managed to secure the throne for the family of Alexander, but in the decisive final battle the opponent had conquered the baggage train with women and possessions of the Silver Shields. A faction of the Silver Shields had finally chosen for their belongings and they had delivered Eumenes with a list to his opponent. First, the opponent did not dare to kill Eumenes out of respect, but later he gave this order. The Invincible Silver Shields were dissolved, the commander was killed and the individual infantrymen received in remote areas impossible tasks that they usually did not survive. All this time the Ghost on the throne had led them in this turbulent period in taking decisions and had led them to victories when they remained faithful to the decisions [17].

Upon seeing this pulpit, I notice the similarity with the tent of Alexander and a Ghost on the throne”, says Carla.

“Fascinating addition. Shall we continue with this topic this evening?”, says Narrator.

“That is good”, says Man.

[1] "Pagan Gods" is derived from Gods of the pagus or pays. Pagus means in Latijn: village

[2] Trouiliez, Pierre, *Bevrijd en gebonden – De Kerk van Constantijn (4e en 5e eeuw n. Chr.)*. Leuven: Davidsfonds, 2006, p. 50

[3] See e.g.: Robb, Graham, *The discovery of France*. London: Picador, 2007, Chapter 7: *Fairies, Virgins, Gods and Priests*.

[4] See also: Robb, Graham, *The discovery of France*. London: Picador, 2007, Chapter 7: *Fairies, Virgins, Gods and Priests* and *Histoire de la Vie privée. Tome 3: De la Renaissance aux Lumières*. Red. Ariès, Philippe & Duby, George. Chapter 1 (p. 85 from the Dutch version)

[5] Source image: <http://fr.wikipedia.org/wiki/Rosaire>

[6] Source: Robb, Graham, *The discovery of France*. London: Picador, 2007, p. 133 – 134

[7] See: Herodotus 7.35 en http://en.wikipedia.org/wiki/Xerxes'_Pontoon_Bridges

[8] Source image: http://en.wikipedia.org/wiki/File:Xerxes_lash_sea.JPG

[9] See amongst others: Potok, Chaim, *Omzwervingen*, 's-Gravenhage: BZZTôH 1999 and Schama, Simon, *De geschiedenis van de Joden – Deel 1: De woorden vinden 1000 v.C. - 1492*. Amsterdam: Uitgeverij Atlas Contact, 2013

[10] See also: http://en.wikipedia.org/wiki/Sol_Invictus

[11] See also: <http://nl.wikipedia.org/wiki/Zondag> and Trouiliez, Pierre, *Bevrijd en gebonden – De Kerk van Constantijn (4e en 5e eeuw n. Chr.)*. Leuven: Davidsfonds, 2006, p. 30

[12] Source image: http://en.wikipedia.org/wiki/Sol_Invictus

[13] See also: MacCulloch, Diarmid, *Christianity – The first three thousand Years*. New York: Viking, 2010, Part II "One Church, One Faith, One Lord?" and Trouiliez, Pierre, *Bevrijd en gebonden – De Kerk van Constantijn (4e en 5e eeuw n. Chr.)*. Leuven: Davidsfonds, 2006, Chapters II and III

[14] Source image: [http://nl.wikipedia.org/wiki/Nieuwe_Kerk_\(Amsterdam\)](http://nl.wikipedia.org/wiki/Nieuwe_Kerk_(Amsterdam))

[15] See also: Lane Fox, Robin, *Alexander de Grote*, Amsterdam: Uitgeverij de Arbeiderspers, 2005

[16] Source: Romm, James, *Ghost on the Thone – The death of Alexander the Great and the war for crown and empire*. New York: Alfred A. Knopf, 2011. p. 220-221, 235

[17] See: Romm, James, *Ghost on the Thone – The death of Alexander the Great and the war for crown and empire*. New York: Alfred A. Knopf, 2011. Chapter 10

F

reedom and bound

Fear for freedom

At the beginning of the evening Carla, Man and Narrator meet in the Vijzelstraat with a view on the Gouden Bocht [1] at the Herengracht.



[1]

“This is a beautiful place to continue our quest for “a personal relationship with God”. At this place in Amsterdam the merchants and wealthy had built in stone the legitimacy and grace of their personal relationship with God in the 16th and 17th century.



[2]

During the Dutch Reformation, Calvinism – with the doctrine of the predestination of God’s grace – has radically changed the worldview of merchants and wealthy in the Amsterdam. In addition, also Catholicism has changed under the influence of the Reformation, but this latter change I leave out of consideration.

Within the Scholastic worldview before the Dutch Reformation, God's grace was determined in the course of a lifetime in synergism [3] between God and human actions. Through good deeds, humans could obtain God's grace, and by sin and mortal sin, humans lost God's grace partially or even completely. When a large number of sins were committed during life, humans had to spend a certain time in purgatory after their death for purification before they can be adopted again in God's grace.

During the Reformation, Luther has stated his doctrine of God's monergisme [4]: only God determines the justification of His grace for individuals in His infinite omnipotence. According to Luther, a man can only lose the grace of God by losing faith in God; man has a free will to preserve faith in God.

Within God's monergisme of Calvin, the grace of God is solely determined by God. Man has no free will to obtain the legitimacy and the grace of God; man obtains and retains this grace solely through the election of God. By predestination God preserved his grace only to His elect.

Tradition	Process or Event	Type of Action	Permanance	Justification & Sanctification
Roman Catholic	Process	Synergism	Can be lost via mortal sin	Part of the same process
Lutheran	Event	Divine Monergism	Can be lost via loss of faith	Distinct from and prior to
Methodist	Event	Synergism	Can be lost via loss of faith	Dependent upon continued sanctification
Orthodox	Process	Synergism	Can be lost via mortal sin	Part of the same process (theosis)
Reformed/ Calvinist	Event	Divine monergism	Cannot be lost	Both are a result of union with

[5]

The merchants and wealthy in Amsterdam regarded themselves as the elect of God by their Reformed faith based on Calvin. As a result, they must – as stewards of God and in gratitude for God’s grace– realise God’s work on earth during their earthly lifetime constantly. These canal houses are the fruits in stone of their stewardship of God”, says Narrator.

“On one hand, the merchants and wealthy had received their puissant wealth naturally by the wind in the sails of their merchant ships. On the other hand, they had worked constantly so hard with the devil on their heels to fulfill this earthly stewardship of God in order to decrease the uncertainty about the destiny of God’s grace; one was never sure of this

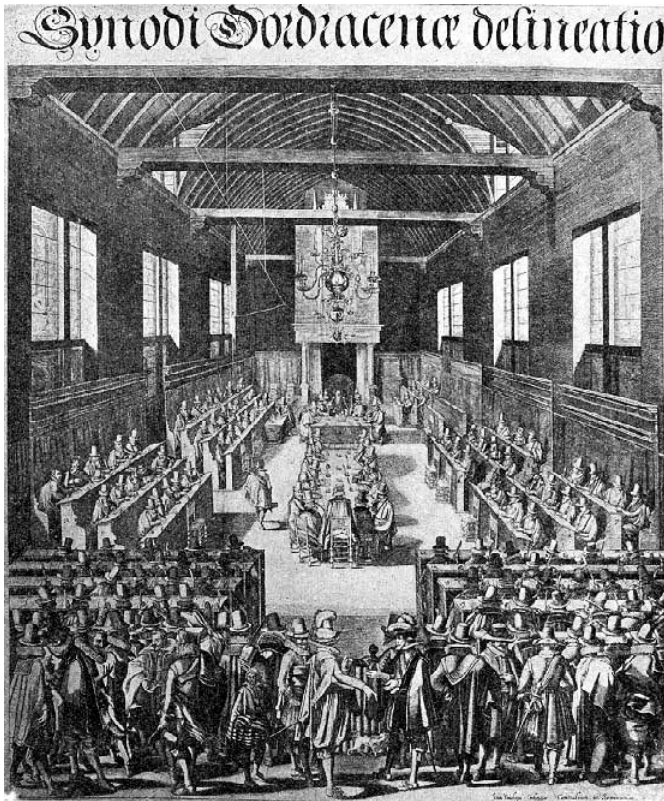
grace, and a prospect thereof in the here and now was more than welcome. In addition, the merchants and wealthy were of the opinion that by God's providence and by their wealth they were entitled to the stewardship of God. This stewardship gave them the right to usurp their rightful share of earthly possession and to manage it in the name of God", says Man.

"Erich Fromm [6] had examined and described in his book *"Fear of freedom - the flight into authoritarianism, destructiveness, conformism"* [7] the impact and consequences of Calvin's predestination on humans during the Reformation and on humanity in the 20th century. According to Calvin, the complete omnipotence of God includes the complete impotence of man. Human faith is rooted in human powerlessness. Only on the basis of this powerlessness we can trust in God's omnipotence, that – if it pleases Him – will lead us to the arrival of a new, better world. According to Calvin, man is not in any way a master of himself; the pursuit of virtue as a goal in itself is unacceptable for Calvin and would only lead to vanity. The salvation of man from this earthly life through God's grace – or eternal damnation – is already fully determined by God before a human life begins; no good or bad deeds can change this. Only God in its absolute omnipotence determines the election of a man wherein man cannot and should not penetrate. Although Calvin projects all justice, charity and love in God, according to Erich Fromm the God of Calvin possesses the characteristics of an absolute tyrant with no compassion; the God of Calvin is not in harmony with the Christian God of the New Testament according to Erich Fromm.

Intellectually and emotionally I have always had trouble with the omnipotence of God. Why didn't God – in His omnipotence – create all at once perfectly, whereby everyone and everything would be constantly in his mercy? And is not the Christian God as all Gods bound by the law of cause and effect? [8]

The doctrine of predestination has two psychological faces according to Erich Fromm. Man is deprived of every freedom to change her/his life here and hereafter by own actions: man is only a powerless instrument in God's hands. At the same time man is deprived of every doubt to be in God's omnipotence constantly.

The God of Calvin has emerged from the Reformation that had brought massive social upheaval in Holland, Germany and England. In Luther's Germany this social upheaval caused a general unrest; especially the middle class, but also the peasants and the urban proletariat felt their existence threatened by the disappearance of the old certainties and long standing interrelationships of a society founded on religious scholasticism, the rapid dissemination and direct accessibility of this change, the increase in knowledge by the printing press, and the rise of capitalism. By the Reformation and the increasing individualisation, the "common people" in Holland, England and France felt themselves null and void, alone, frightened and powerless within a life wherein every human endeavor seemed pointless. Calvin's predestination gave the "common people" words to these feelings of powerlessness and it gave purpose and meaning to this powerlessness.



[9]

By Calvin's predestination, the realisation of complete inferiority is moreover sublimated into an absolute superiority of God's elect; they are from the beginning of time to eternity in the grace of God's omnipotence, nothing and no one can ever alter that election. As we have discussed before, the adherence to the right faith in a personal relationship with God, and acquiring success is a sign of this election. Every hour of her/his existence a God-fearing human will establish His works in the sweat of her/his brow according to His predestination – out of conviction, of duty and of coercion –, because Calvin and his

followers had the absolute conviction to be among His elect. By this direct relationship with God as His chosen, the Calvinists considered themselves as utterly superior to the dissenters and hereby they were destined to act as a steward of God in His world order.

Calvin's predestination offers the traders and wealthy in Holland – the “nouveaux riches” of the 16th and 17th centuries who have emerged from the “common people” – a justification for the sometimes questionable acquisition of their capital: by His election, the Calvinistic merchants and wealthy merchants regard themselves as absolute Stewards of God.

Calvin's predestination offers a Calvinist captain of a Dutch trading ship in that time the justification to be Skipper besides God. By God's election, the captain was absolute ruler of the boat, its crew and cargo; a rebellion against him was a revolt against the absolute power of God. This doctrine of predestination also offered justification for the Dutch to rule over its colonies and – more than one century later – to trade slaves as God's steward over the non-elect inferior beings.



[10]

Calvin's predestination produced according to Erich Fromm a flight from freedom in the following ways:

- docility to the Calvinist doctrines and the worldly authority on earth that was established by God
- destructiveness of other dissenters and other cultures that do not accept God's order
- conformity to the Reformed (Calvinist) Church

Calvin's predestination has sublimated fear, uncertainty, futility and helplessness to absolute superiority of the elect. This causes that it is extremely important for Calvinists – as elect – to have a direct relation with God whereby it helps to follow the pure religion and to belong to the only true church; this motive for the absolute pure belief within the only right church has caused many divisions in families and in the Reformed Churches in the course of time [11].

Shall I continue tomorrow with the rise of capitalism during the Reformation where the doctrine of Calvin partly originated from and where Calvinism has given shape to partially?”, says Carla.

“Catholicism – that I have met in my youth in South Limburg – has many shortcomings and the doctrine of the chosen people of the Jewish religion has caused much suffering and sometimes it made hardship bearable. Because of these shortcomings, I never felt myself completely at home in both religions.

I finished Grammar school at a Christian Reformed school. In the beginning after my youth in South Limburg I regarded humility, purity of the letter and overzealousness in this belief rather strange; after some time I got used to it. But I retained difficulty with the steepness, the smugness and superiority of the front benches in the Reformed Church as I always kept struggling with the condescension of the notables in the Catholic Church.

I had read *Fear of freedom* by Erich Fromm at the beginning of the 70s just like you. With your explanation of sublimation of powerlessness to superiority of the elect, you give an interesting addition to this book. The same sublimation of nothingness and helplessness to absolute superiority took place in the 30s in Germany with as consequences authoritarianism, destructiveness and conformism [10] by the other regime in Germany until the end of World War II”, says Man.

“The sad consequences of this sublimation can be read in the history books and some of us still feel the impact of these horrors on a daily basis.

Will Indra’s Net – wherein each and every glass pearl forms and simultaneously reflect the entire network – also show the insignificance and powerlessness within each pearl, wherefrom to acquire a real or perceived inner superiority by sublimation?”, asks Narrator.

“Interesting question. I think that the origin of Buddhism, Zen Buddhism and this branch of Zen Buddhism have also emerged from deep feelings of nothingness, futility and helplessness in human life and within society. Herewith these Oriental religions are connected with the origin and cause of Calvin’s doctrine. But I’m sure that on one hand Indra’s net may easily comprise and reflect Calvin’s doctrine of predestination, but probably by many other lights Indra’s net will not radically and definitely move to the ultimate consequences of Calvin’s predestination”, says Man.

“I am not so sure. I think that Indra’s Net can indeed produce an extreme belief as the Nazi regime in Germany; as we saw earlier: Indra’s Net can also be ill. But I doubt if every pearl will spontaneously decide to sublimate its insignificance and powerlessness into superiority; there is too much counterweight within Indra’s Net just like there was also a counterbalance present in Germany during the Nazi regime.

Unfortunately in Germany this counterbalance was completely overshadowed by the mainstream of conformity to the authority of the leader and destructiveness of dissenters. The three streams of authoritarianism, destructiveness and conformism are timeless, like the ongoing cycle of honor/power, pride, wrath and revenge for warriors in antiquity. Unfortunately at this point I am realistic and pessimistic”, says Carla.

“I agree with you on this realistic pessimism and I would like to add the Bodhisattva ideal with its limitless compassion whereby compassion also includes the acceptance of points of view where I totally disagree with”, says Man.

“A beautiful ideal that gives hope”, says Narrator.

“Without hope for a better future, it is difficult to live for many people”, says Carla.

“I think noting is excluded within the metaphor of Indra’s Net; also monergisme and synergism are completely included within Indra’s Net”, says Narrator.

“Shall we continue tomorrow? Now, let’s enjoy this beautiful evening”, says Carla.

“That is good”, says Narrator.

“Let’s have a drink, what do you want?”, says Man.

“For me some soda”, says Carla.

“For me a beer: that is needed after our overview of Calvin’s predestination”, says Narrator.

[1] See also: http://en.wikipedia.org/wiki/Gouden_Bocht

[2] Source images: http://en.wikipedia.org/wiki/Gouden_Bocht

[3] See also: http://en.wikipedia.org/wiki/Synergism_%28theology%29

[4] See also: <http://en.wikipedia.org/wiki/Monergism>

[5] Source overview and see also: [http://en.wikipedia.org/wiki/Justification_\(theology\)](http://en.wikipedia.org/wiki/Justification_(theology))

[6] See also: http://en.wikipedia.org/wiki/Erich_Fromm

[7] This argument by Carla Drift is a free rendering – with several additions – of the pages on this subject in: Fromm, Erich, *De angst voor vrijheid – de vlucht in autoritarisme, destructivisme, conformisme*. Utrecht: Bijleveld, 1973 p. 67 – 138 (Fromm, Erich, *Fear for Freedom*. New York: Rinehart & Co, 1941)

[8] See also: Origo, Jan van, *Who are you – A survey into our existence, Part 2: Five common realities – Facts and logic*. Amsterdam: Omnia – Amsterdam Publisher, 2013

[9] The-Synod-of-Dort-in-a-seventeenth-century-Dutch-engraving. Source image: http://nl.wikipedia.org/wiki/Johannes_Calvijn

[10] Painting “Two moors” by Rembrandt van Rijn. Source image: http://nl.wikipedia.org/wiki/Rembrandt_van_Rijn

[11] See also: Fromm, Erich, *De angst voor vrijheid – de vlucht in autoritarisme, destructivisme, conformisme*. Utrecht: Bijleveld, 1973 p. 104 – 138 (Fromm, Erich, *Fear for Freedom*. New York: Rinehart & Co, 1941)

Freedom and bound *To have or to be*

The next morning Carla and Man meet on the Beursplein.

“Last night I was too outspoken about Calvin’s predestination. Maybe I had the excesses in mind – e.g. the slave trade, the precipitation of revolts in the Dutch colonies, and the pursuit of capital – and I had too little attention to its merits, such as keeping livable a small piece of land below sea level and a large tolerance often based on a good business attitude. I am often too outspoken, more mildness would suit me”, says Carla.

“I admire Holland for its pictorial art, its pragmatism, its relatively good housing for everyone. This too is the result of the business attitude and God’s stewardship that has taken shape in a socialist manner in last century. You have aptly expressed a number of starting points for derailments that were partly caused by Calvin’s doctrine of predestination. Any religion, movement or sect – also the Catholic Church and also Calvinism – that considers itself superior, has a strong tendency for derailment over time. There is Narrator”, says Man.

“Have you already been waiting a long time before this cathedral of capitalism? In many early Christian Churches no regular church services take place anymore, because the believers have disappeared or have gone elsewhere. This capitalists’ cathedral is no longer in use, the followers of this religion have left for more profitable places like the South Axis in Amsterdam or the stock exchanges in London and New York”, says Narrator.



[1]

“That’s right, the capitalists pursuit maximisation of profit [2], and hereby they are biting their own tails similar to players of a pyramid scheme. The sources of capital are enormous, but finite: once they will dry up.

Capitalism had already a long history before Calvinism had partially emerged from capitalism and gave further shape to it. Let me first tell you this long history in a nutshell.

Probably the meaning of capitalism is derived from the Roman word “caput” [3], which means head (of a person). This origin underlines the importance of private property within capitalism.

The onset of capitalism has probably been the use of devices by individual people to perform specific activities easier and/or faster. Among the hunter-gatherers such devices were stones to crack nuts, weapons to hunt animals and later devices combined with ingenuity to domesticate animals for food or for help during the hunt. In addition, hunter-gatherers needed a large environment as a means for their existence. When this environment or living conditions – also the possession of women and children – were threatened by other hunter-gatherers or groups of hunter-gatherers, then this capital or these capital resources had to be defended.

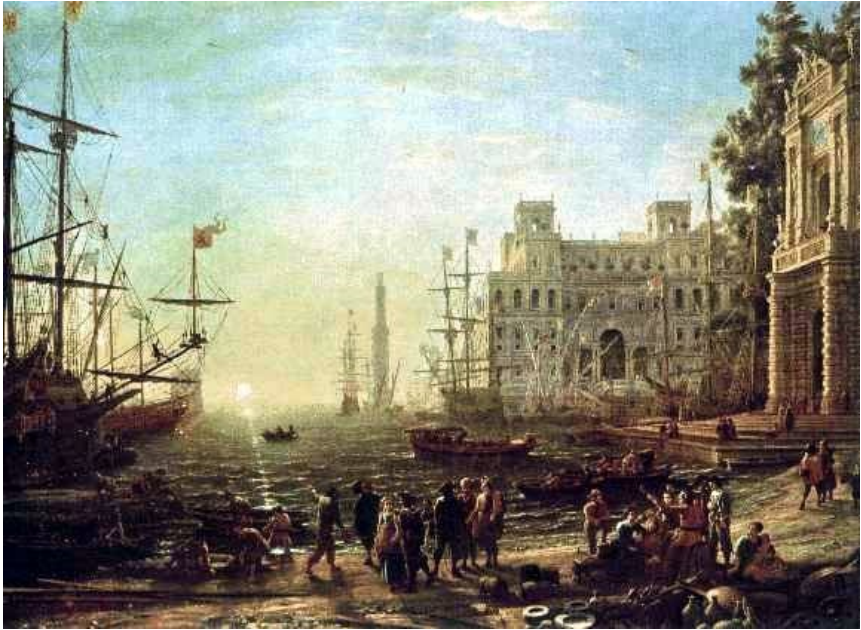
Capitalism got a new dimension in nomadic societies of herdsmen; the capital of these nomadic herdsmen was their flocks and their pastures. The corresponding capital resources – such as animals for transport and for herding cattle – were used for tending and defending the herds of cattle, or men needed these devices – such as women and children – for survival. A religious expression within these societies of herdsmen was the cattle cycle [4]. In the Proto-Indo-European world, women represented the only possession of real value [5]; men needed the possession of livestock as a means of exchange to obtain women. In the Roman Catholic and Lutheran version of the Ten Commandments, we still see a relic hereof in the form of the ninth commandment: *“Thou shalt not covet your neighbour’s wife”* prior to the tenth commandment: *“Thou shalt not covet your neighbour’s house”* [6].

Within the agrarian capitalism of arable farming, the disposal – and later the possession of – land and water was necessary capital needed for survival [7]. In the course of time, the agrarian capitalism of arable farming has driven nomadic societies of farmers to the remote areas of Western society by occupying fixed crop lands. The introduction of the three-field system in arable farming during the early Middle Ages – in

combination with limited cattle breeding – eventually allowed more people a living on permanent farmland.

Within the societies of herdsmen and farmers, bartering was needed, because people within these societies were not completely independent in their existence and because the need for specialised tools or services increased over time. There was barter needed at local markets or during fairs. The barter proceeded initially in kind; later rare objects – first rare stones or metals, and later coins with an image of a leader as trustworthy "person in the middle" – were used as "objects in the middle".

During and after the Crusades in Western society in the second half of the Middle Ages, the trade in special items and services took further shape. Hereby, and also by the decay of feudalism arose a new economic organisation during the Renaissance in Western Europe, where trade supported by the (city-)state in the form of mercantilism [8] increased further in importance. With mercantilism, the importance of coins as a trustworthy "object in the middle" increased. Possession of coins became more and more an independent worthwhile life purpose in itself, because with money, all life goals could be obtained even remission of sins for a good afterlife through indulgences [9] within the Catholic Church.



[9]

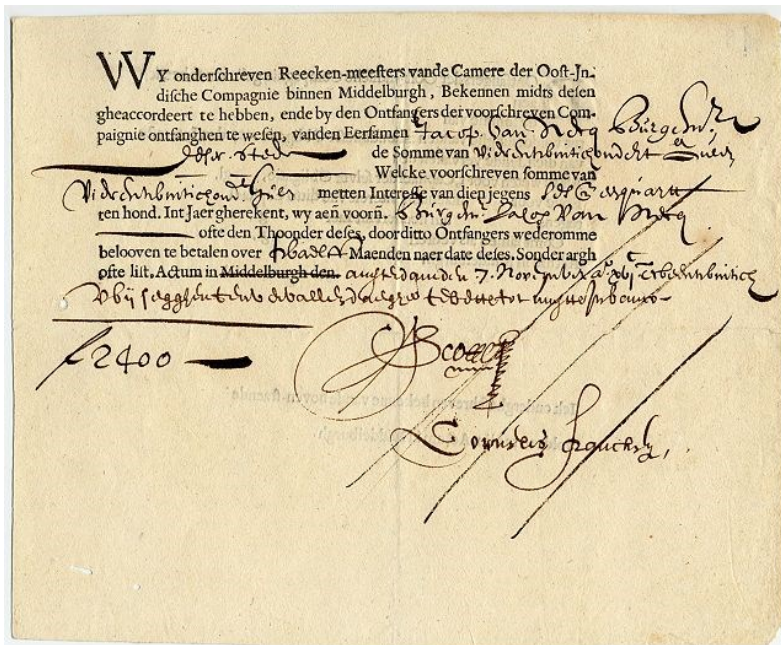
Influenced by mercantilism, the attention of people moved increasingly from “to be” to “to have”. In the earlier world of scholasticism, one was a human in a predefined order of life in which one ought to live virtuously. In the new world order, ownership of money became a great good in itself whereby a good place in life and in the hereafter could be obtained; owning and maintaining money rose in esteem, and gaining profits changed in the course of time from despicable act in a praiseworthy activity.

This form of mercantilism boomed in the Dutch Republic enormously, because of the unique position of Holland in a major river delta, because of the lack of arable farming land in Holland whereby cereals must be obtained by trade like the city-state of Athens in the fifth century BC,

and because of a unique system of collective management of the polders. Additionally, the merchants and wealthy citizens in Holland – the “nouveaux riches” of that time – initiated far-reaching adaptations and innovations of mercantilism.

One of the changes was the replacement of coins as "barter in the middle" by bonds [10]. After examining – without a direct purchaser of the cargo – a shipload could be exchanged on the Dam in Amsterdam for securities. The traders in Holland did everything to perpetuate confidence in these securities.

One important innovation was issuing of shares in corporations of merchants in order to make risky trading on a large scale to distant overseas colonies possible. Herewith the initiative of issuing of shares moved from nobility or (city-)state to initiatives by private individuals.



[11]

These modifications shifted the importance from coins – minted out of precious metals and imprinted with the image of a confident ruler – to securities issued by merchants and wealthy. This change shifted the economic initiative from the nobility and the (city-)state to merchants and wealthy individuals and corporations thereof.

For the “common people” of farmers, local traders and craftsmen in Holland, this new form of mercantilism meant a landslide; their whole economic existence could completely disappear in a short time by a cause from outside; others – often in modified form – may easily take over their livelihoods. They could not influence this change in any way.

Within this change of the environment of the “common people” – from a world modelled after the medieval scholasticism to a new world of mercantilism – Calvinism arose during the Reformation in relatively prosperous Geneva [12], and it found a fertile ground in the Netherlands of the 17th century AD.

Via Calvinism in connection with mercantilism, the main focus of people’s lives changed from “to be” to “to have”, although in Calvinism – with its doctrine of predestination – “being” in God’s grace was of supreme importance. But on one hand the gratitude and obligation for the elect to be God’s steward and on the other hand the constant desire for success as forecast for the election by God, meant that “to have” in earthly life is of immanent and immeasurable importance for “to be” in this life and especially in the afterlife.

In continuation of his work “Fear of freedom”, Erich Fromm states in his later work “To have or to be” [13]:

“We live in a society that is based on the three pillars of private property, profit and power. Acquiring, possessing and making profit is a sacred and inalienable right – and a duty as God’s steward according to Calvin’s predestination – of an individual human being in the new world order that

has emerged from the mercantilism. Thereby it does not matter where the property comes from, nor whether there might be obligations attached to one's property" [14].

Calvin's predestination – embedded in mercantilism – considers "having" possessions as a predestination of God, and therefore an immutable right and duty for God's stewards.

Dorothee Sölle states in her work *"Mysticism and Resistance - Thou silent screams"* that Erich Fromm rightly makes a meaningful distinction between on one hand the functional properties of utensils to be used for our existence and on the other hand property for enhancing the social status of the ego, guaranteeing security in the future or just for the convenience of self-desire. About ownership of the latter kind of property, Dorothee Sölle says – I think rightly –, that it destroys the relationship with the neighbour, with nature and with the I [14]. And she states freely rendered: *"The forecast of a hereafter in God's grace through the pursuit of earthly possessions soon degenerates into a prison on earth and a herald of hell. Francis of Assisi had only allowed money on the dunghill". [14].*

While reading this passage, I have been reminded of the first commandment of the Decalogue [15] *"Thou shalt have no other Gods before me"*. Why are people creating false idols constantly?

In our modern times, paper money is exchanged for virtual bits in computer systems that offer – via monitors – access to terrestrial resources. These virtual bits have started an environment of its own, wherein mankind will be more and more a servant – or slave – to the many forms of bitcoins in these computer systems. Having access to this world of bits and monitors overshadows "being" in our daily life. Through a long detour, the emptiness of the virtual bits and monitors have confiscated the richness of our existence. This is in a nutshell my introduction to capitalism", says Carla.

“So much in so few words in front of this cathedral of capitalism. Near this building and during your introduction, I am reminded of the haiku by Rōyōkan after thieves had taken everything out from his hut:

From my little hut

Thieves took everything

The moon stayed behind [16]

The moon stands for the unshakable believe of Rōyōkan”, says Narrator.

“To have or to be. After this truly somber picture of human existence, I would like to show you a different kind of emptiness: the emptiness of the Waddenzee. The next few days the weather will be good. May I invite you for the last sailing trip with my small sailboat; soon I will give the boat to a good friend who is much younger. On the sailboat we may prepare “emptiness” – the next part of our quest”, says Man.

“Shall we look this afternoon into what we still have to investigate on this part of our quest?”, asks Carla.

- [1] Source image: http://en.wikipedia.org/wiki/Beurs_van_Berlage
- [2] Another explanation about Capitalism is given at: <http://en.wikipedia.org/wiki/Capitalism>
- [3] Source: Ayto, John, *Word Origins – The hidden Histories of English Words from A to Z*. London: A & C Black Publishers, 2008
- [4] See also: Origo, Jan van, *Who are you – a survey into our existence – part 1*. Amsterdam: Omnia – Amsterdam Publisher, 2012 p. 33
- [5] See: McGrath, Kevin, *STRĪ Women in Epic Mahābhārata*. Cambridge: Ilex Foundation, 2009, p. 9 – 15
- [6] Source: http://en.wikipedia.org/wiki/Ten_Commandments
- [7] See also: Beyens, Louis, *De Graangodin – Het ontstaan van de landbouwcultuur*. Amsterdam: Atlas, 2004
- [8] See also: <http://en.wikipedia.org/wiki/Mercantilism> and http://nl.wikipedia.org/wiki/Geschiedenis_van_Europa
- [9] See also: <http://en.wikipedia.org/wiki/Indulgence>
- [10] Source image: <http://en.wikipedia.org/wiki/Mercantilism>
- [11] A bond of the Vereenigde Oostindische Compagnie from 1622 AC. Source image: <http://nl.wikipedia.org/wiki/Waardepapier>
- [12] See also: Fromm, Erich, *De angst voor vrijheid – de vlucht in autoritarisme, destructivisme, conformisme*. Utrecht: Bijleveld, 1973 p. 67 (Fromm, Erich, *Fear for Freedom*. New York: Rinehart & Co, 1941)
- [13] Free rendering of paragraph from: Fromm, Erich, *Haben oder Sein*. München: Deutscher Taschenbuch Verlag, 2011, p. 89 (Fromm, Erich, *To have or to be?*. New York: Harper and Row, 1976)
- [14] Sölle, Dorothee, *Mystiek en verzet – Gij stil geschreeuw*. Baarn: Ten Have, 1998, p. 327 – 328
- [15] See: http://en.wikipedia.org/wiki/Ten_Commandments
- [16] Source: Stevens, John, *Three Zen Masters, Ikkyū, Hakuin, Ryōkan*. Tokyo: Kodansha International, 1993, p. 131.

Intensities and associations

In the end

Halfway through the afternoon Carla, Man and Narrator are sitting in the Vondelpark outside Het Blauwe Theehuis (The Blue Teahouse) [1].



[2]

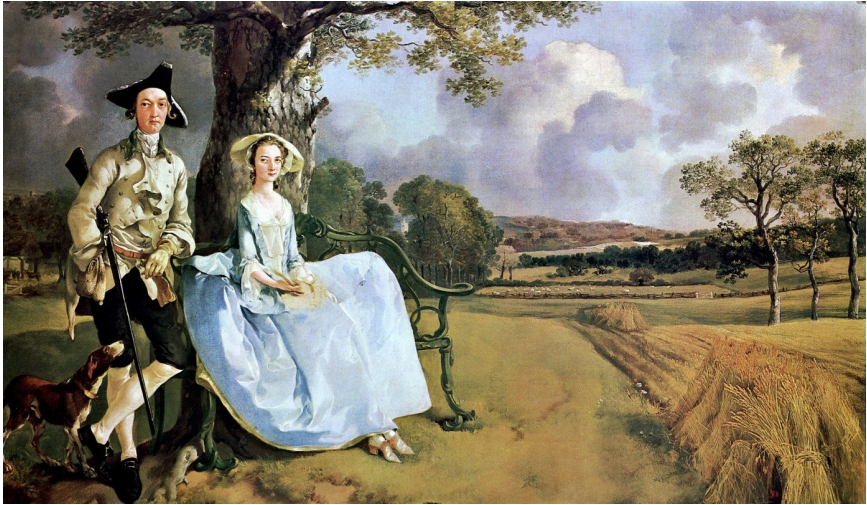
“This morning I had mixed feelings about our proposal to start preparing the next part of our quest. On one hand, our proposal fits nicely with the overwhelming emptiness of the virtual digital world made of bits and monitors wherein we experience everyday world in

our century; so I had noticed in the tram to the Vondelpark a mother giving her attention to the 5 inch screen of her mobile phone all the time instead to her toddlers. On the other hand, in my opinion this part of our quest is not completely finished. In Florence – at the previous part of our quest – we had planned to give attention to the paintings in Holland. I also had in mind to address feelings, emotions and the seven deadly sins according to Dante during this part of our quest. I am aware that these topics are quests in themselves. Maybe we can treat these topics in a nutshell, just like the treatment of capitalism this morning; I can nicely align the development of painting with the development of capitalism”, says Carla.

“You're right. The transition is too abrupt, but the next few days it's pretty stable weather for sailing: an opportunity not to let pass easily”, says Man.

“Could you summarise these subjects, so we can see how much attention will be needed?”, says Narrator.

“Oil painting during and after the Reformation had boomed in Holland, because the inhabitants wanted to show their welfare within private homes – to themselves and to others – through images that showed landscapes designed by humans – as God's steward –, paintings of tables displaying wealth of glassware, food and dishes and of course paintings of themselves and acquaintances in wealthy clothes. These paintings have characteristics of a desire to retain and acquire wealth. This way of looking, I have taken from John Berger's *“Ways of seeing”* [3]; he shows a striking example of this display of prosperity with the painting *“Mr. and Mrs. Robert Andrews”* (c. 1748–1750) by the English painter Thomas Gainsborough. Many of the oil paintings by Dutch masters include a similar display of wealth and prosperity of the individual human being.



[4]

In addition to the display of wealth and prosperity, these paintings ought to show always some moderation as a good steward of God suits. Essentially, many paintings show the election by God in the here and now and in the afterlife of the owner or of the person portrayed. This is in a nutshell the summary of my contribution on traditional oil painting in Holland to intensities associations. I am aware that I have done injustice to many masterpieces”, says Carla.

“I have always felt some discomfort seeing paintings made by most Dutch masters. You have aptly summarised my discomfort”, says Man.

“As idol in Amsterdam, I paid no attention to painting, I lived a life as a desirable exotic – non-Dutch – appearance. I myself was the shining chosen star to which everyone was attracted and around which life revolved. After I had left behind this life as idol, I never had time for viewing the Dutch masters. After our sailing trip I will visit several museums”, says Narrator.

“Could you give a similar summary on the seven deadly sins according to Dante?”, Man asks Carla.

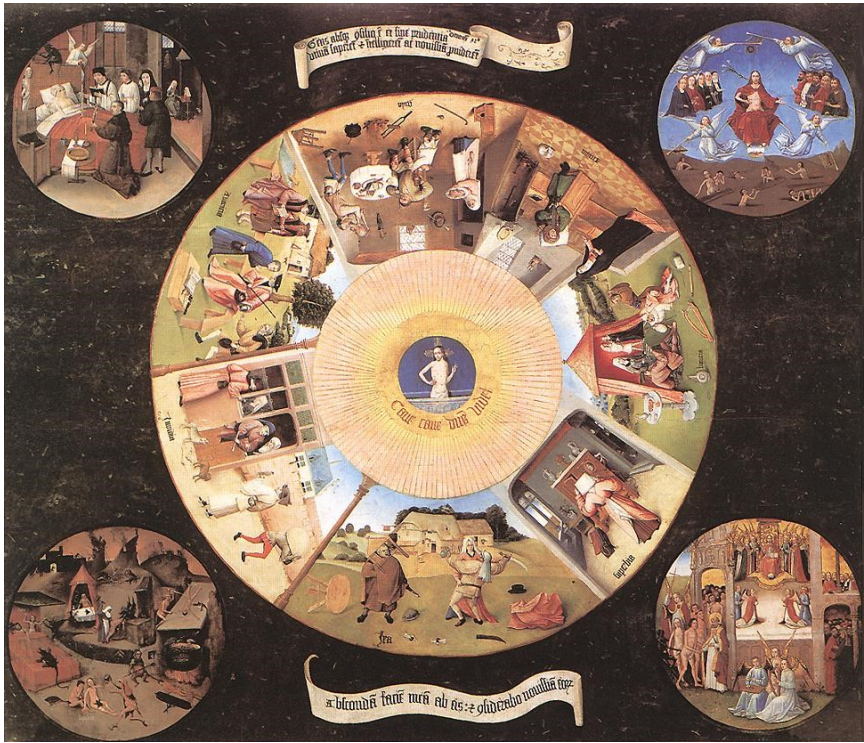
“OK. As brief as my summary of oil paintings in Holland.

The seven deadly sins of the Catholic Church had already been described in a systematic overview by clerics in the fourth century AD. In the sixth century AD, these deadly sins had been officially defined in a list by Pope Gregory. This list was used by Dante Alighieri in the Divine Comedy. The Catholic Church mentions seven virtues opposite to the seven deadly sins.

Vice	Latin	Virtue	Latin
Lust	<i>Luxuria</i>	Chastity	<i>Castitas</i>
Gluttony	<i>Gula</i>	Temperance	<i>Temperantia</i>
Greed	<i>Avaritia</i>	Charity	<i>Caritas</i>
Sloth	<i>Acedia</i>	Diligence	<i>Industria</i>
Wrath	<i>Ira</i>	Patience	<i>Patientia</i>
Envy	<i>Invidia</i>	Kindness	<i>Humanitas</i>
Pride	<i>Superbia</i>	Humility	<i>Humilitas</i>

[5]

Hieronymus Bosch had depicted the seven deadly sins in a painting [6].



[7]

I will give a brief explanation of the seven deadly sins.

Lust is usually understood in the light of excessive thoughts, wishes or desires of a sexual nature. In Dante's purgatory, sinners are purified of lustful/sexual thoughts and feelings by flames. In the hell of Dante sinners are blown by hurricane-like red hot winds that match their lack of self-control of lust in earthly life. During our search we have not encountered lust; in Aldous Huxley's *"Devils of Loudun"* [8], lust as cardinal sin is treated: I think we can skip this cardinal sin during our quest.

Gluttony refers to both excessive eating and consuming things past the point of usefulness. Gluttony denotes waste by excessive energy: one of the pitfalls for God's steward.

Greed/desire is a sin of excessiveness like lust and gluttony. Greed refers to a very excessive desire and a pursuit of wealth, status and power for personal gain: one of the pitfalls in the pursuit of success as a prelude to the grace of God.

Sloth has changed slightly in character in the course of the time. Initially it was seen as not fulfilling God's gifts, talents and destination. Now it is seen as willfully negligence, e.g. of the duty of care for others, or for society. In my opinion sloth also implies the unwillingness to take notice and to be open to opinions or religions of others even if they do not comply with your own opinions or beliefs. This form of laziness consists of avoiding the question, "What has the other seen that I do not see?".

Wrath or rage is the sin of excessive and uncontrolled feelings of hatred and anger. In its extreme form, wrath shows itself as self-destruction. The feelings of anger and hatred may persist many generations. Wrath or anger is the only sin not necessarily associated with selfishness or self-interest.

Envy is to some extent related to greed: both sins are characterised by an inner unsatisfied desire. Envy and greed differ on two points. Firstly, greed is usually linked to material things, while envy is characterised by a more general feeling of loss. Secondly envy recognises something missing in itself that another has or seems to have.

In almost every list, pride or arrogance – e.g. the opinion to be exclusively God's elect as individual, as group or as a religion – is considered the most serious cardinal sin: it is seen as the source of the other deadly sins. Characteristics of pride or arrogance are the desire to be more, more important or more attractive than others; herewith the

good works of others – e.g.: God’s works through other religions – are ignored. The sinner has an inordinate love of his own or of his own environment and/or religion. Dante described it as "love of the ego – in religions, one’s own faith – perverted to hatred and contempt for the other."

This is in a nutshell the summary of the seven deathly sins”, says Carla.

“Again impressive in extension and brevity. During this introduction I must think – with shame – of my many shortcomings and mistakes in my life”, says Man.

“My most serious deadly sins had not been born out of pride or arrogance. Envy – caused by a general feeling of absence – during my puberty has encouraged me to become a child soldier with consequences that I still carry with me. My life as an idol in Amsterdam had come naturally to me; fortunately, I have left it in time away. Maybe laziness was the cause of my years at the edges of the mirror palaces of the intelligence services; although in this part of my life I had fulfilled my talents and destination given by God, I should have given more attention to the duty of care for others outside my small environment. My life as a mendicant – or Bhikṣu – has elements of envy in the form of a general lack: at that time I’ve tried to avoid cardinal sins”, says Narrator.

“Could you summarise in the same way the many forms of emotions and feelings, after we’ve had a drink?”, asks Man to Carla.

“There are many theories about emotions and there are different approaches to classify emotions [9]. The psycho-evolutionary theory of emotion by Robert Plutchik is interesting because this theory is based upon the following ten postulates [10]:

1. The concept of emotion is applicable to all evolutionary levels and applies to all animals including humans.
2. Emotions have an evolutionary history and have evolved various forms of expression in different species.
3. Emotions served an adaptive role in helping organisms deal with key survival issues posed by the environment.
4. Despite different forms of expression of emotions in different species, there are certain common elements, or prototype patterns, that can be identified.
5. There is a small number of basic, primary, or prototype emotions.
6. All other emotions are mixed or derivative states; that is, they occur as combinations, mixtures, or compounds of the primary emotions.
7. Primary emotions are hypothetical constructs or idealised states whose properties and characteristics can only be inferred from various kinds of evidence.
8. Primary emotions can be conceptualised in terms of pairs of polar opposites.
9. All emotions vary in their degree of similarity to one another.
10. Each emotion can exist in varying degrees of intensity or levels of excitement.

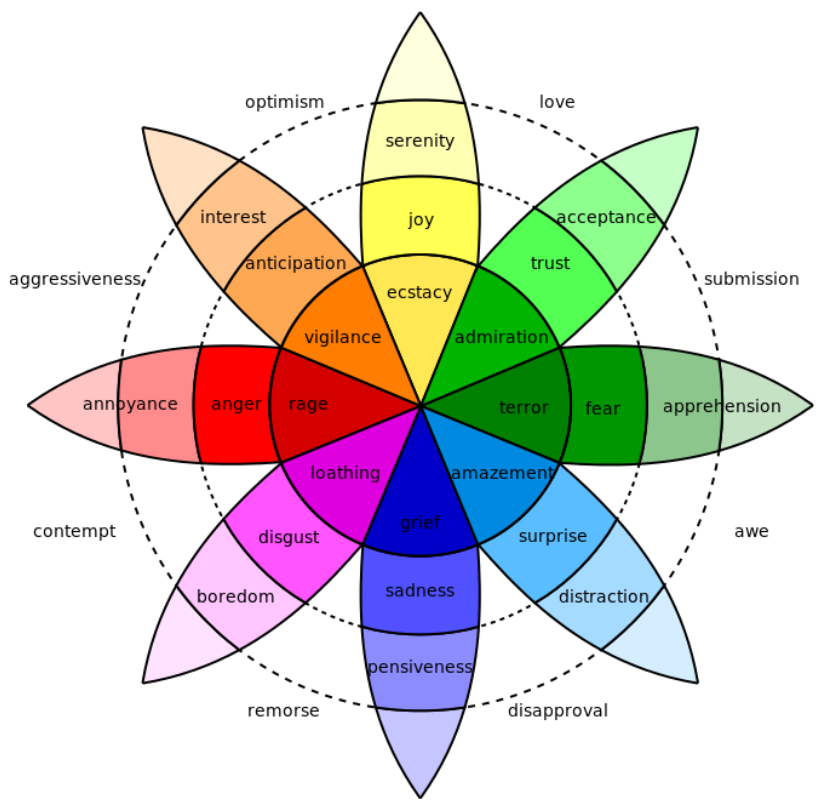
Based upon amongst others these ten postulates, Robert Plutchik composed in 1980 a wheel of emotions that consisted of the following eight basic – or biologically primitive – emotions, and eight more advanced – to increase the reproductive fitness of animals, such as the flight or fight response – emotions, each composed of two basic emotions.

Basic emotion	Basic opposite
Joy	<i>Sadness</i>
Trust	<i>Disgust</i>
Fear	<i>Anger</i>
Surprise	<i>Anticipation</i>

Human feelings (results of	Feelings	Opposite
Optimism	Anticipation + Joy	<i>Disapproval</i>
Love	Joy + Trust	<i>Remorse</i>
Submission	Trust + Fear	<i>Contempt</i>
Awe	Fear + Surprise	<i>Aggression</i>
Disapproval	Surprise + Sadness	<i>Optimism</i>
Remorse	Sadness + Disgust	<i>Love</i>
Contempt	Disgust + Anger	<i>Submission</i>
Aggressiveness	Anger + Anticipation	<i>Awe</i>

[11]

The wheel of emotions composed by Robert Plutchik looks like:



[11]

Recently – based on a comprehensive study of existing theories of emotions [12] – the following table is compiled from opposing basic emotions. In compiling this table, the following three criteria have been applied for emotions: 1) mental experiences with a strongly motivating subjective quality like pleasure or pain; 2) mental experiences that are a

response to a particular event or object that is either real or imagined;
 3) mental experiences that motivate particular kinds of behaviour. The combination of these criteria distinguishes emotions of sensations, feelings and moods [11].

Kind of Emotion	Positive Emotions	Negative Emotions
Related to object properties	<i>Interest, curiosity</i>	<i>Alarm, panic</i>
	<i>Attraction, desire, admiration</i>	<i>Aversion, disgust, revulsion</i>
	<i>Surprise, amusement</i>	<i>Indifference, familiarity, habituation</i>
Future appraisal	<i>Hope</i>	<i>Fear</i>
Event related	<i>Gratitude, thankfulness</i>	<i>Anger, rage</i>
	<i>Joy, elation, triumph, jubilation</i>	<i>Sorrow, grief</i>
	<i>Relief</i>	<i>Frustration, disappointment</i>
Self-appraisal	<i>Pride in achievement, selfconfidence, sociability</i>	<i>Embarrassment, shame, guilt, remorse</i>
Social	<i>Generosity</i>	<i>Avarice, greed, miserliness, envy, jealousy</i>
	<i>Sympathy</i>	<i>Cruelty</i>
Cathected	<i>Love</i>	<i>Hate</i>

These basic overviews of feelings and emotions provide a good starting point for further exploration of these feelings, but I think a far-reaching exploration is beyond the scope of our quest. In doing so, Robert Plutchik stated in one of his works [13], that poets and writers capture and summarise the nuances of emotions and feelings better than scientists; he gave the example of how Emily Dickinson, who had been raised in a Calvinist family [14], describes her feelings of despair – in my opinion the despair over a separate existence after God’s election at the end of time as close of this life and the hereafter [15] – in her poem[16]:

My life closed twice before it's close

It yet remains to see

If Immortality unveil

A third event in me,

So huge, so hopeless to conceive

As these that twice befell.

Parting is all we know of heaven,

And all we need of hell.

Probably this poem also partly expresses the hope and despair of Calvinism with – at the end of time – an unimaginable separation equal in inconceivability to the separation of air from earth at the beginning of time. Is my summary on this topic sufficient?”, says Carla.

“Comprehensive in its brevity. Impressive use of the poem by Emily Dickinson at the end. Your explanation reminds me of the Buddhist question:

"When the fire at the end of time rages through and everything is destroyed, is this destroyed or not?"

One master answered: "Destroyed, because it goes along with this".

Another master answered: "Not destroyed, because it is the same as this".

[17]

At the end of this part of our quest, I have the impression that the Calvinists in Holland – with their many secessions – lived as if the end of time has already come. All we know of heaven is parting from the loved ones who have another believe, and all we need of hell. The end of time will not bring change to this", said Narrator.

"The poem by Emily Dickinson describes for me the inconceivability of the end time.

Looking at the wheel of emotions by Robert Plutchik, I have noticed with gladness that joy is a combination of the two emotions optimism and love. Tracing all emotions and investigating all combinations of emotions is indeed beyond our quest. Are there other topics that we wish to investigate?", says Man.

"I am fascinated by intensities and associations and I am often surprised by intensities and associations within our environment, in relation to the other and by my own emotions and feelings. The quest to investigate all these kind of feelings requires a full human life", says Carla.

"In my opinion this is applicable to every part of our quest", says Man.

"And surpasses our lives. Shall I prepare a simple meal for us in Man's kitchen as the close of intensities and associations?", says Narrator.

"Then we can consider during the meal where we meet tomorrow to travel to my sailboat. I can borrow a car from a former companion; he is on holiday for a couple of weeks.

Coming back on the investigation of intensities and associations, and on the end of this part of our quest. Today I read a Buddhist question regarding a wise woman who asked many questions to a Buddhist sage. After answering all these questions, the sage would like to ask only one question to this wise woman. He asked:

"One - what is that?"

The wise woman was unable to answer [18].

Shouldn't all people – Catholics as well as Protestants during the Reformation – ask this question to themselves.

And what kind of poem would Emily Dickinson have written when she had asked this question to herself instead of the question about her fate after the end of time?

I don't know the answer. But maybe we can take this question on board during the next part of our quest", says Man.

- [1] See also: http://en.wikipedia.org/wiki/Blauwe_Theehuis
- [2] Source image: <http://nl.wikipedia.org/wiki/Vondelpark>
- [3] Source: Berger, John, *Ways of seeing*. London: British Broadcasting Company and Penguin, 1972 p. 106 - 107
- [4] Source image: http://de.wikipedia.org/wiki/Thomas_Gainsborough
- [5] Source: http://en.wikipedia.org/wiki/Seven_deadly_sins
- [6] Zie ook: http://en.wikipedia.org/wiki/The_Seven_Deadly_Sins_and_the_Four_Last_Things
- [7] Source image: http://en.wikipedia.org/wiki/Seven_deadly_sins
- [8] See: Huxley, Aldous, *The Devils of Loudun*. 1953
- [9] See also: http://en.wikipedia.org/wiki/Emotion_classification
- [10] Source: http://en.wikipedia.org/wiki/Robert_Plutchik
- [11] Copied from: http://en.wikipedia.org/wiki/Contrasting_and_categorization_of_emotions
- [12] Source: Robinson, D. L. (2009). Brain function, mental experience and personality. *The Netherlands Journal of Psychology*, 64, 152-167
- [14] Source: <http://www.emilydickinsonmuseum.org/church>
- [15] Another explanation of this poem is based on the loss of two beloved ones. According to Christian faith before the Reformation a reunion may be expected at the end of time, but the explanation suggests that Immortality may be a fiction and creates the hell of the future. See: Vendler, Helen, *Dickinson – Selected poems and commentaries*. Cambridge: The Belknap Press of Harvard University Press, 2010, p. 520 - 521
- [16] Franklin, R.W. edited, *The Poems of Emily Dickinson – Reading Edition*. Cambridge: The Belknap Press of Harvard University Press, 1999, p. 630 - 631
- [17] Free rendering of the koan Dasui's "Aeonic Fire" in: Cleary, Thomas, *Book of Serenity – One Hundred Zen Dialogues*. Bosten: Shambhala, 1998 p. 131 – 136
- [18] Source: Caplow, Florence & Moon, Susan, ed. *The hidden lamp – Stories from twenty-five Centuries of Awakened Women*. Boston: Wisdom Publications, 2013, p.33

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Without the familiar breath that shaped the complete universe in one sigh from start until end, this book would not be possible.

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Possible mistakes and omissions in this book are solely my responsibility.

Also I aimed at a complete reference. May omissions in references be noted, please forward these omission to the author.

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