Worldviews
This edition of the pentagram will be an ode, a tribute to the cosmic human being, sidereal by nature, who belongs to the inner kingdom, who is being born everywhere but is nowhere at home who becomes conscious that culture and love are part of him. But will he be able to recognize within that love the Beloved? The cosmic human being, who will live through silence and struggle and becomes acquainted with the forces of rest and peace of war and violence, who holds the small within the great in his love, and who knows to cherish a thought of God in its covering.

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Portrait of Shah Janan on horseback (1592-1666) Hindustan, India. Seventeenth century miniature
The Good is exclusively in God, or rather: God is The Good, in all eternity. That is why The Good is necessarily the cause and essence of all motion and of all genesis: nothing exists that is without The Good. The Good, in perfect equilibrium, is surrounded by a static force of manifestation: it is the entire plenitude, the primordial fount, and the origin of all things. When I call that which sustains everything ‘good’, I mean The Good, which is absolute and eternal.

This attribute belongs only to God, for there is nothing He lacks, so that no desire for possession can make Him evil. There is nothing He might lose, and at the loss of which He might be grieved, because sorrow and grief are part of evil. There is nothing stronger than He that might be able to wage indignity to be brought upon Him. Nothing excels Him in beauty and thus arouses Him to the love of the senses. Nothing can deny Him obedience and thus move Him to anger. There is nothing wiser than He which could thus arouse His covetousness.

Let us take a closer look at these words from the tenth book of Hermes. They show that in Hermetic philosophy, the concept of God proceeds from the certainty that there is one, autonomous, immutable Godhead. They also make us realize how much the hermetic teachings have penetrated the doctrines of virtually all major religious groups, despite all the ways in which they have been distorted.

Imagine for a moment, if you can, the seven cosmic domains which are not situated one underneath or beside the other, but concentrically, one within the other. This whole system of creation, this creative plenitude of the seven cosmic domains, with its motion and its activity, is not the Godhead, but finds its foundation and essence in the Godhead. God, the unknowable, the Good, is surrounded by a static power of manifestation, which is the primordial fount, the origin of all things.

This Good, which is absolute and eternal and sustains everything, is an attribute of God alone. There is nothing He lacks. He is every-
Jan van Rijckenborgh and Catharose de Petri are the founders of the Spiritual School of the Golden Rosycross. In this school they have explained, clarified and lived, by their own example, the path of the liberation of the soul in every possible manner using the original texts of the universal teachings as a foundation for their work.
Most of our readers too, have been genuine seekers since their youth. You have been searching everywhere, haven’t you? And think of all the vast quantities of literature you have devoured!

thing in Himself. From this one, unknowable being emanates a mighty, all-fulfilling radiation. Through this mighty radiation of the one Godhead, which fills the entire All and so is omnipresent, everything has been created and is kept in existence. So on the one hand there is God, the Only Good, and on the other hand creation and creatures which exist in a boundless complexity.

If you can hold on to this as an idea, as a starting point for an attitude of life, if you can come to an understanding of all this, you will at some point be moved to ask why Hermes told all of this to Asclepius. Was it intended to be a lesson in dogma? No, Asclepius had to become a healer, a priestly human being; so obviously, he had to heal himself first. Asclepius had to ascend to his highest goal as a creature, a goal that lies exclusively in the Only Good. But at that moment, Asclepius still finds himself faced with the boundless complexity of creation and its creatures. After all, there are millions who, strictly speaking, are our fellow creatures.

And among all these companions of race and fate there are many who take a certain standpoint with respect to others. Think of the many authorities to be found in the world, which say to you: ‘this is what we say, listen to us. We know all about it, we can do it. Take such and such a course; this is what you have to do.’ Indeed, there have been many occasions when these authorities exercised compulsion, posing a threat to life and liberty. Indeed, the brothers and sisters of the Tri-Unity of the Light, of Grail, Cathar and Cross with Roses, could tell a tale or two about that!

Nowadays there are also beings and developments that cover coercion of the conscience, in small things as well as on major issues. All of them are telling you: ‘We possess The Good!’ And now consider Asclepius, the seeker, in the ocean of life, as a creature among fellow creatures. It is as if he was submerged and is being tossed back and forth by the waves.

Most of our readers, too, have been genuine seekers since their youth. You have been searching everywhere, haven’t you? And think of all the vast quantities of literature you have devoured! And isn’t it true to say that it was as if by coincidence, through a combination of circumstances beyond your control, that you came into contact with the Spiritual School of the Golden Rosycross?

What should Asclepius do amid the fire of his seeking? Where should he go? What is being done to him? Where are the tides of life driving him? Thousands of voices ring in his ears:
‘The Good is here!’ What will become of him? For in the totality of creation evil takes many forms. That is why the observation is made in the tenth book of Hermes that what is considered good here, in the world of dialectics, is at best the smallest part of evil. Who could distinguish the truth among all those wraith-like forms, among all those shadowy notions that present themselves to us? Who is able to see through that entire pretense, all delusion, and all that nefariousness? How could one possibly make sense of all that immeasurable chaos? Who could remain standing in the midst of these wildly proliferating dangers? Surely that is not possible?

Yes, it is possible! The content of the tenth book of Hermes is intended to help you in this, since it is directed to the person who wishes to become an Asclepius. The fact that the Only Good is autonomous, the fact that the Only Good and its mighty radiation are completely separate from all created things, the fact that the Only Good does not share the delusive nature of creation in any way whatsoever, the fact that the Only Good is unique in Its absolute, eternal purity and that nevertheless the Godhead irradiates the whole of creation, the whole chaos with its mighty light and no place can be found where it is not present – that, and that alone enables the seeker, Asclepius, to remain himself and find his way through the labyrinth.

We have already given you the necessary directions. If you wish to become a priestess or a priest of the Gnosis, if you want to be an Asclepius, a healer of mankind, do not be attached to anything, neither by love nor especially by hate. Be purely objective, well-disposed to the last, but not attached. Do not listen to any voice, any impulse, and any suggestion. Do not take our words for granted, either.

Be of goodwill and remain unbiased, until, from within, you discover something of the truth. We repeat: do not listen to any voice, do not pursue the fleeting urges of your sensory perception. Stand without conceit as an autonomous creature amid the All-Manifestation. But at the same time be extremely watchful, for as soon as you begin to enter into detachment, the entire host of aeons and archons will fall upon you. Many gods of creation, many entities who have achieved great power, will take an interest in you.

For the all-penetrating, omnipresent rays of the Only Good do exist and you can enter in a relation with these rays. Nothing stands between you and these rays of the Only Good! No creation, no creature, no theologian and no spiritual leader of a Spiritual School. As an autonomous creature you stand before ‘It’ and ‘It’ alone.

It is possible to live and to exist out of the radiations of the Only Good. In the power of the Only Good you can occupy a position of strength across all phenomena in the world of creatures and follow the path to the goal in total freedom. As long as you still exist in
the nature-born state, you should not connect yourself with anything. If you do, you will always be victimized. For instance, if you take the point of view that ‘I possess it, I am it, I can do it,’ you will be misled, day in and day out by powers and figures that imitate the Christ being.

When you enter into non-being and open yourself, taking care to remain detached, you will be touched by the only radiation of the Only Good and the time will come when you will know that you are linked with it.

So you must not tie yourself to anything, as long as you remain in the nature-born state. Otherwise you will be duped. That is why the phase of gnostic pupilship includes a phase of preparation for union with the Only Good, a phase of devoting oneself, in autonomy, to the rose of the heart. If you dedicate yourself to the rose of the heart, accepting all related consequences and laws, you will devote yourself to the autonomous self par excellence. This means that you will become, with the seat of the I, with the head sanctuary in its nature-born state, subordinate to the heart sanctuary, in order to bring the soul, your immortal soul, to life.

In the modern Spiritual School we call this devotion of the head to the heart: self-surrender. And when, as a result, the soul comes to life, the heart begins to dedicate itself to the head. For when the heart is able to open itself to the light of the Gnosis and is filled with it, the breakthrough, via the heart to the head
sanctuary, will be celebrated and will evacuate everything that does not belong there. And then, while the autonomous self controls the entire intelligence and sensory perception, the radiative plenitude of the Spirit will manifest itself in the head sanctuary. So the aim of self-surrender is to open the head sanctuary for Pymanter, for the radiating fullness of the Only Good. And you can only put self-surrender into practice through non-attachment. In this way, via the path from Bethlehem to Golgotha, the Spirit takes its place on the throne of the autonomous self. Then you will have reached your goal. Then you will have crossed the sea of folly. Then you will have reached the other shore.

This world is undoubtedly inhabited by many of God’s children. It is out of the question that you could fail to recognize them. If you are reborn as to the soul, if this process is already active within you, in your heart and in our head, you cannot possibly be mistaken about these things. From the moment when you are soul-born, you enter into unity with every other reborn soul. Wherever in the world they may be, and whatever the circumstances, you will recognize these brothers and sisters. A soul-community does not need to be formed; it is! You only need to enter it by bringing the rose to bloom. If only one tiny spark of the new soul-state is present in you, you will no longer find unity a problem. You will even find that you are unable to resist entering into the group. Each soul is one with every other soul, existentially and absolutely. That is the splendor of the great soul-community.

So when, in the young Gnosis, it had become possible to concentrate sufficient new soul-power, a link with the great soul-community of the universal Gnostic Chain immediately came into being. We did not seek this link; we did not ask for it. No letters were exchanged on the subject: we simply met each other! And many brothers and sisters were witness to this. A soul-community does not need to be formed; it is! So...follow the path!

For the rest, bear in mind the well-known warnings in the holy language: ‘Be faithful, but trust no one. Do not believe in every spirit, but test the spirits whether they are from God,’ says John. These two pieces of advice are very hermetic. If you follow them, no harm will come to you.

In the modern Spiritual School we call the devotion of the head to the heart: self-surrender. When, as a result, the soul comes to life, the heart begins to dedicate itself to the head.
In all bookstores and magazine racks we can now buy printed spirituality. Spirituality is seeing something of a revival; old scripts resurface and are republished anew; revised versions of Bible translations are best sellers; esoteric knowledge is brought to the attention of the general public through popular literature.

On opening a book you sound out the thoughts of the author. You read the foreword and take a look at the contents. You browse through the pages to see if you like the writing style. You try to work out in which emotion, inspiration or atmosphere the author has written this book and decide if you want to connect with it or not. That’s how you decide if you purchase one book or another. Imagine you buy the book, start to read it and read it to the very end, then you become open for the information, the story in it and the message you infer from its contents. The book may bring you the knowledge you were seeking or it may inspire new questions. It can also touch you; can let you recognize things. It can wake a deep longing within you.

We read books with our head: being intellectually interested to gain knowledge. We read books with the heart: recognizing life situations and responding emotionally. We read books with our head and our heart, with interest. But we can also read a book with the depth of our heart, our soul. Then we read it not only with our head or heart, but with our whole being.

LITERATURE IN THE SPIRITUAL SCHOOL The books of Jan van Rijckenborgh and Catharose de Petri speak directly to our soul. They are penned in the language of the soul. Whilst we have to take into consideration the different time in which these books were written, if we test the spirit in and behind these words, then a new perspective, a new world opens for us. It is remarkable how the core of each religion is revealed in these books. For example, if we take the four volumes of the ‘Egyptian Arch-Gnosis’, ‘The Gnostic Mysteries of the Pistis Sophia’, ‘The Nuitemeron of Appolonius of Tyana’ or the ‘Chinese Gnosis’, we can discover in all of these books the truly unifying core of all religions: the divine spark within the heart. The literature of the Spiritual School connects us with the divine field of ideas and with the pure astral field of the Spiritual School, which we as pupils can experience during exchanges or temple visits. The books are tools through which we can gain self-knowledge, raise to the pure life field and connect with it in our daily life.

What happens when we read? If we read with progressing faith and an open heart, it is possible that our yearning soul experiences a healing effect. The longing of the soul can be experienced like an imploring prayer:

*O that I may come to know my first father,
That I may understand the two natures,
That I may develop the third eye
That I may enter the fourth dimension
That I may open myself to the fifth element
That I may realise the sixth sense
That I may enter the seventh heaven

My first father. The Light in our darkness; the father ‘who is in heaven’. The core-power, the power of the rose in the heart.

May I understand the two natures - the human and the divine. Guide me to self-knowledge and to the
deeply hidden wisdom in my heart. Show me the connection between the human being and God. Open the third eye and teach me to live out of the flame of consciousness of the purified fourth candelabrum in my head sanctuary. The fourth dimension: teach me to abide in your infinite realm, free of matter, time and space. Reveal in me your omnipresent being, that I may become open for the fire-ether, the fifth element, the sheer flame of Grace. Teach me to know the sixth sense. The inner sense which will give me a new, profound feeling: a higher intuition; recognition of the higher plan underlying world and mankind; the 'holy breath'; new pure thinking; the ability to determine whether the spirits are of God; to stand in an unwavering devotion; to truly listen and understand your word; to hear the inner voice of silence, so that in my surrender and with these seven inner senses, a new reality that is of God, here and now, manifests itself: the seventh heaven. In one of his definitions, Hermes describes the seventh heaven as follows: “Nothing exists wherein God does not live, since where heaven is, there is also God, And where the world is, there is also heaven. I think that God is in heaven and heaven is in the world. And when heaven is in the world, then heaven is in the heart of a human being.” When the longing of the soul awakens in the heart of man, the inner foundation for understanding the holy language is laid. The spoken or written word constructed of letters
stirs the medium, the form, the instrument made of force, towards recognition. By seeing and hearing inwardly we can recognize and understand God. For the light of the seven spirits, the seven heavens, connects in the soul with us, human beings. This new union can be answered by us. In the fairy tale “The green snake and the beautiful lily” Goethe writes: “Where do you come from?” “From the abyss, where gold dwells”, said the snake. “What is more splendid than gold?” inquired the king. “Light,” replied the snake. “What is more refreshing than light?” asked the first. “The dialogue”, answered the snake.

Deep in the darkness of the underground passages of our heart we discover a new bond. It is the reflection of spiritual gold, the mind transformed into Light. Deeply anchored in us are sublime images of the true human being. They are like messages of light. The Spiritual School and its literature invoke these images from our pre-remembrance. We recognize them and come to trust and belief in them. And we answer to this call by making room within us for this sublime image of a human being. But immediately the warning must sound: “You shall not make for yourself an image in the form of anything. You shall not bow down to them or worship them”. Do not stop at this image. Do not only admire it, but live it! Begin a dialogue with this image and bring it to life. Accomplish the outcome of this inner dialogue in your daily life.

It is only when we reflect in our inner being on what we read, that it becomes of value for us. When we read this way, a light coming from the deepest inner being will be cast on the words. It can be the light of our self, our personality, but it can also be the light of the new soul. The point is to bring them both to an inner dialogue within us. And it is also about the choices we make. Every choice is good, even a conscious abstinence from choosing. When we choose the voice of our personality, we live the necessary experience. When we decide to listen to the soul, the process of its liberation increasingly unfolds.

Words constructed from letters of the pure life-field become light and power only when they are lived and experienced in our daily life. The books of the Spiritual School are there to be processed by the soul within us. They are not to be memorized and repeated or to be followed blindly. No, we have to receive them inwardly, act according to our understanding and experience them within us. Books assist us in finding “the truth in our most inner self”, in the depths where the spirit speaks to us and urges us to follow it. It centres on bringing to life the sublime images of the new being within us. We then recognize these images: the resurrected Jesus, as the new atmospheric reality, who - within us and beside us - starts his
journey to Emmaus, the crossroads between the two natures.
Through this inner conversation, contemplation and the resulting action in real life, things which were once blurry gradually sharpen. We become increasingly able to distinguish “what is what”.
In the fairy tale by Goethe the beautiful lily longs intensely for the old man with the lantern, because in the dark abyss, her beloved, the prince, wastes away in loneliness for lack of light.
We recognize in us ‘the old man with the lantern’. This man is the Light we want to follow with each step that we make in this life. As pupils we experience a process of purification and healing. A strong and unshakeable place is prepared within us, solid as a rock, unaffected by life’s turmoil, an inner diamond that radiates Light. Eternally inspiring life - eternal soul.
This brings us again to the question: “What is more refreshing than Light?”
“The inner dialogue”.  

In his lifetime every man 
Seeks his connection with a long forgotten word 
Embedded in a half-heard chord 
And full of awe he inwardly accepts God’s plan. 

When he has witnessed the Light devour the dark 
His place within the universe appears 
And then the budding work within him hits its mark 
And liberates him from the vale of earthly tears.*

In a conversation with the word of the mysteries, the dialogue awakens through the Logos, allowing us to attune ourselves, in every single breath, to the soul life, to Christ in us, until fulfillment of our destiny as human beings.
Our heart is filled with this new reality. And what the heart is full of, the mouth will overflow with.

When we speak to each other, our words carry more than only sounds. We all know the quote from the Bible: “Not what enters through the mouth corrupts the man, but what comes out of the mouth.”
Breath is life.
Does the air we exhale contain life and Light?
What sound, what charge, what basic tone accompanies our spoken words? Does the source of “the word”, the spirit, resound from our mouth, our tongue, and our lips?
When the old man with the lantern comes to the beautiful lily, he says: “Whether I can help, I do not know. An individual does not help, but does he who unites himself with many at the proper hour.”
In the dialogue a diamond appears beside a diamond and together they form the divine diadem.

What is more refreshing than light?
Living testimonies of Light.
What is more joyful than the word?
The inner dialogue. *

* C.van Dijk, Paraphrase of the Tao Te King, 1934
...sparkling from invisible spheres – born everywhere
...however, “according to the self, lost in the sand of the desert,” finding no house nor even a shelter
Driving home from work I try to fill the long journey in the most meaningful way possible. But staying awake during this nearly two-hour ride, late at night and alone, is quite an effort. Listening to the radio offers a partial solution...
what is more refreshing than light?
In this way I can also stay informed about what is going on in the world. That keeps me awake, but sometimes it also feels like listening to science fiction. This time I tune into an interview with a representative of a health care company. Terms such as ‘health games’, ‘serious games’ and ‘applied games’ fly back and forth. It’s about the future, but that’s almost today. “By 2017 things will be ready,” they say. I listen on, the situation is described as follows: someone who is ill still goes to the doctor as before, but then returns home with a prescription for a computer game, called the ‘health game’. In the future this will also be reimbursed by the insurance companies. It will replace long conversations with a doctor or a psychologist and treatments by another therapist. So, even specialists can be avoided. The basic idea is to make things cheaper, much cheaper than all the human contacts and hospital visits associated with a diagnosis. Initially I agree with this, as it’s true that research devices are shockingly expensive. However, there are still people involved. The word ‘control’ is mentioned several times. The patient ‘controls’ their own illness. That seems to be at least as important as the associated cuts.

An image comes to my mind: the person who does not feel well, sits at home on the couch, or in bed, and plays a ‘health game’ on their laptop. And this makes them feel better. No one else is there, you are alone with that game, a ‘serious’ game, as they call it. “That’s the future,” says the representative of the company cheerfully. “Control is the point and that is what the patient gets by playing the game. Of course it cuts down the social insurance premium immediately, as there are fewer people involved in the healing process of the sick person”. The interviewer asks: “To which diseases can it apply?” This can be anything from ADHD to depression, or cancer, absence due to sickness, as well as prevention of various diseases. Suffering is swiftly brought to an end and the person can return to work. In addition, there will soon be a device worn on the patient’s wrist to record their progress and to give the patient that reassuring feeling that control is truly in their hands. Is this the future, the interviewer asks, that everyone permanently carries a smartphone and is connected via their PC with a bigger control system? Yes, comes the answer, but it could also easily be implanted into the body. A chip? Indeed, a chip makes for perfect control and health insurance companies will be informed of everything instantaneously. That should confer a feeling of safety to the patient and reinforce the idea of being able to continuously monitor one’s own situation...

I am almost halfway home. I turn the cruise control off to get more control of my car. I put the heating up because this fascinating conversation makes me a bit chilly. Now it’s about the future of old people in nursing homes. They can live out their rosy days of old age by using the games that we
Is this the future, the interviewer asks, that everyone carries a smartphone on their body and is connected via their PC with a bigger control system? Yes, is the answer.

already have. Such as Second Life, a computer game that makes a daily plunge into the virtual world possible. New images flash before my eyes: a nursing home where our older brothers and sisters spend their last years and months of life. Already forgetful or not yet or maybe worse, they do not have to wait for visits from family and friends or the arrival of the activity supervisor. They would sit together in the recreation area or alone in their room, each with a laptop, and stare blissfully at the screen under the spell of their virtual world. Finally, they are again the young gods that they once were. They can achieve things that used to be, or that, disappointingly, had never happened. They have now regained control. Is that the happy future we envisage for all of them?

I have now passed the third bridge over the big river and wonder if I might have slept for a while without noticing it. Maybe I had entered a dream where this science fiction had become reality? Yet it is projected that 2015 is the target date to put it all in place. The discussion participants seem to be very satisfied with their conclusions. I turn off the radio and reflect about a friend of mine who once told me that she felt like reborn after talking with her family doctor. The impact of a conversation... They didn’t mention it at all in the interview: the healing effect of contact with another person with whom you can share your worries, if only for a moment. In many cases the warmth of another human being may lead to recovery – a glass of water given with love, reflecting together on the situation or the drama taking place. Should the ‘health game’ suddenly replace these moments?

I muse on. The lighting is off in this part of the highway. An economy measure, but fortunately the news station keeps me awake. During a long trip a week earlier there had been a completely different guest on the radio: the President of the Hotel ‘Europe’ in Amsterdam. It had been voted the best hotel in Europe and is now on its way to becoming the best hotel in the world. All kind of reasons were discussed as to why this hotel was doing so well. The astronomical room rates are no problem for guests who come from all over the world to visit the famous Dutch museums. “Every morning at half past six we start with a staff of 147 to make this happen again,” said the managing director of the hotel. However, the last score was a 9.5 and not 10. What was the reason, the interviewer wanted to know. Someone had dropped a stitch somewhere.
The PC can also think and soon feel, too. When you hear them speak about it, you can tell that they deeply believe this. But is it possible?

What was it? If everything is in such a perfect order, what still needs to be improved? The President knew what it was. He explained that there could still be an improvement in the human contact, in the so-called “dancing with the guests.” There should be, for example, more eye contact with guests - waiting for the guests already at the door and escorting them to their room. But how do you make the right contact? You can look at someone, but without establishing that contact. If you do it the right way, then certain warmth appears that nothing can destroy. And it works in both directions.

In this perfectly oiled machine of a well-functioning hotel eventually it all comes down to genuine contact. The guests will feel the difference maybe without even being aware of it. That is what brings the score immediately up to 10 and inspires the guests to come back again.

In the near future that warmth and connection with another human being will be completely taken away from a sick person and replaced by an impersonal contact with a computer game. The advocates of the computer games see it differently: the PC can also think and soon feel, too. When you hear them speak about it, you can tell that they deeply believe this. But is it possible?

I drive past the Schiphol International Airport and I’m almost home, only half an hour more to go. I grab a banana from the passenger seat and as I take a bite I think of an orangutan. Not so strange because lately I’ve read extensively about their lives in the endangered rainforests of Borneo. Their species was reduced by two thirds in the nineties by logging and the underlying pursuit of profit by man. A lot of articles are published in less-known publications regarding deforestation and the disastrous effects this has not only for the existence of such species, but for the world as a whole.

After deforestation, monoculture plantations are introduced, primarily of palm oil. Monocultures destroy the necessary conditions for new forest growth later on, but in fact there is a great deal more impact. Open spaces as big as soccer fields are no longer protected from the sun and other elements of nature due to the lack of vegetation.

This affects the climate indirectly. But there is also a more direct consequence; winds can rage unrestrained across the plains after the trees have been cut down. In response, the soil dries out, gets damaged, ending in environmental destruction. Viktor Schauburger writes broadly about all this in his books. In addi-
tion, man intervenes in processes associated with the control of the etheric world. Plants, especially in these large primeval forests, are powerfully connected with the etheric field of the earth. They build it up and clean it. Massive capricious interventions of man cause great damage in this field. These are wounds; in these places vitality is bleeding away. The vitality running out of these wounds is partially absorbed by the development of technology on earth and penetrates increasingly into society, thus becoming “more alive” again. That is not a new phenomenon. Long ago, at the time of the megalith builders, about 40 000 years ago, there were similar processes taking place on earth, when life forces of the earth were used for the development of the technologies of those periods.

Are ether forces leaking into the internet nowadays? You do not hear anything about that yet. Another part of these etheric forces flows back into the etheric envelope of the earth, causing, among other things, the weather conditions on earth to become wilder and more violent. The changing etheric field of the earth plays a major role in the movement of, and in, the air around the earth. This movement no longer exclusively follows the plant vegetation of the earth, but connects itself to the disturbed etheric air space, partially even with the astral plane – since it has a direct impact on the senses, feelings and desires of human nature.

One can imagine that some thinkers see these processes affecting the equipment and techniques we know today. They see that in the future the question will not be whether to control the internet or not, whether to remove it or not, even if we wanted. The point is no longer that it becomes uncontrollable, so immense that one cannot embrace it anymore. The point is, as they say, that as a consequence, concentrations of consciousness will emerge in the internet - initially still caught in the web, but with so much life force gathered that one day they will be released from the physical internet into etheric form to live outside of it. They say that these developments are now in full swing. From the wounds that we human beings inflict on the kingdoms of plants, life forces flow into reach of the internet. It is the inner attitude and orientation of ever younger persons who work with it, that will determine how things will then develop. Control yourself by a health game? Who has control over whom? Is this an illusion or is this the future? Who is really in control when you return home as a sick person with a health game under your arm? “What is more refreshing than light?” asked the little prince.

The last major junction, only five minutes until home. The silence in this area allows for contemplation; increasingly it comes down to: being in the world, but not being of the world. How do you do that? To what extent
are we all responsible for monoculture of the rainforests? We use paper handkerchiefs, toilet paper, margarine, chocolate, soap, and so many other products made from palm oil, grown on the sites of ancient forests. We all contribute to the disappearance of the rainforests and the orangutans and the unrestrained growth of the internet. Even if you are living very consciously, there is a lot you know nothing about, even if you do your best to know everything. You cannot live without guilt or participation. Not of the world, but in the world.
There is no bigger challenge.
What a rough trip yet again. 🌆
service and co-responsibility

On 4-6 October 2013 the second Adriatic Conference took place in the Croatian coastal town of Primosten. The Conference was organized by pupils of the Lectorium Rosicrucianum in the Croatian, Slovenian and Bosnian work-fields, and hosted 190 participants from ten countries. This article is based on the opening address.

The rapidly changing zeitgeist, the spirit of the time, teaches and demonstrates for us the abundant possibilities for essential inner change. People are no longer driven to make long-term commitments, tending more to form spontaneous and short-lived groups that focus on a particular project which finishes as rapidly as it started. The significance of individualization, and respect for something different grows fast. The dependence on trusted, firm structures or personal leaderships is waning and often abruptly replaced with self-responsibility.

These few examples evidence potential new ways of development. Many people certainly experience the influences of the new time, but react unconsciously and do not yet rise above unknowing, being unaware that salvation, liberation, is real and possible. Many questions press every consciously seeking human being: To what aim is the new spirit of this age driving humanity’s efforts, inwardly and outwardly? Do we understand which old and outdated forms are no longer of this time and are fading? Do we experience the impulse of the spirit that wants to manifest through us? Do we sufficiently realize that a cosmic phase of dematerialization is in progress?

Such questions will confront us more acutely in the coming times. They demand an honest and objective response from everyone on the path! We are forced to let go of our strained framework, now fragmenting in the rapidly expanding new circumstances. Liberating renewal stems from recognizing the correlation between the structure of our being and a deeply experienced life’s task, as well as the insight that life is movement and constant change. The spirit of this time confronts modern human beings with the task of shaking off the oppressive framework and causing the spirit in them to arise and unfold. Then the earth is not so much a delusion, more a transient earth, an education to greater understanding and love! Precisely this change in the microcosm is transfiguration!

BOTH…AND The process of detaching from the grip of matter knows many levels and variations. The tenacity that holds fast to a standpoint, the ‘either…or’ is brought to a finish and evolves to non-conflict, to ‘both…and’ or ‘as well as’.

Any supposed knowing better is brought to nothing and evolves to humility.

Any form of compulsion, of self-maintenance, is brought to an end and evolves to love and active intelligence.

The lower consciousness of ‘an eye for an eye...’ disperses and is succeeded by the higher consciousness: ‘If someone strikes your cheek, offer them the other too’.

Lead into gold, the great transmutation of the inner being. This will be successful only when we demolish our self-fabricated delusions and images and rise above our boundaries and behold the All. If we succeed, our ‘cabin’ receives panoramic windows and spacious doors,
through which one can enter, yes, and exit too. Then the spirit can circulate freely, unhindered. These essential changes in which we immerse, and which energize in us on the path, inevitably also work outwardly. So the Spiritual School opens its doors widely to make itself approachable in different ways, more easily and more readily than ever before, and a new directedness and co-responsibility is asked of all who work in its vibration-field.

In service a human being carries co-responsibility. This is different to the more well-known co-right-of-say, which we human beings readily exercise in looking after our personal interests.

INNER PERCEPTION OF THE GROUP’S TASK. The word says it all; she or he who is co-responsible stands in one community, in collaboration. And it has something delicate, something subtle; something heedful; something protective. It works on our inner sensitivities, so that we can identify precisely what is required of us and recognize the inner walls and edifices that should now be demolished.

Co responsibility entails co-liberty, where each one freely recognizes their place and task, which is possible only when one works out of the insight within the task and devotion of the entire group. Whoever embraces co-responsibility is granted the freedom to apply all their abilities and give their task full form; and to ultimately give the result to the whole!

In this Adriatic Conference it is our endeavour to communally reach for the higher octave in our being and make it resound with the vibrations of the new era in which all of this will unfold to an ever increasing extent.
...he knows how to make his, the culture and love
...but will he in love the Beloved recognize?
Nowadays we notice many original literary works published in the internet, which often are further not printed nor edited in other forms. They are generally published under the Creative Commons License, which means they may be freely distributed, as long as they mention the author. As an example, we propose a chapter of Charles Eisenstein’s book, ”The More Beautiful World Our Hearts Know is Possible”.

Before they are able to enter a new story, most people – and probably most societies as well – must first navigate the passage out of the old. In between the old and the new there is an empty space. It is a time when the lessons and learnings of the old story are integrated. Only when that work has been done is the old story really complete. Then, there is nothing, the pregnant emptiness from which all being arises. Returning to essence, we regain the ability to act from essence. Returning to the space between stories, we can choose from freedom and not from habit. A good time to do nothing is any
time you feel stuck. Do not be afraid of the empty place. It is the source we must return to, if we are to be free of the stories and habits that entrap us. If we are stuck and do not choose to visit the empty place, eventually we will end up there anyway. You may be familiar with this process on a personal level. The old world falls apart, but the new has not emerged. Everything that once seemed permanent and real is revealed as a kind of hallucination. You don’t know what to think, what to do; you don’t know what anything means anymore.

Chapter 20: Non-doing
The problems we experience in our lives and in the world (whether relationship issues or world hunger) stem from energetic weakness and disconnection, from our lack of capacity to feel ourselves, each other, the earth, and how life seeks to move and evolve through us. The issue is not whether or not to act and “do something,” but what actually prompts us to act.

Dan Emmons
“A good time to do nothing is any time you feel stuck. Do not be afraid of the empty place.”

The life trajectory you had plotted out seems absurd, and you can’t imagine another one. Everything is uncertain. Your time frame shrinks from years to this month, this week, today, maybe even to the present moment. Without the mirages of order that once seemed to protect you and filter reality, you feel naked and vulnerable, but also a kind of freedom. Possibilities that didn’t even exist in the old story lie before you, even if you have no idea how to get there. The challenge in our culture is to allow yourself to be in that space, to trust that the next story will emerge when the time in between has ended, and that you will recognize it. Our culture wants us to move on, to do. The old story we leave behind, which is usually part of the consensus Story of the People, releases us with great reluctance. So please, if you are in the sacred space between stories, allow yourself to be there.

It is frightening to lose the old structures of security, but you will find that even as you might lose things that were unthinkable to lose, you will be okay. There is a kind of grace that protects us in the space between stories. It is not that you won’t lose your marriage, your money, your job, or your health. In fact, it is very likely that you will lose one of these things. It is that you will discover that even having lost that, you are still okay. You will find yourself in closer contact to something much more precious, something that fires cannot burn and thieves cannot steal, something that no one can take and cannot be lost. We might lose sight of it sometimes, but it is always there waiting for us. This is the resting place we return to, when the old story falls apart. Clear of its fog, we can now receive a true vision of the next world, the next story,
the next phase of life. From the marriage of this vision and this emptiness, a great power is born. “Possibilities that didn’t even exist in the old story lie before you, even if you have no idea how to get there.” This is a pretty good description of a place we are approaching collectively. Those of us who have in various ways left the old Story of the People are the organs of perception of the collective human body.

Once the civilization as a whole enters the space between stories, then it becomes ready to receive these visions, these technologies and social forms of inter-being. Civilization
Wu-wei. Sometimes translated as “non-doing”, a better translation might be “non-contrivance” or “non-forcing”.

is not quite there yet. At the present moment most people still tacitly believe that the old solutions will work. A new president is elected, a new invention announced, an uptick in the economy proclaimed, and hope springs anew. Maybe things will go back to normal. Maybe the Ascent of humanity will resume.

Today it is still possible, without too strenuous an effort of denial or pretense, to imagine that we are just in a rough patch. We can get through it, if only we discover some new sources of oil, build more infrastructure to ignite economic growth, solve the molecular puzzle of autoimmunity, deploy more drones to protect us from terrorism and crime, genetically engineer crops for higher yields, and put white colorant in cement to reflect the sun’s rays and slow global warming.

Given that all of these efforts are likely to produce unintended consequences even worse than the problems they intend to solve, it is not hard to see the wisdom of doing nothing. As I will describe later, this does not imply that the activist should focus on obstruction. Doing nothing arises naturally from the breakdown of the story that had motivated the old doings, calling us therefore to do what we can to hasten that story’s demise.

My brother, whose clarity of mind is relatively pristine because he rarely reads anything written after 1900, described to me his vision of how the changeover will finally manifest. A bunch of bureaucrats and leaders will be sitting around wondering what to do about the new financial crisis. All the usual central bank policies, bailouts, interest rate cuts, quantitative easing, and so forth will be on the table, but the leaders just won’t be able to bring themselves to deal with it and they’ll say “Let’s go fishing instead.”

At some point, we are just going to have to stop. Just stop, without any idea of what to do. We are lost in a hellscape carrying a map that leads us in circles, with never a way out. To exit it, we are going to have to drop the map and look around.

As our old story comes to an end, do you catch yourself thinking of “going fishing instead”? The procrastination, the laziness, the halfhearted attempts, the going through the motions – all indicate that the old story isn’t motivating you anymore. What once made sense, makes sense no longer. You are beginning to withdraw from that world. Society does its best to persuade you to resist that withdrawal, which, when resisted, is called depression. Increasingly potent motivational and chemical means are required to keep us focused on what we don’t want to focus on, to keep us motivated to do that which we don’t care about. If fear of poverty doesn’t work, then maybe psychiatric medication will. Anything to keep you participating in business as usual.

The depression that makes it impossible to vigorously participate in life as it is offered
has a collective expression as well. Lacking a compelling sense of purpose or destiny, our society muddles along, going half-heartedly through the motions. “Depression” manifests in the economic sense, as the instrument of our collective will-money-stagnates. No longer is there enough of it to do anything grand. Like insulin in the insulin-resistant diabetic, the monetary authorities pump out more and more of it, to less and less effect. What would once have sparked an economic boom barely suffices now to keep the economy from grinding to a halt. Economic paralysis could indeed be the way this “stop” appears. But it could be anything that makes us give up our story and its enactments once and for all.

Doing nothing is not a universal suggestion; it is specific to the time when a story is ending and we enter the space between stories. I am drawing here from the Taoist principle of wu-wei. Sometimes translated as “non-doing” a better translation might be “non-contrivance” or “non-forcing.” It means freedom from reflexive doing: acting when it is time to act, not acting when it is not time to act. Action is thus aligned with the natural movement of things, in service to that which wants to be born. In this I draw inspiration from a beautiful verse from the Tao Te Ching. This verse is extremely dense, with multiple meanings and layers of meaning, and I haven’t found a translation that highlights what I’m drawing from here. Therefore, the following is my own translation. It is the last half of verse 16:

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All things return to their root
Returning to the root, there is stillness.
In stillness, true purpose returns.
This is what is real.
Knowing the real, there is clarity.
Not knowing the real, foolish action brings disaster.
From knowing the real comes spaciousness,
From spaciousness comes impartiality,
From impartiality comes sovereignty,
What comes naturally, is the Tao.
From the Tao comes what is lasting,
Persisting beyond one’s self.
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... he who learns to know, on his path of life, the strengths of peace and silence, of silence and reflection
... as well as blood for blood, wars, fights and the worst violence
The true self is, it is not born, it is the source. Our ordinary consciousness is a continuously changing phenomenon. It derives its existence from the identification with the personality and the body. The source and the original consciousness can be distinguished from the limited personality-bound consciousness. The ego appears to be a constraint in the light of the essence of the source, which — in the long run — will have to be experienced more consciously. Many meanings have been given to the word ‘ego’, among which probably the most hopeful one considers the ego as an idea existing in a limited field of consciousness. As a consequence, the ego is not able to live in the truth and so, the confined consciousness suffers through and by the experience of the ego.

Masters and Methods Knowledge is not a result of collecting data. The data-collecting ego is like a mega-hamster; it never has enough. The ego always postpones, always thinks it needs some extra information before it ultimately surrenders to the Self.
The thoughts that approach us via the internet, books, workshops, or simply in stillness, always carry certain value; everyone feels attracted to what fits them at that moment. There are also gurus, masters, buddha’s in whose energy-field new perspectives are opened and we are reminded of our true self, the ‘I am’.
Furthermore, there are the mystery scripts, which often proclaim the entire truth already in the first sentence. An individual might be satis-
One is everything, everything is One. The sentence is self-sufficient. But most of the time, we tend to quickly give additional sense to all that our attention seizes. This way we think to become aware of things. We all have our own truth, we all create our own reality and we all know our own universe, stemming from our experiences. Nevertheless, everything, even the ability to generate thoughts, comes from one universal source. Is this what is meant by “unity in diversity”? We experience ourselves as isolated; we live in our own small world. We say: I am me and you are me and with this me we try to form an image of this source, and this source is ... me? But who were you before your birth?
fied with that, but most people need more time and more content.

These writings are intended for a human being engaged in directing himself towards the path of ascent, towards living from pure consciousness. These texts are not meant for the intellect and the feeling of an earth-oriented personality. The mystery teachings speak in all sort of ways of letting go of the ego and recognizing the Self in this openness.

GROUP CONSCIOUSNESS In the nature, we can observe the unity of a flock of birds or a shoal of fish that seem to move as one body around an invisible leading core. This core expresses itself directly in many animals. This core behaves like a large bird or fish led by a shared consciousness that completely corresponds to its natural habitat.

However, the human being is twofold: mortal as to their natural being and immortal as to their true Self. The nature human being is highly individualized and their ego tends to join groups, if it finds it convenient. Human beings unite if there is a collective interest, if something has to be accomplished. With more individuals one has more power, but to do that one must maintain the unity of the group, a block of power. An alliance is then forged by means of inclusion or exclusion of individuals depending on the consensus of the group.

Having an ideal both demands and supplies quite a dose of energy. The different group-worlds come to existence because they stand separate from each other. We see their broken unity in sympathies and antipathies, the pros and cons and their arbitrariness. Fear and hatred, often caused by incomplete information, provided unconsciously or on purpose, set the different groups against each other.

Can’t there be a real unity within a group? Why does the human being long for unity? We are twofold: our nature conceals an idea, an essence that is not perishable as our ordinary nature. And this hidden core urges the human being to go beyond their natural borders, beyond the idea of separateness; that core is out of time and space and knows no duality. Each human being has two natures, of which one slumbers within their being. With this hidden nature – the true Self – being their compass, a person is able to recognize whether an individual or a group proves to be directly connected with the hidden nature, the universal source of life.

Searching always means finding, but what is found is not always what one thought to search for. Yet on a deeper level, what was sought for is reflected by the finding. From that point of view, in any event, all life and experience can be brought back to the universal source.

ENERGY FIELD. This magazine is also dealing with all this. It is written by people who belong to a group, too. This group is like a body, a living field of energy; its members belong to one of those groups that undertake to continually radiate the energy of their soul-consciousness into the body of mankind. The members of this
group feel attracted to this field, not because they want to belong to a group, but because they feel a different unity. They are open to the energy of this field, because they recognize the original energy. The rising of the soul to the spirit and through that direct connection of the consciousness with the Self means that the ego can decrease and the Self can be manifested as the spirit-soul being.

SILENCE, CONSCIOUSNESS AND THE HEART The unity, for which people strive, stands outside all personally projected and duality-based worlds. Neither is this unity determined by the ego. In this unity, the one cannot be compared with the other one; the Self is the unity within the duality. Inner investigation without any techniques, which is in fact a natural and obvious perception, shows that the real meeting place lies in the microcosmic Self and that what is sought after is already there. It is the Self that perceives and in the light of that perception the hidden layers of the ego become clear.

Through that light energy the gravity force of the ego falls apart, and the ego comes to a standstill. Unity does not have its root in the consciousness of the ego. The central point of unity lies in the universal source and this essence is in all, and for all. With this understanding, one’s attention is not so much directed to the separateness, but rather to the unity. No attention is directed to the illness of the I, but to the wholeness of the self, which is liberating.

In this way, when the old consciousness is in rest and stillness, the consciousness flows to the heart again. The heart has its own undeniable gravity, which is of utmost subtlety and which both radiates and attracts. This activity of the heart is called love. The secret heart is like a centre which is everywhere. When the consciousness is silent, it is immediately filled and moved by the true Self, whereby a new inspiration, new vitality arises. The consciousness breathes then again in the Self, becomes pure and observes how the unity remains unchangeable and inviolable in the ever-changing multitude. This is how the self becomes a meeting place: as the consciousness is still, it refreshes itself at the radiant fountain of the heart.

MOTHER-FIELD In the same way as the creation forms the human being out of the unknowable, we may refer to the mentioned living energy-field as a field of creation, a womb. It is a field that simultaneously serves as a bridge, an in-between dimension. However, such intermediate areas are not a state or place of permanent residence. Just as a bridge is not a goal in itself, this in-between field leads to the other side. This field of discovery was described in the old times as an ark; also called ‘the barque of Isis’. In the ark, the journey companions discover their unity with the universe, and in the recovered unity they carry ineluctably the entire mankind. The timeless unity without measure is in everyone and the everlasting truth embraces now the earth as an extremely lively energy field.
On May 9th, 2014 an interesting book was published in Haarlem about the painter Torrentius, a Latinised pseudonym of his real name Johannes Symonszoon van der Beeck. Torrentius lived in the Netherlands from 1588 until 1644. The book is of particular interest because of the extensive source-research examining the motivations and circumstances of the false trial against the painter, who was alleged to be a member of “the sect of the Rosicrucians, dangerous to the State, which had for some time been established in Paris and had now come to Holland, specifically to Haarlem.”

In itself it is a well-known story that has been largely explored and at times even romanticised. In his dissertation of 1998 Govert Snoek devoted a significant part to it; whilst Wim Cerruti, the city historian of Haarlem, dedicates now the whole book to the case, entitled “The Wizard from Haarlem and Amsterdam”. The readers of Pentagram can order the book with the Rozekruis Pers (available only in Dutch). The life history of the painter is both fascinating and moving and even after 400 years it still provokes a sense of indignation due to the injustice suffered by this man. However, it has never been ascertained that he was indeed a member of the Rosicrucians. A fact that would anyhow have been impossible to prove because there never was a Rosicrucian organization as such, though it certainly was there ‘in the mind’. The only lasting ‘evidence’, you might say, lay in the way he endured all the injustice meted upon him.

We shall not go into the details of the tortures Torrentius had to suffer – they are well documented in the book by Cerruti – but only wish to draw attention to the statement of the torturer and his henchmen: that they had never tortured anyone so violently before, but at the same time they had never experienced someone undergoing these molestations so calmly. Not an improper word had passed his lips. He had even shown compassion with the torturer who had to do this for a living. At one time Torrentius had lost consciousness and was then freed from the torture rack and put into a chair. When he came round one of the mayors present had asked him in a laconic and merciless tone: “So, my bird, how is it now?” and Torrentius had answered mildly and with understatement: “Well sir, only my body is somewhat maltreated.”

FALSELY ACCUSED During this tortures period, Adriaan van der Laen, a good friend of Torrentius, managed to infiltrate the torture chamber. There he presented a statement that he had had recorded that same day, which stated that Mr and Mrs Schapenburch from the inn The Serpent in the city of Delft had admitted to have made false proclamations regarding Torrentius four years before, as they were forced to do so
through intimidation by the Calvinist ministers Sonnevelt and Van der Linde. From the book of Cerruti it becomes crystal clear that the entire lawsuit against the painter is one foul play of defamation and false incrimination. They wanted him condemned to death and burned at the stake, but due to the intervention of Regent Frederik Hendrik he received a sentence of ‘only’ 20 years’ imprisonment. At a later date, through the advocacy of his admirer, the English King Charles I, he was set free and admitted to the English court. All these historic facts have been known for some time. The merit of the book written by Cerruti is that the author delves deep into the historic sources and from there emerges with many new facts, illuminating both the dark and the light side of the coin in a way that makes the book a real page turner.

The book is also special in that it brings our attention to the turbulent period, now 400 years ago, around the beginning of the 17th century. In general it is assumed that the age then commencing, the so-called Golden Age of the Republic of the Seven United Provinces, was the result of the industrious, thrifty and down-to-earth realism of the Dutch Calvinistic merchant spirit. But that is only partly true. As it also emerges from various studies, this merchant spirit was far more damaging than enhancing for the release of another type of spirit: the spirit of freethinking and the flowering of free arts.

Later this year the Rozekruis Pers will publish one of these studies by Jan Peter Burger “The Life of Dirck Volckertsz. Coornhert”. It illustrates that the end of the 16th century and the beginning of the 17th was a period of open atmosphere in the Netherlands, which attracted free thinkers from all over Europe, who were persecuted because of their free way of thinking. Burger states that this open atmosphere was mainly due to the activities of the genius Dirck Volckertszoon Coornhert, state lawyer, philosopher, and private advisor of Prince William of Orange. Coornhert did not shrink back from stating “that the church reformers Luther and Calvin did not reform the church and teachings of Christ but rather deformed them.” Coornhert postulated an unknown, non-personal, non-vengeful (‘impassionate’) God who had wrought nature with the spiritual Power of his Logos. The Logos, or God’s Mind, consists of a coherent network-system of pure ideas, of pure spiritual forms and shapes, present behind the visible world and able to influence matter with its spiritual power.

Later, in the middle of the 17th century, because of the unfortunate translation of the word ‘logos’ (unfortunate because the printed Bible could...
Letter from Joh. Uitenbogaert to Hugo Grotius writing favourably about Torrentius

Possible self-portrait of Torrentius. Drawing in red crayon, Museum of Weimar, Germany
thus be regarded as ‘the word’), the concept of ‘logos’ was changed and rendered as ‘reason’.
Coornhert in his writings goes back directly to the early gnostics whom he freely quotes. Following their footsteps, he regards God as ‘the Being in Whom we live’, as ‘the Everything that is’ – while the devil is ‘nothingness’.
According to Coornert, in order to become at one with this Being, one should follow God’s Logos in everything. One has to become, in the footsteps of Christ, ‘a friend or a son of God’.

Not the biography but rather the teachings of Jesus should be our focal point.
Only by a purification of the mind can man attain illumination.
The knowledge gleaned through our senses is false knowledge.
Our sensory observations teach us that the world is divided, where in essence it is a unity – Oneness.

Coornhert states that our false sensory knowledge can be replaced by the knowledge of pure ideas, spiritual shapes and Logos forms used by God to create the nature in which we live.
It was in this atmosphere, wherein Logos was seen as an interconnected ecological system, that Holland flowered, just as the freethinking gnostic Cathars, with their church of love, were instrumental in bringing the culture of southern France into blossom five centuries earlier. The Logos was not a coagulated word found in black and white in a book. Burger demonstrates that in a repressive culture such as the Bible Belt, Golden Age cannot arise...and no wonder! Coercive Calvinism embodies the doctrine of predestination with sin, hell, damnation and enslaved souls, wholly in opposition to the inspiration and direct knowledge of God as a creative force in one’s inner being.
No, the nobility of man is different: ‘the human mind has the potential to reflect ‘God’s Mind’, as Coornhert also names the Logos. And when the human consciousness has indeed become the mirror of the Divine Logos, the spiritual sun of Logos can literally enlighten the human spirit – the truly living word.
Spiritual illumination was then the ultimate goal of a Christian.
It is significant though, that the inscription on the only remaining painting of Torrentius seems to refer to a poem by Coornhert from his famous book, “Zedenkunst dat is Wellevenskunste” (“Morality is the Art to Live Righteously”) and displays the following.

“ER + That which grows outside its size
will through excessiveness find its demise,”
while Coornhert, in part VI of his “Zedenkunst” (“Morality”) book, writes:

“And he is right who, faithful, stays within the Measure Which he observes in everything created, thus to love it Though wrong is all that is pestiferous, evil dis-pleasure All that goes thereunder or above It.”

It is precisely in this same atmosphere that the Rosicrucians were able to conceptualize their manifestoes – their Fama Fraternitatis – this year exactly 400 years ago.
It is precisely in this atmosphere that Torrentius thought, acted and painted.
And it was precisely this climate that the Calvinistic ministers feared so much and which fuelled their hatred to such a degree, that they copied Calvin in destroying everyone who was a free thinker – that is, anyone who possessed an inner freedom.
Torrentius was one of their lamented victims, as Wim Cerruti skilfully highlights in his excellent book.
until he learns to appreciate the big in the small...
and in the big to embrace the small full of love