

A PSYCHOLOGICAL STUDY OF REPRESENTATIVE MYSTICS IN
RELATION TO THE RELIGIOUS EXPERIENCE OF JESUS

by

PAUL MARION ALLEN

A. B., Houghton College

A THESIS

Submitted in Partial Fulfillment
of the Requirements for

THE DEGREE OF BACHELOR OF SACRED THEOLOGY

in

The Biblical Seminary in New York

New York City
April, 1938

3531012
285
1901-1911
187
111

17342

A PSYCHOLOGICAL STUDY OF REPRESENTATIVE MYSTICS IN
RELATION TO THE RELIGIOUS EXPERIENCE OF JESUS

TABLE OF CONTENTS

Chapter	Page
<u>I.</u> CHAPTER I	
INTRODUCTION	
A. The Statement of the Problem	1
B. The Justification for the Study	1
C. The Approach to the Study	2
D. The Method of Procedure	3
E. The Sources of Data	4
 <u>II.</u> CHAPTER II	
DEVENDRANATH TAGORE	
A. Tagore as a Representative Mystic	5
1. His Autobiography	5
2. His Cultural Relation to the Orient and the West	5
B. The Background of Tagore's Life	6
1. The Historical Setting	6
2. The Influence of Rammohan Roy	8
3. His Father	9
C. The Early Youth of Tagore	10
1. His Training in the Hindu Religious Customs	10
2. His Position as the Eldest Son of a Wealthy Man	11
3. His Education	12
D. The Initial Mystical Experience of Tagore	13
1. His Experience Described	13
2. His Experience Psychologically Analyzed	14
a. Influences in the Background	15
b. Immediate Circumstances	15
c. Conclusions	16

21674
 Gift of author February 1939

E. The Period of Detachment in Tagore's Experience	16
1. The Period Described	16
2. The Period Psychologically Analyzed	17
F. The Period of Illumination in Tagore's Experience	17
1. His Entrance into the Period of Illumination	18
a. The Page of Sanskrit	18
b. The Experience	18
c. The Three-fold Result of the Experience	19
2. His Missionary Activity during This Period	19
3. His Increasing Consciousness of the Presence of God.	20
4. A Psychological Analysis	22
a. His Spiritual Life	22
b. His Relation to the Hindu Scriptures	22
c. His Missionary Activity	23
d. His Relation to Christianity	23
e. Elements Pointing toward the Subsequent Unitive Experience	23
G. The Unitive Way in Tagore's Experience	24
1. Events Leading up to His Unitive Experience	24
2. The Command to Return to the World	25
3. The Struggle of Decision	26
4. The Remainder of His Life Spent in the Unitive Way	26
a. Reasons for the Schism between the Parties of Sen and Tagore	27
b. The Schism	28
c. The Closing Years of Tagore	29
5. A Psychological Analysis	29
a. The Experience	29
b. The Command to Return	30
c. The Schism of His Party	30
d. The Results of the Unitive Experience	31
H. Conclusions of Psychological Importance	31
1. Source of Each Experience and of Ideas	31
2. Effects of His Mystical Experience	31
3. Validity of His Experience	32
4. One Error of Tagore	33

III.

CHAPTER III

JACOB BOEHME

A. Boehme as a Representative Mystic	34
1. His Qualifications as a Mystic	34
2. His Qualifications as a Representative of German Thought	35
3. His Claims	35
4. His Message to the Modern World	36

5. Sources of Data	37
B. The Background of Boehme's Life	37
1. His Intellectual and Religious Background	38
2. His Home Background	38
C. The Life of Jacob Boehme	39
1. His Boyhood and Youth	39
2. His Illuminative Experience	41
3. His Unitive Experience	42
4. His Writing	43
D. The Philosophy of Boehme	44
E. The Mysticism of Boehme	48
F. A Psychological Analysis	51
1. His Psychic Nature in Relation to His Experience	51
2. His Claims to an Immediate Revelation of Truth	52
3. An Evaluation of the Effects of Boehme's Life	53
4. An Evaluation of His Influence on Others	54
5. Conclusion as to the Validity of His Experience	54
6. Comparison of Boehme with Other Mystics	55

IV.

CHAPTER IV

SAINT CATHERINE OF GENOA

A. Saint Catherine of Genoa as a Representative Mystic	56
1. Her Qualifications as a Roman Catholic Mystic	56
2. Sources of Data	56
B. The Background of Saint Catherine's Life	57
1. The Race into which She was Born	57
2. The Time into which She was Born	57
3. The Family into which She was Born	58
C. The Life of Saint Catherine	58
1. Her Life up to Her Conversion	58
2. Her Conversion	59
3. The First Phase of Her Religious Life	60
4. The Second Phase of Her Religious Life	61
5. The Third Phase of Her Religious Life	63
6. Her Special Temperament	64
7. Her Absorptions and Ecstatic States	65
D. A Psychological Analysis	66
1. Psychological Factors Related to Her Religious Experience	66
a. Her Pre-conversion Life	66

b. Her Conversion	66
c. The First Phase of Her Religious Life	67
d. The Second Phase of Her Religious Life	68
e. The Third Phase of Her Religious Life	69
2. Psychological Elements of a General Nature	70
3. Conclusions of Psychological Importance	71

V.

CHAPTER V

RUFUS JONES AND DEAN INGE

A. Rufus Jones	73
1. Rufus Jones a Representative Mystic	74
2. The Life and Work of Rufus Jones	74
a. His Background	74
b. His Religious Experience	75
c. His Work	77
3. His Philosophy of Mysticism	78
a. The Need of a Philosophy of Mysticism	78
b. The Ground of the Mystical Experience	78
c. His Definition of Mysticism	79
d. The Normal Type of Mystical Experience	81
e. The Values of the Mystical Experience	81
f. The Validity of the Mystical Experience	82
4. Analysis and Conclusions	84
B. Dean Inge	85
1. Inge as a Representative of Modern Mystics	85
2. His Life and Work	86
3. His Views on Mysticism	86
a. Definition of Mysticism	86
b. The Validity and Value of Mysticism	89
c. Mysticism in Relation to the Sacraments	90
4. Analysis and Conclusions	92
C. Conclusions concerning the Modern Mystics	94

VI.

CHAPTER VI

THE RELIGIOUS EXPERIENCE OF JESUS

A. Introduction	96
1. The Purpose of the Study	96
2. The Use of the Sources	96
B. Primary Considerations	98
1. The Limitations of the Study	98
2. The Messianic Consciousness of Jesus	99
3. The Religious Consciousness of Jesus	101

C. The Autobiographical References	101
1. The Baptism	102
2. The Temptation	104
D. The Biographical References	106
1. His Experience	106
a. In the Temple at the Age of Twelve	106
b. His Relation to the Holy Spirit	106
c. His Retreats for Prayer	109
d. His Recorded Prayers	112
e. The Transfiguration	115
f. Conclusions concerning His Prayer Life	116
2. His Teaching	117
a. His Authoritativeness	117
b. The Immediacy of God	118
c. His Teaching concerning Prayer	121
d. His Teaching concerning the Holy Spirit	121
E. The Physical Soundness of Jesus	122
F. The Psychic Health of Jesus	123
G. Conclusions	126
1. The Participation of His Whole Being in His Religious Experience	126
2. The Continuity of His Communion with God	127
3. The Positiveness of His Experience	128
4. The Five Results of Mystical Experience as Applied to Jesus	128

VII.

CHAPTER VII

THE RELIGIOUS EXPERIENCE OF JESUS COMPARED WITH THAT OF THE
REPRESENTATIVE MYSTICS

A. The Basis for the Comparison	131
B. Jesus and Devendranath Tagore	133
1. Relation to God	133
2 a. The Immediacy of God	133
b. The Method of Approach to God	134
c. The Use of the Human Faculties	135
2. Results of the Respective Experiences	136
a. Integration of Personality	136
b. An Increase in Power	136
c. Moral and Social Passion	137
3. Conclusions	138
C. Jesus and Jacob Boehme	138
1. Relation to God	138

a. The Immediacy of God	138
b. The Method of Approach to God	139
c. The Use of the Human Faculties	139
2. Results of the Respective Experiences	140
3. Conclusions	140
D. Jesus and Saint Catherine of Genoa	141
1. Psychic Qualities	141
2. Ascetic Practices	142
3. Negation Tendencies	142
4. Results of the Experience	143
5. Conclusions	143
E. Jesus and the Modern Mystics	144
1. The Ground of the Mystical Experience	144
2. The Use of the Human Faculties	145
3. The Normal Type of Mystical Experience	146
4. The Values of the Mystical Experience	146
5. The Matter of Symbolism	147
6. Conclusions	148

VIII.

CHAPTER VIII
CONCLUSION

A. The Problem of the Definition of the Term "Mysticism"	149
B. Jesus and the Negation Mysticism	150
C. Jesus and the Affirmation Mysticism	151
D. The Elements of Uniformity in the Negation and Affirmation Mysticism	152
E. The Values of the Mystical Experience	153
F. The Validity of the Mystical Experience	154
G. The Mystical Experience in Relation to Christianity	155
H. The Implications of This Study	156

IX.

CHAPTER IX

BIBLIOGRAPHY	158
------------------------	-----

CHAPTER I

INTRODUCTION

"What if earth
Be but the shadow of heaven, and things therein
Each to each other like, more than on earth
is thought?"

--Milton

"God is not dumb that He should speak no more.
If thou hast wanderings in the wilderness,
And find not Sinai, 'tis thy soul is poor;
There towers the mountain of the voice no less,
Which whoso seeks shall find; but he who bends,
Intent on manna still and mortal ends,
Sees it not, neither hears its thundered lore."

--Lowell

"The sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thoughts,
And rolls through all things."

--Wordsworth

A PSYCHOLOGICAL STUDY OF REPRESENTATIVE MYSTICS IN
RELATION TO THE RELIGIOUS EXPERIENCE OF JESUS

CHAPTER ONE

INTRODUCTION

A. The Statement of the Problem

Mysticism of one form or another is as old as human history. It has appeared in such diverse forms, however, that the term "mysticism" has come to be defined in a multitude of ways. The purpose of this study, while not one of definition, is to discover whether or not there is any validity to the claims of mysticism, whether or not there is sufficient uniformity to furnish a basis for such claims, and whether or not the claims of mysticism can be harmonized with Christianity.

B. The Justification for the Study

In one of the recent challenging books of Protestant Christianity, it is stated that "ethical mysticism is the heart of creative religion".¹ This statement is indicative of the returning popularity of a mystical tendency in religion which has been increasingly in evidence during this post-war period. Such a revival of mysticism has brought both criticism, and praise. Is it a sign of "neurosis" in our time? of failure of nerve? Is it a sign of

.

¹Lyman, Eugene William: The Meaning and Truth of Religion, p. ix.

intellectual arrest, and a disease in the life of reason?¹ Or, on the other hand, is it a return to sanity, and a regaining of equilibrium? Such are the arguments that have been exchanged by men like Gilbert Murray, Santayana, Bertrand Russell. Even scientific thinkers, such as Havelock Ellis, have given evidence of an interest in the possibilities of mysticism. Philosophy, science, and religion are all showing a constantly growing interest in this phase of human experience.

Such a widespread interest indicates that it will become increasingly necessary that every religious leader take some well fortified position in relation to the mystical experience. Such a study as this, which aims at ferreting out the central truth, if any, in mysticism, and in finding its place in the Christian experience, is therefore wholly justified.

C. The Approach to the Study.

One rather universal claim of mysticism has been that it is above reason. It is for this cause that purely philosophical studies have failed to be accepted as authoritative or unbiased. Above all other things, mysticism is an experience. Its genuineness can best be determined or disproved by a study of the factors contributing to the experience, the effect of the experience on the life of the individual, and the effect of that individual's life on other people. The only field qualified to make such a

.

1. Cf. Lyman, *op. cit.* pp. 101-102.

study is that of psychology, for psychology alone deals in a thorough manner with behavior and experience. Psychology alone is qualified to make a study of what produces any experience in the psychic life of the individual, and what this experience in turn produces. It is for this reason that we approach this study from the psychological standpoint.

D. The Method of Procedure

Because the mystical experience has been so widespread and so varied, it has been necessary to select a representative group, a group which is representative both of different ages, of different nations and races, and of different religions. Since this study is necessarily limited, a completely representative group is impossible. We have selected for this study Devendranath Tagore of India, Jacob Boehme of Germany, St. Catherine of Genoa, and Rufus Jones and Dean Inge as representatives of the modern era. Justification for choosing each of these will be found in the chapter devoted to each. The experience of each person will be studied in relation to his background, environment, natural temperament and peculiarities, and the values resulting from the experience.

In order to determine the place of mysticism in Christianity, and still remain in the province of psychology, a study of the religious experience of Jesus will be made to determine in what respect, if any, the mystical experience as found in these representative mystics is in harmony with the experience of Jesus. This is, of course, based on the assumption that anything out of harmony

with Jesus is out of harmony with Christianity, and, vice versa, that everything in harmony with Him is an essential part of Christianity.

E. The Sources of Data

The problems of religious mysticism have been approached psychologically only during the last half century. Considerable reading of a general nature in these recent writings has been done for this study as is indicated by the Bibliography. In studying each person, the sources of data have been found to be extremely varied. An authentic autobiography, such as that of Devendranath Tagore, is of immense value to the psychological approach. Unfortunately, these are very rare. A second primary source of value is the writings of the individual, especially if they contain references to personal experience. In other cases the most reliable source is that of biographies which too frequently are written by over-credulous friends. Because the sources used vary with each person studied, an explanatory paragraph referring to the sources of data used has been included in each chapter.

CHAPTER II
DEVIENDRANATH TAGORE

"I was satisfied with getting so much, but He was not content with giving so little. Hitherto He had existed outside and beyond myself; now He revealed Himself within my soul."

--Autobiography, p. 96

"I saw God, not with fleshly eyes, but with inner vision, from these Himalayan Hills, the holy land of Brahma."

--Autobiography, p. 252.

"Henceforward I shall radiate light from my heart upon the world;
For I have reached the Sun, and darkness has vanished."

--A Hymn of Hafiz, Autobiography, p. 253.

CHAPTER II

DEVENDRANATH TAGORE

A. Tagore as a Representative Mystic

In any study of mysticism that makes any claim to be representative of the various types of mystical experience, some one of the many Indian mystics must necessarily be included. There are several reasons to be noted for having chosen from this vast field this man Devendranath Tagore.

1. His Autobiography

Though many volumes have been written describing the Indian mystics, there is little reliable material that describes the experience of the mystic with enough detail to permit a psychological study. However, Tagore's autobiography is written in enough detail and with sufficient directness and frankness to permit one to see the thoughts, conflicts, and circumstances that led to each stage of the mystical experience. Evelyn Underhill has called it one of the most valuable contributions to the field of the psychology of religious mysticism.

2. His Cultural Relation to the Orient and the West

Tagore was brought up as a Hindu. He knew well the experience of the holy men of India and the mystical pattern. For this reason he is fit as a representative of the Indian type of

mysticism, though he did not escape the challenge of the finite as Indian mystics have been prone to do.

Tagore is further suited to this study for he came into contact with western ideas. He was born about the time that English influence was beginning to be felt and even attended an English school. This meeting of the old Hindu tradition with western science and philosophy is most interesting. In the case of Tagore this western influence plays a part in his life of which he is not fully aware and therefore of the more interest to this study.

Thirdly, Tagore came into contact with Christianity. He never studied it nor its history to any extent, and his relation to it was mainly one of conflict and opposition. This opposition, too, is of immense importance from the viewpoint of psychology.

Hence, the strategic place that this man holds in relation to the influx of western ideas into the old Hindu civilization, and the dependableness of his autobiography for a study of his life seem to be sufficient justification for choosing him for this present study.

B. The Background of Tagore's Life

1. The Historical Setting

Devendranath Tagore was born in Calcutta in 1817. India was then beginning to awaken from her lethargic condition. The English, gaining control of India in the latter part of the eighteenth century, had opened the doors of India to Western influence. Though the people of India have resented the presence

of the English, there is no question, even in the minds of the Indian leaders, but that India has profited thereby. This stimulus that came from the West has been the cause of India's reawakening. There has resulted a period of general reform that even yet is far from completion. Sivanath Sastri has given us a description of Bengal as it was during the early part of the nineteenth century:

"The whole country, and especially Bengal, was steeped in the most debasing forms of idolatry. The moral and spiritual aspects of religion and its elevating influence upon character had long been lost sight of, and in their place the grossest superstitions had taken hold of the national mind. Men were clinging to dead forms and trying to draw spiritual sustenance therefrom, as children cling to the corpses of their dead mothers. Their superstitious adherence to these forms was encouraged by the priestly class, whose prestige and power depended upon their continuance, and was fostered by a class of Brahmin preachers called Kathaks, who made their living by giving popular expositions of Hindu mythology, often working upon the imagination and credulity of the multitude. Thus the most extravagant mythological stories and false ideas of religion became current and were implicitly believed in by the ignorant masses. As a result, revolting practices like the suttee, or the throwing of children into the Ganges by their mothers, or the suicide of devotees beneath the wheels of the car of Juganath, became fashionable, and were looked upon as acts of great virtue."¹

It was only natural that with such conditions prevailing, together with such institutions as the caste system, that the influx of Western ideas should begin a great movement of social and religious reform. As the movement for reform, slowly and in scattered places, began to be felt, Tagore was born.

.

1. Sastri, Sivanath: History of the Brahma Samaj, Vol. I, pp. 2 - 3.

2. The Influence of Rammohan Roy

Raja Rammohan Roy is sometimes called the "Father of Modern India". He has gained this title because he was the first Indian of ability and influence who was willing to learn freely from the West, but who at the same time was well acquainted with his own heritage as an Indian. He joined Thomas Babington Macaulay in a vigorous and successful campaign to establish English schools for the training of young Hindus. His aim in so doing was to bring the best of Western civilization to the help of India. He was not only open to Western intellectual and social ideas, but even had the great liberality of mind to learn of Christ's teaching.

"He first among Indian reformers betook himself to Christ's teaching for inspiration and for counsel and thereby set himself apart from all who had gone before him, reaching forth beyond those horizons of India that had limited the view of his predecessors and marking a new epoch in the religious history of his land." 1

He went so far as to write a book entitled, The Precepts of Jesus, the Guide to Peace and Happiness. This brought down upon him a great deal of criticism from fellow Hindus as might have been expected, but attack also came from an unexpected quarter, the Christian missionaries.

He was both a social and a religious reformer. In religious reform he worked for the cause of theism. He based his theistic appeal to the Indians on the claim that theism was fundamental to the Vedic literature. He was therefore much opposed to

.

1. Macnicol, Nicol: The Making of Modern India, p. 174.

the prevalent idolatry in the temples. He established places for discussion and worship called samajes.

As a social reformer, he convinced the English that the horrible custom of the sacrifice of widows on the death of the husband was alien to the true Hindu religion. As a result, legislative steps were taken to abolish this cruel custom.

He was also a leader in the field of education. He aided in the establishment of English schools. These schools, however, taught chiefly only Western philosophy and science.

Tagore attended one of these schools and his reaction is revealing:

"These were the suggestions that Western philosophy had brought to my mind. To an atheist this is enough. He does not want anything beyond Nature. But how could I rest fully satisfied with this?"¹

From these facts about Rammohan Roy it is apparent that he was indeed a leader of India's intellectual awakening. His relation to and influence upon Tagore will be studied later. Roy died while on a trip to England and was buried there.

"Still from his grave he calls his countrymen to lift their gaze beyond the horizons of their own land within which they have bounded themselves so long."²

3. His Father

Dwarkanath Tagore was the father of Devendranath. He was a wealthy man, of great business and social power and in-

.

1. Tagore, Devendranath: Autobiography of Maharshi Devendranath Tagore, p. 48.
2. Macnicol, op. cit., p. 188.

fluence. He was a close friend of Rammohan Roy's, and supported him by the prestige of his name as well as by munificent material gifts in various trying times. He is intimately associated with him in the theistic cause as early as 1815, and his support alone kept the Samaj from dissolution after the death of Rammohan Roy in 1832. His main aim in life was secular, however. Later when his son, Devendranath, showed greater preference for religious meditation than for power and position in the world of business, he showed keen disappointment. His belief in the unity of the godhead did not cause him to alter the family practice, nor prevent Devendranath himself from being taught to worship idols. Yet his intimate connection with Roy's life and work is significant since Devendranath became Roy's real successor. It is also significant that his uncle Prasanna Kumar Tagore was also a supporter of Rammohan Roy.

C. The Early Youth of Tagore

1. His Training in the Hindu Religious Customs

Tagore begins his autobiography with this significant paragraph:

"My grandmother was very fond of me. To me, also, she was all in all during the days of my childhood. My sleeping, eating, sitting, all were at her side. Whenever she went to Kalighat (the temple of Kali in Calcutta), I used to accompany her. I cried bitterly when she went to Jagannath Kshetra (the famous temple of Jagannath in Puri) and Brindaban (a famous place of pilgrimage) leaving me behind. She was a deeply religious woman. Every day she used to bathe in the Ganges very early in the morning; and every day she used to weave garlands of flowers with her own hands for the Shaligram (a round black stone, symbol of Vishnu, and used in the daily family worship). Sometimes she used to take a vow of solar

adoration, giving offerings to the sun from sunrise to sunset. On these occasions I also used to be with her on the terrace in the sun; and constantly hearing the mantras (texts) of the sun-worship repeated, they became quite familiar to me:

I salute the bringer of the day, red as the Java flower:
Radiant son of Kashyapa,
Enemy of darkness,
Dēstroyer of all sins.

At other times Didima (grandmother) used to hold a Haribasara (a Vaishnavite festival), in which a whole day and night is spent in adoration of God, and the whole night there was Katha and Kirtan (recitations and religious songs), the noise of which would not let us sleep."¹

In the impressionable days of his childhood he was in this way initiated into the ordinary religious life of the Hindus. The great love and respect that he had for his grandmother served only to strengthen his sympathy for the Hindu religion. He never lost in the slightest degree his love of the Hindu religion, though his conceptions of it underwent great changes.

2. His Position as the Eldest Son of a Wealthy Man

Devendranath was raised in pomp and luxury. As the eldest son of his father, it was his duty at any time of festival or ceremony to go from house to house inviting guests to their home. He was likewise the object of flattery and undue attention, as is any youth who is the heir of great wealth. All these things tended to make of him a worldly man. He himself confesses that up to his eighteenth year he had lived a life of luxury and pleasure, and had never sought after spiritual truths.

.

1. Tagore, op. cit. pp. 35-6.

3. His Education

As we have already indicated, Devendranath received his education in English schools. The first that he attended was the school of Rammohan Roy, and later he went to the Hindu College, also an English school. Here he came into contact with Western natural philosophy and science which, as noted above, he felt to be atheistic in its tendencies. He was justified in this attitude for many of the young Hindus educated in this school at this period were atheistic as a result. Even so, such an education must have had certain liberalizing influences, and must have started processes of thinking which eventually would either have to be suppressed or come into direct conflict with the conceptions taught him by his grandmother.

Most significant of all is his relation to Rammohan Roy at this time. He writes:

"Nearly every Saturday when school broke up at two o'clock, I used to accompany Ramaprasad Roy to Rammohan Roy's garden house at Maniktall (Ramaprasad was the son of Rammohan). On other days too I used to visit him. Sometimes I went and played many mischievous pranks there. I used to pluck the lichis and pick the green peas in the garden and eat them in great glee. One day Rammohan Roy said, 'Brother, why romp around in the sun? Sit down here and eat as many lichis as you can.' To the gardener he said, 'Go and get lichis from the trees and bring them here'. He immediately brought a plateful of lichis. Then Rammohan Roy said, 'Eat as many lichis as you like'. His appearance was calm and dignified. I used to look up to him with great respect and reverence.

"There was a swing in the garden in which Rammohan Roy used to swing by way of exercise. When I went to the garden of an afternoon he used to make me sit in it and swing me himself. After a time he would sit in it himself and say,

'Brother, now it is your turn to push'."¹

He did not yet understand, however, that the religious ideas of this man whom he respected so much were in direct opposition to those taught him by his grandmother, as is evidenced by the following quotation:

"I was the eldest son of my father. On any ceremonial occasion it was I who had to go from place to place inviting people. It was the time of the Durga Purga (principle religious festival in Bengal) in the month of Ashwin. I went to invite Rammohan Roy to this festival, and said, 'Rammoni Thakur begs to invite you to attend the Puja for three days'. Upon this he said, 'Brother, why come to me? Go and ask Radhaprasad'."²

At the time Devendranath did not understand the significance of these words, for he did not realize Roy's opposition to idol worship. But, as Tagore later relates, Roy put such stress on the "Me" (which we have underlined), that it rang in his ears all his life.³ When one remembers for years words not at the time understood, it is a fact of peculiar psychological significance.

D. The Initial Mystical Experience of Tagore

1. His Experience Described

Tagore's first mystical experience occurred at the time of his grandmother's death. Since the religious desired to die on the banks of the sacred Ganges, his grandmother was removed there. In Tagore's own words,

"She was kept in a tiled shed on the banks of the Ganges, where she remained living for three nights. During this time

.

1. Tagore, op. cit., pp. 54, 55.
2. Ibid., p. 55.
3. Ibid., p. 55.

I was always there with her, by the river. On the night before Didima's death I was sitting at Nimtola Ghat (cremating ground) on a coarse mat near the shed. It was the night of the full moon; the moon had risen, the burning ground was near. They were singing the Holy Name to Didima:

Will such a day ever come, that while uttering the name of Hari, life will leave me?

The sounds reached my ears faintly, borne on the night wind; at this opportune moment a strange sense of the unreality of all things suddenly entered my mind. I was as if no longer the same man. A strong aversion to wealth arose within me. The coarse bamboo mat on which I sat seemed to be my fitting seat, carpets and costly spreadings seemed hateful, and in my mind was awakened a joy unfelt before. I was then eighteen years old.

"Up to this time I had been plunged into a life of luxury and pleasure. I had never sought after spiritual truths. What was religion? What was God? I knew nothing, had learnt nothing. My mind could scarcely contain the unworldly joy, so simple and natural, which I experienced at the burning-ghat. Language is weak in every way: how can I make others understand the joy I felt? It was a spontaneous delight to which no one can attain by argument or logic. God Himself seeks for the opportunity of pouring it out. He had vouchsafed it unto me in the fulness of time. Who says there is no God? This is proof enough of His existence. I was not prepared for it: whence then did I receive this joy?"¹

Over and over again Tagore makes the claim that this experience of his was not prepared for in any way, but that it came wholly and directly from God. This experience changed his life abruptly. If before he had thought seriously too little, he thenceforward made up for his previous neglect. This experience may well be compared to that of many a Christian mystic, as to that of St. Francis of Assisi.

2. His Experience Psychologically Analyzed

.....

1. Tagore, op. cit., pp. 38, 39.

Was this experience of Tagore's an event as sudden and unprepared for as he claimed it to be? His excellent autobiography has provided much material with which to answer such a question.

a. Influences in the Background

His grandmother had taught him to worship the Hindu idols. As a rich man's son he was accustomed to much praise and luxury, and had escaped the cruel realities of life until this evening his grandmother died. His contact with Rammohan Roy and Western philosophy had necessarily sowed seeds that must eventually grow and come into conflict with the ideas taught him by his grandmother. An influence of Roy and the West lay in embryo in the subconscious awaiting an opportune moment to break into the realm of the conscious.

He later recalls an experience of early youth.

"One day, while thinking of these very things, I suddenly recalled how long ago in my early youth I had once realized the Infinite as manifested in the infinite heavens."¹ Hence, at some time previous to this experience by the Ganges there occurred this foreshadowing. The place of the "heavens" in each is significant.

b. Immediate Circumstances

His grandmother, the guide of his childhood, and whom he had probably loved more fervently than any other person,

.

1. Tagore, op. cit., p. 50.

was dying. He was near the cremating ground where her body was soon to be consumed. He was on the banks of the sacred Ganges, and a chanted song came faintly to his ears. It was a quiet, clear night, with a full moon and bright stars. He was seated on a mat, and he sat in a posture similar to that of the holy men of India. There was about him no mark of his wealth and position. He was eighteen years of age, at that "crucial moment of adolescence when life, having completed one of her great stages of growth, hesitates upon the brink of the next."¹ And he was alone. Surely, if ever he were to think seriously, there would never be a more opportune moment. He himself calls it "opportune".

c. Conclusions

Though he denies it, he was prepared for this experience. It came to him suddenly, but there had been a long process of preparation. However, his claim that God used this moment to speak to him cannot be denied. It was a true mystical experience, an "opportune" moment which God used.

E. The Period of Detachment in Tagore's Experience

1. The Period Described

The joy of that night by the Ganges did not last. In vain he sought to recover the experience. He gave away his possessions, and he pondered his problems with great mental effort

.

1. Underhill, Evelyn: in the Introduction to the Autobiography of Devendranath Tagore, p. xviii).

and anguish. "Some times I thought I could live no longer," he says.¹ Eventually, however, new lines of thought came to him. He realized for the first time the position and belief of Rammohan Roy and vowed to follow in his steps. Thenceforward he refused to worship idols. However, he was still in an uncertain state of mind and wanted assurance. This assurance came in his twenty-second year.

2. Psychological Analysis

The reason for this period of detachment and depression is quite evident. He was separating himself from his old social world. He was asking himself, "Am I right and are they wrong?" If he pursued what he now sensed to be the truth, he would have to tear himself from his social group, suffer the censure of friends, and endure the rebukes of his relatives. Torn by this conflict between his new vision and the traditions of his social group, he stood in need of assurance that he was right. Furthermore, whatever agency met this great need was inevitably destined to have his lifelong loyalty. This decision point in his life is next to be discussed.

F. The Period of Illumination in Tagore's Experience

Tagore's ensuing illuminative experience follows the traditional mystical pattern. This period lasted from his twenty-second to his thirty-ninth year.

.

1. Tagore, op. cit., p. 48.

1. His Entrance into the Period of Illumination

a. The Page of Sanskrit.

One day a page from some Sanskrit book fluttered past him. Since he could not read Sanskrit, he took it to the leader of the Brahmo Samaj which had been founded by Rammohan Roy. This leader read the message to him. It spoke to him of God, saying:

"If the whole world could be encompassed by God, where would impurity be? Then all would be pure, the world would be full of sweetness".

"Enjoy that which He has given thee."

"He has given Himself."

"Blessed beyond measure is he who clings to Him alone."¹

b. The Experience

He had been needing assurance, something that would both approve of what his own mind thought and lead on to new understanding. These sentences from this page from the Hindu sacred literature met that need. He was "utterly flooded with joy". He renounced all worldly pleasure and took his delight in God alone. Now he was sure of his ground; he was ready to take action based on his new conceptions. It was as a signal from God that he was going in the right direction and that the way was clear before him.

c. The Three-fold Result of the Experience

.

1. Tagore, op. cit., p. 58.

This experience was the beginning of a deeper spiritual life; it produced a strong urge to spread this true religion, and, since it was the Hindu sacred literature that had met his need, his reverence for it knew no bounds. For years he regarded it as an infallible guide, that is, that part called the Upanishads. Here, then, is a very fundamental reason for his total rejection and ignoring throughout his life of the teachings of Christ.

2. His Missionary Activity during This Period

"To disseminate this truth throughout India, to induce everybody to worship Him in this manner, to insure that His glory should be thus proclaimed everywhere,--this became the sole aim of my life."¹

With his brothers and a few friends he established the Tatwabodhini Sabha (Truth-teaching Society). Though there were but ten members at the first meeting, in two years its membership was five hundred. In 1842 this society was merged with the Brahmo Samaj originally formed by Rammohan Roy, and Tagore became the leader of the merged society. A paper and schools were established for spreading the views of the Samaj.

In 1845 there began an intense conflict with the Christians. The Christian missionaries retaliated with an attack on the infallibility of the Vedas for which Tagore and the Samaj argued. At first an attempt was made to defend this doctrine, but its untenability became increasingly apparent. Tagore was hesitant

.

1. Tagore, op. cit., p. 70.

about yielding this point. As Sastri writes:

"Devendranath was by nature conservative in his temperament. It was his mental habit to weigh things calmly, and not to lift his feet from the ground they occupied without feeling quite sure of the ground lying before."¹

"But from the time that he became conscious of the untenable doctrine of infallibility he also became anxious to keep the movement as much as possible on the old lines of reverence for the ancient Hindu scriptures."²

Henceforward, the pure heart filled with intuitive knowledge was accepted as the basis and criterion of what was and was not true in the sacred writings. This conflict with the Christians forever separated Tagore from even a friendly relation to Christianity.

With this point settled, the Samaj entered on a period of greater spirituality, due to the influence of Raj Narain Bose who for a long time pled with Tagore to make the Samaj service more spiritual and less intellectual in nature. Tagore fails to give the credit to Bose in his autobiography, however. A new missionary impetus was inculcated, and many Samajes were formed.

3. His Increasing Consciousness of the Presence of God.

We need to trace the spiritual progress that Tagore made during this period as preparation for the final step, the union ³ with God. His first evident step ahead was at the age of twenty eight, in 1845, just before the controversy with the Christians and following a very fruitful discovery in the Hindu

.

1. Sastri, Sivanath: History of the Brahma Samaj, Vol. I, p. 101.
2. Ibid., p. 106.
3. The unitive experience is that final state attained by most mystics in which they feel the greatest possible harmony with God.

literature. He says:

"I began to train myself to listen to His command, to understand the difference between my own inclination and His will."¹

"I was satisfied with getting so much, but He was not content with giving so little. Hitherto He had existed outside and beyond myself; now He revealed Himself within my soul."²

"I became a pilgrim on the path of love. I came to know that He was the life of my life, the friend of my heart; that I could not pass a single moment without him."³

This gives evidence of his continual progress in a spiritual way.

There followed a very trying time for Tagore. His father died, leaving a large debt which he undertook to pay off. This pressure of business matters interfered with his work with the Samaj, and kept him from applying himself to the spiritual life as he wished. Added to this was the question of the infallibility of the Vedas. After giving up the doctrine, the need for something authoritative was very keen. He experienced at this time a form of automatic writing by which he composed a basic creed for the Samaj. He says, "The work does not represent the sweat of my brow, but only the outpourings of my heart." It is nothing more, however, than the essence of his interpretation of the Upanishad's in a concise and well-stated form.

This oppression of unwanted business duties and growing rationalism in the Samaj served to produce a period common again to the followers of the mystic way, the period of psychic

.

1. Tagore, op. cit., p. 94
2. Ibid., p. 96
3. Ibid., p. 97.
4. Ibid., p. 169.

fatigue that usually precedes the entrance upon the unitive way.

Lack of spirituality in those nearest him was most depressing.

He says:

"Nowhere did I receive a sympathetic response. My antipathy and indifference to the world grew apace. This profited me greatly in one respect, inasmuch as I became eager to descend into the inner recesses of my soul in search of the Supreme Soul."¹

"I began looking forward to the advent of the month of Ashwin when I would fly hence, wander about in all places, and never return."²

4. A Psychological Analysis

a. His Spiritual Life

The level of his spiritual life is of a very high quality throughout this period, but progressively so, as has been indicated. He possessed an assurance that he did not have before. Having gained this assurance, he made continual progress in his knowledge of the Hindu tradition, spread the scope of his activities and influence, and therefore progressed in his own life.

b. His Relation to the Hindu Scriptures

It was the Hindu scripture which met his need and brought to him the assurance that he craved. It was therefore natural that he should come to reverence it greatly, and that he should conclude that since it met his need, it was likewise sufficient for all his fellow Hindus.

.

1. Tagore, Devendranath: Autobiography of Maharshi Devendranath Tagore, p. 204.
2. Ibid., p. 206.

c. His Missionary Activity.

Why did Tagore immediately launch a missionary program? Indian mystics are not noted for their missionary endeavours, but for their escaping the problems of the finite. But we must remember that Tagore was educated in an English school; that the Western influence made an impression upon his mind that would lead him to be of a more practical nature; and, finally, that there were working in his own land Christian missionaries who thus set for him an example of missionary enterprise and zeal. This influence of Christianity and the West are the basic causes for Tagore's becoming zealous in a missionary way, coupled of course with the fact that he had something of real truth which his countrymen did not have.

d. His Relation to Christianity.

His bitter conflict with the Christian missionaries prejudiced him forever against the Christians and their religion. This prejudice must be coupled with the fact that he regarded the Hindu scriptures as sufficient, and that he was not at all conscious of any debt to Christianity for he would have denied with vehemence that Christianity ever made any contribution to him. This denial is untrue, but it is what he thought. This attitude explains why he saw nothing in Christianity, even though Rammohan Roy had been sympathetic toward it, and even though some of his younger followers were deeply influenced by the Christian religion.

e. Elements Pointing toward the Subsequent Unitive Experience.

Note has already been made¹ of the period of psychic fatigue that came to him because of oppressing business problems and disappointments with his colleagues in the Samaj. This mental depression caused him to seek an escape. This longing was only intensified by his reading of the descriptions of the joy of the unitive way as described by Hindu saints. He therefore looked forward to the day when he could leave and "never return."

G. The Unitive Way in Tagore's Experience.

The name "unitive way" is given to that state of the mystical experience which marks real spiritual maturity. Thenceforward there may be disappointment and burdens to bear, but there is a calmness of soul that remains undisturbed through all such assaults. In mystics the entrance upon this state is marked by some definite experience. In people who are not of such pronounced psychic qualities as to be called mystics, but who are yet mystical, the same state is often reached through less definite processes, for, in the final analysis, it is a matter of growth.

1. Events leading up to His Unitive Experience.

As he had planned, Tagore went on a long journey with no intention of returning to the world he had known. He traveled through the mighty Himalayas and found the majesty of God expressed in the mountains, and His beauty and wisdom revealed in the flowers and other wonders of nature. He adopted somewhat ascetic practices,

.

1. Ante, p. 21

sitting up a large part of the night to sing hymns, and sitting in a rigid position for hours to contemplate. In all his travels, in hardship and in danger, he displayed a supreme confidence in the guiding and protecting power of God. After nearly two years we find him saying:

"I saw God, not with fleshly eyes, but with inner vision, from these Himalayan Hills, the holy land of Brahma."¹

"With thrilling heart I saw the eyes of God within that forest.....Whenever I fall into trouble, I see those eyes of His." (The underlining is mine.)²

The change in tense in this last quotation indicates how he lived during the rest of his life.

2. The Command to Return to the World.

Several months after his entrance upon the unitive way he was looking down upon a rushing river. He was musing about this river which could not stay in these beautiful hills but, by the command of God, must go on to the plains to fertilize and water the land, when suddenly he heard the solemn commandment of the Guide within him:

"Give up thy pride and be lowly like this river. The truth thou hast gained, the devotion and trustfulness that thou hast learnt here; go, make them known to the world.' I was startled! Must I then turn back from this holy land of the Himalayas? I had never thought of this. After having gone through so much trouble to detach myself from the world, must I again return to it, and be one with worldly people? My mind took a downward course. I remembered the world, I thought of the home to which I should have to go back. My ears would be deafened by the noise of the world. This thought blighted my heart, and I returned to my rooms in a despondent

.

1. Tagore, op. cit., p. 252.

2. Ibid., p. 260.

frame of mind."¹

Thus the call came to him in spite of the fact that he had never thought of being called to return. Nevertheless, here again in the workings of his own mind there is a definite foreshadowing of this very call. After his experience of the unitive way, he sang a hymn of Hafiz:

"Henceforward I shall radiate light from my heart upon the world;
For I have reached the Sun, and darkness has vanished."²

Being prepared as well as this to understand the significance of such a call, the call came simultaneously with a situation which suggested such a thought.

3. The Struggle of Decision.

Tagore did not wish to go back. Yet he was in torment, for God had called to him, and there was no union or communion to be had until the assent was given. All night he wrestled, and the next day he yielded. Immediately peace returned. In a few days he was journeying home.

4. The Remainder of His Life Spent in the Unitive Way

With his arrival at Calcutta his autobiography ends. There is a good reason for its ending here. For one thing, it finishes the history of his religious experience. But more important is the fact that not many years after his return there came schisms

.

1. Tagore, op. cit., p. 262.

2. Ibid., p. 253.

in the Samaj with conflicts in which opposing views were held. Tagore rarely made an effort to defend himself during these unfortunate proceedings, and had he continued his autobiography, a defence would have been necessary.

When he returned to the Samaj, he found there a young man named Keshub Chander Sen. He welcomed him to the Samaj. Sen made rapid progress, and with the enthusiasm of Sen and the deep spirituality of Tagore, for several years the Samaj had a very wholesome spiritual as well as numerical growth.

a. Reasons for the Schism between the Parties of Sen and Tagore.

Tagore had always been an enemy of Christianity. Sen had drunk deeply from the founts of Christ's teachings, though he was not a Christian. Nevertheless it caused Sen to have an acute sense of sin, which Tagore never had to any great degree, and also filled him with a desire to bring better social conditions to the people of India.

Tagore was a reformer, but only a religious reformer. Any reform that he undertook was to facilitate worship of God in the proper way. However, Sen and many of his young friends were imbued with a spirit of social reform which was repugnant to the older members of the Samaj.

Tagore and his older friends regarded Hindu monotheism as superior to all forms of faith, and the duty of the Samaj was its propagation as such. Sen regarded the religion of the Brahmo Samaj as universal and catholic, and that as such it should learn of all religious leaders, principally Christ of those outside

India.

These two men began work together in a way that promised a long period of exceptional growth of the Brahmo Samaj. But we clearly see that there were deep lying differences that must eventually come into the open.

B. The Schism.

The schism between the progressive group and the conservative was unavoidable. It brought much conflict and bitterness of feeling. It is not our main concern to follow the fortunes of Indian reform but to notice the effect of all this on Tagore.

Sastri says:

"The attitude of Devendranath Tagore during this period of party struggle was calm, dignified and lofty. He never opened his lips, never replied to a single charge, never made a single retort, and never gave any personal explanation, but he patiently bore all, apparently satisfied that he had done his duty to the Church entrusted to his charge by Rammohan Roy."¹

We must by all means admit that there has never been a man, either Christian or otherwise, who better represented the true spirit of love during a time of conflict. In spite of the schism, and the bitter disappointment that it brought, Tagore and Sen were friends all their lives. Tagore visited Sen on his death bed and wept with real sorrow. In time there came to be three groups of the Samaj, but all three looked upon Tagore as "Maharshi", that is "Master", called upon him frequently to speak to them, and even received contributions from Tagore in support of some of their endeavors.

.

1. Sastri, Sivanath: History of the Brahmo Samaj, Vol. I, p. 182.

c. The Closing Years of Tagore.

In all the trials and triumphs of his remaining days, the Maharshi never failed to live in the spirit of that sentence with which he closes his autobiography: "Never shall I forget thy mercy all my life; night and day will it remain entwined within my heart."¹ He spent a great deal of time in travel, and everywhere he went he worked in the interests of the theistic cause. He spent much more time than in the early part of his life in contemplation and solitude, a mark of the unitive way. Wherever he went he was the "Maharshi", the great rishi or sage, "the representative to modern India of the ancient seers of the land".²

5. A Psychological Analysis

a. The Experience

Some of the causes of this experience were treated under the former section of psychological analysis.³ The outstanding impression of his ascetic practices is the fact that he is seeking this experience, and that he desires and expects some climactic incident to occur. There is no doubt that he could have reached the same state of communion without a climactic experience. In fact he attains a level as high as the unitive way before he speaks of the climactic incident.⁴ The closer communion was a result of need and growth. The climactic experience was produced by constant seeking

.

1. Tagore, op. cit., p. 272.
2. Macnicol, op. cit., p. 190.
3. Ante, p. 24.
4. Ante, p. 25.

of such.

b. The Command to Return.

Tagore never intended to return to the world. The very earnestness with which he wrestled after the call is evidence of that fact. Nevertheless, we have foreshadowings of the call. Firstly, the active and practical manner of his previous life was quite in contrast to the life he lived in the hills. Secondly, after his unitive experience and before this call, he was singing this song of Hafiz, "Henceforward I shall radiate from my heart light upon the world...."¹ This indicates the way in which his subconscious mind was working. To produce an effect upon the world was not at all alien to his thinking. The call did come from God, but God was using the normal faculties of the man in making that call. Doubtless God would have liked to call many other Indian mystics to service in the world, but they could not hear. Tagore's background made him able to hear and understand such a call.

c. The Schism in His Party.

The schism in his party came over social reform. This social reform was inspired by a contact with Christianity. Tagore had rejected any inclusion of Christianity. The sponsors of social reform also wished to make their theism universal to include all religions; Tagore worked for a theism based on Hinduism alone. Hence, that which Tagore had rejected, that which had in-

.

1. Tagore, op. cit., p. 253 (Ante, p. 26).

fluenced him to be missionary, though he knew it not, enabled his followers to go beyond him and therefore produced the schism.

d. The Results of the Unitive Experience.

This later period of his life was a troubled one. Yet through it all he shows a higher spiritual level than before the unitive experience. The schism produced many unpleasant experiences, yet he never defended himself, and showed great tolerance and love for the dissenting party. He worked zealously for the cause of Hindu theism, thus giving evidence of a continued missionary spirit. He spent much time in solitude and prayer, maintaining to the end a very high type of spiritual life which found expression in high morals and earnest work.

H. Conclusions of Psychological Importance.

Four psychological analyses have been made, being concerned successively with his initial experience, his period of detachment, his illuminative experience, and finally his unitive experience. The following conclusions have been reached.

1. Source of Each Experience and of Ideas

In our study it has been found that every experience of Tagore's has been foreshadowed, and, though suddenly realized, has been the result of a gradual growth and preparation. Also, it has been found that his ideas have a direct relation to his cultural heritage and are thus causally explained.

2. Effects of His Mystical Experience.

In a study of Jacob Boehme¹, Rufus Jones has listed the following as the effects of Boehme's mystical experience:

- a. The birth of an inner conviction of God's immediate and environing presence.
- b. Radiation of the whole being with joy.
- c. Increased ability to see what promotes and furthers the soul's health and development.
- d. An integrating of the inner faculties so that there is an increment of power revealed in the entire personality.
- e. A heightened and sharpened moral perception and moral and social passion.

These are every one true of Tagore as well, though not in every case to the same degree. Item "e", for instance, is largely with Tagore a religious social passion, rather than a concern for the social conditions of men. But in general these are true of Tagore. This fact is of interest, and raises the question as to whether such results are common in mystics.

3. Validity of the Experience.

It has been found² that Tagore made greater claims for his experience than was justified by the facts of the case. However, real results have been produced by this experience which claims communion with the divine. From this study, the conclusion is that Tagore had real communion with a personal God, a theistic God, and that this communion so quickened and enlightened his mind as to make possible the results listed above.

.

1. Jones, Rufus: Spiritual Reformers of the Sixteenth and Seventeenth Centuries, p. 205. In this thesis, these five effects will be used in reference to each person studied as a means of determining whether or not there is any uniformity in the results of the mystical experience.
2. Ante, p. 31.

4. One Error of Tagore.

One error is plainly evident in Tagore's life, even to the psychologist. That error is the total rejection of Christianity. This rejection prevented him from being as effective as he might have been in leading others in a spiritual way, and also prevented him from having as great a social passion as he should have shown. Furthermore, this rejection led to the schism in his party late in his life. This conclusion is supported by the attitude of Sivanath Sastri¹ who was a historian of the Brahmo Samaj, but not a Christian.

.....

1. Sastri, op. cit., pp. 132, 187.

CHAPTER III

JACOB BOEHME

"The precious knowledge is not found unless the soul have once conquered in the assault and struck down the devil, so that it obtains the knight's garland, which the gracious Virgin Chastity puts upon it as a token of victory that it has overcome in its dear champion, Christ. Then the wonderful knowledge rises, but with no perfection."

--Six Mystical Points and Other Writings, p. 127.

"Human life is the hinge between light and darkness; to whichever it give itself up, in that same does it burn. If it give itself to the desire of essence, it burns in anguish in the fire of darkness. But if it give itself to a nothing, then it is desireless, and falls into the fire of light, and then it cannot burn in any pain."

-- Ibid., p. 132.

"Every man carries heaven and hell within him in this world."

-- Ibid., p. 109.

"My writings are only for those who are willing to receive the truth in a simple and childlike state of mind, for it is they who are to possess the kingdom of God. I have written only for those that seek; to the cunning and worldly wise I have nothing to say."

-- Threefold Life, xv. 65.

CHAPTER III

JACOB BOEHME

A. Boehme as a Representative Mystic

Jacob Boehme, the shoemaker of Goerlitz, is probably one of the strangest figures in the history of mysticism. Yet he is at the same time one of the brightest spots when once he is understood, as is indicated by the title of one of the recent books about him, The Illuminate of Goerlitz, by Vetterling.

1. His Qualifications as a Mystic.

The problem of mysticism has always been to reconcile the God of nature with the God of the soul. The problem of evil has usually been a problem that it has avoided or ignored. But not so with Boehme. He did not flee the finite. "A widespread, world affirming type of mystical theory, characterized by a well-rounded philosophy of its own, culminated in Jacob Boehme."¹

Living in an age in which communication was poor, and currents of thought clung more rigidly to national boundaries, Boehme was not influenced by the extreme type of mysticism at that time rampant in Italy and Spain. It is a peculiarly German type of mysticism that we find in him.

Boehme was also the first great Protestant mystic.

.....

1. Jones, Rufus: Introduction of The Mystic Will, by Howard H. Brinton, p. v.

Furthermore, his influence has been such as to influence greatly any subsequent protestant mysticism. As Brinton says:

"It has been said that 'mysticism arises in every sect but forms none'. But Boehme's mysticism was of a type which could found a sect. His feet were on the earth, though his head was sometimes above the empyrean."¹

The great Quaker sect claims him as the one to whom they trace the origin of their type of faith. William Law of England discovered Boehme for the English, and through him Boehme exerted a strong influence on English thought and religious experience. His peculiar position in the history of protestant mysticism therefore justifies a study of him.

2. His Qualifications as a Representative of German Thought.

"No great mystic drew from wider sources than did Jacob Boehme nor has any served as leader for a more extensive and varied following."² Not only did a great flow of German thought culminate in Boehme, but such currents of thought flowed from him that he has been acknowledged as the "Father of German Philosophy". He is therefore well suited to represent German thought in our study of mysticism.

3. His Claims.

Few men have ever made more astounding claims to being the bearer of a new revelation than did this humble shoemaker of Silesia. He wrote:

.

1. Brinton, op. cit., p. 7.

2. Ibid., p. 7.

"I am only a very little spark of God's Light, but He is now pleased in this last time to reveal through me what has been partly concealed from the beginning of the world."¹

"I am only a layman, I have not studied, yet I bring to light things which all the High Schools and Universities have been unable to do . . . The language of Nature is made known to me so that I can understand the greatest mysteries in my own mother tongue. Though I cannot say I have learned or comprehended these things, yet so long as the hand of God stayeth with me, I understand."²

We shall later see, as here intimated, that Boehme felt that this "revelation" was wholly given him of God, and it shall be our task to ascertain whether or not there were influences that can account in whole or in part for his knowledge and ideas.

4. His Message to the Modern World.

Boehme lived in an age of transition. Behind him lay the middle ages, and before him lay these three centuries of materialistic progress and philosophy. The present time seems to be another age of transition, an age that is beginning to recognize a principle of life in the universe. Strangely enough, through an inheritance of alchemistic science, Boehme was a philosopher of life. "Can it be that Jacob Boehme, the leading philosopher of a previous age of transition, will take his place as a real prophet of our present transitional epoch?"³ Then, too, strangely enough he presents a philosophy of evolution, attempts to reconcile the subjective and the objective, regards the Scripture in the same light as Brunner and Barth---all of which are so familiar to our day. A

.

1. Boehme, Jacob: Aurora, p. 79, 80.
2. Boehme, Jacob: Third Epistle, p. 22.
3. Brinton, op. cit., p. 83.

man who had such ideas as these may not be too harshly censured for making great claims as to his "revelation".

Boehme is not well-known because he wrote with a diction that is so imaginative, figurative, and filled with obsolete alchemistical terms, that he can be understood only after years of patient study.¹ From the psychological point of view, however, this makes him no less interesting.

As one who stands in a strategic place in the history of religious mysticism, as one who stands in a position of originating influence in German thought, as one with ideas so reminiscent of the present day, this shoemaker of Goerlitz is well fitted to be one of the representative mystics in this study.

5. Sources of Data.

Because Boehme uses words so strangely pictorial and obsolete that one cannot understand his writings without prolonged study, the sources for this chapter are for the most part secondary. Some of Boehme's own writings have been used, however. The secondary sources, such as the books by Rufus Jones and Howard Brinton, are based on a direct and thorough study of the original sources, and they are therefore sufficiently accurate and authoritative to be used in this treatment of Boehme. Accurate details of his life are scanty. For the most part, they are derived from occasional references to personal experiences in his writings.

B. The Background of Boehme's Life.

Boehme lived in that time after the reformation when

.

1. Secondary sources are used as discussed below.

the influence of Luther was still keenly felt, but when a dogmatic bibliolatry and credal statement had destroyed the keen need for faith. Intense opposition to the latter brought persecution upon him. He inherited certain tendencies that help to explain his opposition.

1. His Intellectual and Religious Background.

Sebastian Franck had contended that the spirit must be freed from the letter, that the Bible and the creeds remain dead and inert until revived by an inwardly illuminated spirit.

Paracelsus was the advocate of a nature mysticism which he expressed in vague alchemistic terms. Boehme unfortunately inherited the language of Paracelsus along with his ideas.

Valentine Weigel combined the spiritual-mystical views of Franck and others with the nature mysticism of Paracelsus. All these men were closely related to the alchemistic science of the day. They affected Boehme profoundly, and enabled him to see more clearly in Luther the stress he put on personal faith for salvation. Enough of these views have been presented to indicate that many of the prominent tendencies seen in Boehme are found in his various predecessors, namely, a spiritual mysticism, a nature mysticism, emphasis on the spirit instead of the letter, and a philosophy based on alchemistic science.¹

2. His Home Background.

.

1. Cf. Jones, Rufus: *Spiritual Reformers of the Sixteenth and Seventeenth Centuries*, pp. 154, 155.

His forebears were a thrifty and fairly prosperous people, but not rich nor accustomed to luxury. They did, however, command a position of respect in the community, and occasionally came into some small position of leadership in the administration of the civil affairs. They were pious religious folk of the new Lutheran faith, performing faithfully the religious duties in the home and in the church.

C. The Life of Jacob Boehme.

For want of space, it will be necessary to present his life in very summary fashion, except for those things of special interest to this study.

1. His Boyhood and Youth.

Jacob Boehme was born in 1575 in a little market town near Goerlitz. Jones has well summed up the facts of psychological interest:

"His early education was very limited, but he was possessed of unusual fundamental capacity and always exhibited a native mental power of very high order. He was always a keen observer; he looked thru things, and whether he was in the fields, where much of his early life was spent as a watcher of cattle, or reading the Bible, which he knew as few persons have known it, he saw everything with a vivid and quickened imagination. He plainly began while still very young, to revolt from the orthodox theology of his time, and his years of reading and silent meditation and reflection were the actual preparation for what seemed finally to come like a sudden revelation, or, to use his own common figures, as a 'flash' . . . From his childhood he was possessed of a most acutely sensitive and suggestible psychic disposition. He always felt that the real world was deeper than the one which he saw with his senses . . . His vivid and pictorial imagination, his consciousness of the inrushes from the unplumbed deeps within, and his inclination to solitude and meditation are well in evidence at an early age, and we have no difficulty

at all in seeing that his psychological equilibrium was unstable, and that he was capable of sudden shifts of inward level."¹

A record of an example of this latter tendency has been preserved. While watching the cattle one day, he found an aperture in the mountain, and saw there a rich hoard of gold. Returning home to tell of his find, eager treasure hunters hurried back with him to bring it, but he could find neither the aperture nor the gold--evidently an illusion of reality to his vividly imaginative mind.

Because of his ill health, it was decided that he would never be strong enough for agricultural work, so at the age of fourteen he was apprenticed to a shoemaker. At about this time of his life he began to revolt against the endless theological controversies and wranglings and "withdrew into himself". He prayed with ever increasing fervency until he was almost incessantly "seeking and knocking", until one day "he was translated into the holy Sabbath and glorious Day of Rest to the soul", and "was enrapt with the divine light for the space of seven days and stood possessed of the highest beatific wisdom of God in the ecstatic joy of the kingdom." Boehme looked upon this "Sabbatic" experience as his spiritual call, and from this time on he increased his endeavors to live a pure life of godliness and virtue."²

This experience which we have just described is his "initial experience", not unlike in general character that first experience common to mystics of a more pronounced experience.

.

¹Jones, op. cit., pp. 155, 156.
²Cf. Jones, op. cit., p. 156.

This experience served to dissolve for a time the disharmonies of the soul. However, because he made his "godliness" objectionable, he was dismissed by the shoemaker to whom he was apprenticed.

There followed several years in which he travelled widely as a wandering cobbler. He discovered in his travels more and more about the wranglings and controversies of the churches over unimportant matters of creed. He saw more and more deeply, "with those penetrating eyes of his, into the meaning of life and the world".¹

About 1599 he married, and he established a shoemaker shop of his own in Goerlitz. By his honest and hard work, he gained an honorable reputation, made a modest living, and reared four sons and two daughters.

2. His Illuminative Experience.

Previous to his marriage, Boehme had been undergoing a travail of soul that is quite similar to the ordinary purgatorial period of the mystic experience. He had been seeking to "know the heart of Jesus Christ", and to rid himself of all those things that kept him away from Him. At last he resolved to "put his life at the utmost hazard, rather than miss his life quest, when suddenly the gates were opened".² One evening he was sitting by the table looking at a pewter dish. He saw there reflected rays of light, and immediately there came to him his first great illuminative

.

1. Jones, op. cit., p. 158.

2. Ibid., p. 159.

experience. In this state he went out into the fields and gazed into the heart of nature and perceived that in every herb and blade of grass there was the light of the divine.¹ The rays of the pewter dish brought his mind into a state of "extreme suggestibility, the mystical faculty took possession of the mental field",² and he had this experience.

The influence of the rays of this pewter dish as leading to this experience gives us a really accurate and vivid picture of the psychic tendency which Boehme possessed. He evidently believed himself to have occult powers, for later in life he would go out into the fields with a friend, and out of a series of Latin names with which he was unfamiliar, select the right one for each particular plant or flower. These incidents are brought to us through rather untrustworthy sources, as far as their accuracy is concerned, but that Boehme and his friends thought him to have these occult powers is quite certain.³

During the next ten years as he read and studied and pondered, Boehme's "flash" of insight grew clearer. There came upon him a growing desire to write.

3. His Unitive Experience.

During these ten years his unruly nature persisted, and often prevented him from enjoying the freedom and peace that

.

1. Underhill, Evelyn: Introduction of Confessions of Jacob Boehme, by W. Scott Palmer, pp. xiv-xv.

2. Ibid., p. xv.

3. Hartmann, Franz: The Life and Doctrines of Jacob Boehme, p. 19.

he desired. It was a period of hard work, of study, of meeting baffling and insurmountable problems. It was for him a period of moral struggle and psychic instability. In 1610 it was dissolved by "another experience, coordinating all his scattered intuitions in one great vision of reality."¹ From this time on, though he meets greater problems than ever before, there is no doubt in his mind as to his sure relation to God, and this unitive experience becomes with him a permanent state.

4. His Writings.

Since we have covered that part of his life that is of interest psychologically, we shall deal with the later years of his life very summarily. He began to write soon after his unitive experience. He loaned copies of his manuscripts to various friends who made copies of some of his works. His first book, which was not intended to be a book at all, but was merely a sort of diary of his thoughts, fell by chance into the hands of Gregorius Richter, Pastor Primarius of Goerlitz. Richter took violent offense, preaching against Boehme, who was a member of his congregation, and forcing him, through an order from the town council, to cease writing, or leave Goerlitz. He promised to stop. For six years he kept this promise, but friends more and more urged him to write until about 1618 he resumed his writing and turned out book after book which circulated among his friends. Not until 1623 did Richter again discover that he was writing, when another order came for

.

1. Underhill, op. cit., pp. xv-xvi.

Boehme to leave the town. He did so, visiting influential friends, even being called for a period of time to the Court of the Elector of Saxony where he met and conversed with many scholars, philosophers, and scientists. More and more his name and his writings became familiar to the educated people of Germany, and even in other countries. He felt himself to be vindicated from the opprobrium heaped upon him by Richter. Had he lived, he would have had to move his family from Goerlitz. He was taken ill in 1624 and died, confident and serene to the very end. Richter had died but not the opposition of the clergy, for the clergyman who presided at his funeral began his remarks by saying, "I would rather walk twenty miles than preach this sermon." Such was the attitude of the church toward Boehme, who, in all his life, had said little in self-defense, and had not given way to bitter controversy and slandering as did the churchmen who indicted him.

His manner of writing was almost of the automatic type as he describes it. He speaks of the words coming to his mind with such rapidity that he could not keep up, and having to read what he had written to understand it. Though this may be exaggerated, it reveals the intensity with which he thought and wrote.

"And this simple shoemaker of Goerlitz, with his amazing range of thought and depth of experience, practiced and embodied the way of life which he recommended. He was a good man and his life touches us even now with a kind of awe."¹

D. The Philosophy of Boehme

.

1. Jones, op. cit., p. 171.

A sketch of Boehme's philosophical thought will assist in a better understanding of his mysticism. His philosophy was largely an inheritance from the past and impressions from the philosophy and science of his contemporaries. He stood in a transition period. Before him had been the middle ages which were largely influenced by Platonic and Aristotelian thought in which "Idea" was the fundamental concept. In these later centuries, "matter and energy" have predominated.

"The fundamental concept of Boehme's philosophy was life. He inherited this emphasis from the alchemists whose categories of science were biological. Hermetic philosophers viewed nature as a living whole, composed of organically related parts. This organism was intensely alive at its heart, though entirely dead at the periphery. Boehme did more than borrow a large part of his vocabulary from alchemy, he took over the alchemistic world view which he developed into a philosophical system."¹

The pseudo-sciences of the latter middle ages made life the unifying principle. "Life is neither mind nor matter but apparently partakes of characteristics of both." It was neither idealistic nor materialistic, but vitalistic. It has since been neglected by philosophers because it was too scientific, and by scientists because it was too philosophical.²

"Boehme is its greatest expositor. In an age of transition, he was a philosopher of life. Now after an interval of nearly three hundred years the pendulum of scientific thought appears to be swinging back to its former position . . . The attempt to explain life in terms of mechanics is being supplanted by an effort to explain mechanics in terms of life. Can it be that Jacob Boehme, the leading philosopher in a previous age of transition will take his place as a real prophet of our present transitional epoch?"³

.

1. Brinton, op. cit., p. 81.
2. Cf. Ibid., p. 82.
3. Ibid., pp. 82, 83.

Boehme stood at the cross roads; he looked back with a medieval longing for salvation from the world, and forward with a modern hunger for knowledge about it. In harmony with his hunger for knowledge, he became a philosopher of evolution and first charted a course from nature up to God. In harmony with the longing for salvation, he also charted a course from God to man. Thus he made a complete cycle, an understanding of which is essential to an understanding of Boehme. The course from nature to God is the result of objective thought, and from God to nature of subjective thought. The following quotations help us to understand him:

"One idea underlies everything which Boehme has written, namely, that nobody can 'successfully search into nature', or can say anything true about man or about the problem of good and evil, until he has 'apprehended the whole nature out of which all things were made'. It will not do, he thinks, to make the easy assumption that in the beginning the world was made out of nothing. 'If God made all things out of nothing', he says, 'then the visible world would be no revelation of Him, for it would have nothing of Him in it. He would still be off beyond and outside, and would not be known in this world.' Behind the visible universe and in it there is an invisible universe."¹

"The outward, visible, temporal world, he declares, is a spiration or outbreathing, or egress of an eternal spiritual world, and this inner spiritual world "couches within" our visible world and is its ground and mother, and the outward world is from husk to core a parable or figure of the inward and eternal world."²

"This eternal, interior world---the mirror in which the Spirit manifests Himself---is a double world of darkness and light, for there can be no manifestation except through opposites. There must be yes and no . . . Darkness appears as soon as there is a contraction or narrowing into concrete desire and will. Both worlds, the light and the dark world, are made by

.

1. Jones, op. cit., p. 172.
2. Ibid., p. 174.

desire and will."¹

"He undertakes to pierce to the core of the human soul, and to describe with detail worthy a psycho-analyst the inner tension of which we are all aware, but which we so little understand. Man is for him a complex epitome of history and nature, a microcosm of the macrocosm. Boehme believed that the same conflict which existed in his own soul was present in the soul of every living thing, that it was also inherent in physical nature, and that it was an essential attribute of Deity Himself. To understand this conflict was to understand the mystery of life. To reach a solution was to reach the goal of existence, the Kingdom of Heaven."²

Thus, by way of interpretation of these quotations, Boehme found the visible universe to be the expression of the invisible, of God Himself. The inner conflict was necessary for growth. His dark world is the rational and scientific; his light world is the ethical and mystical. If we are rational alone, ethics disappears; if we are ethical and mystical alone, science disappears. Yet both are essential to the other, for ethics and mysticism cannot be understood without science and rationalism. There is a fundamental dualism that is irreducible, and can never be overcome. Yet it must always be a continual process of subordinating darkness to light. He exhorts us to face the light and to make will the supreme reality and nature the passive instrument.

"Man finds to his surprise that, while theoretically he is helpless, practically he can lord it over nature. On the wings of the will and the imagination he can pierce through the sense world to the Life beneath. We must therefore be both scientists and mystics if we would know both truth and life. . . .

"To discover and maintain the true relation between nature and spirit is no easy task as Boehme discovered in the

.

1. Jones, op. cit., p. 177.
2. Brinton, op. cit., p. 9.

unceasing travail of his soul. It cannot be said that his philosophy fully succeeds and yet, paradoxically, it is the very heart of that philosophy, that philosophy alone cannot solve our problem. Not only as a thinker, but also as a prophet he asks us to make a venture of faith."¹

This is far from being an adequate treatment of Boehme's philosophy. That whole elaborate and much involved process by which he constructed his theory has been omitted. This general impression of the essence of his thought leads at once into a study of his mysticism.

E. The Mysticism of Boehme.

Though this study of his mysticism has been left until the last, it is first in his experience and in importance. His philosophy, though reaching out to many sources, is essentially a product of his mysticism.

As has been revealed in the brief review of his life, the central aspect of his experience was an overmastering conviction of contact with another world than this world that is plainly known to the senses. Yet in his seeking this experience there seems to be a bold contradiction. He always refers to the part that earnest resolution, and "valiant wrestling", "mighty endurance", "stoutness of spirit" played in bringing success to his quest. We see here a great stress on the part of freewill in vivid contrast to the predestinarian theology of his day. Boehme dares to speak of "assaulting the gates of heaven". Yet in apparent contradiction to this powerful seeking Boehme was on the other

...

1. Brinton, op. cit., p. 231.

hand "a powerful exponent of the idea that desire and will must utterly, absolutely die before God can come to birth in the soul-- 'Christ is born and lives in our nothingness'."¹ This contradiction is only apparent, for Boehme simply means that the will must first be purged of selfish impulse and self-seeking aims before union with the other world can be accomplished.

It is suggested above² that Boehme's mysticism looked in two directions, that he charted a course from Nature to God and also mapped out the return trip. We are now ready to describe this process more accurately. He was both an aesthetic and a religious mystic, and the two forms of mysticism pulled in two directions. Religious mysticism tended to lead him to escape into the One Being and escape multiplicity. But he still found the habitable earth "intensely alive with spiritual potencies and mysterious powers. The result of these two opposing leadings . . . was such a struggle as few pens have attempted to describe."³ He likens it to the "process of Christ". The mystic must pierce "abysmal hell to rise on its other side a victor in the heaven of a completely harmonized will."⁴ Still, it was a continual struggle, and the battle could never be won. "Boehme's mysticism may be called voluntaristic. It is not wholly a nature mysticism nor wholly a religious mysticism, but a mysticism of life which seeks both nature and God."⁵

.

1. Jones, op. cit., p. 204.
2. Ante, p. 46.
3. Brinton, op. cit., p. 12.
4. Ibid., p. 13.
5. Ibid., p. 21.

There are, according to Boehme, two wills. One is the in-going subjective will which, if one follow it alone, leads to full religious mysticism, identification with the One, and an attempt to escape from the world. The other is the out-going objective will that is an expression of the ego and, if followed exclusively, leads to a nature mysticism. The inwardly directed will aims at unity. The outwardly directed will aims at totality, the inclusion of all things. Since Boehme could not follow either one or the other, he formed his "voluntaristic" mysticism. As Brinton says:

"The mystic is like an artist who has caught a vision of perfect beauty. The artist is not satisfied with a transitory dream, he wishes to embody it in matter which is independent of himself in order that it may be an object of genuine sacrificial love. Accordingly he must submit to limitations due to the nature of substance and fix his attention upon the particular. Through a self-assertive act of the will he comes from his vision down into nature and splits up the one primordial beauty into many imperfect embodiments. Even by this he cannot win complete satisfaction. His will flies back and forth; out into nature and back into himself, but the forms he creates are always inferior to his vision. They express too much of his own egoism. The vision came out of the Absolute and to the Absolute the artist must again retreat in order to renew it. . .

"The artist returns to the 'model in eternity', receives new inspiration, and comes back to earth better able to incarnate his vision. Thus he goes back on the 'resigned will' and forward on the 'own will', each time bringing earth closer to heaven and heaven closer to earth. . .

"Thus the 'process of Christ', to use Boehme's phrase, consists in setting apart an independent other and then winning it back again revitalized with a new value. . .

"Thus the mystic cycle is a constant intersection of heaven and hell in order that this world may be gradually redeemed. The spiritual life is a continual struggle 'wherein is such a contest as no wicked man feels, but only those who have put on Christ'.¹

.

1. Brinton, op. cit., pp. 240, 241.

Therefore, Boehme is one mystic who has not fled the finite. Meeting the problem of evil as a reality, and engaging in struggle to conquer and overcome it is the fact around which his mysticism centers. Life is a process of growth, and contact with that other world is the only way in which the soul can grow. Just as the artist must try to paint his vision on canvas, but imperfectly, even so must the soul endeavour to live out in this world the vision of truth that has come to it from the world of the Finite.

F. A Psychological Analysis.

The purpose of this analysis is to discover whether or not Jacob Boehme's claim to a direct experience with the Divine is justified or not, and if so, to what extent it may be thought of as an immediate revelation.

1. His Psychic Nature in Relation to His Experience.

His psychic tendencies in early childhood have been noted.¹ His friends and some biographers have ascribed to him certain occult powers. Particularly, notice has been taken of his description of his illuminative experience² when, while gazing at reflected rays of light from a pewter dish, the mystical experience took possession of his mental field. Furthermore, a study of his writings would readily reveal a mind which was extremely imaginative and pictorial, as well as dramatic and vivid. Boehme lived intensely.

Since as a boy he imagined as real things which were

.

1. Ante, p. 40.

2. Ante, p. 41.

not found to exist, such as the hoard of treasure, the question immediately arises as to whether or not his whole claim to a mystical experience can be explained by his religious heritage and environment coupled with his psychic makeup. This conclusion may be made: that either his mystical experience was entirely a product of his imagination, or his psychic nature made much more vivid to him an experience that is common in some degree to all religiously inclined persons.

2. His Claims to an Immediate Revelation of Truth.

Boehme claimed repeatedly that God made known through him things that were, before him, unknown. He felt that when he wrote God communicated to him the thoughts that found expression in the words that flowed from his pen. Jones has commented well in regard to this:

"I do not find any compelling evidence of the unmediated communication of ideas. He was a man of unusual native capacity, and, though untrained, his mind possessed a high order of range and quality, and swept as he was by a mighty transforming experience, he found himself in a novel fashion, and was the recipient of inspirations which fired and fused his soul and gave him heightened insight into the significance of things old and new, and often enabled him to build better than he knew. He is, however, obviously using the stock of ideas which his generation, and those early and late before it, had made part of the 'necessary air men breathed.' . . . His impressive and spiritual interpretation of Christianity is always deep and vital, and freighted with the weight of his own inward direct appreciation of God's revelation in Christ, but even here he is walking on a road which many brave souls before him had helped to build, and we cannot with truth say that he supplies us a new gospel which had been privately 'communicated' to him."¹

.

1. Jones, op. cit., p. 169.

In the introduction to this chapter several men were noted who had been the subjects of Boehme's study and whose ideas are found again in Boehme's writings. It is therefore not true that Boehme received ideas and knowledge in an unmediated fashion. But it is still necessary to explain how a shoemaker, however much he read and studied, was able to fuse those ideas together in the form he did; it is still necessary to explain how he apprehended truths that most men of his day were overlooking; and it is still necessary to explain how a humble shoemaker could let loose a great stream of influence into the new Protestant faith.

3. An Evaluation of the Effects on Boehme's Life.

Even if one should regard Boehme's experience to be a product of his psychic nature, he must still admit that the experience described as mystical had a profound influence. This was of course most evident on himself. Jones has listed these effects:¹

1. The birth of an inner conviction of God's immediate and enviroing presence.
2. Radiation of the whole being with joy.
3. Increased ability to see what promotes and furthers the soul's health and development.
4. An integrating of the inner faculties so that there is an increment of power revealed in the entire personality.
5. A heightened and sharpened moral perception and moral and social passion.

When a shoemaker becomes able to live more joyfully, to know better the needs of men, to have a greater passion for high moral living, and to have a greater social passion than any of the men of his

.

1. Jones, op. cit., p. 205 (Ante, p. 32).

generation, something quite unexplainable has happened. Something real and vitally practical has been produced. It seems doubtful if its origin could be nothing but an unstable psychic nature and the imagination.

4. An Evaluation of His Influence on Others.

The experience which Jacob Boehme found so real for himself has been attested to by thousands of spiritual descendants. As mentioned in the introduction to this chapter, the Quakers regard him as the one to whom they trace their form of religious thought and experience. Further, through William Law he greatly influenced the English in general. These facts only serve to strengthen the claim that what happened to Boehme produced something of inestimable value for practical application to life.

5. Conclusion as to Validity of His Experience.

It is a foregone conclusion that a psychological study cannot prove from its standpoint of logical thought the reality of the mystical experience. However, our study reveals that there is no other explanation which can account for what actually happened. Something of real value has come from some unknown source. It seems necessary to conclude that, though no unmediated ideas were given Jacob Boehme, the inspiration and illumination that he received came from God, and thus enabled him to see truth that others failed to see, to live in his own life what he saw, and to produce such an influence as to aid in causing his experience to become the experience of others.

6. Comparison of Boehme with Other Mystics.

Boehme was not acquainted with classical mysticism. His experience was not in any sense the effort to follow any norm of experience. He never experienced a real trance, nor a suspension of the intellectual operations. His experience always served to heighten the faculties of the intellect. He engaged in no ascetic practices, no extreme self-abnegation, no losing of self in the Absolute. He did not seek to escape the finite, nor the problems of the finite. His experience was of the type of that of the ordinary spiritual Christian, but of a greatly heightened and intensified nature. Yet there is in his experience the usual mystical pattern of initial experience, purgative period, illuminative period, and unitive period. These states are not as pronounced as in many mystics because he was not aware that his life was following such a pattern. Each of his successive experiences came to him as a result of a felt need.

CHAPTER IV
SAINT CATHERINE OF GENOA

"He is not far from every one of us; for in Him
we live and move and have our being."

-- Acts 17:27, 28

"Where the Spirit of the Lord is, there is liberty."

-- II Corinthians, 3:17

St. Catherine to a Friar:

"If I thought that your habit had the power of
gaining me one single additional spark of love, I
should without fail take it from you by force, if
I were not allowed to have it otherwise. That you
should merit more than myself is a matter that I
concede and do not seek--I leave it in your hands;
but that I cannot love Him as much as you is a
thing that you will never by any means be able to
make me understand."

-- Quoted from the "Vita" in Hugel, The
Mystical Elements of Religion, Vol. I, p. 141.

CHAPTER IV

SAINT CATHERINE OF GENOA

A. Saint Catherine of Genoa as a Representative Mystic

1. Her Qualifications as a Roman Catholic Mystic.

Saint Catherine of Genoa has been chosen for this study as a representative of the southern European and Catholic type of mysticism. Living as she did before the reformation she is uninfluenced as were Saint Theresa and others by that time of turmoil and conflict. She is therefore an example of Catholicism quite free from religious controversy. When this is combined with her remarkable intellect and saneness it is easily apparent that she is a suitable subject for our study.

2. Sources of Data.

The original sources of Catherine's life story are very unreliable since they were written down by admiring followers who were eager to find in her acts evidences of the supernatural. Furthermore, even this rather unreliable text, written by her personal followers was tampered with in later years by those who were still more credulous in the face of the supposedly supernatural. Friedrich von Hugel is the only man who has even made a thorough and critical and at the same time sympathetic study in an effort to determine the reliable facts of her life. His work is so well done

that such imminent scholars as Evelyn Underhill and James Henry Leuba have depended on it for their source material. The material for this study is drawn almost entirely from Hugel's two volumes.

B. The Background of Saint Catherine's Life

1. The Race into which She was Born.

Catherine Fiesca was born in Genoa in the year 1447. The Genoese had for centuries forced themselves to a place of leadership in the world of commerce. They were a violent and fierce race with an explosive temperament. Many a dominating leader came from that section, Columbus and Garibaldi among them. They were a race excessive in all things, but also daring, energetic, and full of throbbing life.

2. The Time into which She was Born.

Columbus was her contemporary, and the first book was printed when she was three. Constantinople was taken by the Turks, an event which brought to the west a flood of classical Greek culture. The Medieval system was fast breaking down; the Papal Schism lay in the immediate past; and such figures as Wyclif, Hus, Tauler, Suso, and St. Catherine of Siena stood in the background. She died seven years before Luther nailed his theses to the church door in Wittenburg. "Catherine lived thus within a period which, in its depths, was already modern, but not yet broken up into seemingly final, institutionalized internecine antagonisms."¹

.

1. Hugel, Friedrich von: The Mystical Element of Religion, Vol. 1, p.95.

3. The Family into which She was Born.

The Fieschi family was the greatest of the Guelph's. Two Popes, one of which was Innocent IV, various cardinals, and great civil leaders were members of this proud family. At the time of Catherine's birth they owned widespread fiefs, and her own father was Viceroy of Naples. Her mother also belonged to an ancient and noble Genoese family.

C. The Life of Saint Catherine.

1. Her Life up to Her Conversion.

Saint Catherine was the youngest of five children. The palace in which she lived until her marriage at the age of sixteen was close beside the Cathedral of Lorenzo. She spent her early years in this luxurious atmosphere which was at the same time greatly impregnated by the routine and life of the Cathedral. Hugel describes her after a study of every source:

"The beautiful, tall figure; the noble oval face with its lofty brow, finely formed nose, and powerful, indeed obstinate chin; the winning countenance with its delicate complexion and curling, sensitive, spiritual mouth-line; deep grey-blue spiritual eyes; the long, tapering fingers; the massive dark brown or black hair; still more the quickly and intensely impressionable, nervous and extremely tense and active psychical organization; and then the very affectionate, ardent, aspiring, impatient and absolute qualities and habits of her mind and heart and will,--all these things we are not merely told, we can still see them and find them, in part, even in her remains, but more fully in her portrait, and above all, in her numerous authentic utterances."¹

Little is known of her early life. She had in her room a Pieta,

.

1. Hugel, op. cit., Vol. I, pp. 97, 98.

a representation of the dead Christ in His mother's arms, and we are told how deeply it affected her every time she entered this room and raised her eyes to it. Her sister, Limbania, joined an Augustinian convent, and at thirteen Catherine herself felt a desire for the conventual life. She was not allowed to join, however, because of her extreme youth.

At about this time her father died. Due to political intrigue and ambition, Catherine was married to Giuliano Adorno quite without regard to her wishes and ideals. Young, wayward, immoral and faithless, he was not worthy the rare woman that Catherine was. Catherine spent the first five years of her married life in a sad and dreary loneliness. Tiring of this, she ceased to hide herself and sought relief in the amusements of the world though she transgressed no moral law. At the same time she must have been fully conscious of her husband's faithlessness.

"And at the end of these experiences and experiments, she, noble, deep nature that she was, found herself, of course, sadder than ever, with apparently no escape of any kind from out of the dull oppression, the living death of her existence and of herself."¹

2. Her Conversion.

Early in 1472 she fled again from human intercourse, but her own company was also unbearable. One day, the eve of the Feast of St. Benedict, she was praying in a little church, and in her distress she made the prayer, "St. Benedict, pray to God that He make me stay three months sick in bed."²

.

1. Hugel, op. cit., Vol. I, p. 104.

2. Ibid., p. 104.

Two days later she was visiting her sister at the convent. Since Catherine was indisposed to go to confession, Limbania suggested that she recommend herself in the Chapel to the chaplain of the Convent. This she did with the following result:

"And, at the moment that she was on her knees before him, her heart was pierced by so sudden and immense a love of God, accompanied by so penetrating a sight of her miseries and sins and of His goodness, that she was near falling to the ground. And in a transport of pure and all-purifying love, she was drawn away from the miseries of the world; and, as it were beside herself, she kept crying out within herself; 'No more world; no more sins.' And at that instant she felt that, had she had in her possession a thousand worlds, she would have cast them all away."¹

Excusing herself without making a confession, she returned home, and on that same day, or one immediately following, she had a vision of Christ appearing to her carrying His cross dripping with blood. This was the only true vision she ever had. Filled with disgust at herself, she avowed that she was ready to confess her sins in public, if it were necessary. Her confession was made shortly after.

3. The First Phase of Her Religious Life.

Hugel has divided her post-conversion life into three phases. He has pointed out that it is difficult clearly to follow in Catherine the traditional mystical pattern of illumination and union. These two states are but a result of growth clearly defined by some definite experience. Catherine's life was one of continual growth and development in which she attained as much as any mystic

.

1. Hugel, op. cit., Vol. I, p. 105.

the unitive level.

This first period was of about four years duration. Her husband at this time having become a convert himself, they left their palace and moved into a little house by the Hospital of the Pammatone where they ministered faithfully the rest of their lives. They agreed to live a life of perpetual continence.

This first period is characterized by her ascetic practices, in which she indulged to conquer the flesh and to do penance for her sin. She wore a hair-shirt. She touched neither meat nor fruit, and though by nature she was courteous and affable, she ignored her friends and seldom spoke. Six hours a day she spent in prayer.

4. The Second Phase of Her Religious Life.

During this period her severe ascetic practices decreased. Though she communed daily, she seldom went to confession. She was willing to confess any sin and her shortcomings, but she could think of no specific wrongs which she had done. This period is characterized by two related things. The one is her fasts, and the other is her trances. For twenty-two years she fasted forty days during Lent and thirty days during Martinmas. Though she tried, she could retain no food; she felt that God made it impossible for her to eat during these periods, and that He miraculously sustained her since she suffered no weakness of body. She communed daily, however, which elements she could retain; she received as much as a small wine-glass full of wine. She also partook of some water, vinegar, and pounded rock salt. That this fasting and

activity were at the same time possible is explained by Hugel,¹ and also admitted as valid by Leuba.² This explanation is that she spent a considerable portion of each day in a more or less trance-like state. In such a state, the respiratory and circulatory systems are slowed up very perceptibly. The mind is occupied with fewer ideas, and entirely harmonious ones, thus eliminating nervous strain. Hence, less food would be required, and the ecstatic experiences would tend to give her greater vigour. Hugel finds that these facts justify these unusual experiences as thoroly wholesome for this particular life in which they occurred.

These years are characterized by faithful service in the hospital. In 1490 she became matron of the hospital. She handled large sums of money and administered the affairs efficiently. This success attests her ability, saneness and soundness of judgment. During this time a severe plague broke out. Four out of every five who remained in the city succumbed to the disease. All who could fled the city, but Catherine remained to minister to the sick, though it nearly cost her life.

It was at this time that she met Ettore Vernazza, a saintly and able notary of the city who aided in the plague. He later became her disciple, being twenty three years her junior, and kept a record of her sayings and doings during the later phase of her life. In 1496 her health broke down, and she had to resign from the position of matron. Here begins the last phase of her life.

.

1. Cf. Hugel, op. cit., Vol. II, pp. 33, 34.

2. Cf. Leuba, James H.: The Psychology of Religious Mysticism, p. 195.

5. The Third Phase of Her Religious Life.

The breakdown of her health brought about a great change in her manner of life. Up to this time she had not only kept the ordinary fasts of the church, but had fasted seventy days of the year. Now she could no longer endure to keep even the ordinary fasts. Another change was that she now sought out a spiritual adviser. During all the twenty-two years of her active work she had had no such adviser, but had depended on her own judgment and spiritual communion for guidance. She had also been criticized for not making confession regularly. She now relied upon a priest as her Confessor and spiritual adviser, a man by the name of Don Marabotto. Much of the narrative of her life is due to his pen. He served to give her sympathy and consolation rather than to lead her and give direction.

Occasionally in this period her followers would gather with her to enjoy the fellowship of her spirit and to listen to her words. They give ample evidence of a plenitude of spiritual strength and a personality that radiated peace. During this period also, her husband having died, she cared for the daughter born to him in his unfaithfulness to her, and actually grew to have a love for this child whose presence must have brought to her mind most painful memories. She drew up her will repeatedly throughout the years and in so doing showed a wide regard and sympathy for the people who were close to her, whether of humble or noble place in life. Still in all things she manifested a saneness and soundness of judgment.

During this period she was often tormented by pain.

Doctors tried to diagnose her ailment and to cure her, but they could do nothing. Often their ministrations made her worse. It has since been concluded that her ailment originated in her psychic disposition. In this period of her life Leuba finds some evidence of hysteria. Not until the last two years of her life does Hugel find any unsoundness of judgment. Other abnormalities appear in connection with the various senses. For instance the smell of her confessor's hand "nourished her, body and soul, for several days", as she claimed. She was subject to intense "burnings" and to severe "cold"; she suffered from anaesthesia, or a partial and temporary paralysis. These are all symptoms of an exaggerated psychic and neurotic state. Her sufferings continued to grow worse and her body weaker until she died in 1510.

6. Her Special Temperament.

Hugel makes this fine analysis:

"It is clear, then, first, that in her we have to do with a highly nervous, delicately poised, immensely sensitive and impressionable psycho-physical organism and temperament. It was a temperament which, had it been unmatched by a mind and will at least its equals; had these latter not found, or been found by, a definite, rich, and supernaturally powerful, historical, and institutional religion; and had not the mind and will, with this religious help, been kept in constant operation upon it, would have spelt, if not moral ruin, at least ineffectualness. Yet as a matter of fact, not only did this temperament not dominate her, with the apparently rare and incomplete exceptions of some but semi-voluntary, short impressions and acts during the last months of her life; but it became one of the chief instruments and materials of her life's work and worth. Only together with such a mind and will is such a temperament not a drawback; and even with them it is an obvious danger, and requires their constant careful checking and active shaping."¹

.

1. Hugel, op. cit., Vol. I, p. 220.

"It can thus be said in all simple truth that she became a saint because she had to; that she became it to prevent herself going to pieces: she literally had to save, and actually did save, the fruitful life of reason and love by ceaselessly fighting her immensely sensitive, absolute, and claimful self."¹

Thus Hugel lays the basis for his claim that Saint Catherine's life, in spite of her psychic condition, was wholesome, sane and constructive, and her experience a valid experience.

7. Her Absorptions and Ecstatic States.

These states of absorptions in prayer occurred daily throughout the greater part of her religious life and were usually begun on the taking of the Eucharist. They lasted from two to six hours, were apparently timed by herself, and never rendered her incapable to answer a call to duty or a case of need. This time of quiet seems to have given her strength both mentally and physically to meet her numerous tasks and sufferings. During the latter part of her life these states diminished in length, regularity, and efficiency. It is curious and also highly significant that this diminishing was in direct ratio with her diminishing capacity for external work. Simultaneously, as this part of her life and experience declined, there was an increase of experiences of a plainly psychopathic nature. Whereas previously these states were quite voluntary, they now occasionally became involuntary. Whereas before she had been sure of these states as a time of true communion, she recognized, and this to the credit of her soundness of mind, that these latter experiences were not of a true spiritual nature.

.

1. Hugel, Friedrich von: The Mystical Element of Religion, Vol. I, pp. 222, 223.

She was aware that she could not throw them off unaided and expressed her wish that others should rouse her from them. This awareness of her weakness is all the more to her credit because her followers and biographers were prone to see in every act something of supernatural significance.

D. A Psychological Analysis.

In making this psychological analysis, those things of psychological importance in the various stages of her life shall be noted, and then in conclusion there will be a treatment of a general nature and a summary.

1. Psychological Factors Related to Her Religious Experience.

a. Her Pre-conversion Life.

As regards her early life, mention has been made of the picture in her room which produced an emotional reaction each time she looked at it and gave her suggestions of religious ideas. In relation to her later conversion experience, her plans to join a convent are of importance.

Three things join to make her early married life unhappy. First, she was naturally of a sad disposition. Secondly, her domestic circumstances were painful. And, thirdly, such a life was not in harmony with those ideals that early in life tended to lead her to a convent. Religious ideas and ideals had been planted that were now suppressed. This suppression wrought havoc in a temperament such as hers.

b. Her Conversion.

It seems that her conversion experience came to her with great suddenness and without forewarning. However, two facts stand out. The one is that she had, at the age of thirteen, felt a self-dedication to a Christ who hated sin and who was the essence of love. The other is that every experience of her life seemed to come with suddenness. It seems to be a fair conclusion, therefore, that, in this experience, what she had before dimly apprehended she now clearly saw and understood and also gave assent to. There was, of course, a greater insight and a greater content in this new experience than at any time previously. But the very fact that the high emotional level was prolonged over a period of a few days gives evidence that there was an increasingly clear perception of spiritual truth. It is necessary to emphasize here that, from this point, her life was changed and all that she ever was or did must finally be traced to this conversion experience.

c. The First Phase of Her Religious Life.

The first phase of her religious life is characterized by her acts of penitence and of affliction of self in an ascetic manner. There are two reasons for her asceticism. The one is that it was more or less the custom for spiritual people to engage in such practices. The second is that her temperament was such as to make her nature self-assertive. The ascetic practices, therefore, aided in part to keep herself in subjection. Though asceticism is generally to be condemned, in Catherine it served a good end, for it helped to restrain her self-assertive nature and allowed to her soul a great expansiveness. These practices aided her mind and will to keep in control her "delicately poised psycho-

physical organism"¹

d. The Second Phase of Her Religious Life.

The second period is characterized by three outstanding things, an abundant amount of work, her extended fasts, and her "ecstasies of a definite, lengthy, and health bringing kind".² All three fade out of her life together and bring about the third period. Of these three, the key is her ecstatic experiences. At the same time they bring her strength and energy to carry on her work, and save her strength and energy to such an extent as to make possible her long fasts. That both these remarkable results are quite possible is not only the conclusion of Hugel, in specific reference to Catherine,³ but is also the general conclusion of Leuba in his study of The Psychology of Religious Mysticism, and of Janet in his study of hysteria and other neurotic conditions. The physical results of her ecstasies, therefore, have a wholly natural explanation. We must still investigate the mental and spiritual results, however.

One of Catherine's maxims was, "One thing, and only one at a time."⁴ It appears, therefore, that even in her non-ecstatic moments, her mental peculiarity required one idea in the field of consciousness at a time. This element and habit of concentration on one idea is characteristic of both her periods of

.

1. Ante, p. 64.

2. Hugel, op. cit., Vol. II., p. 34.

3. Ibid., p. 34.

4. Ibid., p. 34.

normal thought and of ecstatic experience. It has already been noted¹ that during this period of her life she always was in such control of herself even during her ecstatic experiences as to answer any call of duty immediately and without the aid of anyone. Further investigation gives evidence that her experiences of this second period were largely intensified meditations on New Testament, Neo-Platonic, and Franciscan writings.² During these meditations she also strove to throw off the demands of her own self-seeking nature, and felt a very close relation to her "Love". God, the Holy Spirit, and Jesus always appeared to her as unified under this category of "Love", and she always fought "self" by a "self-donation to Pure Love alone." The conclusion may therefore be made that here is seen nothing but that same spiritual relationship, known by multitudes of people, as it is experienced by a person of a highly sensitive psycho-physical organism. Hugel has given ample evidence of her mental saneness and soundness during this period.³ The fact that she felt no need for making confessions or having a spiritual adviser attests the moral heights which she attained and the harmony of soul which was hers during these twenty-two greatly productive and beneficial years of her life.

e. The Third Phase of Her Religious Life.

This final period is characterized by three things that seem to have a successive causal relation. First of all she

.

1. Ante, p. 65

2. Hugel, op. cit., Vol. II, p. 34.

3. Ante, p. 62.

had a physical breakdown which both necessitated a lessening of her active work and of her prolonged fasts. Though doctors tried every method of treatment, they could not help her. The general conclusion now is that her illness of body had its origin in her psychic and neurotic condition. If this conclusion be true, it is only to be expected that with her physical breakdown, the psychic qualities should more clearly manifest themselves. This is what really occurred as already described.¹ A third result of this disintegration was a partial mental breakdown in the very last year or two of her life. This succession is highly significant for it proves beyond all doubt that throughout the great productive period of her life she so used and kept in control her psychic organism as to make it serve her ends. It was only when the body finally "burned out" as a result of such intense living that her psychic organism gradually became uncontrollable and brought about also a partial dissolution of the mind.

2. Psychological Elements of a General Nature.

There is a very close relation between the composition and needs of Catherine's nature and the doctrine which she developed. Thus she developed her views on purgatory during those last years of suffering. Likewise she always thought of God as "Love" rather than as a God of wrath. This is due to her tendency to concentrate on "one thing at a time", and also a reaction against her own "devilish nature" which was so prone to be wrathful and vengeful.

.

1. Ante, p. 63.

She did not want to see in God anything that she associated with her corrupt self. These facts suggest that Catherine was able to organize her life and thought in such a way that in spite of her abnormal psycho-physical nature she was able to live a wholesome, harmonious, useful, and saintly life. And these facts also suggest that neither her experience, her deeds, nor her doctrine can be understood apart from this closely knit life.

3. Conclusions of Psychological Importance.

Several conclusions may be drawn from the above observations. Firstly, though things seemed to come to her suddenly throughout her life, every idea and experience seems to have been the result of gradual growth. Secondly, her asceticism followed a custom that served a useful purpose in keeping in control her delicately poised psycho-physical organism. Thirdly, her ecstasies were under her control throughout the major portion of her life. They were to Catherine what earnest prayer is to the ordinary person. Fourthly, Catherine lived a wholesome, sane, and constructive life. Her experience differs in degree from others because of her temperament and psychic qualities. She was able to organize her life so that these abnormalities served useful ends.

For purposes of uniformity of treatment, the effects of mystical experience which Jones has listed in reference to Boehme are here again quoted:¹

.

1. Ante, p. 32.

1. The birth of an inner conviction of God's immediate and environing presence.
2. Radiation of the whole being with joy.
3. Increased ability to see what promotes and furthers the soul's health and development.
4. An integrating of the inner faculties so that there is an increment of power revealed in the entire personality.
5. A heightened and sharpened moral perception and moral and social passion.

Every one of these is entirely true of Catherine's experience. It is safe to say that without the mystical experience, Catherine never would have known any of these to any appreciable degree. But the most important of these in Catherine's case is the fourth. The mystical experience integrated those inner faculties in her which tended so much toward disintegration. Because of this integration, Catherine became a source of power and energy which was liberated into the mental, physical, and spiritual fields. The remaining four effects listed are very apparent. Firstly, from the time of her conversion she was aware of God's presence with her, as is further attested by her periods of ecstasy. Secondly, though one would not call hers a life of pleasure, it was a life of joy, if by "joy" is meant a life of harmony and peace with the self and with others. Thirdly, her ministry to the souls of the sick in the hospital, and to her own followers and disciples shows her "ability to promote the health and development" of their spiritual natures. And finally, her own striving for purity, her preaching of holiness to others, and her lifelong service to the sick exhibit convincingly her "moral and social passion". Therefore, these five results of the mystical experience that have been found in the lives of Tagore and Boehme are also strikingly true of Saint Catherine.

CHAPTER V

RUFUS JONES AND DEAN INGEE

RUFUS JONES

"There is a path no bird of prey knoweth, neither
has the falcon's eye seen it."

-- Job 28:7.

". . . the whole round earth is every way
Bound by gold chains about the feet of God."

"Beneath the stream, shallow and light, of what we say we feel,
Beneath the stream, as light, of what we think we feel,
There flows with noiseless current, obscure and deep,
The central stream of what we are indeed."

DEAN INGEE

"The invisible things since the creation of the world
are clearly seen, being understood through the things
that are made, even His everlasting power and divinity."

-- Romans 1:20.

"My wish is that I may perceive the God whom I find
everywhere in the external world, in like manner within
and inside me."

-- Kepler.

"Of true religions there are only two; one of them
recognises and worships the Holy that without form or
shape dwells in and around us: and the other recognises
and worships it in its fairest form. Everything that
lies between these two is idolatry."

-- Goethe.

CHAPTER V

RUFUS JONES AND DEAN INGE

In the Introduction to this investigation it was pointed out that there is at present a widespread tendency toward the revival of mysticism.¹ This study would not be complete without including representatives of the modern era who have achieved recognition as mystics or as advocates of a philosophy of mysticism. Dean Inge and Rufus Jones have been chosen as representatives of modern mysticism. However, it will be necessary, in the study of these two men, largely to abandon the psychological approach, and to deal mainly with their respective philosophies of mysticism. This change in approach is necessary because material of a psychological nature is limited, and because these men stand too near to the present to be judged fairly by a psychological analysis. Such a study can only be undertaken after the complete stories of their lives have been carefully compiled. Nevertheless, the psychological approach has not been wholly abandoned, for it will be shown that their philosophies of mysticism are greatly influenced by their respective experiences and backgrounds.

A. Rufus Jones.

.

1. Ante, pp. 1, 2.

1. Rufus Jones as a Representative Mystic.

Rufus Jones is this year celebrating the seventy-fifth anniversary of his birth. He has been presented a complimentary volume of essays by his friends and admirers of the Quaker group. This book, Children of Light, was presented to him as "an affectionate tribute of gratitude and admiration to one who has contributed more widely than any other person now living to knowledge and understanding of the history of the Society of Friends."¹ He has devoted his whole life to a study and understanding of mysticism. Both at home and abroad he has consulted every authority on mysticism and the religious experience. There is probably no living man who has studied more widely or written more voluminously on the subject of mysticism than has Rufus Jones. Aside from his qualifications as a student, he has also known in his own experience a mild form of mystical experience. He is, therefore, a fit representative of mysticism.

2. The Life and Work of Rufus Jones.

a. His Background.

The rich Quaker background has profoundly influenced Rufus Jones. Their long history of emphasis on religious experience, of the "practice of the Presence of God," of upright and frugal living, all a part of his own home life, furnishes the likely setting for the development of a philosophy of mysticism. His debt to the

.

1. Brinton, Howard H., Editor: Children of Light, p. ix.

Society of Friends is evidenced by his life-long effort to set forth the Quaker experience as a form of mysticism that is truly Christian. Against this influence in his life was arrayed the rationalism and materialistic philosophy of this modern era. He chose to remain with the former, and his work has been to set up a philosophy against all materialistic and humanistic thinking.

b. His Religious Experience.

Jones showed as a child a highly poetic nature. He says of himself:

"I have never been able to confine my interest or activities to things in space. I was the kind of child that had no more difficulty in seeing Jacob's ladders going up from earth to heaven than I had in seeing where the best apples grew."¹

"The environment into which I came ministered in happy harmony to the natural bent of disposition. The beauty of the lake on whose shores I lived, the mystery of distant mountains seen on days of good visibility, the lure of the surrounding forests, rich in the suggestions of the unexplored, quickened my imagination and fed the poetic side of my nature."²

However, the most influential factor was the religious life of his home. Of it he says, "I was immersed in a group mystical life from the very birth of consciousness and memory." Every day after breakfast there was a long period of silent family worship. There was a mysterious hush and a rapt look on the older faces that "deepened the sense of awe and wonder." By the time he was four years of age he had formed the habit of engaging in corporate worship in an effective way. They regularly attended the Quaker

.

1. Jones, Rufus: "Why I Enroll with the Mystics", in Contemporary American Theology, edited by Vergilius Ferm, p. 191.
2. Ibid., p. 191.

meetings of worship which, though there was often much that was dull, had, however, a contagion about the silence and a "gleam of eternal reality breaking on the humble group which put a kind of spell on the little boy in the midst."¹ He was profoundly influenced during his youth by an aunt of unusual spiritual gifts.

He says of her:

"It was here in Aunt Peace that I first learned of the might of gentle forces . . . She always conquered and governed by soul-force, by grace and gentleness, quiet persuasion and the pull of attractive power. She wore the armor of light and her weapons were radiant forces."²

In his college he came under the influence of another radiant personality of the mystical type, Professor Pliny E. Chase, who, in subtle and silent ways, transmitted to him fruits out of the rich spiritual harvest of his own life. Jones' writing of a thesis on mysticism helped to determine the course of his life.

Another factor that helped determine the cause of his life was his own definite experiences of a mystical nature. He writes of one such experience that came to him while he was spending a year abroad after his graduation from college:

"I was walking alone in a forest, trying to map out my plan of life and confronted with issues which seemed too complex and difficult for my mind to solve. Suddenly I felt the walls between the visible and the invisible grow thin and the Eternal seemed to break through into the world where I was. I saw no flood of light, I heard no voice, but I felt as though I were face to face with a higher order of reality than that of the trees or mountains. I went down on my knees there in the woods with that same feeling of awe which compelled men in earlier times to take off their shoes from their feet. A

.

1. Cf. Jones, *Op. cit.*, pp. 191, 192.
2. *Ibid.*, p. 194.

sense of mission broke in on me and I felt that I was being called to a well-defined task of life to which I then and there dedicated myself."¹

Though other similar experiences have come to him, there was none other in which he was so vividly conscious of an objective reality. He claims that there was no excitement, no unusual emotion, but an emergence of power. Its permanence is indicated when he says, "I was brought to new life and have never quite lost the transforming effect of the experience."²

c. His Work.

Jones came to feel that there was something in the Quaker religion that was vital and central to a true Christian experience. He says:

"In fact, I could not have remained a Quaker at all, if I had thought that it involved being a member of a 'sect', and being identified with an arrested form of Christianity.

"It seemed to me that the most urgent task in hand was to discover what were the essential aspects of this spiritual movement to which I belonged, what was its historical significance, and how it might be related to a universal type of spiritual Christianity, true and vital for all God's children in all churches, and even for those who in the perplexities of the moment belonged to none."³

Hence, he fixed upon the mystical aspect of the Quaker movement as essential, and forthwith began to study under the direction of men of note in regard to the religious experience, both in America and Europe. His life has been spent in editing a paper of the Society of Friends, teaching in Haverford College, and in writing and

.

1. Jones, op. cit., p. 207.
2. Cf. Ibid., p. 207.
3. Jones, Rufus: The Trail of Life in the Middle Years, p. 33.

lecturing on mysticism as the vital aspect of religious life.

3. His Philosophy of Mysticism.

a. The Need of a Philosophy of Mysticism.

The religious battlefront of the past has usually been orthodoxy against heterodoxy, but today the validity of a spiritual outlook of any kind is put in jeopardy. The new battlefront is between a religious faith of any kind and a naturalistic philosophy of the universe.¹ Rufus Jones is convinced that it is mysticism as he defines it that must take the stand against the naturalistic philosophy of the present day.

b. The Ground of the Mystical Experience.

Jones has been very careful to prepare the way for his philosophy of mysticism by laying out the ground for the experience. He is not one to speak of the total depravity of man, but rather to insist that deep in the subsoil of our being there is something akin to God. He says:

"I am firmly convinced that there is an unfathomable depth of inward Godlike being at man's spiritual center which is the taproot of human self-consciousness and which is unsundered from this Over-World which we call God. Deeper than our faculties, more fundamental than our ideas, or our images, or our volitions, is this subsoil root of our being, this essence of the soul, this core of personality, which is indissolubly connected with a higher world of reality and is the ground of mystical experience."²

This "subsoil root," this "core of personality," furnishes a

.

1. Cf. Jones, Rufus: The Testimony of the Soul, pp. 1, 2.
2. Ibid., p. 208. Also Cf. Ibid., pp. 49 - 70.

continual means of correspondence with God. It is often assumed that the moral will is the gate to spiritual life. Jones reverses the order and says that we are moral, that we are conscious of duty, that we pursue ideals because there is all the time a mutual correspondence with God. The saying, "Behold, I stand at the door and knock," means more than at first appears.¹

c. His Definition of Mysticism.

Due to the multiplicity of usages of the word "mysticism", Jones speaks of "disinfecting the word of its sinister meanings."² Among the things of which it must be "disinfected" is the via negativa which seeks to escape all that is finite and to find God through a completely passive state. The way of approach of the negation mysticism was determined by the medieval and early Christian idea that God was completely transcendent because matter was evil. But with changing ideas in regard to metaphysics, the idea of mysticism also changes.³ The word has also been confused with trance, ecstasy, possession and other psychic phenomena which at the time were thought to be evidences of God's supernatural working, but which are now understood to be individual peculiarities. Many of these psychically unstable persons had a valid mystical experience, but the essentia of the experience was more basic than these phenomena.⁴ It must likewise be purged of any identification

.

1. Cf. Jones: *The Testimony of the Soul*, p. 133.
2. *Ibid.*, p. 200.
3. Cf. *Ibid.*, pp. 194, 195.
4. Cf. *Ibid.*, pp. 197 - 202.

with the mysterious or the occult. Some of Jones' positive statements as to what mysticism is follow:-

"But I maintain that mysticism at its best and truest has usually been a way of intensified life, a girding of the soul for action."¹

"The essentia of mysticism ought to be thought of simply as the experience of direct communion of the soul with God."²

"I am eager to have the word mysticism widened out in meaning to include this milder and more normal correspondence of the soul with God. 'We come to God,' St. Augustine once said, 'by love and not by navigation,' and we may add, we come by ascents of faith, hope, and love and not alone by flights of ecstasy."³

"Mystic vision and the central act of prayer are identical."⁴

Jones has defined mysticism according to the central experience of the Quaker in his practice of the presence of God. It is the same as the central experience of the true Christian. It is an experience that any true theist may have.

In contrast to the negation type of mysticism, Jones advocates what he calls an "affirmation mysticism". He gives as an example of affirmation mysticism this experience of any anonymous person:

"I became conscious of a subtle change stealing over me. It was as if I were a cup which was slowly being filled with living water. I was invaded by some will in which was infinite love, peace, wisdom, and power. I felt a never before known humility and gladness, an inexpressible certainty that behind and within all the discords of life, there was a divine intention and harmony; that the darkness in me was in this timeless moment resolved in light and the error redeemed in

.

1. Jones: The Testimony of the Soul, p. 27.
2. Ibid., p. 202.
3. Ibid., pp. 208, 209.
4. Jones, Rufus: Prayer and the Mystic Vision, in the symposium, Concerning Prayer.

ultimate comprehension."¹

Again, his emphasis is clear in the following:

"It (mysticism) is the practice, often the unconscious practice, of the presence of God. I have often felt, as I have watched these rural saints, these makers of community spirit, these builders of the kingdom of love and peace, a kind of majestic sense of awe. They seem to be lending their hands to a larger life than their own. If they were asked, they would deny that they were mystics. 'No, I am no mystic. I have no mighty experiences. I am too practical and too commonplace ever to be a mystic.' My answer would be that there is no inconsistency between a mystical life and a practical life. The more truly mystical a person is, the greater the probability that he will be effectively practical."²

It is perfectly clear that to Rufus Jones any communion with God, consciously or unconsciously experienced, is mysticism.

d. The Normal Type of Mystical Experience.

The more unified the whole personality is, the more effective and valuable the mystical experience may be. It is not gained simply through feeling and the emotions, nor through will, but through the whole personality fused together, intellect, feeling, will, and the whole submerged life. It is not gained through simple passivity but through activity of the whole being.³ However, it never becomes a beaten path which may be found at will. The definite experience must always remain a thing of surprise and wonder.⁴

e. The Values of the Mystical Experience.

.....

1. Jones, The Testimony of the Soul, pp. 203, 204.
2. Jones, Rufus: New Studies in Mystical Religion, pp. 201, 202.
3. Cf. Jones, Rufus: Spiritual Energies in Daily Life, pp. 139-144.
4. Cf. Jones, The Testimony of the Soul, pp. 28, 29.

In describing the values of the mystical experience, Jones has used such terms as poise, power, energy, spaciousness of mind, ability to endure, capacity to work with patience and wisdom, new moral energy, heightened conviction, increased caloric quality, enlarged spiritual vision, an unusual radiant power of life, whole personality raised to a new level of life, makes God sure, expands our knowledge of God.¹ All of these values are adequately summed up in that list of five values which Jones himself used in evaluating the mystical experience of Boehme.²

- a. The birth of an inner conviction of God's immediate and environing presence.
- b. Radiation of the whole being with joy.
- c. Increased ability to see what promotes and furthers the soul's health and development.
- d. An integrating of the inner faculties so that there is an increment of power in the entire personality.
- e. A heightened and sharpened moral perception and moral and social passion.

He insists that all these results are perfectly normal, and, furthermore, that in the case of people with unstable psychophysical organisms the mystical experience may help to integrate the personality and make possible the living of a more normal and useful life.

f. The Validity of the Mystical Experience.

The arguments which Jones presents for the validity of the mystical experience as a real communion with God center around the certainty that mystics have of the objective reality of

.

1. Cf. Jones, Rufus: Spiritual Energies in Daily Life, pp. 145, 153 - 156.
2. Ante, p. 32.

God, and the value of the experience.¹ Concerning the objective reality of God he says, "Mystical experience . . . makes God sure to the person who has had the experience. It raises faith and conviction to the nth power."² The charge brought against mysticism is that it is wholly subjective, and that the objectivity is a product of the imagination. Those who advance these arguments feel that this assertion is justified by the presentation of evidence that the mystical experience brings no new ideas into the realm of knowledge and that the mystical experience has so often been identified with the psychic phenomena. However, the testimony of the mystic must be given some credit because of the tenacity and intensity with which he contends that his "impression" is real. His majestic conviction of its objectivity makes him sure he has found what he has been seeking. It has the same certainty that objects of sense have to his mind.³

At least one potent argument may be advanced for the objective reality of God in the experience. If the consciousness of objectivity is destroyed, the whole experience and its value-giving power is likewise destroyed. The general admission on the part of nearly all investigators that there is a valuable result in the mystical experience adds power to this argument.⁴ Men of all ages have prayed with a feeling of objective reality, prayed because they needed to pray, and because something happened

.

1. Cf. Jones: *Fundamental Ends of Life*, pp. 111 - 119.
2. Jones: *Spiritual Energies in Daily Life*, p. 154.
3. Cf. Jones: *New Studies in Mystical Religion*, pp. 20, 21.
4. Cf. Jones, Rufus: "What it Means to Pray," in *Ventures in Belief*, edited by Henry P. Van Dusen, p. 172.

to refresh and buoy up their souls¹

The mystical experience, of course, is not a physical reality that may be measured with foot-rules.² However, it is not the only thing of value in human experience that baffles analysis. "Consciousness of beauty or of truth or of goodness" says Jones, "baffles analysis as much as consciousness of God does."³ Such things as these have no objective standing ground in the world of science for they have their ground of being in some other kind of world than that of space and the mechanical order.⁴ He states his argument thus:

"These experiences of value, which are as real for consciousness as stone walls are, make very clear the fact that there are depths and capacities in the nature of the normal human mind which we do not usually recognize and of which we have scant and imperfect accounts in our text-books. Our minds taken in their full range . . . have some sort of contact and relationship with an eternal nature of things far deeper than atoms and molecules. Only very slowly and gradually has the race learned through finite symbols and temporal forms to interpret beauty and truth and goodness which in their essence are as ineffable and indescribable as the mystic's experience of God is."⁵

So far as the question of reality goes, there is no way of proving that our sensations of color, taste, odor, sound, and the like stand for object realities as Berkeley and Hume have so profoundly pointed out. Jones concludes, "The method of psychological diagnosis which is believed to destroy the objective validity of mystical experience would also destroy all objective validity in every field of

.

1. Cf. Jones: "What it Means to Pray", op cit., p. 173.
2. Cf. Jones, Spiritual Energies in Daily Life, pp. 178, 179.
3. Ibid., p. 156.
4. Cf. Ibid., pp. 156, 157.
5. Ibid., p. 157.

experience."¹ So, in a very profound sense, empirical psychology or science can not disprove the validity of mystical experience, nor, for that matter, can they prove it to be valid, for it is of another realm.

4. Analysis and Conclusions.

The philosophy of mysticism which Jones has developed grows out of his background and his own religious experience. In fact, when he started out on his life work as a student of mysticism, he openly announced that his purpose and intention was to discover and define the central element in the Quaker religious experience and show its relation to a universal faith for Christianity.² He himself has well described the impressions and effects that his early home life and environment made upon him, and he uses his own mystical experiences as examples of what he means by the mystical experience.³ This, of course, has no bearing whatever on whether his philosophy is true or false. It simply explains how it came to be. It is another proof that the mystical experience of a man must be studied in the light of his total environment and impressions. The simple facts are that he was born into a Quaker family, went to Quaker worship, attended a Quaker college, and is today recognized as the greatest living contributor to the understanding of the history and experience of the Quaker sect. However, it is only fair

.

1. Jones: New Studies in Mystical Religion, p. 10.
2. Ante, p. 77.
3. Ante, pp. 75 - 77.

to point out that he has made a great effort to be impartial and truthful, and has studied thoroughly every authority on the subject.

It is not the purpose of this study to weigh every detail of his philosophy in a critical manner. There may be much room for argument about some things that he has said without changing or impairing the essentials of his philosophy. Thus one might question as to what extent the spirit of man is immersed in the sea of the Eternal Spirit, for that is pure metaphysics. But regardless of the position taken on this detail, the claims as to the reality of the experience are quite unchanged. Like many men of the modern era, he defines mysticism in a broad way, carefully distinguishes it from the psychic and the occult, and has advocated it as a genuine, wholesome, and natural life experience.

B. Dean Inge.

1. Inge as a Representative of Modern Mystics.

When Dean Inge chose the subject of "Christian Mysticism" for his Bampton lectures in 1899, it occasioned no little surprise. Mysticism was the last subject that one would have expected the austere, scholarly, and critical professor to lecture on. But the positions that this caustic man set forth in this book have received a great deal of comment and considerable support since that last year of the last century. However, his particular emphasis, which makes a study of him as a representative mystic desirable, is his relation of the sacraments to mysticism. There is today a decided trend toward sacramental religion and for this reason a

study of representative mystics should include one who represents the sacramentarian point of view. No one is better qualified for this than Dean Inge.

2. His Life and Work.

William Ralph Inge was born in 1860. His father was a provost of Worcester College, Oxford. He was born into a home and an environment of scholarship, and he has never forsaken this intellectual atmosphere. After a thorough education, he became a professor and lecturer of note. In 1911 he was made Dean of St. Paul's in London

"where his sermons attracted great attention owing to their originality, their caustic criticism of the tendencies of modern life and a somewhat pessimistic tone which earned for him the sobriquet of 'the gloomy dean'."¹

He has proved himself a fitting successor to the long line of notable men who have been Dean of St. Paul's.

3. His Views on Mysticism.

Dean Inge has written excellently on many subjects of religious and philosophical importance, not to mention many a notable comment on more common place things. However, this study must leave the broad scope of his philosophy untouched and confine itself to a survey of his views on mysticism.

a. Definition of Mysticism.

Inge is one of the many modern men who have seen in

.

1. Encyclopedia Britannica, Vol. 12, p. 350.

mysticism that which seems to them to be quite identical with the central fact of a real religious experience, a direct intercourse with God. He finds that the phase of thought or feeling which we call mysticism has its origin in that dim consciousness of the beyond which is part of our nature as human beings.¹ His formal definition follows:

"Mysticism may be defined as the attempt to realise the presence of the living God in the soul and in nature, or, more generally, as the attempt to realise, in thought and feeling, the immanence of the temporal in the eternal, and of the eternal in the temporal."²

Mysticism has four fundamental propositions. Firstly, the soul can see and perceive, that is, it is to be regarded as a trustworthy means of discerning spiritual truth. Secondly, that man in order to know God must be a partaker of the divine nature, have a "spark of the divine", have God working in him, for man can only know what is akin to himself. Thirdly, "without holiness no man can see the Lord", that is, a pure heart is a necessary condition for union with God. And fourthly, the guide on the upward path is love, for "So long as man seeketh his own highest good because it is his, he will never find it."³ His general view is therefore very similar to that of Rufus Jones.

In any definition of mysticism some mention must be made of its relation to psychic phenomena with which it is classically related. Inge concludes after his careful study of the medieval

.

1. Cf. Inge, William Ralph: Christian Mysticism, pp. 4, 5.

2. Ibid., p. 5.

3. Ibid., pp. 6 - 9.

mystics that these phenomena are not an integral part of mysticism, that they "belong, not to the essence of mysticism, and still less to Christianity, but to the Asiatic leaven which was mixed with Alexandrian thought, and thence passed into Catholicism."¹ He regards these experiences as "neither more nor less 'supernatural' than other mental phenomena. Many of them are certainly pathological." But others "have every right to be considered as real irradiations of the soul from the light that 'forever shines', as Moses at the burning bush and Isaiah in the temple."² He comments further:

"In such cases the highest intuitions or revelations, which the soul can in its best moments just receive, but cannot yet grasp or account for, make a language for themselves, as it were, and claim the sanction of external authority, until the mind is elevated so far as to feel the authority not less Divine, but no longer external."³

His conclusion, therefore, is that the distinguishing characteristic of mysticism is not psychic phenomena, but that an experience is not to be cast aside as untrustworthy simply because it is manifested in a manner that suggests the pathological.

Having eliminated the pathological as an integral part of the mystical experience, a positive statement must next be made suggesting the human faculties involved. He emphasises the unity of the whole personality. The attempt to find an authority wholly apart from reason has been, he says,

"the cause of the longest and most dangerous aberrations from which mysticism has suffered . . . It casts a slur on the

.

1. Cf. Inge, op. cit., p. 15.
2. Cf. Ibid., pp. 17, 18.
3. Ibid., p. 18.

faculties which are the appointed organs of communication between God and man. A revelation absolutely transcending reason is an absurdity."¹

He observes again:

"There is no separate organ for the apprehension of divine truth, independent of will, feeling, and thought. Our knowledge of God comes to us in the interplay of those faculties. It is not given to us through any one of them acting apart from the others, nor indeed is it possible for any one of them to act independently of the others. Our nature is not tripartite."²

The highest reason is the unification of the whole personality working harmoniously together. This emphasis is very similar to that of Rufus Jones on the "affirmation" type of mysticism.³

b. The Validity and Value of Mysticism.

Inge engages in no arguments to uphold the validity of mysticism. If there is value derived from it, that is enough evidence for him of its validity. As the artist is not called upon to judge poetry, nor the poet to judge music, so no one but the man who is eminent for his personal holiness is an authority on judging and describing the way to attain saintliness. "We need not then be disturbed," he observes, "if we occasionally find men illustrious in other fields, who are as insensible to religion as poetry."⁴ These men have found that by an immediate experience rather than by inference they have arrived at a conviction that God is a Spirit with whom the human spirit can hold intercourse. This

.

1. Cf. Inge, op. cit., pp. 19 - 21.
2. Inge, William Ralph: Personal Idealism and Mysticism, pp. 3, 4.
3. Ante, p. 80.
4. Cf. Inge: Christian Mysticism, p. 325.

intercourse results in illumination of the personality in all its aspects, and especially in purity of character.¹

c. Mysticism in Relation to the Sacraments.

Dean Inge was chosen for this study because of his particular emphasis on the sacraments in relation to mysticism. He has for years been an important figure in the Anglican Church. There has been, during these years, a movement to unite the Anglo-Catholic group with the other Protestant churches of England. This union has constantly met with discouragements. In his views on mysticism in relation to the sacraments Dean Inge purposes to suggest along what lines he thinks such a union will ultimately be consummated.²

His basis for these views is laid on the symbolism of nature-mysticism of which Wordsworth is the classical example. Everything, in being what it is, is symbolic of something more. Nature is the language in which God expresses His thoughts; but the thoughts are far more than the language. Since Nature half conceals and half reveals the Deity, it may be called a symbol of him.³ It is in this way that he defines "symbolism". A symbol is more than just a sign, as the halo is the sign of saintliness, but it has a real affinity to the thing which it symbolizes.⁴

By nature-mysticism Inge means something very

.

1. Cf. Inge: Christian Mysticism, pp. 325, 326.
2. Cf. Ibid., p. xi.
3. Ibid., p. 250.
4. Cf. Ibid., pp. 250 - 252.

different from natural religion. He describes it thus:

"We now expect that every new insight into the truth of things, every enlightenment of the eyes of our understanding, which may be granted to us as the reward of faith, love, and purity of heart, will make the world around us appear, not viler and baser, but more glorious and more Divine. It is not a proof of spirituality, but of its opposite, if God's world seems to us a poor place. If we could see it as God sees it, it would be still, as on the morning of creation, 'very good'. The hymn which is ever ascending from the earth to the throne of God is to be listened for, that we may join in it. The laws by which all creation lives are to be studied, that we too may obey them. As for the beauty that is everywhere diffused so lavishly, it seems to be a gift of God's pure bounty, to bring happiness to the unworldly souls who alone are able to see and enjoy it."¹

Because Nature, being what it is, partially reveals God, it is a symbol of Him. In this way the two great sacraments are proper symbols, since they are signs and vehicles of something higher and better.² It is Inge's conviction that the sacramental system can be understood only by those who are in some sympathy with mysticism.

Inge first of all establishes, to his mind, the need of sacraments. The highest states of the soul in man's relation to God need to find expression in some external act, lest they be shut up in word and deed which are inadequate expressions of any personal state. Though these high states may find expression in good works, such deeds fail to express the immediacy of the communion. He finds that the "want of symbols to express these highest states of the soul is supplied by sacraments."³ The sacraments of Baptism and the Lord's Supper furnish a way both of giving expression to the

.

1. Inge: Christian Mysticism, pp. 304, 305.
2. Cf. Ibid., p. 253.
3. Cf. Ibid., pp. 253 - 255.

communion with God and of its immediacy, for both are symbols of the mystical union between the Christian and his ascended Lord. "Baptism," he says, "symbolises that union in its inception, the Eucharist in its organic life."¹

However, as a sacramentarian, Inge has to go one step farther than this. The common meal of the Holy Communion is the symbol of the organic unity of Christ and the church. He says:

"The communicant who believes only in an individual relation between Christ and separate persons, or in an 'invisible church,' does not understand the meaning of the sacrament of the Lord's Supper, and can hardly be said to participate in it."²

Hence, he concludes, the sacraments are "divinely-ordered symbols, by which the Church, as an organic whole, and we as members of it, realise the highest and deepest of our spiritual privileges."

(Underline ours)³ It was necessary for Inge to take this step in his treatment of mysticism, lest he make the mystical experience in itself the highest Christian experience, and in so doing forsake the sacramentarian point of view which he had held all his life.

4. Analysis and Conclusions.

To Dean Inge, just as the world speaks of God and points to a higher Source of energy and a Purpose behind the scenes of life, just as aspiring man points to a Beyond and is therefore

.

1. Cf. Inge, op. cit., p. 255, 256.

2. Ibid., p. 256.

3. Ibid., p. 258.

also a symbol of God, so too the Sacraments, without theology or dogma or stilted phrases, give man the opportunity to express and experience in a symbolic act what he is unable to put into words, or even to experience as fully as he may desire. In this experience there are three forces of a mystical character at work. First of all there is the conscious act of the individual in a mystical relation to God as he engages in the Sacrament. Secondly, there is a consciousness of participation in the life of the mystical Body, the Church, which brings a unity of faith. And thirdly, there is the force of participating in the act in a social way with a body of believers. That is, there are the influences of individual worship, social action, and institutional participation.

Doubtless Dean Inge is justified in feeling that the Sacraments cannot be understood except in the light of mysticism. The act and worship are mystical, and the results derived therefrom are the same as those of any mystical experience.

However, Dean Inge claims a distinct preeminence for the sacramental-mystical experience; it is the "highest and deepest" of the spiritual experiences.¹ In Dean Inge's own experience, this is probably true. It is quite natural that, being of the "low-church" sacramentarians, he should wish to emphasize the sacramental and the mystical elements. However, here in contrast are Rufus Jones, who has no use for the Sacraments, and Dean Inge who does, each claiming a preeminence for his particular philosophy

.

1. Ante, p. 92.

of mysticism. The Catholic Church has one Order of the Holy Communion which engages in a perpetual act of this Sacrament. However, the same church has numerous other Orders, and pre-eminence is given to none. Dean Inge has well described how the symbolic or sacramental and the mystical elements of religion are best related, but he has also described the valuable experiences of the great mystics. It would be more accurate for him to say that the religious person may approach God in many ways, all of which are satisfactory, that the mystical element must be a part of all of them, and that the union of the sacramental and mystical is one, but not the only one, of the approaches to the highest and deepest religious experience.

C. Conclusions concerning the Modern Mystics.

Modern mystics and modern students of mysticism are making an effort to discover the central truth in the mystical experience. If these two men, Rufus Jones and Dean Inge, are to be taken as typical, it is very apparent that the general tendency today is to make the definition of mysticism very broad, and to claim for every man the possibility and privilege of having essentially the same experience that in the middle ages was thought to have been reserved for a certain few. Both Dean Inge and Rufus Jones find the ground for the mystical experience to be that "dim consciousness of the beyond", that "subsoil root" which is akin to God, which is native to every individual. Both these men have been careful to distinguish it from the merely psychic or the occult;

both have emphasized the value and validity of the experience; both have found it to be a common experience denied to no man; and both have denied the scientist or purely empirical psychologist the right to judge concerning it. They therefore identify mysticism with the central and primary religious experience which is more commonly called "a spiritual experience."

CHAPTER VI

THE RELIGIOUS EXPERIENCE OF JESUS

"I have meat to eat that ye know not of."
-- John 4:32.

"Man shall not live by bread alone, but by every
word that proceedeth out of the mouth of God."
-- Matthew 4:4.

"The kingdom of God is within you."
-- Luke 17:21.

"I and the Father are one."
-- John 10:30.

CHAPTER VI

THE RELIGIOUS EXPERIENCE OF JESUS

A. Introduction.

1. The Purpose of the Study.

It is not the aim of this chapter to decide the relation of Jesus' religious experience to mysticism. Because the term "mysticism" is so variously defined, it will be used here little, if at all. The present purpose is to make an analysis of Jesus' religious experience as is indicated by the records available to us, and also to consider some of the critical attitudes that have found prominent expression in regard to the life and experience of Jesus. This study of Jesus is presented in order that it may be used as a basis of comparison with the experience of the several mystics studied. In this chapter nothing but a survey and analysis of Jesus' religious experience is to be made. The subsequent chapters will use the material of these first six chapters for making comparisons and showing conclusions.

2. The Use of the Sources.

It is obvious that, if any study is to be made of Jesus' experience, such a study must proceed on the assumption that the original documents are dependable enough to make an analysis

possible. The Four Gospels have for centuries been considered as trustworthy accounts. In spite of the fact that they have been greatly called into question in the last century, some of the most radical critics of Jesus have accepted the Scriptures in a very literal and authoritative fashion as a basis for their studies.¹ Using an extreme literality as a basis for their study, they have attacked variously His psychic and physical soundness. Such a use of these records by both friend and foe of Jesus adds considerably to their general dependability and acceptance. Others have insisted that the records are not accurate as they stand, but that credulous and imaginative friends have corrupted the older records. Hence, attempts to isolate the original and true text have been made. One of the most generally accepted primary sources is that commonly called Q. After a thorough study of the Q document in relation to the rest of the material in the gospels, A. T. Robertson concludes that the "heart" of the whole is found in Q.² In other words, that part of the gospels which is considered by most competent scholars to be the oldest and most primary records is in essential harmony with the gospels as a whole.

Many treatises have been made of Jesus which have been based on the Synoptic Gospels. The Fourth Gospel has often been omitted because of the immense critical problems involved. Denney has said of the Fourth Gospel, "It is not the mind of Jesus

.

1. Cf. Bundy, Walter E.: The Psychic Health of Jesus, p. 268.
2. Cf. Robertson, A. T.: The Christ of the Logia, p. 40.

with which we are immediately dealing, but the mind of Jesus as interpreted in the mind of the Evangelist and in the circumstances of his time."¹ This fact of the interpretative character of the Fourth Gospel is now quite generally accepted. This view, however, does not destroy its authoritativeness. Robertson again says, "In Q, as truly as in the Fourth Gospel, Jesus himself is the issue set before men."² If there is this essential harmony between Q and the Fourth Gospel, the main emphasis in this gospel must of necessity bear much weight. Furthermore, proceeding on the basis of modern "Form Criticism", the events and facts related in John's Gospel may be looked upon as having some valid content. No bold attempt will be made in this study to base any conclusions solely on references to this gospel, but frequent references will be made in order to enrich as well as supplement the facts of Jesus' experience as recorded by the Synoptics.

B. Primary Considerations.

1. The Limitations of the Study.

This study of the religious experience of Jesus may impress the theological mind as being on an irreverent and too familiar plane. The traditional belief and attitude have given Him a place in the Trinity that puts Him above the criticism and analysis of men. While the writer is in sympathy with these views, it must

.

1. Denney, James: "Holy Spirit", in A Dictionary of Christ and the Gospels, edited by James Hastings, p. 740.
2. Robertson, A. T., op. cit., p. 37.

be remembered that this period of Jesus' life on earth was the time of His humiliation, His kenosis. He put on flesh. He was tempted like as we are. Hence, though He is now an object of our worship, His experience during His kenosis was nevertheless an experience of the flesh. Since He took on the limitations of flesh, His fleshly experience may be studied by the same methods used to study the experiences of all men.

It is true that Jesus was **more** than an example for man to follow. However, He was also an example. As such, it is proper to study His experience in order to pattern the experience of men more in uniformity with His. This psychological study is limited to Jesus as an example, and cannot venture into the broad fields of Christology in general. However, since His consciousness of Himself and His Messiahship bears upon His religious experience, this consciousness must be referred to briefly. His post-resurrection experiences have also been omitted since it is only His experience from the age of twelve to his crucifixion that is comparable to the experience of ordinary men.

2. The Messianic Consciousness of Jesus.

What is of moment in this study is not to consider the theological question as to whether or not Jesus was the unique Son of God. The paramount consideration to the psychologist is whether or not He thought Himself to be the promised Messiah. It is evident enough that those who wrote the gospels thought Him to be such. The most conclusive evidence as to what He thought about

Himself will therefore be derived by a study of the Q source, since Q is considered by critics as being the most authentic.

The complete account of the Temptation is included in Q. Since Jesus was alone in this experience, He must have related the details of the Temptation to His disciples at a later time. It therefore reveals His own thought about Himself more clearly than many other passages. "All three of the temptations," notes Robertson, "turn on the issue of the Sonship of Jesus."¹ Twice He is addressed by the tempter, "If thou art the Son of God," make bread of these stones, or cast yourself down from the temple. Such temptations could never have been addressed to Him unless He were already thinking that He was the Son of God in an unique sense.

The famous "Johannine" passage also occurs in Q.² "No one knoweth who the Son is save the Father; and who the Father is save the Son." There is no way by which the obvious meaning of these words can be avoided by the critic. Whatever one may wish to think, if Jesus said these words, there can be no doubt that He thought Himself to have a relationship to God in a way unique to all mankind. Robertson concludes, "The fact that Jesus claims to be the Son of God and is so called in Q is beyond dispute, however, one may explain the language."³ This Messianic consciousness is basic in Jesus' thought of Himself, and any study must begin with such a recognition.

.

1. Robertson, A. T., op. cit., p. 29.
2. Matthew 11:25-27, Luke 10:21.
3. Robertson, A. T., op. cit., p. 31.

3. The Religious Consciousness of Jesus.

Bundy has well said that the religious consciousness "springs from a genuine sense of native and natural limitation."¹ Unless man feels dependent and in need of supplementation, he would not turn to a higher power because he would feel no need. The question is, then, "Did Jesus have a sense of limitation and need?" In Mark 10:18 He responds to the rich young ruler, "Why callest thou me good? None is good save one, even God." This answer indicates on His part a religious attitude toward God. Furthermore, the fact that the Synoptic writers repeatedly refer to His retiring to pray at the crisis times of His life gives strong evidence that He felt Himself standing in great need of a source of wisdom and power outside of, and greater than Himself. Always when speaking of God He spoke in the most reverent way. He is, therefore, a religious person. The next step is now to proceed to a study of His religious experience.

C. The Autobiographical References.

Professor Bacon is credited with having first spoken of "The Autobiography of Jesus."² He was referring to the Baptism and the Temptation, experiences of such a private and personal character as to necessitate Jesus' own self-revelation in order to make them known. It was indicated in the Introduction of this

.

1. Bundy, Walter E.: The Religion of Jesus, p. 141.
2. Barton, George Aaron: "The Mysticism of Jesus," in At One with the Invisible, edited by E. Hershey Sneath.

thesis that the most fruitful source for psychological study is always autobiographical material. These two incidents will therefore receive first and most thorough attention.

1. The Baptism.

Humphries rightly remarks, with reference to the baptism, "We have no reason to think that this experience came to Jesus with no psychological preparation."¹ Rather, this must be considered as both a culmination and a beginning in the life of Jesus. With His baptism every record begins His active ministry. What has gone before lies in shadow. Only once is the veil pulled aside to permit the boy of twelve to speak the words, "My Father". But this one lone incident indicates a basic tendency that must have grown and developed throughout the years that intervened. All the heritage of the Hebrew race was His, and somehow the boy hit upon the central truth, the beginning of wisdom according to the proverb, knowledge of "My Father". It all culminated in the Baptism experience.²

The thing of central importance in the Baptism is His relation to the Spirit. The narrative speaks of the Spirit descending as a dove. Much discussion has centered about the reality of the dove. Swete points out that Alexandrian thought as represented by Philo used the dove as the symbol of divine reason

.

1. Humphries, A. Lewis: The Holy Spirit in Faith and Experience, p. 111.
2. Cf. Robertson, James Alexander: The Spiritual Pilgrimage of Jesus, pp. 13 - 148. See also, Jones, Rufus: Pathways to the Reality of God, pp. 129, 130.

and wisdom.¹ According to Mark and Matthew, it was Jesus alone who saw the dove and who heard the voice. If this be true, this would be a distinctly mystical experience of Jesus and a not unnatural one. Such phenomena as the seeing of visions and the hearing of voices are common to the mystical experiences of sane and healthy people.² He probably here experienced, as a result of this culminating incident in His experience, an emotional elevation amounting almost to rapture.³ Certainly it is clear that He felt the objective reality of God to be very real in experience.

Whatever be the facts of the case, two paramount results are very evident. The first is that Jesus Himself from this point felt a new sense of mission. It marks the realization of His Messianic vocation and the receiving of the equipment for such a vocation. His thought was quickened, He was filled with a new energy, and henceforth that power was His which is typical of His life and works.⁴ The second paramount outcome was on the thought of subsequent Christians. They connected the experiences which they ascribed to the Spirit with the great experience of Jesus at His Baptism. Denney says:

"It was the facts of His baptism which led them to believe (a) in a normal coincidence of baptism with the Spirit and water-baptism, instead of in the displacement of the latter by the former; (b) in the Spirit received in baptism as specifically the spirit of sonship; and (c) in that same

. . . .

1. Cf. Swete, H. B.: "Holy Spirit", in A Dictionary of the Bible, edited by James Hastings, Vol. II, p. 406.
2. Cf. Barton, op. cit., pp. 64, 65.
3. Cf. Humphries, op. cit., p. 112.
4. Cf. Ibid., pp. 111, 112.

Spirit as one consecrating them to God and to service in His Kingdom."¹

Hence, all that is meant by the Spirit in the experience of Jesus and subsequent Christianity is tied up with His Baptism experience. Regardless of what one means by the Spirit, it indicates a direct and immediate intercourse with God whenever the "Spirit descends".

2. The Temptation.

The temptation experience in the wilderness must not be regarded as the only temptation which came to Jesus. No one can know what conflicts of will had preceded this period of Jesus' life. But since He was doubtless tempted later, it can almost be taken as categorical that the experience of being tempted was not a new one to Him. Luke significantly concludes his account of the temptation with the words, "And when the devil had completed every temptation, he departed from him for a season!"² His later experience in Gethsemane when He prayed, "Not my will but thine be done," indicates that a temptation not to go through with the ordeal ahead was very real. The question therefore arises as to why this experience of temptation is given so much prominence. The answer can only be that Jesus Himself must have regarded this as a key point of His life. This justifies the conclusion already reached that here Jesus accepted His Messianic vocation.

However, the psychological factors of this experience must still be considered. Luke says that Jesus, "full of the Holy

.

1. Denney, op. cit., p. 732.

2. Luke 4:13.

Spirit," was led by the Spirit into the wilderness. He therefore went away by Himself because He was so clearly conscious of the presence of God that He could not allow human companionship to interrupt His thoughts and this communion. The wilderness experience must have been one of intense meditation. So intense was it that He forgot for a time the natural demands of the body for food.¹ In fasting, the usual experience is that hunger is very intense for the first few days, after which the desire for food disappears for a period of time. When again the desire returns, however, the pangs of hunger are very keen. The accounts of Matthew and Luke are quite in harmony with such a procedure since both speak of His being hungry after spending the forty days in the wilderness. His meditation must have been very intense to drive away and hold off the desire for food. Since it is recorded that He went to the wilderness because He felt impelled by the Spirit to do so, and since this was the time when by a deliberate act of will He accepted God's call,² the obvious conclusion to make is that this time was spent in the closest communion with the Father. The fact that He returned from this experience "in the power of the Spirit"³ is further proof that His wilderness interlude was one spent in a feeling of communion with God and an attitude of seeking His will. Furthermore, His returning "in the power of the Spirit" indicates that Jesus emerged from this experience with

.

1. Cf. Barton, op. cit., p. 66.
2. Cf. Robertson, James Alexander: The Spiritual Pilgrimage of Jesus, p. 160.
3. Luke 4:14.

the conviction in His own mind that He had ascertained what God's will for Him was. Again may it be said that these conclusions have to be accepted as the facts of what Jesus Himself thought, and that the only thing left for the critic to do is simply to challenge the reality and validity of His experience.

This, then, concludes the study of these "autobiographical" glimpses into the inner life of Jesus. It reveals a nature which was peculiarly and very intensely aware of the presence and purpose of a kindly disposed personal God.

D. The Biographical References.

1. His Experience.

a. In the Temple at the Age of Twelve.

The boyhood of Jesus is, of course, little known to us. Luke alone pulls aside the veil to reveal a single experience of His early life. At the age of twelve He was first taken to the Temple, and so engrossed was He that He failed to begin the homeward trip with His parents. When they returned, anxious and worried, He registered naive surprise that they did not know that He would naturally "be about my Father's business." This indicates that early in the experience of the child there was a tendency to feel a definite relationship to God. It is all so consonant with the later habits and character of Jesus that its actuality is highly credible.

b. His Relation to the Holy Spirit.

From the time of His baptism to His promising of

another Comforter, the life of Jesus is closely associated with the Holy Spirit. As Denney says, "St. Luke puts the whole ministry of Jesus under the heading of the Spirit."¹ However, it would be a gross misunderstanding to transfer the later Trinitarian doctrine of the Holy Spirit back into the gospels. Again Denney says:

"To the men who wrote the New Testament and to those for whom they wrote, the Spirit was not a doctrine but an experience; they did not speak of believing in the Holy Spirit, but of receiving the Holy Spirit when they believed. (Acts 19:2). In some sense this covered everything that they included in Christianity. The work of Christ was summed up in these words: 'He shall baptize with the Holy Spirit.' (Mark 1:8)"²

The describing of "experience" is exactly the thing of paramount importance in this study. Since the Holy Spirit in the gospels signifies experience instead of doctrine, a study of Jesus' relation to the Holy Spirit means an analysis of His experience rather than of His belief.

His relation to the Holy Spirit at His baptism and in the wilderness has already been adequately described. He began His preaching with the "power of the Spirit" upon Him and, according to Luke, Jesus Himself stated at Nazareth that the "Spirit of the Lord is upon Me." Jesus thus corroborates the assumption of all the gospel writers that His anointing with the Spirit was "the seal of His appointment and the source of His competence."³ The function of the Holy Spirit in the life of Jesus was to indicate the mediation between Jesus and the Father, the means by which Jesus received

.

1. Denney, op. cit., p. 735.

2. Ibid., p. 731.

3. Cf. Humphries, op. cit., pp. 114, 115.

illumination for His teaching and power for His acts. Especially is the connection made plain between His "mighty acts" and the power received through the Holy Spirit to do them.¹ Though the gospel writers do not repeatedly refer His words and works to the result of the Holy Spirit in Him, it is only because they take it as axiomatic that He is in possession of the Holy Spirit continually.²

Jesus directly identifies the Holy Spirit as the source of His power in His discourse about the sin against the Holy Spirit at the time He was charged with casting out demons by the Spirit of Beelzebub. His charge against these men is that they have beheld the good works of the Holy Spirit through Him and have called them the work of an evil spirit. This clearly indicates His consciousness of His relationship to the Holy Spirit.

John speaks much more plainly of Jesus' being illumined by the Holy Spirit in chapter 3:34. Quoting Humphries in regard to this:

"The reason urged why 'He whom God hath sent speaketh the words of God' is that 'He' (i.e. God) 'giveth not the Spirit by measure,' i.e., it is not a limited, but, up to the capacity of human nature, a perfect equipment of the Spirit which has been bestowed on Christ, constituting Him fit to communicate the things of God. Thus we have the belief reflected that behind the teaching of Jesus lay an inspiration analogous in kind to that which wrought in the prophets, though greater in its degree."³

Thus it is quite evident that all the gospel writers convey the idea that Jesus had an experience of a direct relationship

.

1. Matthew 12:28.

2. Cf. Denney, op. cit., p. 732. Also Cf. Humphries, op cit., p. 114.

3. Humphries, op cit., p. 118.

to God through the Holy Spirit, and that it was through this medium that He received the illumination for His wisdom and teaching, the energy for enduring the terrific strain of His work, and the power for His miraculous deeds. This study of Jesus' relationship to the Holy Spirit has not been presented to support any doctrine, but to indicate further the emphasis and prevailing impression in the gospels of Jesus' fellowship with, and dependence upon His Father.

c. His Retreats for Prayer.

"The deepest essence of religion is revealed in its simplest act—prayer,"¹ according to Bundy. Hence a study of Jesus' prayer life will aid in seeing more clearly the very essence of His religious life. Very prominent among the references of the gospels to Jesus' prayers are the times when the words of His prayer are not given but the occasion suggested. This will help to answer the question "Why did Jesus pray?"

Mark 1:35-38 records His first retreat for prayer. He had just finished a very trying day's work, according to Mark. His popularity was much on the increase, His ministry was swiftly becoming chiefly one of healing, and in the eyes of His disciples His success was beginning to be assured. Then He retired to a desert place to pray, and when His disciples found Him, He led them, much against their will, to the "next town", for His chief mission was to proclaim the "good news". Here Jesus was faced with

.

1. Bundy, Walter E.: The Religion of Jesus, p. 170.

the problem of His healing work's encroaching on His teaching ministry. He retired to a solitary place where He might see values more clearly and consult His Father. It seems that in such retreats He was better able to know and to decide what was proper to do. The same, or, more likely, a similar situation is referred to in Luke 5:16.

Luke 6:12 indicates that Jesus prayed before choosing His twelve disciples. This was an important crisis time in His life. These men whom He chose must be the ones to perpetuate His mission. Perhaps, too, this night of prayer resulted in His final decision to have a select group whom He would especially train. The significant thing is that it was a crucial act of choice that He must make and that, before making it, He felt He needed special recourse to enlightening and strengthening communion with God.

Another great crisis in Jesus' life was the time when His followers wished to make Him king. It is John's Gospel, peculiarly enough, which furnishes the detail that explains the reason for the prayer as recorded by Mark and Matthew.¹ Having "constrained" the disciples, who must have been the ring leaders in the attempt to make Him king, to go away by sea, He then dispersed the multitude and retired by Himself to pray. The temptation of the wilderness again was facing Him, the temptation to rule the world in splendor and by means of might. After this, according to John, many of the multitude forsook Him. It was a hard and trying decision to make, a time when the clearest insight and highest moral energy were

.

1. Matthew 14:23. Mark 6:46.

needed. Hence, again He retreats for prayer.

It is Luke¹ who records that at Caesarea Philippi Jesus was praying "apart" before Peter made his confession. All the land was asking, "Who is this Jesus?" The twelve were also asking this question.² Since He had called them, the twelve had been going through a training process. It was again a crucial time in the life of Jesus. His question to Peter, "Who say ye that I am?" doubtless reveals what was the content of His prayer and something of the reason for it. And His prayer at this time also takes on added significance when it is realized that Jesus knew that the disciples, even though they called Him "Christ", had a very inadequate idea of Him and His real mission. From this time on He began to point toward His suffering and death. Since His immediate reaction to Peter's confession was to point at once to His death, this idea too must have occupied a major place in His prayer at this time. Such a time and such thoughts might well drive Him to the solace of prayer, and to its energizing power.

Luke 11:1 adds a detail omitted by the other Gospels in relating that Jesus "was praying in a certain place" when the disciples asked Him to teach them to pray, whereupon He taught them the "Lord's Prayer".

Only one conclusion can be drawn from this survey of Jesus' retreats for prayer, and that is that He felt a need

.....

1. Luke 9:18.
2. Luke 8:25

within Himself when He faced these great crises, and that He found His need met in the act of solitary prayer.

d. His Recorded Prayers.

The most familiar of the spoken prayers of Jesus is the Lord's Prayer which has been the prayer of the Church and multitudes of Saints in the twenty centuries since He uttered it. It is distinguished by its directness and its simplicity. It is directed to God as transcendent, in Heaven, but the feeling of His immediacy is also very evident. It includes a prayer for both social and individual righteousness, and for the daily necessities of life. The whole is in harmony with a prayer that is addressed to God with the feeling of a Father and Son relationship.

Matthew and Luke include another well-known prayer of Jesus, the so-called "Johannine prayer".¹ Here the Father and Son relationship as it is more fully expressed in John's Gospel is very evident. "All things have been delivered unto me of my Father: and no one knoweth who the Son is save the Father; and who the Father is save the Son and he to whomsoever the Son willeth to reveal Him." This lays a very vivid claim to a unique knowledge of the Father by Jesus. These words necessarily spring from a most overpowering conviction of God's immediate presence in His life and the acute consciousness of real communion with Him. A further indication of this idea is given by His reference to the Father's

.

1. Matthew 11: 25, 26 and Luke 10:21.

revealing these things "unto babes". This passage is a part of the theoretical Q document, and has given a great deal of trouble to those who wish to discredit John's Gospel. It certainly comes from one of the very earliest sources, and it is better, even from the standpoint of the critic of Jesus, to acknowledge that Jesus really spoke these words or their equivalent.

Jesus' prayer in Gethsemane is very revealing of His basic religious attitude and prayer life.¹ Before Him lies the great ordeal of His life and He shrinks from it as any man of flesh and blood would shrink. Yet with the same breath that He cries out for the removal of this "cup", He resigns Himself to the will of the Father. This indicates a typically human religious experience on the part of Jesus, and clearly shows that the path before Him was not always clear to Jesus and that He knew that His own will might differ from that of the Father. Again Jesus' acknowledgment of His own incompleteness comes to the fore, and the basic necessity for prayer in His life is evident. The intensity of this prayer is suggested by Luke. The Revised Version reads, "His sweat became as it were great drops of blood falling down upon the ground." That phrase "as it were" suggests that Luke is speaking symbolically in order to emphasize the agony of His prayer. All this seems to suggest that the force of Jesus' whole psycho-physical organism was given to this prayer. There is not here, nor elsewhere, any evidence of Jesus' snuffing out the work of the will or the

.

1. Matthew 26:39-42. Mark 14:36. Luke 22:40-45.

intellect except to be willing to give the purpose and will of the Father preeminence.

John's Gospel does not record the Gethsemane experience but instead gives the High-Priestly prayer. This prayer, so remarkable in its claims and suggestions, is regarded, of course, as John's interpretation of Jesus. However, as before suggested, the references to John's Gospel are made, not to introduce new ideas about Jesus' religious experience, but to enrich those already found in Q in particular, and the Synoptics in general. This prayer expresses again His deep sense of Mission in His words, "having accomplished the work which thou hast given me to do." Not only so, but the disciples also knew that all things were given Him by the Father.¹ In verse 11 He speaks of being "one" with the Father. The whole mystical idea is expressed again in verse 21, "as thou, Father, art in me, and I in thee, that they may be in us." His consciousness of unique Sonship is very outstanding here, but what is of chief importance to this study is the feeling of close communion and direct intercourse with the Father.

On the Cross He again uttered words addressed to the Father. He asked that these crucifiers might be forgiven because of their ignorance.² This indicates that during the first part of His experience on the Cross He was conscious of the presence of the Father. However, as the agony grew upon Him and the strength

.

1. John 17:7.
2. Luke 23:34.

drained from His body, He seems to have lost for a moment the feeling of rapport with the Father as He cried out, "My God, my God, why hast thou forsaken me." Perhaps just for a moment He felt a loneliness sweep over Him, and, by quoting this passage from the Psalms, His feeling of the Father's presence probably immediately returned.¹ At least Luke records His last words on the Cross as being, "Father, into Thy hands I commend my Spirit," indicating that He gave up the life of the flesh with a strong sense of God's nearness and with a strong faith in His power.

e. The Transfiguration.

The Transfiguration might have been included under the prayers of Jesus in His retreats. But since it contains some of the most clear cut evidences of mystical phenomena it has been reserved until the last. It is difficult to separate the experience of Jesus here from that of the disciples, for the record is a description of what the disciples saw rather than what Jesus saw. The one outstanding fact about Jesus was that His face was shining with a new light. Such phenomena as altered expression and radiated countenance have been the experiences of many mystics.² There also came a voice from heaven saying, "This is my Son, my chosen; hear ye Him." The hearing of voices is likewise not uncommon in the experience of mystics.

.

1. The theologian may put more meaning into this statement of Jesus but this is all the psychologist can say.
2. Barton, op. cit., p. 72.

Matthew's record has a different detail from Mark and Luke. He says in 17:9, "Tell the vision to no man." The Greek word that is here translated "vision" is used elsewhere in the New Testament only by the author of Acts. He uses it to refer to the vision of Moses at the burning bush (7:31); of God's speaking to Ananias in a vision (9:10); and of the respective visions of Peter and Cornelius (10:17, 19 & 3). Too much weight cannot be placed on Matthew's choice of this word, but it at least indicates a possible understanding of the Transfiguration with a scriptural basis. It would also enhance the understanding of the Transfiguration as a mystical experience.

f. Conclusions Concerning His Prayer Life.

One important question that should be considered is the evidence given as to whether any real value came to Jesus from His prayers. That His prayers were fruitful in bringing Him needed strength or knowledge is symbolically suggested by the angels who are pictured as ministering to Him in the wilderness and in Gethsemane.¹ Certainly Jesus at least felt that prayer was of much value to Him, else He would not have continued to practice and to preach the art of praying. His constant use of the term "Father" indicates His true relationship to God, and His confidence in His regard to a petition addressed to Him.

In His praying there is every evidence of His use of

.

1. Matthew 4:11, Luke 22:43. The latter is omitted in many ancient manuscripts.

the intellect to the greatest possible degree. The prayers above studied reveal the most intense thought. Though He at times showed extreme emotion in His prayers, they are generally very simple, direct, and spontaneous. Bundy makes a splendid summary:

"On the whole, we may say that prayer for Jesus meant an expression of need, a release of soul, a relief of inner pressure, conquest over severe subjective struggle, an elevation and enrichment of mind, a reinforcement and refreshment of Spirit, a clarifying of vision, a freshened functioning of faith, a whetting of will, discovery and illumination, restoration of confidence and courage, increased consecration and devotion, adjustment and orientation, a mobilization of personal powers to perform, in short, the energy and power by which to live and work . . .

"In Jesus' practise of prayer we get an insight into the nature and sources of his personal power. His praying brought to him clearness and certainty concerning the divine will for himself; in his retreats he came to important decisions and determined upon the course and code of His conduct. In prayer to God he found that marvelous source of strength that enabled him to perform the divine will even to the cup that was his to drink. Not in visions and voices, but in prayer and communion with God—purely religious sources of light and strength—Jesus learned the divine will and found the personal power to perform it."¹

In Jesus the act of prayer is most fully and perfectly expressed. The whole ground for His praying was the intimate sense of His relation to a God whom He, in a unique way, and all men might address as "Father".

2. His Teaching.

a. His Authoritativeness.

Jesus' speaking in an authoritative manner was one

.

1. Bundy: The Religion of Jesus, p. 208.

of the outstanding impressions recorded concerning the multitudes whom Jesus addressed. Mark records, concerning the beginning of His ministry in Capernaum, "And they were astonished at His teaching: for he taught them as one having authority and not as the scribes."¹ In the sermon on the mount He challenged their traditions saying, "Ye have heard that it was said of old time . . . , but I say to you" The basic reason for His assuming this authority is His clear consciousness that God had spoken to Him a new revelation of truth. In Luke, chapter 4, He quotes Isaiah, saying, "The Spirit of the Lord is upon me because he anointed me to preach good tidings to the poor" Herein is the ground for His authority. That He spoke with such authority indicates His intense conviction that He spoke the truth revealed to Him by God.

St. John's Gospel speaks much more plainly about the source of His teaching. Such expression as, "The Son can do nothing of Himself" and "Even as the Father hath said unto me, so I speak," are found repeatedly and variously emphasized and suggested throughout the whole book.² He speaks with authority to the people because God has first spoken to Him. That is the secret of His authoritative-ness.

b. The Immediacy of God.

The usual result in any religious leader's life is that his teaching directly reflects his experience. This is also

.

1. Mark 1:22.

2. Cf. John 5:19, 12:50, 7:16.

true of Jesus. Just as He felt that He experienced God immediately, so too He taught that God was active in the affairs and minds of men. Those parts of the gospels which deal with His teaching are generally accepted as more likely to be genuine than are those sections that relate more closely to His own experience. The parables in particular are credited with a high degree of genuineness. Therefore, conclusions based on a study of His teaching bear much weight.

One of the most beautiful of the parables is that of the Prodigal Son. This stirring picture of true fatherly love and filial repentance has endeared itself to the hearts of multitudes of Christians. In this parable Jesus has described a Father-Son relationship and applied it to the relationship of God to man. He stresses the eagerness and concern of the Father over His wayward son, and His great joy in having the lost one return. To picture God in this role predicates a strong feeling of God's immediacy in the heart of Jesus.

In like manner He taught, Luke 15:7, that there was more joy in heaven over the repentance of one person than over ninety and nine just persons who need no repentance. Indeed, God is so closely related to this order that not even the falling of a sparrow, Matthew 10:29, escapes His notice. He who watches the sparrows and cares for the lilies, has even numbered the hairs of the head. "Fear not therefore". You are of much more value in the sight of God than sparrows and lilies. Such teaching as this indicates conclusively how sure Jesus was of the immediacy of God.

He speaks even more definitely of the religious relationship of men to God. In Matthew's account of Peter's confession, Jesus says to Peter, "Blessed are thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven."¹ This shows that Jesus thought of God's dealing directly, without mediation, with the heart and mind of man. Hence the direct intercourse between man and God is the clear teaching of Jesus.

John's Gospel is rich in its suggestions of the immediacy of God. To Nicodemus He speaks of the necessity of the spiritual birth, and compares the coming and going of the Spirit with the passing of the wind which one cannot see with the eye, but which one can nevertheless feel and know to be. To the Samaritan woman He speaks of a water that will quench her thirst forever, and concludes, "God is a Spirit and they that worship Him must worship in spirit and in truth." Whether or not Jesus ever spoke these exact words matters little since they are in every sense in harmony with the total picture of Him presented by the Synoptics.

One of the greatest pictures of all time of the Christian fellowship with God is presented in the fifteenth chapter of John. Jesus is represented as the vine, men as the branches, and God as the husbandmen. This representation of God as the husbandmen emphasizes not only His immediacy but also His interest in man. This picture of the vine and the union of man, Christ, and God is

.

1. Matthew 16:17.

one that may truly be described as mystical.

So many are the suggestions of the immediacy of God to man, that it would be difficult to find a page in the Gospels without some reference to it.

c. His Teaching concerning Prayer.

Jesus not only prayed but taught His followers to pray. Reference has already been made to the Lord's Prayer. This study need not treat His teaching about prayer in an analytical and exhaustive way. The main concern is the experience and relationship that He suggested was involved. It is summed up well by Luke 11:13, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Prayer is described by Jesus as an immediate pathway from man to God.

d. His Teaching concerning the Holy Spirit.

When Jesus neared the time of His crucifixion, He began to speak to His disciples of sending to them another Comforter. His description of the functions of the Holy Spirit reveals the type of experience that He expected men to have after He had left.

In Luke, chapter 12:12, He says that when they are hailed before the magistrates and rulers that they are not to be anxious about what to say for "the Holy Spirit shall teach you in that hour what ye ought to say." Luke also records in chapter 24:49 the command to await power from on high. Hence the synoptics suggest

that two of the functions of the Holy Spirit are illumination and energizing.

John, however, teaches most clearly concerning the functions of the Holy Spirit. In chapter 14:26 two functions are mentioned as being "teaching them all things," and bringing to their remembrance all that Jesus had said to them. The illuminating function is repeated again in 16:13, "He shall guide you into all truth." Still another function that is highly significant in relation to this whole study is that it is the office of the Holy Spirit to convict the world of sin, John: 16:8. The Holy Spirit will speak not only to the seeking and honest heart, but He will also speak to those who are sinful and adverse. This makes the presence of God indeed very general and universal.

Hence, the general conclusion may now be made that Jesus's teaching both corroborates and helps to reveal His religious experience. His teaching springs from His own experience, and is in harmony with it. Even though the critic should cast away much of the material presented as untrustworthy because it is interpretation of Jesus by His followers, yet the very fact that He left such an impression as to make such an interpretation possible points consistently to the experience as described as the essential and true experience of Jesus.

E. The Physical Soundness of Jesus.

This psychological study would not be complete without some reference to the charges brought against Jesus by

various critics. These critics have used the same sources to discredit Jesus as have been used in this study. It is necessary, therefore, to suggest the general charges against Jesus and, briefly, to test their validity.

Many attempts have been made to show that Jesus was somehow abnormal. Since such founders of religions as Mohammed and Buddha have been known to have ill health,¹ it would strip Jesus of much of His preeminence if it could be shown that He was weak of body. Such attempts, however, have not met with much success or respect, even among the critics of Jesus. One of the clearest indications of His physical fitness is His ability to endure the fast of forty days in the wilderness. His long journeys on foot, hard and energy-consuming work, his outdoor life—all these bear witness to His robust health and entire physical fitness.² G. Stanley Hall concludes in his examination of Jesus' physical personality that it is proper to conceive of Him as being a large man, a strong man, a person of manly beauty, and a man with great personal magnetism.³ Hall, however, does not believe in the historical Jesus as the records present Him. Nevertheless, it is only on the basis of the records that His health can be challenged, and the records present Him as sound of body.

F. The Psychic Health of Jesus.

.

1. Es. Borchert, Otto: The Original Jesus, p. 161.
2. Cf. Ibid., pp. 162-165.
3. Cf. Hall, G. Stanley: Jesus, The Christ, in the Light of Psychology, pp. 35-38.

The question of Jesus' mental soundness has been raised much more persistently than that of His physical soundness. He has been called an ecstatic by Oscar Holtzman, an epileptic by Rasmussen, a paranoiac by deLoosten, Hirsch, and Binet-Snagle, a neurotic by Julius Baumann, and a fanatic by Strauss and others.¹ If there is any single underlying reason for this attack on Jesus' mental health, it is because He claims too much. It is the general feeling of such critics that any one would have to be mentally unbalanced to make the extravagant claims that Jesus made concerning Himself. Nor can one refute such arguments by an appeal to Jesus' positive influence on history, for as one of them cleverly says, "the morbid mussel can produce a priceless pearl."² Bundy well points out that this question of the psychic soundness of Jesus cannot be settled by arguments about the relation of Jesus' claims or His influence to His sanity and soundness, but must be met and fought out on a basis of a historical and critical study of the sources. It is useless in this study to go more into detail concerning the various charges brought against Jesus' mental health, for there are no two critics who agree, and many hold exactly opposite views in many respects. Thus Soury finds Him to be violent and subject to fits of frenzy, while Renan finds Him to be a very amiable person.⁴ The procedure of this study will be to turn

.

1. Bundy: The Psychic Health of Jesus, pp. 47-107. This book gives a thorough analysis of the views of each of these men.
2. Bundy: The Psychic Health of Jesus, p. xiv.
3. Cf. Ibid., p. xiv.
4. Cf. Ibid., p. 23.

briefly to the sources to see what is suggested there as to the psychic health of Jesus.

The greatest single argument from the records for Jesus' mental health is probably that He soundly judged and corrected in His own life the errors of His time. He was not carried away by the fanaticism of the multitude who would have made Him king; nor was He entangled in the legalism of the Pharisees; nor was He trapped by the guileful arguments of the Sadducees. Time, experience, and the judgment of the race has vindicated Jesus in His opposition to the set expectations and customs of His time. He did not yield to the Zeitgeist, the Time-spirit, but rather corrected it. Such judgment, discernment, and perseverance do not speak of mental unbalance. Neither popular enthusiasm, nor stern opposition could swerve Him from the course that is now generally admitted to have been the right one.

In the above analysis of Jesus' religious experience, in which a rather thorough survey of the gospels was made, there was no experience in which abnormalities appeared. The Transfiguration is often cited as an abnormal experience, but, as already pointed out, the "vision" part of this experience was what the disciples "saw". The radiance in Jesus' face merely reflects intense feeling and illumination.

Jesus does show intense feeling, but had He been emotionless and placid, He could never have produced the impression He did. Intensity of feeling is not the slightest evidence of

abnormality.¹

Jesus is often pictured as a pessimist and morbid. Yet it was He who saw beauty in the flowers, who enjoyed a Sabbath stroll through the grainfields, who appealed to the common experiences of life to present His greatest teachings, and stopped in His work to greet the little children who came to see Him. Indeed it is so apparent that the Gospel picture of Jesus presents such a wholly sane personality that the attack on His psychic health has not caused nearly as much commotion or stir as was expected. Even the theologians of the Christian world have not thought it worthy of serious attention.²

Bundy defends Jesus against every charge of psychic unsoundness. He says:

"A pathography of Jesus is possible only upon the basis of a lack of acquaintance with the course and conclusions of New Testament criticism and an amateur application of the principles of the science of psychiatry."³

Hence Jesus stands vindicated of the charges of mental unbalance. This adds to the reality and the validity of His experience and teaching in regard to a normal religious experience.

G. Conclusions.

1. The Participation of His Whole Being in His religious Experience.

Jesus kept a thorough balance in His personality.

.

1. Cf. Denney, op. cit., p. 733.
2. Cf. Bundy: The Psychic Health of Jesus, p. 113.
3. Ibid., p. 268.

Mind was driven to its limit to see with the reason the truth of every situation. In this way He was able to meet the wise and skillful logicians of His day and put them to silence. His will was forced to its utmost to keep from yielding on the one hand to popular enthusiasm or on the other to stern oppression. His feelings, too, received supreme expression and produced a lasting impression upon His followers. Never did He despise any of His natural faculties. None of them did He leave undeveloped. But all of His faculties were enhanced and made greater by placing them all at the disposal of the Father. The outstanding characteristic of His life was harmony in spite of the fact that it was so filled with struggle, sacrifice, and disappointment.¹

2. The Continuity of His Communion with God.

Bundy has said, "Every act of Jesus may be described as religious, for there is a conscious religious control that reaches down to the last detail of His conduct."² Swete has also well said, "As the supreme prophet He spoke in the power of the Spirit, not at intervals as other prophets, but whenever He opened His lips to teach."³ Denney likewise agrees with this conclusion.⁴ In addition, the evidence of this investigation into the sources seems to corroborate the conclusions of these men that Jesus ex-

.

1. von Hugel, Friedrich: The Mystical Element in Religion, Vol. I, pp. 26, 27.
2. Bundy: The Religion of Jesus, p. 166.
3. Swete, op. cit., p. 406.
4. Cf. Denney, op. cit., p. 732.

perienced a continual union with the Father.

3. The Positiveness of His Experience.

The substance of Jesus' teaching was largely positive in its content. He spent much more time in building up than in tearing down. His own religious life was not spent in a negative way of eliminating undesirable elements from Himself, nor in deprecating His abilities, but in proclaiming the gifts given by God.

The readiness with which He always spoke betokens further the positive element. He was never at a loss to aid in the solution of some real problem that faced Him or another.

The vividness and beauty of His speech and literary forms gives indication of a mind which was positive in its outlook upon life.

But perhaps more than anything else, the accent of conviction and authority with which He spoke and worked shows that His whole being was integrated in a positive fashion. He was so convinced and unalterably persuaded that what He said was true, that every word seems to have a positive ring. This is all a result of the harmony of His whole being working in perfect accord and intercourse with the Father.

4. The Five Results of Mystical Experience as Applied to Jesus.

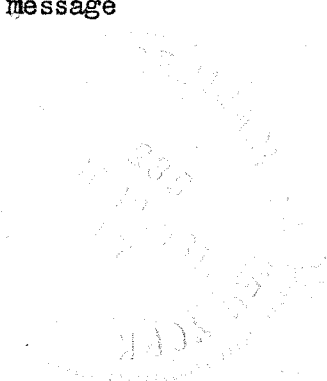
In order to bring some sort of correlation between the study of Jesus and the representative mystics studied, the results applied as a test of their experiences are here again quoted.

1. The birth of an inner conviction of God's immediate and environing presence.
2. Radiation of the whole being with joy.
3. Increased ability to see what promotes and furthers the soul's health and development.
4. An integrating of the inner faculties so that there is an increment of power revealed in the entire personality.
5. A heightened and sharpened moral perception and moral and social passion.¹

It must be immediately pointed out that with the available records of Jesus' life, one cannot speak in terms of comparison of one period of His life with another. Growth from one level to another is not a characteristic of Jesus' life as portrayed by the records. Hence in the case of number five, no heightened or sharpened moral and social passion can be seen, for the simple reason that at no time of His life can a higher moral and social passion be conceived of than at any other. Always He healed and taught together. The mission of teaching was His primary purpose, but He could not keep it separated from the other. In the case of number four also, no process of integration is given in the records. All that is known is that His personality was integrated and uniquely powerful. And again in number three, no increase in His ability to promote the soul's health can be seen. But no one could ever have a greater ability. How quickly He pointed to the central lack in the soul of the rich young ruler! As to number two, joy is not spoken of in the gospels in relation to Jesus. Nevertheless, one of the conclusions already reached is that His was a life to be described by the term harmony.² His positive message

.

1. Ante, p. 32.
2. Ante, p. 126.



and His exultation in the power of God must have brought to Him a real joy. His words in the "Johannine" prayer of Matthew 11:25, there seems to be an expression of great joy in His words, "I thank thee, O Father." Luke chapter 10:21 in relating the same incident says, "In that same hour He rejoiced in the Holy Spirit."

Finally, in reference to the first of these five results, the feeling of the immediacy of God has been shown to be the controlling factor and central fact of Jesus' religious experience. Therefore, it may be concluded that the religious experience of Jesus produced in Him each of these five results in their highest and most complete form.

CHAPTER VII

THE RELIGIOUS EXPERIENCE OF JESUS COMPARED WITH THAT OF THE
REPRESENTATIVE MYSTICS

CHAPTER VII

THE RELIGIOUS EXPERIENCE OF JESUS COMPARED WITH THAT OF THE REPRESENTATIVE MYSTICS

A. The Basis for the Comparison.

The purpose of this chapter is not to show arbitrarily wherein Jesus excelled in the matter of religious experience, but simply to point out similarities and differences between the experiences of the several mystics and that of Jesus. As stated in the Introduction, it is assumed that whatever is in harmony with the experience of Jesus is in harmony with Christianity, and that what is not in harmony with His experience should be excluded as part of a normal Christian life. However, the conclusions in regard to this will be reserved for the closing chapter.

A comparison of the experience of Jesus with that of any person is extremely difficult because it is the experience of all men to be sinful. Furthermore, the normal course of any person's life is to make continual progress. In the mystics generally there is the progression of purification, illumination, and unity. This is not true of the life of Jesus in so far as we know it. The records that we have show Him to be from beginning to end in perfect harmony and unity with God. There is never any suggestion of His feeling any need for purification.

Hence, the basis for the comparison will have to deal

largely with a comparison of the respective approaches made to God, and the peculiar psychological factors involved in making such an approach. Rather than considering the mystics in their successive states of religious growth, their highest phase of experience will generally be taken in making the comparison.

The problem is further complicated by the fact that Jesus Himself becomes an object of worship for all the mystics studied except for Tagore. Some of them, at least, would have been horrified at having their experience compared to that of their Lord. Nevertheless, each of the four Christian mystics consciously patterned his life after that of Jesus. Though He was more than an example for them, He was nevertheless an example. This comparison, therefore, should reveal wherein they succeeded and wherein they failed to pattern their lives after that of Jesus in so far as their religious experiences are concerned. Though it may seem, to the theologically minded, that in making this comparison Jesus is too much reduced to the level of all men, it is only the nature and limitations of a psychological study that make it so. Indeed, only the human Jesus can be an example for men, and only the human Jesus can be studied psychologically. It will be natural, therefore, to emphasize the humanity of Jesus. This emphasis should not be construed, however, as being at the expense of His divinity, for the consideration of His divinity lies outside the limits of this study except as His self-consciousness of uniqueness affects His experience.

The problem will also arise as to whether or not Jesus can properly be called a mystic. Indeed, the whole problem

of the proper definition of the term "mysticism" now seems to become of more acute concern to this study. However, the aim of this chapter is not to arrive at a definition of mysticism, but to compare Jesus' religious experience to the religious experiences and philosophies of these representative people who are called, or who call themselves, mystics, in order to determine what there is in the experience of each person which is in harmony with that of Jesus and what there is which is not. The concluding chapter will deal further with the problem of definition.

B. Jesus and Devendranath Tagore.

1. Relation to God.

a. The Immediacy of God.

The outstanding fact of the experiences of both Jesus and Tagore was their relation to God and their feeling of His immediacy. Tagore saw God's handiwork in nature as he traveled through the Himalayan hills. The flowers spoke to him of God's beauty, the mountains of His power and majesty. He also felt God's concern over his own immediate safety, for he attributed several of his escapes from danger to the guiding hand of God. Jesus likewise saw God in nature, and spoke of His concern for the sparrows and of His care for the lilies of the field. Tagore, however, liked to speak of God more in terms of the "Infinite" than did Jesus. Jesus called Him Father, a term that to Tagore was "shallow anthropomorphism". Though Tagore worshipped a personal God, and a God of grace and

kindness, and though he looked upon God as the Creator, he nevertheless did not like to apply to God the terms and attitudes that are commonly used in the relations of mankind. Jesus felt the nearness of God so intensely that He could not escape the conviction that God was concerned about every individual person. While Tagore was eager to spread the cause of theism, and the worship of the true God, it was more the proper worship of God than its effect on mankind that was paramount in his mind. Hence, while both felt God to be immediate, Jesus felt Him to be more personal.

b. The Method of Approach to God.

Jesus' approach to God was a simple and direct approach as suggested by His use of the term Father. He came to Him as a Son to a Father. His parable of the prodigal son illustrates how Jesus felt that a wayward person would naturally make his approach to God, the return of a son to the Father. Jesus Himself, not being a wayward son, is not comparable to the prodigal son. His teaching in this parable, however, indicates the way He intended that men should approach God.¹ Tagore's approach seems to have been somewhat more labored. He had a longing for outstanding experiences in life that would lift him to new levels. In seeking the unitive experience he indulged in ascetic practices, and long periods of lonely meditation in order that he might have that closest possible communion

.

1. Though it may be contended that this is not the main emphasis of the parable of the prodigal son, had Jesus made the same approach to God as did Tagore, He would never have used such a parable.

with God. Jesus, however, seems not to have indulged in ascetic practices, nor did He teach them. Though He fasted forty days in the wilderness, the reason seems not to have been so much a desire to afflict the body that God might come nearer, but that in the excitement of His communion with God, and perhaps in working out His problem of Messianic consciousness, He forgot the needs of the body. At any rate, Tagore continued in his later life a rather rigid practice of retirement and meditation. Jesus' approach both as He taught it and as He experienced it, seems always to have been more direct, more spontaneous, and less labored. This conclusion, however, should not be regarded as detracting from the genuineness and value of Tagore's experience.

c. The Use of the Human Faculties.

Tagore did not make the mistakes of his predecessors in Indian mysticism in their practices of escaping the finite. However, he did claim that God gave to him whole ideas without any participation on his own part. This was shown in the study already made to be largely untrue.¹ Though he was not aware of it, his own intellect and background contributed to his experience and the illumination derived therefrom. There was, therefore, a tendency in Tagore to deprecate himself in speaking of his own part in his development. Jesus, too, claimed that His message was from God. However, He did not deprecate Himself except to say that without

.

1. Ante, p. 31.

the Father He could do nothing. He always seems to have exerted His intellect to the utmost, whether He was speaking or in prayer.

The main contrast in the use of the human faculties concerns the expression of intense feeling. Jesus was able so to give expression to Himself that His emotional nature aided the expression of His intellect. Tagore was much more reserved, however, and so much so that he failed to produce spirituality in his followers as much as others of his own group were able to do.

2. Results of the Respective Experiences.

a. Integration of Personality.

It was concluded in the chapter concerning Jesus that His was a perfectly integrated personality, His life being centered in the Father.¹ Tagore had a fairly well integrated life also. In times of distress and trouble, when most men would have grown bitter and contentious, he yet remained calm. However, he experienced a period of psychic fatigue after many years of close relation to God. The oppression of business duties and disappointments of the world disturbed his feeling of harmony for a time. In addition, as was pointed out above, he did not use that part of his being centered in the emotions to the best advantage. A more personal and vivid feeling of God's immediacy and purpose in the world might have helped to remedy this partial defect.

b. An Increase in Power.

.

1. Ante, p. 129.

Jesus always retreated at crisis times in His life, and there He gained the knowledge and power necessary to enable Him to meet each crisis. Tagore also experienced an increment of power, but not as perfectly nor to the same degree.

c. Moral and Social Passion.

Tagore had no great sense of sin and evil in the world. Repentance plays but a small part in his own experience, nor did he preach it to his followers. His was more of a religious passion than a moral passion. He did engage in some reforms of a social nature, but they were aimed at expediting religious worship rather than remedying social ills. In fact, the schism in his party came as a result of his refusal to support social reforms. His passion was a religious passion. His missionary zeal was not to help the people of India so much as to promote the right form of worship, and to bring glory to the God of the Hindu scriptures. Jesus, on the other hand, though he had no sense of sin in His own life, had an intense moral and social passion. He preached of sin and repentance; His ministry was a ministry of reform, not only of a religious, but also of a moral nature. In addition, He included in His ministry the care for the sick and the poor of the land. Because of this intense passion for people, and the evidence of His great love for them, He was able to lead His followers, even of remote generations, into something of the same experience as His own. If Tagore failed anywhere, it was in reproducing in others that same experience which was his own.

The difference in the two is most clearly evidenced by Tagore's flight to the Himalayas with the intention never to return. He wished to escape the world and dwell alone with God. It is to his credit that he later returned. But that tendency placed its print on his whole life. Jesus retreated to the mountains to be alone with God also, but only to prepare Himself for an immediate return.

3. Conclusions.

In some respects the differences between Jesus and Tagore are merely ones of degree. Jesus made a more direct approach to God, using his own faculties more fully and harmoniously, and evidenced a greater concern and zeal for both the moral and social status of all men. However, Jesus engaged in no ascetic practices, made no attempts to flee the evil of the world, and did not deprecate the value of His own faculties as a man.

C. Jesus and Jacob Boehme.

A comparison of Jesus to Jacob Boehme is a comparison of the Master with the disciple, for Boehme was a devout follower of Christ. Hence, in a large measure the differences will be simply of degree and not of kind.

1. Relation to God.

a. The Immediacy of God.

Boehme had an over-powering conviction of God's immediacy, but his consciousness of His presence was fluctuating

rather than continuous. Boehme went in prayer to God to renew the consciousness of His nearness as well as to receive guidance and strength. Jesus' experience was continuous and less wavering. He went to God, not to be persuaded afresh of His presence, but to receive from Him the spiritual refreshment needed to carry on His work.

b. The Method of Approach to God.

Boehme's approach to God, though direct, was always labored. He often speaks of "assaulting" the gates of heaven. Jesus did not approach God in this way, but as a Son would approach a Father. Furthermore, Boehme, though he exerted his will to come to God, preached the extinction of the will and desires before God. Jesus also surrendered His will to that of the Father, but His attitude was not so much to "become nothing" as to keep Himself in harmony with the Father.

Boehme had a great struggle in his life about the relation of God to this evil world. He would wish at times to flee this world and lose himself in God, yet he also saw God in nature and would return. Such questions did not disturb Jesus, but in His simple and practical way He accepted God as Father to Himself and to all men, as One who had a purpose to carry out.

c. The Use of the Human Faculties.

Boehme used his human faculties to the utmost; though he claimed that God gave him many of his ideas directly and apart from his own thinking, he exerted himself to solve his problems.

His whole personality was well integrated and harmonized.

However, Boehme had certain psychic tendencies that Jesus did not have. His imagination was so vivid that he could easily have an illusion of reality. His psychic balance was somewhat unstable. He even dabbled in the occult because he thought God had given him some special powers. This is quite alien to Jesus. Whereas one of Boehme's most intense experiences was suggested by reflected rays of light from a pewter dish, Jesus' great experiences were more climactic, the result of long and gradual preparation. Whereas things came to Boehme in a "flash", the experiences and revelations that came to Jesus were more natural and controlled. Such terms as "sensitive and suggestible psychic disposition," and "sudden shifts of inward level" can be applied to Boehme, but not to Jesus.

2. Results of the Respective Experiences.

The results of the experience of Boehme, such as an integrated personality, increased personal power, an illuminated mind, moral and social passion, differ from that of Jesus only in degree and continuity.

3. Conclusions.

The chief differences between Boehme and Jesus are that Boehme's psychic disposition was less stable, that Boehme had a restrained desire to flee the evil of the world, and that he disparaged too much the part his own faculties played in his experience. Boehme was, however, positive in his approach to God and his relation

to society. He is called a "philosopher of life". He escapes many of the mistakes of the medieval mystics, and begins a movement toward a religious philosophy adopted by the Quakers that is in happy harmony, in general, with the experience of Jesus. Hence, it is repeated, his experience in large part differs only in degree.

D. Jesus and Saint Catherine of Genoa.

1. Psychic Qualities.

Saint Catherine's experience is colored deeply by accompanying psychic phenomena. During the constructive period of her life she spent daily periods in a semi-ecstatic and trance-like state. Later in life when her physical health became poor, she was not able to control herself to the same degree, and these ecstatic experiences then became involuntary, whereas before they were more of a voluntary nature and under her control. During these periods she dwelt on the thought of her "Love", God, and excluded from the field of consciousness all other thoughts. The field of consciousness became narrowed in her approach to God at these times.

Jesus was vastly different from this. His intensity of emotion at times became very great, but not trance-like nor ecstatic. Furthermore, His field of consciousness, when He came to God in prayer, was broadened rather than narrowed. His prayer life served not only as a means for communion with God to satisfy Himself and His own needs, but served to heighten and quicken His whole intellectual life. Hence, at this point Jesus stands in

sharp contrast to Saint Catherine.

2. Ascetic Practices.

All her life Saint Catherine was "bringing her body into subjection." In her earlier life she was extremely ascetic, wearing hair shirts and otherwise torturing herself. For many years she spent two long periods of fasting, a total of seventy days in each year. Her purpose was to keep her will in subjection, lest it arise and assert itself. Jesus did not engage in such ascetic practices. Though there is a record of His fasting, as before pointed out, He did not fast to punish Himself nor to keep His will in subjection; but the intensity of His consciousness of God's presence and the enormity of His problem caused Him to forego the need for food. Jesus' life was a life of freedom; Saint Catherine adhered to strict routine and self-disciplinary practices. Jesus was definitely positive in His life; Saint Catherine was more negative. Here again Jesus stands in contrast to Saint Catherine. Neither in His own experience nor in His teaching did He favor an ascetic life.

3. Negation Tendencies.

Saint Catherine's ascetic practices were based on a theology that considered evil to be connected with matter and the flesh. Hence, she disparaged herself and the world. Her own intellect was a thing not to be allowed to come to the fore in her communion with God. The more she could draw apart from herself and come to God, the greater was her feeling of unity with Him.

This was not true of Jesus. Of course, Jesus experienced no process of purification. But His teaching, as in the parable of the Prodigal Son, shows that He taught men to come to God positively, even though in repentance. The Lord's Prayer asks for forgiveness, not on the basis of self-disparagement, but on the basis of the action of the individual in his forgiving attitude toward others. Jesus knew evil to be very real in the world, but it was a thing to be conquered and not to be escaped. In His religious life, He did not disparage the use of the human faculties, but gave to each its highest expression.

4. Results of the Experience.

Saint Catherine had a real sense of God's immediate presence. In communing with Him there came into her being a great integrating force which stabilized her delicately balanced psycho-physical organism, and through this integration of her personality, greatly increased the power and effectiveness of her life. She became acutely sensitive to any moral wrong either in herself or in others. She was able, as a result of her experience, to lead others into a closer and more harmonious relationship with God. Nor was this all, for she also lived a life of service, serving in the Hospital of the Pammatione with great diligence, zeal, and self-forgetfulness. All these experiences find their counterpart in the life of Jesus, except that He had no psycho-physical difficulties to be overcome.

5. Conclusions.

In her psychic abnormalities, and in her ascetic and negation type tendencies, Saint Catherine is not in harmony with the experience of Jesus. The fruitful and constructive results of her experience, however, are quite in harmony with those experienced by Jesus, except, as with Boehme and Tagore, not as continuous, nor of the same high degree.

E. Jesus and the Modern Mystics.

In comparing Jesus with the modern mystics, of which Rufus Jones and Dean Inge have been studied as examples, it will be necessary to compare the experience of Jesus to the philosophy of these modern men. Since these two men in the main define mysticism in much the same way, the comparison will be made jointly, except for one or two special emphases.

1. The Ground of the Mystical Experience.

The modern mystics lay as the ground for the mystical experience the idea that there is something in the depths of man's nature that is akin to God. Man can have no intelligent relationship with that with which he bears no resemblance or has no kinship. In the sub-soil root of the being of man there is something that bears the marks of the Divine. If there is in man that which is identical with God, in a degree, then man's communion with God is the natural thing to be expected.

Jesus, of course, did not treat this problem philosophically. Nevertheless, He came to God as a Son to a Father, and taught His disciples to make the same approach. He certainly

felt a great kinship with God in His own experience as the Messiah sent on a unique mission. If, then, His experience is comparable in any degree with that of all men, this ground of connection with God which the modern mystics have laid as the basis for their experience is justified in the light of Jesus' experience. It is likewise in harmony with His teaching, for He taught the disciples to pray to their Father who is in heaven.

2. The Use of the Human Faculties.

The modern mystics stress the fact that there is no special sense in man for the communion with God, but that such intercourse must use the ordinary faculties of man; the intellect, feeling, and will, and whatever other faculties one may see in man. Instead of knowledge of God coming through some special sense, it comes through the interplay of the human faculties. The more perfectly the human faculties are used in communing with God the more trustworthy and valuable the experience is.

This emphasis is in total harmony with the experience of Jesus. He did not disdain to use these human faculties, but rather at all times used all the attributes of His consciousness to enhance His intercourse with the Father. Never did He suffer a suspension of consciousness, or endeavour to push aside the human self. His experience is characterized by the full light of consciousness and self-control. If He, whom we think to be Divine, did not disdain to use the human faculties in His communion with God, there is no reason for men to neglect the same use of them.

Hence, the philosophy of the modern mystics is again in harmony with the experience of Jesus.

3. The Normal Type of Mystical Experience.

The normal type of mystical experience, according to the modern mystics, has a vivid consciousness of communion with God. There suddenly comes a consciousness that the veils between the finite and the infinite have become thin or rent asunder. But there is no suspension of the powers of the intellect. Though the feelings may be heightened, there is no loss of self-control. There are no blinding visions, nor voices. However, in rare individuals and on rare occasions, some of these phenomena may occur and still be classed as wholesome and normal. The occult, the trance, the ecstatic state have no proper place in the mystical experience. Such phenomena may be experienced without the slightest suggestion of communion with God. The normal faculties function at their highest efficiency, and the feeling of the objective reality of God is so real as to be unquestioned. Indeed, the modern mystics make mysticism identical with the central act of prayer, that is, communion with God. Regardless of the question about the proper definition of mysticism, a religious experience that is identical with the central act of prayer, an act that includes the functioning of all the human faculties, consciousness of the real presence of God, and no psychic phenomena, is in perfect harmony with the experience and teaching of Jesus.

4. The Values of the Mystical Experience.

The paramount result of the mystical experience, as the modern philosophers of mysticism see it, is the sure conviction that comes that God is real and is present. Likewise, the paramount fact of Jesus' experience was the immediacy of God.

All the other results of the mystical experience come under the general categories of illumination and energizing. The knowledge of God is expanded, there is an enlarged spiritual vision, and a greater spaciousness of mind; there is an unusual radiant power of life, new moral energy, new poise and power. In short, the whole personality is raised to a new level of life, and is characterized by a finer integration and greater harmony of life. If it be asked if these apply to the religious experience of Jesus, it can only be answered that He exemplified each in its highest degree.

5. The Matter of Symbolism.

Dean Inge emphasized the part of symbolism and the sacraments in the mystical experience. Though he may have claimed too much, the question still remains as to whether the approach to God through symbolism, if not carried to an extreme, is in harmony with the experience of Jesus. Dean Inge lays the basis for his claims on nature-mysticism. To him, nature speaks of God, though not perfectly, and hence, being related to God, but not a perfect revelation of Him, it is a symbol of Him. Jesus also saw the hand of God at work in nature. He pointed to the sparrows, and the lilies of the field as showing the evidence of God's work. Further-

more, it was He who instituted this Lord's Supper which is the main sacrament of the church. However, (lest it be questioned whether His institution of this sacrament makes certain Jesus' attitude toward symbolism). He also participated in symbolic forms of worship by worshipping in the Temple, and by partaking of the Passover which was the very act of symbolic worship displaced by the Holy Communion. Hence, on the basis of the example of Jesus, Dean Inge is justified in claiming a certain validity and value for symbolic acts of worship.

6. Conclusions.

The Philosophy of mysticism developed by the so-called modern mystics, whether it should be called mysticism or not, is in striking harmony with the experience of Jesus. On every major point the conclusion has been reached that the religious experience of Jesus agrees with the views of the modern philosophers of mysticism. In fact, they would agree heartily with Barton when he says that "Jesus was the master-mystic of the ages."¹

.

1. Barton, "The Mysticism of Jesus", in *At One with the Invisible*, edited by E. Hershey Sneath, p. 79.

CHAPTER VIII

CONCLUSION

CHAPTER VIII

CONCLUSION

A. The Problem of Definition of the Term "Mysticism".

At the beginning of this investigation it was stated that the purpose did not include definition.¹ The psychologist does not properly engage in discussions of definition, but rather makes a study of the facts of the case as they are presented and decides what is genuine and of value in experience regardless of the terms that may be used to describe it. However, to facilitate understanding, some basis must be laid for the terms used.

The classical type of mysticism, of which Saint Catherine of Genoa is the best example in this study, has been called the negation type of mysticism. It is characterized by an attempt to escape the finite and be united in the Absolute One. Also inseparably connected with it are various kinds of psychic phenomena.

Mysticism as defined by the modern philosophers of mysticism is vastly different from the negation mysticism. It is so different that Jones has called his philosophy of mysticism an "affirmative mysticism". The distinguishing fundamental element is in the ground of the experience. The negation mysticism considered

.

1. Ante, p. 1.

evil to be an integral part of matter and of the flesh. The self was wholly disparaged. The more man could flee the finite and become one with God, the more complete would be his escape from evil. The affirmation mysticism, however, has for its ground of the mystical experience a deep-rooted and indissoluble tie between the nature of man and of God. There is something in man akin to God, and the human faculties are not to be disparaged but used to the utmost. There is no way of harmonizing these two types of religious experience, both of which are called mysticism.

It would be a long and little rewarding process to attempt to decide as to the proper use of the term mysticism. Therefore, this concluding chapter will speak of the two aspects of mysticism, the negation mysticism and the affirmation mysticism. It is, after all, not so important what term shall be used to describe an experience as to know the real value and validity of the experience itself. To discover what is valid and of value is the stated aim of this study.

B. Jesus and the Negation Mysticism.

It has been found that Jesus' experience and teaching were not in total harmony with that of the negation mystics. The experiences of Saint Catherine of Genoa that have to do with psychic phenomena such as ecstatic states and the trance were found to be alien to Jesus.¹ Likewise her ascetic practices and her attempts

.

1. Ante, p. 142. Also ante, p. 128.

to narrow her field of consciousness by eliminating the natural working of the human faculties were found to stand in contrast to the experience of Jesus. In addition, any suggestion of the occult, such as is found in Boehme, has no counterpart in the life of Jesus.

On the other hand, the negation mystics did derive from their experience constructive results which are in harmony with the experience of Jesus. These are such as the integration of personality, the illumination and enhancement of the mental and spiritual life, and a general increase in energy and power for the whole personality. Primary, of course, was their consciousness of the objective existence and reality of God who was felt to be immediately present.

However, the negation mystics were prone to make greater claims than they were justified in making. They felt that God gave them special revelations of His truth; whereas, in reality, God had quickened and illuminated the powers of their minds to aid them to see the truth. The various psychic phenomena were also ascribed to the power of God at work in the individual, but this also has been proved to have been a mistaken idea.

C. Jesus and the Affirmation Mysticism.

The comparison of Jesus with the modern mystics (under section E of chapter VII)¹ resulted in the conclusion that

.....

1. Cf. Ante, pp. 144-148.

the philosophy of these men, which is the affirmation mysticism, is in harmony with the experience of Jesus. The affirmation mysticism differs from the negation mysticism not so much on the results of the experience, and the part that God plays, as on the part that man plays. Whereas the negation mystics did not identify God with their own nature in any way, and disparaged any action of their own personality in the experience, the affirmation mystics, without detracting from the glory and majesty of God, have emphasized the part that the human faculties should take in an approach to God.

D. The Elements of Uniformity in the Negation and Affirmation Mysticism.

The following five tests have been applied to the experience of each person studied:¹

1. The birth of an inner conviction of God's immediate and environing presence.
2. Radiation of the whole being with joy.
3. Increased ability to see what promotes and furthers the soul's health and development.
4. An integrating of the inner faculties so that there is an increment of power revealed in the entire personality.
5. A heightened and sharpened moral perception and moral and social passion.

In varying degrees these results have been found to be true of the experience of each person studied. There is, therefore, in all mysticism represented by these two types, this uniformity in result. The general content of what God gives to each person is essentially the same. But the degree to which each element is received is conditioned by what man brings and his method of approach to God.

.

1. Ante, p. 32.

It is in this latter consideration that the differences arise.

E. The Values of Mystical Experience.

The values of the mystical experience are well summarized in the five statements of the preceding paragraph. However, any summary must be inadequate. The innumerable values that may come to life as a result of integration of the personality cannot be listed or appraised. The mind becomes keener, the will stronger, the feelings more wholesome and better directed. This lifting of the whole personality with all the human faculties to new high levels is the central value of the communion with God, and results in greater energy, power, and efficiency.

Not only does this experience enhance the personal powers, but it brings likewise a greater moral purity of life. The first step in any mystic's life is toward purification, signifying that this new moral passion is of great transforming power in the life of the individual.

With this communion with God, and the realization of new powers, and new moral passion, the soul of the individual goes out in love; in love to God who made the experience possible, and in love to his fellowmen that they may have the same experience, and live the same kind of life. The passion for moral purity of self becomes a passion for moral purity of society. With this love for society there comes also, to greater and lesser degrees, a concern for people who live in ignorance and poverty. All these values have been found in varying degrees of perfection in all the mystics studied.

F. The Validity of the Mystical Experience.

The validity of the mystical experience depends on whether the God who is felt to be immediate is objective and real, or subjective and imagined. It is contended that the values mentioned above could be produced by a feeling of Reality that was subjective and that the values of the experience, which are everywhere generally admitted, are not an argument for the validity of the experience.

G. Stanley Hall assumes that Jesus' experience was purely subjective.¹

Several potent arguments may be advanced for the validity of the mystical experience. First and foremost is that every true mystic has such an experience of the reality of God's presence and objective existence that to his mind there can no longer be any doubt of that fact. To him it has the same reality that objects of sense have. Secondly, if the feeling of objectivity of God is destroyed, the experience is likewise destroyed. As the affirmation mystics would say, no one prays to a subjective concept or to an abstract Ultimate Reality.

The mystic experience can no more be proved to be without validity than can Truth and Beauty. The empirical psychologist can have no more place for beauty than he can for God. The same process of reasoning that would destroy the reality of mysticism would also destroy the reality of that part of man's nature that appreciates the beautiful and seeks after truth. There is even no way of proving that our senses of sound, odor, and taste are

.

1. Cf. Hall, op. cit., p. 303.

trustworthy. Hence, though scientists and empirical psychologists cannot prove the mystical experience to be valid, neither can they prove it to be invalid. It is not of their realm. As Dean Inge says, just as the artist is not called upon to judge music, neither is the scientist to be allowed to pronounce final judgment on the religious experience. The testimony of earnest, true, and intelligent people who have had this experience is, after all, the most trustworthy criterion of its validity.

G. The Mystical Experience in Relation to Christianity.

The negation mysticism has been shown to be in partial disharmony with the experience of Jesus, and therefore not to be taken as a normal Christian experience even though the experience of the negation mystics did bring value and a sense of God to them. Psychic phenomena, extreme asceticism, extreme disparagement of self, and the occult practices have no part in the normal Christian experience. However, abnormal people with psychically unstable dispositions may still have a genuine Christian experience even though the abnormal nature is present.

Whether or not the affirmation mysticism is properly called mysticism, it is this positive, simple, and direct way of approach to God in a person to person relationship, a son to father relationship, that is the truly Christian experience as exemplified by the life of Jesus. There is great reverence for God and modesty in regard to self, even to repentance for misdeeds, yet all the faculties of the human are exerted in this intercourse with the

Father, for it is through the interplay of these faculties that He is able to speak to men.

H. The Implications of This Study.

In light of the conclusions that have been reached in this study, several implications of significance for the religious workers and seeker may be made. First of all, the ground for a religious experience is that there is deep in man's nature something that is akin to God, something Divine. Because of this kinship, man may commune directly with God. In this act the common act of prayer is most basic. The religious worker should endeavour to establish in every person the habit of prayer, for it is in this act that the individual is most likely to experience God directly and intimately. Such a direct experience is not denied to any man. No longer is the free approach to God to be felt to be open to some and denied to others. Whosoever will may come.

This direct approach to God is not made through any special sense or capacity. It is normal, not abnormal. As Humphries says of Jesus' experience, so also is it true of all religious experience:

"The general impression which this survey of Jesus should leave is that of the naturalness behind the supernatural. The Holy Spirit acted upon Jesus, not to the suppression, but to the intensification of the human."¹

Furthermore, no one should come to God expecting some great and special revelation. God does not distribute to the mind of man new

.

1. Humphries, op. cit., p. 126.

ideas of the truth. Rather He enhances and illuminates the mind of man to enable him to ascend to new heights, and to understand and to do things he never would have understood or done had not God thus empowered him. Man is not to throw himself in the dust because he is man, but to use his faculties and personality as a gift from God which God is willing to make still more efficient.

CHAPTER IX

BIBLIOGRAPHY

CHAPTER IX

BIBLIOGRAPHY

A. General

- Bastide, Roger: *The Mystical Life*, Tr. by H. F. Kynaston-Snell and Daniel Waring, N. Y., Charles Scribner's Sons, 1935.
- Coe, George Albert: *Psychology of Religion*, Chicago, University of Chicago Press, 1916.
- Hocking, William Ernest: *Human Nature and Its Remaking*, New Haven, Yale University Press, 1918.
- The Meaning of God in Human Experience*, New Haven, Yale University Press, 1924.
- James, William: *The Varieties of Religious Experience*, New York, Longman's, Green and Co., 1903.
- Landau, Rom: *God Is My Adventure*, New York, Alfred A. Knopf, 1936.
- Leuba, James Henry: *The Psychology of Religious Mysticism*, New York, Harcourt, Brace, and Co., Inc., 1926.
- Lyman, Eugene William: *The Meaning and Truth of Religion*, New York, Charles Scribner's Sons, 1933.
- Montague, Margaret Prescott: *Twenty Minutes of Reality*, New York, E. P. Dutton and Company, 1917.
- Otto, Rudolf: *Mysticism East and West*, Tr. by Bertha L. Bracey and Richardo C. Payne, New York, The Macmillan Company, 1932.
- Russell, Bertrand: *Mysticism and Logic*, New York, W. W. Norton and Company, Inc., 1929.
- Wieman, Henry Nelson and
Wieman, Regina Westcott: *Normative Psychology of Religion*, New York, Thomas Y. Crowell Company, 1935.
- Younghusband, Sir Francis Edward: *Modern Mystics*, New York, E. P. Dutton and Co., Inc., 1935.

CHAPTER II
DEVENDRANATH TAGORE

- Leaders of the Brahma Samaj (No author), Madras, India,
G. A. Nateson and Co.
- Macnicol, Nicol: The Making of Modern India, London, Humphry
Milford, Oxford University Press, 1924.
- Muller, F. Max: Biographical Essays, New York, Charles Scribner's
Sons, 1884.
- Sastri, Sivanath: History of the Brahma Samaj, Calcutta,
R. Chatterjee, Vol. I, Second edition, 1919.
- History of the Brahma Samaj, Calcutta, R. Chatterjee,
Vol. II, First edition, 1912.
- Tagore, Devendranath: Autobiography of Maharshi Devendranath Tagore,
Tr. by Satyendranath Tagore and Indira Devi, London,
Macmillan and Co., Limited, 1914.

CHAPTER III
JACOB BOEHME

- Boehme, Jacob: Aurora, Tr. by John Sparrow, London, J. M. Watkins,
1914.
- De Electione Gratiae and Quaestiones Theosophicae, Tr.
by John Rolleston Earle, London, Constable and Company, Ltd.,
1930.
- Personal Christianity a Science, New York, Macoy Publish-
ing Co., 1919.
- Boutroux, Emile: Historical Studies in Philosophy, Tr. by Fred
Rothwell, London, Macmillan and Co., Limited, 1912.
- Brinton, Howard H.: The Mystic Will, New York, The Macmillan Co.,
1930.
- Hartmann, Franz: The Life and Doctrines of Jacob Boehme, the God-
Taught Philosopher, London, Kegan Paul, Trench, Trubner,
and Co., Ltd., 1891.
- Palmer, W. Scott (Ed.): The Confessions of Jacob Boehme, London,
Mathuen and Co., Ltd., 1920.
- Whyte, Alexander: Jacob Behmen: an appreciation, Edinburgh,
Oliphant Anderson and Ferrier, 1894.

CHAPTER IV
SAINT CATHERINE OF GENOA

- Hugel, Baron Friedrich von: The Mystical Element of Religion as Studied in Saint Catherine of Genoa and Her Friends, New York, E. P. Dutton and Co., 1923, Vols. I and II.
- Underhill, Evelyn: The Mystics of the Church, New York, George H. Doran Company.

CHAPTER V
RUFUS JONES AND DEAN INGE

- A Symposium: Concerning Prayer, London, Macmillan and Company, Limited., 1918.
- Braden, Charles Samuel (Ed.): Varieties of American Religion, New York, Willett, Clark, & Company, 1936.
- Brinton, Howard H. (Ed.): Children of Light, New York, The Macmillan Company, 1938.
- Ferm, Vergilius (Ed.): Contemporary American Theology, New York, Round Table Press, Inc., 1932.
- Inge, William Ralph: Christian Mysticism, New York, Charles Scribner's Sons, 1899.
- Faith and Its Psychology, New York, Charles Scribner's Sons, 1913.
- Personal Idealism and Mysticism, New York, Longman's, Green and Co., 1924.
- The Gate of Life, New York, Longman's, Green and Co., 1935.
- Jones, Rufus Matthews: A Preface to Christian Faith in a New Age, New York, The Macmillan Company, 1932.
- Fundamental Ends of Life, New York, The Macmillan Company, 1924.
- New Studies in Mystical Religion, New York, The Macmillan Company, 1927.
- Pathways to the Reality of God, New York, The Macmillan Company, 1931.

Jones, Rufus Matthews: Some Exponents of Mystical Religion, Cincinnati, Abingdon Press, 1930.

Spiritual Energies in Daily Life, New York, The Macmillan Company, 1922.

Spiritual Reformers in the 16th and 17th Centuries, London, Macmillan and Co., Limited, 1914.

The Church's Debt to Heretics, New York, George H. Doran Company, 1924.

The Testimony of the Soul, New York, The Macmillan Company, 1936.

The Trail of Life in the Middle Years, New York, The Macmillan Company, 1934.

King, William P. (Ed.): Behaviorism a Battle Line, Nashville, Tennessee, Cokesbury Press, 1930.

Newton, Joseph Fort: Some Living Masters of the Pulpit, New York, George H. Doran Company, 1923.

The Encyclopedia Britannica, Fourteenth Edition, London, The Encyclopedia Britannica Company, Ltd., 1929.

Van Dusen, Henry P. (Ed.): Ventures in Belief, New York, Charles Scribner's Sons, 1930.

CHAPTER VI

THE RELIGIOUS EXPERIENCE OF JESUS

American Revision Committee, The (Ed.): The Holy Bible, New York, Thomas Nelson and Sons, 1901.

Borchert: The Original Jesus, Tr. by L. M. Stalker, New York, The Macmillan Company, 1933.

Bundy, Walter E.: The Psychic Health of Jesus, New York, The Macmillan Company, 1922.

The Religion of Jesus, Indianapolis, The Bobbs-Merrill Company, 1928.

Cave, Sydney: The Doctrine of the Work of Christ, Nashville, Tennessee, Cokesbury Press, 1937.

Deissman, Adolf: The Religion of Jesus and the Faith of Paul, New York, George H. Doran Company, 1926.

- Denney, James: Jesus and the Gospel, New York, Hodder and Stoughton, 1908.
- Edersheim, Alfred: Jesus the Messiah, New York, Longman's, Green, and Co., 1898.
- Fairbairn, A. M.: Studies in the Life of Christ, New York, D. Appleton and Company, 1902.
- Hall, G. Stanley; Jesus, The Christ, in the Light of Psychology, New York, Doubleday, Page & Company, 1917.
- Hastings, James: A Dictionary of Christ and the Gospels, New York, Charles Scribner's Sons, 1906.
- Hastings, James (Ed.): A Dictionary of the Bible, New York, Charles Scribner's Sons, 1901.
- Humphries, A. Lewis: The Holy Spirit in Faith and Experience, London, Student Christian Movement, 1917.
- Kern, Paul B.: The Basic Beliefs of Jesus, Nashville, Tennessee, Cokesbury Press, 1935.
- McCall, Oswald W. S.: Christ's Shining Way, Boston, The Pilgrim Press, 1931.
- McKnight, Ozro: He Prayed, Kansas City, Missouri, The Western Baptist Publishing Co., 1933.
- Robertson, A. T.; The Christ of the Logia, New York, George H. Doran Company, 1924.
- Robertson, James Alexander: The Spiritual Pilgrimage of Jesus, London, James Clarke and Co., Ltd., 1922.
- Sneath, E. Hershey (Ed.): At One with the Invisible, New York, The Macmillan Company, 1921.
- Stokes, Anson Phelps: What Jesus Christ Thought of Himself, New York, The Macmillan Company, 1916.