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THE third issue of *The Ruby Tablet* contains three interesting papers on Egyptology, Masonic Ritual and Martinism. The first paper by Percy Bullock was a member of the Golden Dawn, He was initiated into the Neophyte grade in September 1890 and took the motto: Levavi Oculos. "The Hebraic Aspects of the Ritual" is reprinted from *Ars Quatuor Coronatorum*, Vol. 90, (1978) with permission of the Quatuor Coronati Correspondence Circle. This issue concludes with the Martinist's paper The Riddle of Man's Life.

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THE RUBY TABLET

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EGYPTIAN BELIEF.

THEOSOPHICALLY CONSIDERED.

A Lecture to the "Adelphi Lodge," T.S.

THOSE who have studied the question are generally agreed amongst themselves that the cradle of the Egyptian people must be sought in the interior of the Asiatic quarter of the world at some very remote period. It has been proved beyond the possibility of doubt that upon the first appearance in history of the Empire of Menes, the first Egyptian king, the nation already possessed an established Mythology, a fact not without significance for those who are not prepared to believe that: "Mythology is a peculiar disease of the mind which grows up at a certain stage of human culture." We also find that very, very long ago this ancient people were in possession of architectural secrets and mathematical knowledge never surpassed: and, as I believe the Egyptian Religion to have been primarily formulated by the Divine Wisdom of its priest-initiates, it will perhaps form a useful prelude to our consideration of the subject if I instance a few facts which go to show that the knowledge of Ancient Egypt was a reality and no delusion. Commencing them with one of the Seven Wonders of the Ancient World, I will venture to draw attention to the comments of an eminent British architect upon the construction of the Great Pyramid, a subject, no doubt familiar, but which well serves my purpose. The author of the "History of Architecture" thus writes:—"No one can possibly examine the interior of the Great Pyramid without being struck with astonishment at the wonderful mechanical skill displayed in its construction. The immense blocks of granite brought from Syene—a distance of 500 miles—polished like glass, and so fitted that the joints can hardly be detected. Nothing can be more wonderful than the extraordinary amount of knowledge displayed in the construction of the discharging Chambers over the roof of the principal apartment, in the alignment of the sloping galleries, in the provision of ventilating shafts and in all the wonderful contrivances of the structure. All these, too, are carried out with such precision, that notwithstanding the immense super-incumbent weight, no settlement in any part can be detected to the extent of an appreciable fraction of an inch. Nothing more perfect mechanically has ever been erected since that time, and we ask ourselves in vain, how long it must have taken before men acquired such experience and such skill, or were so perfectly organised as to contemplate and complete such undertakings." I need not here refer to the controversy which has raged about the age of this Pyramid; suffice to say, it is generally considered to be older than 4,004 B.C.

Mons. Chabas, a French Egyptologist, in a treatise on an Egyptian

text, makes the following observation :—"I deduce this important fact that 4,000 years ago the Egyptians knew that the earth moves in space and did not hesitate to attribute their knowledge of this fact to generations which had preceded them by many centuries."

The Baron Taxtor de Ravisi tells us that several papyri and inscriptions which have been discovered, prove to us beyond all doubt that the science of mesmerism, somnambulism, and contingent knowledge, were industriously cultivated by the Egyptians, who were perfectly well acquainted with these *now* occult sciences.

Herodotus considered the Egyptians even in his time to be "by far the best instructed people with whom he was acquainted, since they of all men store up most for recollection."

There is no need, however, to dwell further on other facts which could be similarly adduced in support of the case for the wisdom of the Egyptians.

We are then face to face with another consideration, which is that in ancient Egypt—contrary to the practice obtaining in our own day—scientific and religious knowledge went hand in hand, the priests being the custodians of both. The principles of Astronomy, Architecture, Geometry and other learned branches of human knowledge were regarded as divine, and as having a direct bearing on religious philosophy, being made the subject of initiation. It will thus be at once seen that spiritual developments were not hampered by materialistic prejudice, and that this condition of unity in religion and science was peculiarly favourable to the best results in both directions. It is therefore certainly reasonable that these priests, whose scientific attainments were so undeniable, should be credited with an equally keen perception in the domain of religious philosophy, and that we should be very careful indeed that we understand the attitude of the learned Egyptians themselves towards their religion before we attempt to criticise it.

That religion is the oldest vehicle of the Secret Doctrine, or of any doctrine, of which we have historical trace, and its study affords features of special interest alike to Jew and Christian : for the priestly lore of Egypt was the source of the inspiration of Moses, as is covertly laid down in the Pentateuch when it is said that the Israelites borrowed jewels of gold and jewels of silver from the Egyptians, while it is easy to trace the moulding influence of the Egyptian faith on the Christian symbolism.

In the earliest times of which we have record the Egyptian religion seems to have existed in its purest form, and, "at one time the Egyptians were said to have temples without sculptured images." "Not only the Egyptians," says H.P.B., "but every Nation of the earth began with temples devoid of idols and even of symbols. It is only when the remembrance of the great abstract truths and of the primordial wisdom taught to

humanity by the dynasties of the divine kings died out that men had to resort to mementoes and symbology."

Whenever one talks about the "Religion of Egypt," the question which will naturally arise is, which religion are you talking about? Is it the religion of the rabble, or that of the learned people; the religion of the fourth dynasty, or that of a later period? Maspero estimated that since the earliest Egyptian period of which we have record down to the latest at least thirty different religions have had their day. This conclusion is arrived at owing to the variation of the symbolism which has from time to time been in vogue. The author of the "Secret Doctrine" however, believed that Maspero went too far in making the statement alluded to; and, while it is no doubt true that the religion of the learned was not the religion of the multitude, it is hardly reasonable to assume that the variation of the Egyptian religious symbolism necessarily indicated a variation in the Egyptian mysteries, which latter must be regarded as the source of Egypt's religious inspiration. "The Egyptian priests may have forgotten much, but they altered nothing, owing to the sacred immutability of the primitive truths." And it is in this spirit that I will ask you to follow my subsequent remarks.

The intimate connection of Egyptian theology with astronomy at once raises the question, which has been from time immemorial the subject of much discussion, whether the Egyptians were or were not the fathers of astronomy. On the other hand, it is said that the Chaldeans were the earliest and most profound cultivators of the science of the stars. The Babylonian tablets lead us to the belief that astronomy, and with it the sphere and the Zodiac, were introduced by the Accadians before 3,000 B.C. Our knowledge of the subject, however, mainly depends upon traditions handed down by many, that one or other is the oldest people in the world, with the oldest civilization, and that they both have long cultivated astronomy.

Bunsen observes that the high antiquity claimed by the Egyptians for their calculations rested on solid grounds, inasmuch as Aristotle mentions them before those of the Babylonians. Of course in more ancient times the science of astronomy did not exist as we know it—it was inextricably blended with astrological notions, and these no doubt had a powerful and moulding influence upon Egyptian theology.

As to the sacred animals, there is no doubt that they had a profound significance, having their origin in the celestial constellations. Laplace tells us that "the names of the constellations of the Zodiac have not been given to them by chance: they embody the results of a large number of researches and of astronomical systems." Lucian says that "it is from the divisions of the Zodiac that the crowd of animals worshipped in Egypt have had their origin." The gods of Egypt were especially sacred to

certain stars or constellations : " Has not each star its own peculiar activity or energy ? " asks Marcus Aurelius, " nevertheless all these differences are combined with one another so as to form the universal harmony of Nature."

No nation has ever resorted to the use of symbols more extensively than the Egyptians, deifying the various aspects of Nature and of Nature's forces with a wealth of imagination perfectly unique in the world's history. It cannot, however, be overlooked that while to the instructed eye of the initiate into the Egyptian mysteries a symbol ever remained a symbol : still in later years the greater portion of the people, who were ignorant, fell into the grossest idolatry, and by worshipping the sacred animals and treating them as Gods covered their rites with ridicule and mockery. Cunning stories were devised by the priests about the Gods, and their mythology presents very many points of interest for the student of Theosophy. " When therefore," says Plutarch, " you shall hear the fables the Egyptians tell about their Gods—their wanderings, cutting to pieces, and many such-like mishaps, you ought . . . not to suppose that any of them happened or was done in the manner related. For they do not really call the dog 'Hermes,' but the animal's watchfulness, sleeplessness and sagacity make it appropriate to the most sagacious of the Gods." The only possible interpretation of the Egyptian religious productions is that they were symbolical, and that the more intelligent of the people themselves so regarded it has been amply proven. "The manifold forms of the Egyptian pantheon were nothing," says Deutsch, "but religious masks of the sublime doctrine of the Unity of the Deity communicated to the initiated in the Mysteries." And another authority tells us that the Gods of the pantheon were "only manifestations of the one being in his various capacities." In other words the forces of Nature were ceaselessly personified as aspects of the Supreme, in exactly the same way as Theosophy teaches that all the forces known to science have their origin in the vital principle, collectively the one life of our solar system.* In this connection the following remarkable lines occur in an ancient hymn in adoration of the Supreme :—

" There is no building that can contain Him !
 Unknown is His name in the heavens,
 He does not manifest His forms !
 Vain are all representations of Him ! "

Turning our attention, however, to the pantheon itself, we find that the Egyptians attached a special value to the idea of the Trinity. Thus Suidas relates that the Oracle of Serapis addressed Pharaoh Thulis in the following terms :—"God, the Word and the Spirit which unites them, all these Three are only one, which is the Supreme whose power is eternal. Man, adore and tremble, or you are more to be pitied than the animal

* I., "Secret Doctrine," 391.

deprived of reason." This utterance is a pretty striking formulation of the Christian doctrine of the Trinity.

As pointed out in the "Secret Doctrine," nearly every theogony has had a primary, secondary and tertiary evolution of gods—and there seems good reason for the idea that this was the case with the gods of Egypt.

According to Herodotus, the Egyptian divinities were divided into three classes, or orders, and those three orders present a considerable resemblance to the numbers 3, 7, and 12, which play so prominent a part in mystic doctrine.

It is not within the scope of this paper to discuss the possible meaning which the "three elements," the "seven planets" and the "twelve Zodiacal Signs" possess, or may have possessed, in the celebration of the Mysteries in ancient Egypt. Those Mysteries undoubtedly contained the real key to the Egyptian religion; as was in fact admitted by Plutarch, Herodotus and others who were reputed to have been initiated into them. Of what actually took place at their celebration we know practically nothing, except indeed what may be gleaned by a careful and of necessity, intuitive, study of a few fragmentary writings upon the subject:—the fact being that no one who actually was in a position to speak positively on the subject dared to commit anything to writing.

Those mysteries were of two kinds, the greater and the less. The former were devoted to Osiris and Serapis, and the latter to Isis. Apuleius makes the following statement concerning his initiation into the mysteries of Isis, warning the curious reader at the same time to believe what is the truth. He says, "I approached the confines of death, and having trod on the threshold of Proserpine I returned therefrom, being borne through all the elements. At midnight I saw the Sun shining with its brilliant light. Behold, I have related to you things of which, though heard by you, you must necessarily remain ignorant."

The First Order of Gods referred to by Herodotus consisted of eight divinities; they were especially associated with the elements of the ancients, over which they presided. Renouf refers to a remarkable hymn which is put into the mouth of the Gods of the elements, eight in number, four male and four female. These eight Gods are mentioned in the 17th chapter of the "Book of the Dead"—they are the divinities of the City of the Eight, a somewhat obscure expression explained by Blavatsky as having reference to the two cubes of good and evil. This chapter speaks of a time when there was no firmament and states that these were the Gods of Hermopolis; in other words, when Chaos disappeared and the elements were formulated under their presidency.

The next, or Second Order of Egyptian Gods, was composed of twelve divinities, concerning which the same author tells us that: "The

Egyptians were the first who fixed the number of their Gods as well as that of the months of the year at twelve." This of course identifies them with the Zodiacal Signs.

The Gods of the Third Order consisted of seven divinities, as identified by Bunsen, being the Isis, Osiris and Horus group in its various aspects.

Of all these Gods, however, Osiris and Isis alone were worshipped throughout Egypt. They were respectively the Sun and the Moon, associated by the ancient Egyptians with the right and left eye respectively.

Subsequently the Gods were enormously multiplied—a fact which is easily understood upon the theory that the broad division of the Zodiac preceded its subsequent re-division into the Decanates and lesser sections of the Zodiac. Not only every day of the week, but every hour of the day and night had its presiding genius. Many of these divinities were popularly supposed to have once lived and reigned amongst men, owing, no doubt, to the great reserve maintained by the initiates respecting the "Theology of the Decani."

The Egyptian mythology centres around the story of Osiris, Isis and Horus, which was at all times most popular and well received. No other fiction possessed such a human interest as this, nor indeed was susceptible of so extended an application. Osiris was said to have been a divine being who once descended upon the earth and took upon him the form and nature of man. He reigned over the Egyptians, teaching them the art of cultivation and giving them laws, and subsequently left the care of the Kingdom to Queen Isis and set forth to communicate the secrets of civilisation to other nations and travelled over the whole world civilising it. "A being perfectly good, he ameliorated mankind by persuasion and good deeds." Isis here represents Egypt, and Osiris the Sun. During his absence, his brother, Typhon, conspired against his throne, and having taken seventy and two men into the conspiracy (an allusion to the seventy-two quinarys or sets of five degrees in the Zodiac) these invited Osiris on his return in the month of November to a banquet, and Typhon produced a chest or pastos inlaid with gold promising to give it to any person then present whose body it should fit. Osiris laid himself down in the chest, when the lid was immediately closed and he was cast into the Nile. The body of Osiris was tossed about by the waves, and finally cast on shore at Byblos in Phœnicia, at the foot of a tamarisk tree. Typhon while hunting swine by moonlight also came across and recognised the corpse, which he thereupon tore into fourteen pieces. Isis, mourning the loss of her consort, searched for his body, which she found and bewailed—the passionate cry of Isis to Osiris forming the national hymn of Egypt—and the body recovered was brought back in triumph to Egypt, where it was committed to the tomb. Afterwards Osiris came from the Shades to Horus, his son, to train

and exercise him for war in order that he might avenge his father, and the legend relates that Horus fought and overcame Typhon and bound him in chains. Thus runs the great mythological history of Egypt, and it is worthy of note that Plutarch, who was initiated into the Egyptian Mysteries, seeks to establish an entirely theosophic and spiritual interpretation of this myth—an explanation, that is, which transcends the merely astronomical. A word, then, upon its Theosophic aspect.

Osiris was the son of Saturn and the Earth, symbolising primordial matter and infinite space. This, says Blavatsky, shows him as the self-existent and self-created God, the first-manifesting Deity, or what is known in Theosophy as the "Third Logos," and she proceeds to explain that—more humanly speaking, Osiris also symbolised the dual Ego, the divine and the human, the cosmico-spiritual and terrestrial. As the Logos, he is the synthesis of the seven hierarchies which compose mankind, and thus especially symbolizes spiritual humanity, and, in his opposite aspect, terrestrial humanity; while it is to be remarked that in Egyptian ritual he is both a lunar and a solar deity. The various members of the Osiris family, which it is important to remember were really only his aspects, were, according to the legend, born in this order: after him came the Elder Horus, variously referred to as the brother and son of Osiris. Isis came third, Typhon fourth and Nephthys fifth, while the Younger Horus, as it were, crowns that emanation. In other words, the Supernal Trinity reflected itself, thus constituting the perfect hexagram, the symbol of creation, which with the Egyptian Ankh, the symbol of life placed in the centre, and the equally Egyptian Serpent, "whose name is millions of years," surrounding it constitutes the seal of the Theosophical Society. "The Egyptians," says Dunlap, "distinguish between an elder and younger Horus: the former the brother of Osiris; the latter the son of Osiris and Isis." "The first," says Blavatsky, "is the idea of the world remaining in the demiurgic mind," born in darkness before the creation of the world. The second Horus is this idea going forth from the Logos becoming clothed with matter and assuming an actual existence." I should here mention that Horus is frequently represented poised on a lotus flower rising from the water. Typhon is radically the reverse aspect of Osiris, the two together symbolizing what Plato termed "the same and the other"—light and dark—good and evil. Typhon thus symbolizes humanity incarnated, and in this connection I would observe that Typhon was not originally evil, but became so later; while the account of his cutting up Osiris into fourteen sections refers to the seven dual aspects, terrestrial and divine of the rays of the Logos and their correspondences, the seven cardinal virtues and the seven capital sins, to the fourteen lokas, the divisions of Mount Meru, etc. Wiedemann says that "the dead Osiris

came to be regarded as the type of all souls and things in whose bodies the power of re-creation yet remained." Plutarch says that Typhon symbolised that which is subject to passion, and it is curious in the light of this fact to find that his symbolic colour was red. Isis, who was especially associated with Nature, was variously represented as the mother, wife and sister of Osiris, by whom she was said to have been espoused before she was born. This was the marriage of the Heavenly Man with the Virgin of the World. Isis, whose dual aspect was Nephthys, was especially associated with the moon as well as the earth. Amongst all the Egyptian deities, however, there is not one who fills a more important place than the benevolent deity Horus, *i.e.*, the younger Horus. This Horus is really the renewed aspect of Osiris, and may be explained in Theosophical conception as "the higher self." He is termed the "Beloved of the Sun, the Offspring of the Gods, the Subjugator of the World." As the Sun in the horizon, he is termed Harmachis, which esoterically means the risen God, and his symbol is that of the mysterious Sphinx. We read in an old papyrus, that "The soul which dies like Osiris rises again like the Sun," sufficiently showing the symbolic nature of all reference to the orb of day. At the time of the winter solstice (our Christmas), the image of Horus in the form of a small newly-born infant, was brought out from the Sanctuary for the adoration of the crowds. He is thus the prototype of the Christ of the Gospels, and, in the story of his struggle with Typhon, the Kamic principle, born of the darkness and of his glorious apotheosis, we see the symbolic history of every regenerate son of the Sun, who has answered the riddle of the Sphinx, understood the great illusion, and abandoned the heresy of separateness from the divine.

The bearing of the Horus myth on Christianity is very remarkable. The Virgin and Child were perhaps as familiar, if not more so, to the Egyptians, than they ever have been to Europe during the so-called Christian era. The child Horus being designed through his struggle with the powers of darkness to be the deliverer of mankind, whose interests were especially identified with his as "the avenger of the Eternal laws of right," and a very curious Greco-Egyptian Gnostic seal shows Christ with the attributes of Horus treading upon the crocodile of evil, and holding above his head the sacred symbol of his name, a fish. It is, moreover, not without a certain significance that we find Horus boasting that he has the strength of Apophis, whom he has overthrown, and it is noted by Blavatsky as a confirmation of the tenets of the Secret Doctrine, that in the ritual we find the glorified soul saying that he has found *shoo*, the Solar force, in the eradication of his evil nature.

I have already referred to the fact that esoterically all the gods and goddesses of Egypt were but aspects of the One life. According to the

Secret Doctrine, man's every physical organ and psychic and spiritual function is a reflection, so to say, a copy on the terrestrial plane of the model or prototype above, and we find that with the ancient Egyptians the different members of the body were divided up and dedicated to the various deities. "There is not a limb of him without a god," says the "Ritual;" while the division adopted in modern astrology is the embodiment of the same idea, for all the deities had an astrological aspect.

The whole basis of Egyptian thought was moulded on the Universal belief in man's spiritual nature. As the number Three was regarded as especially sacred to things divine, so they referred the number Seven especially to humanity. Herodotus tells us that the people themselves were divided into seven distinct classes, while the septenary constitution of the spiritual man was with them a cardinal doctrine. Whether or no the universal veneration of antiquity for this sacred number Seven was due to the astronomical feature of the Seven Stars of the Great Bear, or to some astral history associated therewith, does not appear clear. But we learn that the Egyptians divided the face of the sky by night into seven parts; the primary heaven being sevenfold, and that the same system was pursued by the ancient Aryans, from whom no doubt the Egyptians got their knowledge on the subject. The nomenclature of the seven Egyptian principles varies a good deal, which is due to two reasons:—first, because the real views of the initiated are not at all obvious; and, second, perhaps owing to the lack of a sufficiently mystical appreciation on the part of our Egyptologists. Massey has tabulated seven Egyptian souls, as he calls them, which readers of the "Secret Doctrine" will find compared with the Theosophic septenary, and the analogy is no doubt clear and unmistakeable, though, so far as I am aware, no two writers agree in the septenary they give. In the "Book of the Dead," however, it is easy to recognise the astral body or shade, the vital force or prana, the animal principle and the triform ancestral soul. The astral body has greatly puzzled some of our Egyptologists, owing, it need hardly be said, to their ignorance alike of Western Hermetic and of Eastern Theosophy. Renouf points out that the "Book of the Dead" treats the shadows as though they were something substantial! an idea which is evidently overpowering to the modern mind.

Perhaps the most careful analysis of the Egyptian views of the constitution of man is that established by Wiedemann, who indicates seven distinct principles or parts which went to make up the complete human being. These he successively names and describes in the order in which each of the principles in question is restored to the defunct in measure as he triumphs over the symbolic trials and tests through which the soul had to pass in his journey to the other world. The first of these was called the

Ka, which was immortal and in fact the entity in its highest aspect—Renouf describes it as the genius, a “sort of spiritual double of each individual,” and upon quitting terrestrial life the defunct had to become reconciled with his Ka, his elder brother living in the light. In the human sense this is of course the “Higher Self.” “O,” cries the defunct in the “Ritual,” “that in the dwelling of the Master of Life I may be reunited to my glorified Soul.” It is here worthy of note that the Egyptians attached enormous importance in their magical rites to the pronunciation of their secret Deity names, and generally on the power of sound vibrations, and it is probable that the Hebrew traditions about the true pronunciation of the Great Name were originally derived from Egypt. Wiedemann remarks that this principle, *vis.*, the Ka, or Genius, was the substance and personification of his word. This recalls a passage in Revelations, whose symbolism is essentially Egyptian, “And he hath a name written which no one knoweth but he himself and his name is called the Word of God.” All the gods had their Ka or genius, and in further explanation of this idea Wiedemann makes the curious observation that, for instance, **𓆎𓅓𓏏𓏏** would be the Ka of **𓆎𓅓𓏏𓏏**. Amongst the other principles mentioned by Wiedemann it is especially noteworthy that as the astral body was considered the basis of the physical so another vehicle is spoken of as that of the supernal man.

This vehicle idea, if I may so call it, is very much *en evidence* in the Egyptian productions, where we frequently find mention made of the Sun in his boat, the Soul of the Sun, &c. In fact it is pretty clear that this conception was always involved wherever and whenever individual consciousness was to function.

It is also worthy of remark that two of the septenary principles refer to the heart—not the physical heart but rather the heart of the Soul—these are called respectively the Ab and the Hati, and are considered as the intelligence and the power of executive of the Soul. The Ab or (spiritual) intelligence was the conscious motor of being and the only responsible part of the whole septenary, and it alone is represented as weighed on the great day of final judgment, this event taking place in the presence of the other parts or principles, which, however, are punished or rewarded only as participating parties. The importance attached to the heart is a great feature in the Egyptian esotericism, and one of the chapters in the “Book of the Dead” is especially concerned with the preservation of the heart. “Do not take this heart from me,” says the deceased, “for this my heart is the heart of the Great One. . . . I am the germ.” The second death spoken of in the “Ritual” consisted in the loss of the heart, which thus involved the annihilation of the soul.

Then we come to another curious feature, *vis.*, that the Egyptians recognised seven senses, and in this connection I take much pleasure in

quoting from a well-known Egyptologist, who says: "We have vainly searched the Egyptian texts for passages corresponding to those of Greek and Latin authors concerning the five senses of Nature, and the persistence which we have put into this work will be readily understood, when we say, as we do, that we are persuaded by induction, comparison, and sequence of doctrine that the Egyptian philosophy admitted seven senses." According to the Western view, the five senses are those of touch, sight, hearing, smell, and taste. The modern materialistic systems, however, deal only with direct external perception of physical things, and entirely ignore any internal perception, to which category the two extra senses referred to belong. Wiedemann describes these two extra senses under the respective terms of "psychique" and "metaphysical," which adequately express the sixth and seventh senses of the Secret Doctrine.

Great confusion has reigned in the minds of Egyptologists as to the real nature of Egyptian teaching concerning the Metempsychosis. This appears to be due to an insufficient appreciation of the difference between the exoteric ritual and the teaching of the priests. We thus find a well-known French scholar saying that: "The justified soul had to retake its own body at the resurrection of the dead, and that it was only the condemned souls, who, after having suffered their punishment, were obliged to incarnate in another body." But we learn from the "Secret Doctrine" that "Resurrection with the Egyptians never meant the resurrection of the mutilated mummy, but of the soul that informed it, the Ego in a new body." The ancient Egyptians, says Herodotus, believed that when the body is dissolved, the soul enters into some other animal, which is born at the same time, and that after going round all the animals that inhabit the land, the waters and the air, it again enters the body of a man, *which is then born.*" And we find in the "Ritual" an expression to this effect, "I am the crocodile whose soul comes from men." All this has a curious bearing on Theosophic teaching, according to which the life atoms of Jiva or Prana do actually go through a series of transformations not only during the life of the body but after death, and after endless transmigrations may under certain conditions be once more drawn together and go to form the outer shell of the next incarnation. Wilkinson shows that the priests taught that "dissolution is only the cause of reproduction nothing perishes which has once existed, but things which appear to be destroyed only change their natures and pass into another form."

Closely connected with this subject is the interesting inquiry as to why the Egyptians embalmed their dead. The statement of Herodotus, to which I have referred, does not lend colour to the idea more or less received now-a-days that the motive which originated this practice consisted in a belief that the soul of the deceased would eventually return to inhabit his

former body—and there is no proof in their writings of any such idea. Such was the care and skill with which the mummies were preserved, that if a piece of mummy be macerated in warm water, it will recover the natural appearance of flesh, and if it be then exposed to the action of the air it will putrefy. (Pettigrew, "History of Mummies.") In these circumstances it is reasonable to suppose that the religious preservation of the actual physical corpse in this way would have the effect of preserving a magnetic chain or link with the departed entity—otherwise non-existent—and even have had the effect of preserving the astral of the deceased. Indeed there is a curious passage in the "Ritual" where we find the defunct begging that Toun (an Egyptian Deity symbolizing what is termed in Theosophy "Fohat" or cosmic electricity) should give him the breath from his right nostril, in order, as Blavatsky puts it, that he might live in his second form. Those who have studied the Philosophy of the Tatwas at all, or, as it is called, the "science of breath," will remember that the positive polarity of the body is associated by the old writers with the breath from the right nostril—a fact which had evidently not escaped the Egyptian initiates. The idea, however, as to the post mortem passage of the soul through the various animals of the elements during a cycle of 3,000 years was symbolical. It is probable that, like most of their notions, it had an astrological basis, referring to certain Zodiacal revolutions supposed to intervene between any two incarnations.

In the "Ritual" we find it stated that "the Osirian (*i.e.*, the deceased) lives after he dies like the sun daily; for as the sun died and was born yesterday, so the Osirian is born." This simile is of great value because it proves that the cardinal doctrine of the reappearance of the Ego, or in other words incarnation and exarnation, was the chief cause of the Egyptian adoration of the sun.

Studied in the light of the unity of the Great Law, these periods of incarnation and exarnation find their correspondence in the larger lives of worlds and even of universes, when they are called Manwantaras and Pralayas—the Great-day-of-Be-with-Us, an expression used in the "Secret Doctrine" to signify the ultimate re-absorption of the monad into its primeval essence, is an idea which finds its exact parallel in an expression used in the "Book of the Dead," which in its translated form is rendered as the "Day-of-Come-to-Us." H. P. B., in commenting on this, draws attention to the fact that "as in the exoteric interpretation of the Egyptian rites the soul of every defunct person, from the Hierophant down to the sacred Bull Apis, became an Osiris, was Osirified, so the Secret Doctrine had always taught that the real Osirification was the lot of every monad only after 3,000 cycles of existences."

I now come to the consideration of a feature in Egyptian literature

which presents many points of interest to Theosophists. I refer to the magical writings. These at first glance are generally of the most extraordinary character and must necessarily present altogether impossible aspects to the average materialistic mind of the West. The whole principle upon which this development turns is closely connected with the occult side of Nature, and requires for its comprehension a due appreciation of spiritual possibilities. The Egyptian magic taught that the intimate union between the body and the soul could be broken by certain invocations, under which the body fell into a more or less cataleptic condition, and that during this time the soul could travel to a distance, see, hear, and conserve the memory of its experience upon return to the body. The idea also was that the various forces of Nature could be manipulated and caused to intervene and lend aid to effect given purposes both in the circumstances of every day life and of *post mortem* existence. The ritualistic works containing the formulæ in question certainly throw great light upon the way the Egyptians regarded their symbolic deities. The chief efficacy and power of this class of ceremonial lay in the identification for the time being of the theurgist with the Divinity. Sometimes the speaker boldly says "I am Anubis, the son of Nephthys; I am Anubis, the son of Ra; I am Horus, I am Amon, I am Mentu and I am Set," he also derived his authority from the pronunciation of certain words of power. We read in the "Secret Doctrine" that sound is one of the first of the keys that opens the door of communication between mortals and immortals, and the Egyptian mind seems to have been strongly imbued with this idea. In the "Harris Magical Papyrus" we find whole strings of barbarous sounds which were for recitation during the various invocations, though probably the virtue, if any, of such sounds has been entirely lost in the translation. The idea of frightening one God by the terrors of another and more powerful divinity is on the face of it so ludicrous that it effectually disposes of the supposition that amongst so intelligent a people the word which has been translated *God* could have the significance which has been attached to it in later times in the West, and it is now generally recognised that "the term was applied indifferently to each of the powers which the Egyptian imagination conceived as active in the Universe and to the power from which all powers proceed."

As one out of many classes of Egyptian invocations the following given by Renouf will afford a fairly accurate idea of their nature. The instance in question is one in which a terrible spell is uttered on behalf of a lady in childbirth in order to effect her recovery. The lady is first identified with Isis, the gods are invoked . . . and told that in case of their non-compliance with the request: "You shall be undone, you cycle of the Gods; there shall no longer be any earth: there shall no longer be the

five supplementary days of the year ; there shall be no more any offerings to the Gods, Lords of Heliopolis. There shall be a sinking of the Southern Sky, and disasters shall come from the Sky of the North ; there shall be cries from the tomb ; the midday sun shall no longer shine ; the Nile shall not furnish its waters at its wonted time. It is not I who say this ; it is not I who repeat it ; it is Isis who speaketh ; she it is who repeateth it."

The very same kind of threats are spoken of by Porphyry about 270 A.D., as mentioned by Chaeremon, a sacerdotal scribe in the first century, and affirmed by him to be of potent efficacy. "What a height of madness," says Porphyry, "does it not imply in the man who thus threatens what he neither understands nor is able to perform, and what baseness does it not attribute to the beings who are supposed to be frightened by these vain bugbears and figments, like silly children!" An Egyptian priest of the name of Ab-Ammon is introduced in the work of Jamblichus as replying to the objections of Porphyry. He distinguishes between the Gods, properly speaking, and the *δαίμονες*, who are subordinate ministers, and he says that it is to the latter alone that threats are used. Although Porphyry was strongly opposed to practical theurgy as dangerous, it is worthy of note that he was eventually convinced by Jamblichus of its advisability on some occasions. In the "Glossary" the definition of Theurgia is given as follows: "A communication with, and means of bringing down to earth, planetary spirits and angels—the 'Gods of Light.' Knowledge of the inner meaning of their hierarchies, and purity of life alone can lead to the acquisition of the powers necessary for communion with them. To arrive at such an exalted goal the aspirant must be absolutely worthy and unselfish." H. P. B. has made the further statement that Theurgia is principally the best and most efficient mode of communication with one's higher ego, through the medium of one's astral body. Porphyry, moreover, mentions in his "Life of Plotinus," a priest of Egypt who, at the request of a certain friend of Plotinus, exhibited to him in the Temple of Isis at Rome, the familiar daimon of that philosopher. Cagliostro, upon whom the mantle of Egyptian mysticism fell in more recent times, when interrogated as to how he effected his wonders, replied by the ancient axiom, "In verbis et in herbis."

Proceeding now to deal more definitely with the doctrines of the Egyptian religion—what it will be asked are the first-hand sources from which that doctrine can be gleaned. The most important is of course the "Book of the Dead," the oldest work in the world—the earliest portions of which were found in the coffin of Queen Mentu-Hotep of the eleventh Dynasty with a self-contained reference in the text itself to an earlier edition of one of the chapters, the sixty-fourth, to the period of King Menkeris, the founder of the Third Dynasty ; this fact gives the "Ritual" an indisputable antiquity of between 4,000 and 5,000 years B.C. It is a species

of ceremonial ritual originally intended for the use of the defunct himself in his passage to the other world. It is stated by H. P. Blavatsky to be a most occult and profound work, containing many of the fundamental tenets of the Secret Doctrine, which it has been the mission of Theosophy to re-expound to the modern world during the last few years.

Amongst other things, there is a statement of the Egyptian faith, and a long dialogue between the deceased and the personification of the divine light who instructs him, in a chapter called the Manifestation to Light. The peculiarity of this latter portion is its remarkable resemblance to the so-called Hermetic books, which have been sneered at by the cavilling criticism of Western scholars and called Neo-platonic forgeries; no conscientious study of the subject, however, can fail to reveal the fact that this part of the ritual is the source of the inspiration of the Hermetic fragments.

Of course, to understand the "Ritual," as it should be understood, would involve a thorough knowledge of the various mythological histories which constitute its theme, but the singular fact about it is this: that although that work is so undeniably ancient, the religious teachings formulated include some of the purest and grandest conceptions of the human mind. It proves to us in the most unmistakeable manner that the allusions to the Sun as the orb of day, his rising in the East and sinking in the West, with the other kindred references to light and darkness, &c., had a significance very different from that of mere idolatrous worship of the solar disk.

This is well evidenced by an extract from the short resumé of the seventeenth chapter given by Bunsen, where we find the defunct in the character of Osiris, saying, "I am the Sun in its setting: the only being in the firmament. I am the rising Sun. The Sun's power begins when he has set (he rises again, *so does the justified spirit of man*) . . . I am the morning (because *I always rise again into existence*)."

It is interesting to observe the important part which serpent myths seem to have played at the very earliest periods of Egyptian symbolism. Kneph, the eternal unrevealed God, is represented by a serpent as the emblem of eternity encircling the primeval waters of the firmament—a serpent is thus the symbol of the Soul of the World, but Apophis is also the great evil serpent, the antithesis of the former, symbolising the illusive and fatal attractions of the astral light. These two serpents represented respectively eternity and time, the immortal and the mortal natures. Why, however, should the same symbol be chosen to represent two absolutely opposite ideas? In the Old Testament we find the same thing—the tempting serpent is the cause of evil in the world, and subsequently the brazen serpent is the emblem of life. This singular duality is traceable in almost all the prominent symbols of Egypt, and has a great bearing upon their mystic significance. The Lotus, as is well known, was a most sacred symbol

not only in Egypt but in India; its life is supported in two elements, water and air; it rises up out of the waters daily to meet the rising Sun, and thus came to especially symbolise the dual states of spiritual and physical life.

In considering the great canon of the Egyptian faith, the "Ritual of the Dead," one is immediately struck by the remarkable difference between this and any other religious book in the world. The "Book of the Dead" is essentially mythological, and like all other Egyptian books of the kind, it assumes the reader's thorough knowledge of the myths and legends. Though, however, most of those legends are no doubt lost beyond recovery, it is still possible for students of the "Secret Doctrine" to trace here and there the outlines of the esoteric lore of the past.

The invisible region into which the defunct immediately entered on quitting terrestrial life was called Kerneter or Hades, and was considered as the borders of Apophis, the evil serpent of the astral nature. Throughout this ancient "Ritual" we find the idea of the serpent as the Soul of the World, and another variety of it, the Apophis, as the evil being, and again and again the soul in its *post mortem* journey has to arm itself against the machinations of the latter before it is permitted to cross the ancient river and enter into Amenti, the land of the blessed. The Egyptian Hades, or Kerneter, was a subterranean sphere, and at its entry the deceased was dazzled by the glory of the sun, which it sees for the first time since its departure from the body, and breaks forth in joyous praise of the beneficent emblem of the creator: "Hail, Sun, Lord of the Sun-beams, Lord of Eternity, Creator, self-created . . . hail thou who art over the Gods."

A portion of the "Ritual" is taken up with the migrations or wanderings of the soul in Hades, and the defunct implores Thoth to assist him to assume the character of Horus, "the avenger of his father," that "his heart may be filled with delight, and his house be at peace before the head of the Universal Lord." To this petition the deity responds "Let him go," and the rubric adds that the chapter in question being attended to, "a person comes pure from the day he is laid out, and that such an one proceeds from above the earth, he comes forth from all flame; no evil thing approaches him in pure clothes for millions of ages."

The sudden transition, however, from the death of physical life to birth in a new world necessitates what is termed "the reconstruction of the deceased," when his various faculties are restored to him by the Gods. He thereupon triumphantly proceeds to pass out of Hades, exclaiming as he does so, "I never die in the West, I flourish as a Spirit there for ever." From the first step of the great journey to the other world, all sorts of horrible obstacles present themselves, and terrible conflicts succeed each other. The symbolic crocodile of evil who approaches is told to retire, the defunct saying, "I have sat in the birthplace of Osiris, born with him,

I renew myself like him." All these grim experiences culminate in the overthrow of the Apophis, and were no doubt symbolic of the *post mortem* struggle between the kamic or passionate nature which seeks to retain the diviner part of the human soul, and so after a series of transformations we find the soul saying unto the true Self, "O great One, I have dissipated my sins—I have destroyed my failings, for I have got rid of the sins which detained me upon earth."

The borders of the Egyptian Hades were bounded by an unknown and fathomless river, which in order to get to the Elysian Fields of Amenti, the defunct had to cross in the boat of the hawk-headed steersman, who conveyed souls across the black waters that separate life from death. The boatman interrogates his passenger, who declares that he has come to see his father Osiris and to fight the Apophis. This reply satisfying the interlocutor, the deceased is bid to "go to the boat which will carry him, he knoweth where." Here a most curious and mystical scene ensues, for each part of the vessel becoming animated, requests the Osirian to "Tell me my name"—*i.e.*, the esoteric meaning of it. The anchor commences these interrogatories, and is told somewhat significantly that his name is "Lord of the Earth in a box," and then follows the various other parts of the vessel, the river and the elements joining in this curious questioning—and the commentary tells us that if this chapter is known (*i.e.*, esoterically comprehended) the Osirian is given to eat of the wheat seven cubits high, which the servants of Horus reap for him. "Wheat was with the Egyptians the symbol of the Law of Retribution or Kama. The cubits had reference to the seven human principles. One of the divisions of Amenti was the celestial field of Aanroo, covered with wheat, and the defunct are represented gleaning it for the Master of Eternity; some stalks being three, others five, and the highest seven cubits high. Those who reached the last two numbers entered the state of bliss called in Theosophy Devachan; the disembodied spirits whose harvest was but three cubits high went into 'lower regions.'

The grand event to which these *post mortem* experiences led up was the judgment before Osiris, into whose presence the Osirian is brought by Anubis, the guardian. The judge of the dead awaits him seated on his throne, surrounded, as by a jury, with a court of forty-two assessors, a class of entities perhaps parallel to the Lipikas, or "Recorders" of the Secret Doctrine. On a raised throne before the Osirian sits the awful judge Osiris, upon whose head are the double crowns of Upper and Lower Egypt, symbolising the supremacy of that divinity in the manifested world and the invisible. Behind his throne are the avenging cabeirei, the children of Typhon. Lest the Osirian should quail and be unable to stand before the solemn assembly, the Goddesses Isis and Nephthys, deities of the upper and lower firmament respectively, support his trembling footsteps,

while the four guardian deities of the dead intercede for his protection.

"Now is the Osirian to give an account of his whole former life, and while each of the forty-two assessors accuses him of some flagrant fault, he has to reveal to the questioner his own secret name, and to profess his innocence of the fault alleged." This is the apology or negative confession, and has with reason been called "one of the most sublime and singular ethical formularies in the whole of antient mythology." The heaven of the Egyptians was not accessible by mere sinlessness, but was the reward only of active virtue; the Osirian, from the evils he has not done, proceeds to the enumeration of the good which he has performed, and entreats not the clemency but the equity of the judge, concluding a magnificent appeal in the following strain; "O Lords of Truth, I have made to the Gods the offerings due unto them, I have given food to the hungry, I have given drink to the thirsty, I have given clothes to the naked, I have been attentive to the words of Truth, I am pure from all sins, I am free from the curse of the wicked, I have done what the Gods writ upon earth, I have no sins, and no perversion—place me before thyself, O Lord of Eternity, and let me pass through the roads of darkness and dwell with thee for ever."

To such an appeal Karma can only make one response, and the Deity and Assessors jointly addressing the Osirian exclaim, "Go forth, thou who hast been introduced. Thy food is from the eye of God, thy drink is from the eye of God, thy meats are from the eye of God. Go thou forth, O Osirian, justified for ever."

What, it will be asked, were the ethical results of such thought and belief upon the Egyptians themselves. In the best days of that race—and it must not be forgotten that Egypt was already in its decadence at the time of the exodus of the Israelities—we find moral precepts of the most refined and elevated character. One writer tells us that the three cardinal requirements of Egyptian piety were love to the Supreme being, love to virtue, love to Man. "I was a wise man upon earth," says an ancient Egyptian, "and I ever loved God." On one of the tombs at Thebes a king sums up his life:—"I lived in truth, I fed my soul with justice. What I did to men was done in peace." The Rosetta stone records of Ptolemy Epiphanes: "He was pious towards the Gods, he ameliorated the life of Man, he was full of generous piety, he shewed forth with all his might his sentiments of humanity. He distributed justice to all, like God himself."

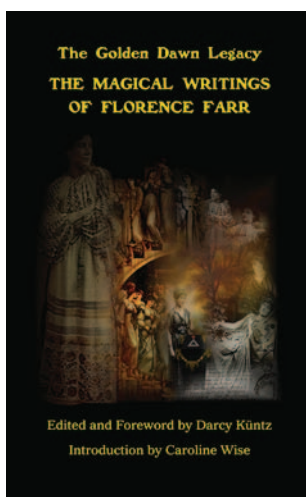
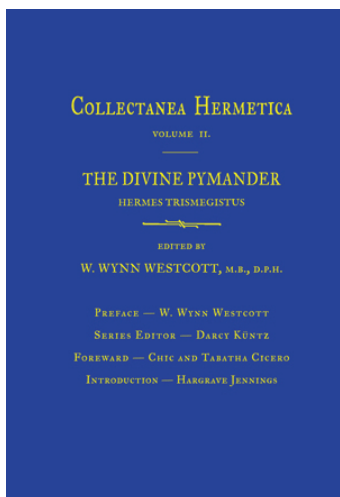
We are further told that "tenderness for suffering humanity is characteristic of the nation." Gratefully does a man acknowledge in his autobiography (4,000 B.C.): "Wandering I wandered and was hungry, bread was set before me; I fled from the land naked, there was given me fine linen." It is a glory to a man that "the poor shall make their moan at the door of his tomb." An inscription on a tomb at Beni-Hassan,

written about 2,500 B.C., reads:—"I have not oppressed any widow. No prisoner languished in my days. No one died of hunger. When there were years of famine I had my fields ploughed. I gave food to the inhabitants so that there was no hungry person. I gave the widow equal portions with the married. I did not prefer the rich to the poor."

The exhortations to follow learning and love books are continual and the maxims of Ani and others form the oldest edition of the Sermon on the Mount in the world: while in the injunction "save not thine own life at the cost of another" we see the spirit of all the world saviours who have taught men the nobility of soul and the comparative worthlessness of the lower self.

No one can look back upon the developments of Egyptian thought in the past without being immensely impressed with the difference between the constitution and temperament of the Egyptian race and that of the later Western peoples, and one pauses to ask the question why a few thousand years ago the perception evinced by mankind generally of their spiritual nature was so keen and universal then, affording as it does so obvious a contrast with the materialistic tendencies of both science and religion in our own day. It certainly seems as though the divine intuitions of the race have suffered a gradual but unmistakeable obscuration, and that the senses of men have become in degree obscured. The further we look back upon the Egyptian civilisation the more spiritually enlightened does it appear and not *vice-versa*, and the whole contemporaneous testimony of history goes rather to support the conclusion that man has descended from a divine ancestry than the reverse proposition of the Darwinian school. Was the third eye more active then than now? Probably it was. The undoubted development of the sense of colour with the Egyptian race at its very earliest periods—which is probably unparalleled in any other people—seems to argue for a correspondingly increased psychic activity. While another important element was the presence of initiates in their midst, and the voice these had in the governance of the people. And here it is well to remark that, whatever may be said against the sacerdotal system of the Egyptian priesthood, Chabas and others tell us that initiation was open to everybody who could pass through the necessary tests, without distinction of rank or of fortune, even strangers being admitted. And although it is true that Egyptian religion seems to have lost much of its original purity in the course of ages and became more or less a superstition for those without the pale of initiation, it was nevertheless open to everyone to join this powerful aristocracy of intelligence; and it is no doubt owing to this enlightened, and Theosophic, because brotherly, system that Egypt owed the astonishing vitality of its national life throughout the cycles.

P. W. BULLOCK.



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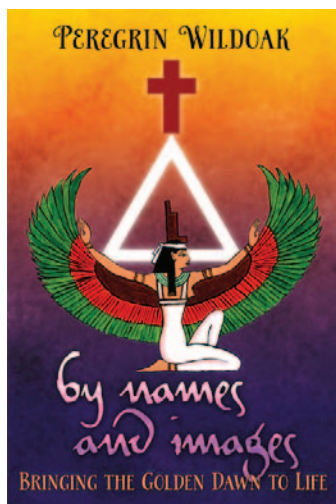
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HEBRAIC ASPECTS OF THE RITUAL

BY BRO. HARRY CARR

[Editorial Note – This is a revised version of a paper given many years ago by the late Bro. Harry Carr to the Leicester Lodge of Research and is published as a further tribute to his memory. In the biblical references throughout, it should be borne in mind that wording and spelling vary with different editions of the V.S.L. – Ed.]

... in ancient times Masons were charged in every country to be of the religion of that country or nation whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves, that is to be good men and true or men of honour and honesty by whatever denominations or persuasions they may be distinguished;

In 1723 Dr. James Anderson published the first *Constitutions* of the Grand Lodge of England and in his version of the 'Charge concerning Religion' he rendered his greatest service to the Craft. Up to that date the religion of the Craft was purely Christian and all the early documentary evidence confirms this. It was Anderson's First Charge that raised the Craft out of the rut of narrow sectarianism and established it permanently, with Grand Lodge approbation, on a universal basis.

Nevertheless the close relationship of the Craft ceremonial with the Hebrew religion is plain for all to see. Had the ritual been founded on allegories, legends and ethics taken from both Old and New Testaments it might have been wondered why the former had been used at all, when there is such a wealth of material available in the latter. How much greater then is the surprise on finding that the Old Testament alone has been used, and not merely for its characters, legend and symbolism, all of which are so well fitted for the purpose. But the moral code too, which must be regarded as the very *raison d'être* of our Fraternity, also has its origin in Old Testament teachings.

The unity and supremacy of the Deity, the sanctity of the divine command, the duty of man to God and to his neighbour, and man's eternal; dependence on the Supreme Being, all these are fundamentals of the Ancient Faith, so often and so clearly enunciated in the Old Testament that are axiomatic. For the student who has a working knowledge of Hebrew this close relationship with the Old Testament provides a greatly added interest.

An examination of the three degrees and the Tracing Board Lectures shows that no less than eighteen Old Testament characters are named, with incidents galore, and, what is perhaps most surprising of all, the inclusion of a number of Hebrew or Semitic words. There are, moreover, many details of ceremonial procedure patently of Hebraic origin, and used not merely for candidates of the Hebrew faith, but as the normal and accepted routine for all who enter our Order. As far back as 1730 there is proof of the existence of trigradal ceremonies and a ritual containing almost all the relevant details which are the subject of this essay.

From 1730 to 1809 the Craft ceremonies and ritual flourished and expanded but without any material changes in form or structure. Upon the union of the two great rival Grand Lodges – the Antients and the Moderns – in 1813, the ritual was stabilized, but the old-time ban against disclosure was still enforced to the extent that the ceremonies, in their newly approved forms, were promulgated and taught verbally by a specially selected body of preceptors and by the schools or Lodges of Instruction which they founded. This obligation of secrecy has undoubtedly been one of the great preservative influences in the Craft, but it has had one serious disadvantage in that it has contributed towards inevitable, though sometimes trivial, changes which have crept into the ritual and the ceremonies.

These changes appear in two forms – loss or accretion. Under the heading of losses may be described many details of ceremonial procedure (e.g., preparation of candidate), which still survive today, though their origins are lost in the dim past, so that they are explained nowadays by a newly-made symbolism which is often unsatisfactory. The accretions are perhaps more easily discernible, e.g., the introduction (probably during the 1740s) of those secrets which are nowadays communicated to the candidates between the ceremonies, and the multiplicity of Signs in the sublime degree.

For the student of Hebrew there is a particular interest in some of the words which have acquired an extended meaning in the course of translation, and in others which have lost (in their present forms) the pronunciations which they must have borne originally, if they are to have the significance now assigned to them. It is impossible to say with any degree of

certainly whether this loss has occurred as a result of carelessness or long-usage, but the earliest known records, dating back nearly 250 years, already show the words or phrases in degenerate form. These problems are of course only individual threads in the broad and beautiful pattern of the ritual, and a proper study of the whole design would be the work of a life-time. The purpose of this essay is to review parts of the ceremonial procedure from the point of view of the Hebrew student, to examine the names of some of the characters who form the cast of the ritual, together with relevant commentaries on them, and to trace the textual origins of the Hebrew and Semitic words which still survive in it.

At this point I must acknowledge my indebtedness to the extraordinarily detailed and valuable work of Bro. Revd. M. Rosenbaum in his *Masonic Words and Proper Names* (*Leeds Installed Masters' Association Transactions* for 1910), in which he has covered the subject so well as to leave very little scope for further research. I have, however, tried to carry my study of the 'words' a step further than has been hitherto attempted and I have also examined some of the more general aspects of the ceremonies which may be said to possess a peculiarly Hebraic significance.

HEBREW NAME-SYMBOLISM

The ancient Hebrews, perhaps more than any other race, were accustomed to the use of names which possessed some special significance. Personal characteristics and qualities, incidents connected with the birth of a child or with the life of its parents, their hopes, fears and prayers, any of these points might be commemorated in the names of their children. The Old Testament is full of examples of commemorative names given to people and places in circumstances of emotional stress or religious fervour, and our modern custom, which is principally composed of place-names, occupational names and patronymics, is simply an extension of the ancient mode.

A proper appreciation of this Name-Symbolism is essential to a clear understanding of the values of the many Hebrew names which survive in the ritual. The following is a list of the eighteen characters named in the Craft Ceremonies and the 1st and 2nd Tracing Board Lectures. I give them in chronological order, though that is not the order of their appearance, and in their original Hebrew names.

CAYIN	MOSHE
HEVEL	YEHOSHUA
TUVAL CAYIN	YIPHTACH
ENOCK	BO'AZ
NUACH	DAVID
AVAAHAM	SHELOMO
YIZCHAK	HIRAM MIZOR
YAACOV	HIRAM AVIV
LAVAN	YACHIN

So far as the ritual is concerned these characters are not all equally important and one is occasionally tempted to wonder why some of them appear at all. Indeed only a few of them can be connected with the Temple building which has become the centre of our allegory and legend and subsequent comments therefore are confined to certain selected names, and measured in proportion to the importance which students of the ritual may attach to them.

(N.B. - Whenever the letters CH appear in the spelling of Hebrew words or names, they are to be given the pronunciation of CH in the Scottish word 'Loch,' and in the case of certain words, an unusual mode of spelling has been used in order to emphasize their correct pronunciation).

CAYIN

According to the Old Testament, Cain was the first builder of cities (Gen. 4:17) although no mention is made of this fact in any part of the ritual. The *Cooke MS.*, c. 1410, one of the oldest masonic documents in existence, does record his building activities and names Jabal (*YAVAL*) his great-grandson, as the first Master Mason.

Nachmanides, an old Hebrew commentary, says that because, by murdering Abel, Cain had disturbed the natural process of world evolution, he was made to atone for his crime by aiding world development in becoming the first builder.

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TUVAL CAYIN

The first artificer in metals (Gen. 4:22). It is difficult to understand why he alone of the four children of Lamech (*LEMECH*) has been assigned an important part in the ritual, particularly as his elder brother Jabal was, according to an old masonic MSS., the man who discovered Geometry and Masonry (*Cooke MS.*, lines 169-185).

The name as it stands now, has no proper translation. It appears in Ezek. 27:13, as the name of a tribe or clan. There is a possibility that the word is related to the Persian TU-PHAL = dross of metal. Thus the combined names would imply a 'worker in metals'.

NUACH

The name in Hebrew means 'rest'. Here is another Old Testament character who makes only a slight appearance in Craft ritual, although the story of the Flood and of the preservation of all knowledge on two pillars is to be found in the majority of the old MS. Constitutions.

In the *Graham MS.*, 1726, there is a legend of Noah and his three sons, which is curiously parallel to the third degree legend in certain respects, but there is no trace of its origin in any Hebrew sources. There is, however, a Noachian reference in Anderson's 1738 *Constitutions* which is worthy of notice. On page 143 he writes 'A Mason is obliged by his tenure to observe the moral law as a true Noachida; . . . for they all agree in the Three Great Articles of Noah'. There is, however, the possibility that Anderson was referring to Gen. 6:9, where Noah is described as (a) Righteous, (b) Wholehearted (or Blameless), (c) He walked with God, qualities which make an excellent foundation for the moral code of the Craft.

The term 'Noachida' appears on several occasions in eighteenth century masonic literature as a name for the freemasons and in Lepper & Crossle's *History of the Grand Lodge of Ireland* (p. 401) there is an illustration of a 'higher degree' certificate dated 1790, in which the bearer is recommended to all Noachidas in the universe.

YAACOV

A perfect example of Hebrew name-symbolism, derived from the legend that at birth Jacob held on to his twin brother's heel; (the word root is AKEV = HEEL). Jacob does not play an important part in the masonic ritual, but one of the loveliest pieces of Old Testament imagery is preserved for all time in masonry in the illustration on the first Tracing Board of Jacob's dream. 'Its message to Jacob is its "message to all men in all ages - that the earth is full of the glory of God, that He is not far off in His heavenly abode and . . . every spot on earth may be for man the gate of heaven"' (Hertz, *Commentary on the Pentateuch*)

MOSHE

The name in Hebrew means 'drawing out' and appears to be a direct allusion to his being taken out of the bulrushes by Pharaoh's daughter. (Perhaps also a prophetic allusion to his leadership of the Israelites out of their Egyptian bondage).

In masonry, he is of greater importance in the Royal Arch than in the Craft ritual and only one of the incidents in his story needs to be noted here, the battle with the Amalekites, when he prayed with hands uplifted and supported, while Joshua overthrew the enemies of their people. (Exod. 17:11-12)

This lifting and spreading forth of the hands is, frequently found in the Old Testament. A few examples are:

- (1) Abram (*AVRAM*) 'lifted up his hand to the Lord' when making a solemn promise to the King of Sodom (Gen. 14:22). (H. . S. . or S. . of P. . ?)
- (2) At the Temple dedication, Solomon 'spread forth his hands to heaven'. (I Kings 8:22). (S. . of Gr. and D?)
- (3) (Let) . . . 'the lifting up of my hands be as the evening sacrifice'. (Psalm 141:2). (G. and R. S. . ?)

YIPHTACH

His story is commemorated in ritual not because of any connection with the art of building, but because of that interesting test word which he selected for the purpose of identifying the hostile Ephraimites (Judges 12:6), the only instance of this kind in the Old Testament. The word is quite a common one in the Old Testament and it bears a variety of meanings:

Gen. 41:5 – Ears of Corn.

Psalm 69:2,14,15 – Flood.

Isaiah 27:12 – The channel of the river.

Zech. 4:12 – Branches.

Despite this multiplicity of meanings the most frequent use of the word is either in the sense of 'ear of corn' or 'stream of water' – and these are also the definitions given by the Geneva Bible.

Apropos Jephthah's test word, Maimonides prescribes (in addition to several Talmudic disqualifications), that a priest who pronounced the sound SH as S, or vice-versa, is not permitted to officiate in the duty of blessing the Congregation, unless the Congregation also habitually pronounced those sounds in the same manner.

SHELOMO

The long and peaceful reign of Solomon amply fulfilled the promise implied in the name of the wise king, a form of the Hebrew word SHALOM = peace. In politics and commerce he was a great leader of his people and he found time to build himself a magnificent palace as well as the wonderful Temple which is of such importance in the ritual. In the practice of his religion his orthodox worship of Jehovah (*YEHOVA*) was marred by his erection of High Places for foreign deities and his occasional participation in their rites, but these are generally accounted nowadays as merely political acts which cemented his friendship with the surrounding peoples. He continued and strengthened the alliance with Hiram, King of Tyre, which had been so useful to his father. This alliance gave Solomon the advantage of an important northern port and an undisturbed use of the Mediterranean Sea for his shipping, as well as a splendid source from which to import the many natural riches which Israel lacked. He reigned altogether some 37 years (c 974–937 B.C.)

Hiram formed an alliance with David, which gave the Phœnicians free passage for their caravans through the Holy Land to Egypt, while Hiram supplied cedar and building materials for Jerusalem, the new capital.

HIRAM AVIV

Solomon's 'chief artist'. A curious reading of the *Chronicles* version of the Temple building has led to the preservation of this name with the surname ABIF in many of the sixteenth century English Bibles as well as in masonic legend. The word ABIF (*AVIV*) means literally 'HIS FATHER.' In 2 Chron. 2:13, 'And now I have sent a cunning man endued with understanding, of Hiram my father's' (=LE CHURAM AVI). And in 2 Chron. 4:16 – '.... and all their instruments, did Hiram his father make to King Solomon, etc.' (=CHURAM ABIF(*AVIV*)).

Rosenbaum (op. cit., p. 15) suggests that the ABIF is used here in the sense of 'instructor counsellor or adviser' to Solomon. There are of course several instances in Old Testament literature in which the word AB(*AV*=father) is used as a mark of respect but in the two *Chronicles* quotations given above the exact meaning was always so uncertain that Luther, Coverdale and others left the ABIF intact and untranslated in their versions.

The Hebrew commentators also sought to explain the title. 'Metzudoth David' says that the ABI is an added title in the sense of 'the Father of Craftsmen'. 'Rashi' (on 2 Chron. 2:13) says that the Tyrian King selected Hiram and sent him to Solomon, because he was 'a clever craftsman of my father's and mine also'.

'Malbim' (an early 19th century commentator) has a novel and interesting explanation which deserves attention. He suggests first of all that there were two craftsmen named Hiram, a father and son. This theory is based on 1 Kings 7:14, where one of them (the son?), is described as 'a worker in brass ... cunning to work all works in brass' and on 2 Chron. 2:14, where the other (the father?) is described as 'skilful to work in gold and silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, etc. ...)

'Malbim' says further, though his authority for it is questionable, that Hiram, the father, died after seven years, just before the completion of the Temple, and that Hiram, the son, took over the work and completed it. This theory is directly opposed to the Rabbinic legend and belief that not a single workman died during the construction of the Temple, but there are many curious points in the Hebrew versions which lend support to it, notably the frequent changes of spelling in the name of Hiram, which often occur in the same sentence. The most interesting evidence, however, is drawn from 2 Chron. 4:11 – 'And Hiram made

the pots, and the shovels, and the basons . . . and *Hirom* finished the work . . . The corresponding passage in 1 Kings 7:40, also has two spellings.

As to the old masonic tradition relating to the death of Hiram, it has not been possible to trace any Hebrew commentary earlier than the nineteenth century which deals with the matter. Gould (*History of Freemasonry*, Vol. 2, p. 244) considered that the legend was a comparatively late importation into the Craft. It may have been an adaptation of one of the *Compagnonnage* legends or of one of the medieval miracle plays, but its true source is still unknown.

THE PILLARS

The two pillars which stood at the entrance to Solomon's Temple occupy an important place in the building narratives 1 Kings 7:21; 2 Chron. 3:17) and they are given equally important places in the ritual. A detailed description of them would be far beyond the scope of this paper, especially as there is considerable difference of opinion as to their dimensions and ornamentation. There are, however, many interesting legends that have grown up about them, which deserve consideration. Neither the *Kings* nor the *Chronicles* version is quite clear as to whether they were surmounted by bowls or globes, and although the Geneva Bible (1560) and many later editions contain illustrations of the pillars surmounted by *ornamental* spheres, the problem remains unsolved.

As to the 'maps of the celestial and terrestrial globes', it is highly improbable that the globes (if they were globes) can have portrayed the maps attributed to them. The sciences of Geography, Astronomy and Cartography were still in their infancy in Solomon's day, and it was not until 400 years later that Anaximander, the Greek, designed a celestial globe and prepared the first geographical map of the world, which he pictured as the section of a cylinder of considerable thickness suspended in the vault of the heavens.

The pillars were undoubtedly an extraordinary example of the metal-smith's art and a fine piece of engineering, so that the opening words of the Tracing Board lectures as to the admiration which they inspired may readily be accepted. The old tradition that they were used as 'archives to Freemasonry' appears to have no foundation in fact, nor is there any hint as to their having been used as receptacles for the paraphernalia of the Temple.

There is, however, ample scriptural evidence for the belief that the pillars were not a mere ornamental adjunct to the Temple but that they served a very important purpose. It is stated that at the coronation of Joash 'the King stood at the pillar, *as the manner was . . .*' (2 Kings 11:14), and in 2 Chron. 23:13, the same sense is given in slightly different words: 'the King stood at *his* pillar, at the *entrance . . .*'. When Josiah summoned his people to make a covenant with the Lord it is recorded that 'the King stood at the pillar . . .' (2 Kings 23:3) and in the *Chronicles* version of this sentence, the word given for pillar is spelt in such a way as to permit an alternative translation, so that the sentence may be taken to read, '*upon his platform*' or '*in his place*'. Whichever reading is adopted, it seems plain that only 127 years after Solomon had completed the Temple the pillars had become the recognised assembly place for the people both for the purpose of proclamations and coronations and 150 years later the custom still prevailed. Mr. Shaw Caldecott in his *Solomon's Temple* carried the argument a step further in deducing from the words 'his pillar', etc., a theory that one of the pillars was the King's place and the other served for the High Priest.

The names of the pillars have given rise to considerable speculation, especially among the ancient commentators, and it is almost unanimously agreed that they are examples of that passion for name-symbolism which invested people, places and objects with some special significance. The names are given in 1 Kings 7:21 and 2 Chron. 3:17 as J . . . and B . . . The word B . . . is a combination of two words meaning 'In him (or, in it) is strength'. The word, J . . . is derived from the root Koon and it means 'He will establish'. The names are very apt, and the ancient commentators were provided with ample opportunity for a play on words. 'Metzudoth David' says quite simply that the names were selected as 'a good omen'. 'Radak' says that the left hand pillar was called B . . . in the hope that 'God would give the Temple *strength* and *permanency*'. Of the J . . . pillar he says 'That He will *establish* the house for ever'. Rosenbaum (op. cit. p. 6) speaks of an old commentary which states that the pillars were meant to represent the sun and moon.

'Rashi' offers two explanations of the name-symbolism of the pillars. 'The house of David', he says, 'is compared with the *strength* of the sun, and with the *eternity* of the moon'. His alternative explanation is, however, quite an unusual one. Solomon, he says, named the first pillar after his great ancestor B . . . and Hiram Aviv was given the privilege of naming the second pillar, whereupon he named it after his maternal ancestor, the mighty Samson, of

whom it is written (in Judges 16:29) 'And Samson took hold of the two middle pillars upon which the house stood . . .'. The point of this explanation is that the word 'stood' in the Hebrew text has the same root as the word J . . . (See 'Rashi' on 2 Chron. 3:17). Another masonic tradition suggests that the J . . . pillar was named after one of the priests who officiated at the dedication of the Temple.

The Geneva Bible, to which reference has already been made apparently supplied several of the definitions which were later adopted by the compilers of the ritual. In the case of the pillar names, the definitions given are:

- (a) 'Stabilitie'
- (b) 'In power or strength'

but these are really interpretations of symbolism rather than literal translations.

THE DEDICATION OF THE TEMPLE

The scriptural readings make it clear that Solomon himself dedicated the Temple and officiated as priest at the sacrifices from which it would appear that on this occasion the King usurped the High Priest's duties. The commentators, however, explain that he merely slew the first sacrifice to symbolize the opening of the dedication ceremony, and this arrangement must have had the sanction of the High Priest, since 'all the Priests were present'. (2 Chron. 5:11).

HEBREW AND SEMITIC WORDS

Two other sets of Hebrew or Semitic words must be considered now, words which are heard on the F.P.O.F. Of all the problems which interest the student, these words are undoubtedly the most important, not merely because of their place in the ritual, but because they have suffered such transformation in the course of centuries, as to be by now almost unrecognizable.

Many factors have contributed to this degeneration. The passage of time – the fact that they are seldom used – the absence of reliable documents to which reference can be made with confidence, or an authority charged with the responsibility of promulgating them – all these reasons have assisted in the loss of the original words.

To the Master Mason who is unacquainted with Hebrew, they are merely a couple of difficult words in a foreign tongue, but he rarely needs to worry much about their awkwardness and, in the circumstances, their derivations and grammatical accuracy or imperfections do not matter to him at all.

My own interest in these curious words was aroused on the day I first heard them when I realised that they must be incorrect; otherwise they could not accurately be given the meanings assigned to them. I soon discovered too that both the translations and the pronunciations varied considerably in different lodges. However, before I begin to outline the nature of the problem, let me state clearly that for obvious reasons I do not propose to deal with, or discuss, the present-day words. My purpose here is to attempt to trace the possible forms of the words when they were first introduced into the Craft Ritual at least 250 years ago.

The problem is really two-fold. First, to discover the Hebrew or Semitic words which would give approximately the desired translation, while retaining the basic sound-structure which we are entitled to expect; secondly, to endeavour to ascertain the correct English translations. As to the method of approach, it must be realised that it is a question of dealing with words which even 250 years ago were already much debased, but the nature of the legend which they illustrate gives some idea of what they may have been, and the translations are a constant guide in the search. There are various Semitic words which, in their conjugated forms, might give word-groups with approximately correct sounds, but with widely varying meanings, and for this reason it is essential to ensure that the words will have not only the correct sound, but also the correct meaning in relation to the legend.

It has already been made clear that the Craft to-day possesses no trustworthy document which could answer these questions. Among the old masonic exposures, however, despite their extremely doubtful origins, it is possible to find a number of indications, sufficient to create a starting point for the search. These exposures are a whole series of documents, in manuscript form or printed, which date back as far as 1696 and continue right through the eighteenth and nineteenth centuries. Some of them may have been quite honestly used in their day as *aides-mémoire* to the ritual, but the majority were mere catchpenny productions which for one reason or another claimed to divulge the whole of the Craft ceremonies. They

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are all extremely interesting and much is to be learned from their similarities, their differences and their gradual evolution and development. This study is confined to the possible nature of the words on their earliest known date of introduction to the Craft and the following chart of the earliest English exposures which may throw light on the subject. The asterisks which appear in the following pages represent omissions which will be readily supplied by the Master Mason.

PLATE I – DETAILS FROM THE EARLY EXPOSURES

	NAME OF EXPOSURE	DATE	WORDS	ENGLISH TRANSLATION (IF GIVEN)	LEGEND (IF ANY)
1	Sloane MS. 3329	c. 1700	*AHA*YN	None	None
2	Trinity Coll. Dublin MS.	c. 1711	*ATCHPIN	None	None
3	Mason's Examination	1723	*AUGH*IN	None	None
4	The Whole Institutions of Freemasons Opened	1725	*AG*OE & BOE	'Marrow in the Bone'	None
5	Graham MS.	1726	None	'Marrow in this Bone'	Noachian
6	Masonry Dissected	1730	MB *ACH*ENAH	The B . . . is S . . .	Yes
7	A Master Key to Freemasonry	1760	*ACK*ENACK	None	None
8	J. & B. (1st Ed.)	1762	*AHHA*ONE *AC*ENACH	None	Yes
9	*AHHA*ONE (2nd Ed.)	1766	*AHHA*ONE *AC*ENACH (a)	'Rotton (sic) to the Bone'	Yes
10	Three Distinct Knocks (1st Ed.)	1765	*AHA*ONE *AHHA*ONE	'Almost Rotten to the Bone'	Yes
11	Hiram (1st Ed.)	1764	*AHHA*ONE (b) *AC*ENACK	'Rotten to the Bone'	Yes
12	Shibboleth (1st Ed.)	1765	*AHHA*ONE *AC*ENAC	None	Yes
13	Solomon in all His Glory	1777	*AHHA*ONE *AC*ENACK	None	Yes

(a) This form of the word is described as the 'Modern', (i.e. used by the lodges adhering to the premier Grand Lodge)

(b) This form is described as 'Antient', (i.e. used by the lodges of the Antients after (and perhaps before) 1753. The Hebrew logical translation of the words in abbreviated form would be: 'What of The Builder' and 'Holy one, son of Holy one died'.

It is surprising to notice that of the five oldest exposures which give a 'word', the first three and several later versions too, do not possess the legend from which the 'word' arose, nor do they give any English translation of it. Is it possible that the 'word' was introduced into the Craft before the legend, or is it possible that at the close of the seventeenth century the 'word' and legend were already so old that the 'word' had become distorted and the legend was lost completely? Is it possible that the legend of to-day is a comparatively modern innovation brought into the ritual and adapted to fit the ancient 'word'? These and many more questions arise from a study of the old exposures, but they are beyond the scope of this paper, and there is not sufficient material available to enable definite conclusions, to be drawn.

Of the five earliest exposures listed above, only one, the *Graham MS.*, contains a legend comparable to the one known to-day but the characters are entirely different, having Noah as the central figure, and the story is only similar in points of detail. The earliest exposure which contains legend, 'word' and translation is Prichard's *Masonry Dissected*, and from this date, 1730, onwards, there is much more standardization in the style and content of the exposures, although the ritual was expanded considerably (*vide* PLATE I).

Now as to the 'words' *vide* Plate I, Col. 3; as many of them appeared within the space of 25–30 years, their variations are extraordinary, but in spite of these differences all the 'words' still have many characteristics in common, and they resolve themselves broadly into two groups.

Because the ancient legend of the third degree is usually understood to symbolize the idea of death and resurrection, a note must be added on another Hebrew word which has a very similar sound, *Mechayah*. It means 'he causeth to live' and it appears often in the Hebrew prayer-book as one of the Divine attributes in the phrase 'He quickeneth the dead'. However, it is difficult to think that this word could have been the root of the ancient 'word', because,

although it is in keeping with the symbolism of the legend, it is quite contrary to the details of the narrative.

Finally, there is another word which, when printed in Hebrew looks almost identical with the M-CH word. It is the Hebrew word M-TH (pronounced like the English word MACE). It means 'dead' and all the Semitic languages have a similar root for it - M-TH, MAT, MET, etc. (N.B. - The TH letter and the CH letter are so much alike in Hebrew printing that only an experienced eye can detect the difference at sight). But despite similarity of appearance in Hebrew, there is no conjugated form of the word which would transform the S, T, or TH sound to a CH sound, and since the Hebrew phrase did not contain the words 'dead' or 'death', this word could never have appeared correctly in the original English translation.

The close similarity of the letters TH and CH in Hebrew, obtains also in the letters G and N, which are frequently mistaken for each other. At the end of the 1st Edition of *Three Distinct Knocks* (published 1760) there is a unique chart of the Masonic Hebrew words, printed in Hebrew characters, side by side with their supposed translations. (see Plate II). All the words are hideously mis-spelt.

PLATE II.

All the Words explained that belong to the
GRIPES.

In Hebrew thus.

The APPRENTICE'S Word is	כוח	It signifies Strength, and it belongs to the Senior-Warden. You may have seen him carry it at Burials.
The CRAFT'S Word is	ציבן	This signifies to effablsh in the Lord, and it belongs to the Junior Warden. They are about twenty Inches long, to represent the two Pillars.
The CRAFT'S Pafs-Word is	שכלה	This signifies Plenty, or an Ear of Corn and Fall of Water, which is Peace and Plenty. The Battle was fought in a Corn-Field, near a Fall of Water. This Word discovers the Enemy.
The MASTER'S Word is	מחבן	This signifies rotten, or decayed almost to the Bone It is the Word that is whispered in your Ear at the raising of your Master, and is never to be spoke out; for they receive it as folemn as the Name of God.
The MASTER'S Pafs-Word is	טובלנ	The Signification of this is, that he was the Inventor of Brafs, Iron, and other Metals: His Father was the Father of Mufick: He rofe from Cain, of the Fifth Generation; and his Son, Tubalcain, became excellent in all Metals, which Hiram improved.

MENATSCHIM

This word is often wrongly pronounced and should be read ME-NATS-CHIM. It is derived from a root word which means 'to rule' or 'to be over' and is best translated as 'overseers' or 'directors'. It occurs in the Temple building story in 2 Chronicles. Incidentally, it would appear that these overseers, including the three ruffians of the H.A. legend, were not Israelites, but were recruited from 'the strangers that were in the land'.

HEBREW WORDS ON CERTAIN ILLUSTRATIONS OF THE
THIRD DEGREE TRACING BOARD

Many modern illustrations of the third degree Tracing Board contain as a central part of the picture a drawing of the porch of Solomon's Temple against a white scroll background on which are shown certain Hebrew words which are invariably badly mis-spelt.

Dr. A. Cohen, of Birmingham, has kindly given a most detailed explanation, the relevant details being:

The Hebrew words on the Third T.B., are usually reproduced in a corrupt form there is no Masonic authority for many details in the T.Bs. They are embellishments of the early designers and there is no uniformity. For instance, I do not remember ever seeing here any T.B. with the letters [those in the bottom left-hand corner of the scroll] which are utterly unintelligible. The rest of the inscription is more common and the correct transcription is:

Temple	היכל	(Haychal)
Jerusalem	ירושלם	(Yerushalayim)
Israel	ישראל	(Yisrael).
Abi(f)	אבי	(Avi).
Tyre	צור	(Tsur).
2992	בתתקצב	(Letters signifying numbers).

PLATE III.







HEBREW INSCRIPTIONS ON TRACING BOARDS
OF THE THIRD DEGREE

A Fine Board by J. Harris, 1850

Reproduced by kind permission of the Board of General Purposes

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The first		= 2,000.
		= 400.
		= 400.
		= 100.
		= 90.
		= 2.

The designer only reproduces part of the scroll and therefore only part of the inscription. I reconstruct the whole as follows:

'The Temple of Jerusalem was built by Solomon King of Israel. Hiram, King of Tyre and Hiram The Builder, tribe Naphtali, in the year 2992.

Plate III is an illustration of a third degree Tracing Board containing a complete Hebrew inscription. It is a most interesting and unusual design and although the words are slightly different from the 'scroll' version, their meanings are almost identical, except that the illustration gives the date masonically as 3000 while the 'scroll' attempts a greater precision, i.e. 2992.

STONE-SQUARERS

The word occurs at 1 Kings 5:18, and keen ritualists will perhaps be interested to notice that the Hebrew word is in the plural. The name (the Gebalites) appears to be that of a clan or tribe, famous for their skill as craftsmen in stone, living in the town Geval (the Phœnician town Byblos), and it is perhaps derived from the Hebrew word for 'boundary' or 'border' and thus refers to the marks made upon the stones prior to their being hewed or squared. A marginal note in the Geneva Bible reads, 'The Ebrew word is Giblim, which some say were Excellent Masons' (The word Giblim is in the plural, but the word in singular is *Gibli*, and is to be so used).

OATHS

Among Jews oaths were always treated as extremely important and their use was to be avoided whenever possible. 'Let no oath rise to your lips'; 'Swear not at all'; 'Hold thyself far from vows and oaths'; these are examples of rabbinic exhortation throughout the ages.

In biblical times there were three types of oath: Oaths of Agreement, Oaths of Promise, Oaths of Adjuration; and the swearing of the oath was usually accompanied by some symbolic act such as the erection of a heap of stones (Gen. 31:46, etc), lifting up the hand (Gen. 14:22), or placing the hand under the thigh (Gen. 24:9). The sanctity of this latter custom, according to Rashi, consisted in the proximity of the hand to the 'Millah' or circumcision, which was itself a sign of the Covenant of Abraham. Of these several customs, the lifting of the hand was perhaps the most usual, since there are several instances in the Old Testament where these words alone are used to indicate an oath or vow.

The custom of swearing in the name of Jehovah dates back to very early times (Deut. 10:20), 'and ye shall swear by His Name', and the Talmud says that mention of the name of God precludes idolatry. Ibn Ezra says that the reason for swearing in the name of Jehovah is that just as the name of God represents truth, so the swearer's testimony is true. The manner of administering the oath was carefully controlled and in Mishnaic times the juror, swearing by the name of Jehovah, held a Bible or sacred object in his hand, while the judge admonished him and impressed on him the importance of the oath, and warned him against any mental reservation or ambiguity. Ultimately, even in judicial oaths, swearing in the name of Jehovah was abolished c. A.D. 660 - 1000.

In medieval Europe the Jew in the Court of Justice was made to suffer humiliating anti-Jewish customs. A French law of c. 1150 required that the swearer should wear a wreath of thorns round his neck and knees and a branch of thorns between his loins. In Hungary, c. 1517, the Jew was required to stand barefoot and swear with his face turned towards the East, holding the Pentateuch in his hand.

KNEELING

The act of kneeling either in prayer or for the obligation is not permitted for the candidate of the Hebrew faith, but its frequent occurrence in the course of the ceremonies makes it a subject worthy of notice from the Hebraic point of view. The Old Testament does not appear to sanction the custom of kneeling for oaths or obligations but the references to kneeling in prayer are often to be found. Three kinds of obeisance are mentioned.

- (1) Bowing the head.
- (2) Kneeling.
- (3) Complete prostration.

In various passages we find all three types apparently in accepted usage, but even at an early date the custom of kneeling was already falling into disfavour, doubtless because it was the posture in common use among the idolatrous peoples. In Judges 7:5-7, etc., it is written that Gideon, under divine instruction, separated the worthy from the unworthy by causing the people to drink from a stream, and those who knelt were rejected. Nevertheless, Solomon knelt on his knees in prayer at the dedication of the Temple. (I Kings 8:54).

To-day only the very orthodox Jew kneels in prayer, with his forehead in the dust, during the recital of special prayers on the Day of Atonement.

THE C . . . T . . .

The candidate for Initiation into Freemasonry is taught in the most practical manner his duty to the poor and needy, and undoubtedly the c . . . t . . . is a mark of humility and abasement. In I Kings 20:31-2, it is written that the servants of Ben-Hadad went, with sackcloth on their loins and ropes upon their heads, to plead for mercy from their conqueror, Ahab. But there is another interesting point which emerges from a study of the Hebrew word for rope. In the example quoted above the word is translated 'ropes'. In Psalm 40:5, [?] the same word signifies 'noose,' but there is a verb form of this word which signifies 'to bind someone by a pledge,' (see Job 22:6), 'For thou hast pledged thy brother', and it seems that the garb of the Initiate gains an added significance as an emblem of the bond by which the candidate binds himself in his first degree obligation.

S . . . D

'There are indications that in the East Jews habitually prayed with bare feet.' (Abrahams, *Jewish Life in the Middle Ages*, p. 31) and it is curious to notice that throughout the whole ritual of the Service in the Temple, though the clothing of the High Priest is specified in great detail, there is no mention of a covering for the feet. Rabbinical commentary on this point explains that the sanctity of the Temple was so great that nothing was allowed to come between the bare feet of the High Priest and the Holy place on which he stood.

Many and varied are the explanations which are commonly adduced nowadays for the S . . . d condition of the candidate Dr. Cohen suggests that it is merely a mark of poverty. But the custom of removing the shoe (or shoes) is a widespread one in Old Testament literature and suggests many possible explanations of our masonic procedure.

Ruth 4:7, says, 'this was the manner, etc. . . for to confirm all things a man plucked off his shoe . . . etc.' and the Gemara commentary endorses the custom whereby the buyer, in a business deal, passed to the seller a shoe (or any other garment) as a token of their mutual satisfaction in the transaction and as a mark of its completion. The custom was similarly observed in cases of exchange, barter or redemption. The custom of slipping the shoe described in Deut. 25:9, where a man refused to marry his deceased brother's widow, is another example of the same completion-of-contract idea, since by the removal of his shoe he formally forfeited his right to marry the widow and thereby set her free to marry a stranger.

Moses was ordered to cast his shoes (plural) when he stood on Holy ground at the burning bush (Exod. 3:5), and Joshua, too, was ordered to cast his shoe (singular) for the same reasons. (Joshua 5:15). Occasionally the casting of a shoe is used to symbolize victory or power, e.g., 'Over Edom I will cast my shoe' (Psalm 60:8), implying conquest of the land.

Another symbolism is to be traced in the Kabbalistic commentary cited by 'Malbim' (on Exod. 3:5), in which the shoe is considered to be emblematical of the physical frame of man,

which serves only as a house or shell for spirit or soul. Thus, Moses on approaching the burning bush was commanded to divest himself of all base and earthly qualities and to approach the Almighty pure in soul and spirit. A somewhat similar explanation is ascribed to the shoe-slipping custom (Deut. 25:9), which freed the widow whose brother-in-law refused to marry her. The masonic code required a man to take his deceased brother's widow to wife, in order that the dead man's name might be preserved through their offspring. Failure to perform this duty meant that he refused to provide an earthly frame for the nameless spirit of his brother, and so the lady had the right at the end of the shoe-slipping ceremony to 'spit in his face'.

The various explanations of the present-day custom may be summarized as follows:

- (1) As a sign of prayer.
- (2) As a mark of poverty.
- (3) As an indication that the obligation is a binding contract.
- (4) As a sign that the candidate during the ceremonies stands on Holy Ground.
- (5) As an outward symbol of the purity of heart and mind in which the candidate passes through the various stages of his entry into the Craft.

Of all these explanations (3) and (5) are most in harmony with the nature of our ceremonies.

RIGHT HAND, LEFT HAND

The Hebrew religion and literature are very rich in symbolism, much of it preserved to this day in the Synagogue ritual and the daily life of the practising Jew, in which even the most trifling details may be governed by Rabbinic and Talmudic precepts. In Leviticus 8:23, is a good example of the importance attached to the right, when Aaron was anointed for the High Priesthood on his right ear, right hand and right foot, indicating according to the Rabbis that he was pledged thenceforth to hear, act and walk in God's service. The Talmud (Yoma 58) instructs that where the word 'hand' appears in Sacred Writ the right hand is always understood unless otherwise specified, and if a man on a journey be in doubt where to turn he must turn right. The Shulchan Aruch demands that even when dressing a man must put on his right shoe first and the Mishna Commentary emphases that the V.S.L. teaches us always to give priority to the right.

A vow taken by the right hand, even without calling on the name of God, is considered a binding oath (Talmud Nazir, 3). These points are stressed because they seem to have some bearing on the importance attached to the right in the obligation, in squaring the 1 . . . , and at many other places in the ritual.

The only case in which the left hand gets priority in Hebrew ritual is when putting on the phylacteries for morning prayers, the 'Shel-Yad' is bound round the left arm and hand. The right hand, being the stronger, is considered masculine and the left, the weaker, is feminine.

COVERING THE HEAD.

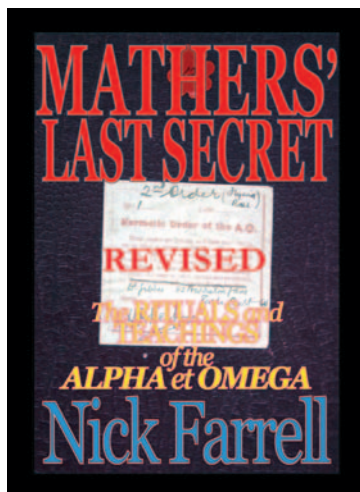
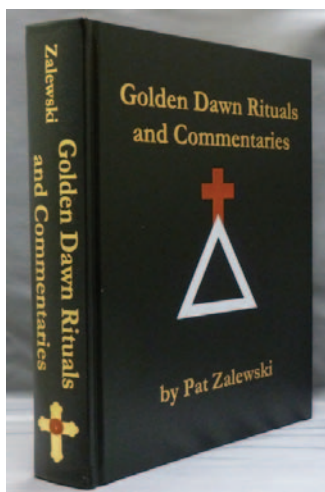
The orthodox Jew always wears a head-covering, indoors and out. Among less extreme sects nowadays the head is covered for eating and praying and always while at Synagogue, whether prayers are in progress or not. Craft custom prescribes that the Jew shall stand covered during prayer and obligation only, but apparently this is in deference to modern usage, since there is ample evidence that the custom of covering the head during prayers did not obtained among Jews in biblical times. St. Paul (1 Cor. 11:4), says, 'Every man praying . . . having his head covered, dishonoureth his head'. In the middle ages, slaves stood covered in their employers' presence, as a mark of respect, and a man would go bare-headed to display his valour. In Exod. 14:8, it is written that the Israelites went out of Egypt 'with an high hand' but the Onkelos (Aramaic) version reads 'with bared heads'.

Gradually, the custom of covering the head, which had been a mere matter of etiquette originally, began to be adopted first for prayer alone, and later for all occasions, but even as late as the thirteenth century, boys in Germany and adults in France were called to the reading of the law bare-headed. (Abrahams. *Jewish Life in Middle Ages*, pp. 301-2). It was only later that the idea arose in the Jewish mind that to pray bare-headed was a Gentile custom and therefore not to be imitated.

THE TETRAGRAMMATION

The Ineffable Name of God, written in Hebrew thus is a form of the root verb Havoh = to be, and it is customarily reproduced in English characters as Jehovah or Yahweh.

יהוה



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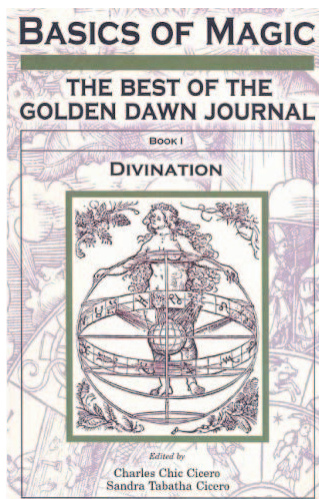
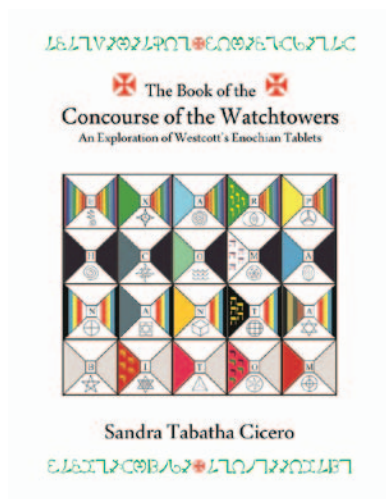
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Mr. Bayan, and Mr. Rooney, New York City.

L'HOMME DE DÉSIR. The impious and the righteous may both pronounce the name of God ; but for the one it is to his loss, and for the other to his salvation. On this subject, I will, en passant, give you a few verses I made at Strasburg, for a person who asked me for the key to " L'Homme de Désir." These lines did not convince the person to whom I gave them, because he was altogether in the vortex of the most frivolous and ignorant of worlds ; but I do not believe them to be less true for that. Here they are :

Avant qu' Adam mangeât le pomme,
Sans effort nous pouvions ouvrir.
Depuis l'œuvre ne se consomme
Qu'au feu pur d'un ardent soupir;
La clef de L'Homme de Désir
Doit naître du désir de l'homme.

The aim of Saint-Martin's works is not only to explain Nature by Man, but to bring all our knowledge back to the Principle, of which the human mind may become the center. Nature as it is fallen and divided in itself and in man, preserves nevertheless in its laws, as man does in some of his faculties, a disposition to return to the original unity.

UNION IDEALISTE UNIVERSELLE.

THE RIDDLE OF MAN'S LIFE

POPULARLY EXPLAINED.

BY NATHANAEL ✠ S ∴ I ∴

"That which ye have spoken in the ear in closets shall be proclaimed upon the house-tops."—LUKE XII, 3.

He that with love and understanding *will readily observe the nature of man* cannot avoid being astonished and terrified to see how compound this nature is. In man he will find a cruelty and thirst for blood that exceeds those of the ferocious animals (for they can be satisfied), a sensuality worse than that of the apes, a vileness and faithlessness that is not to be found in the animal world. The all-loving Creator did not give man horns, teeth, claws — for he was to be "a child of peace" — but from iron and steel men make for themselves horns, and teeth, and claws, and many more offensive arms by which they may kill one another, much more terrible, and much more without any cause than the wild animals.

Egotism and the overrating of sensual things (and the animal nature is to love one's self and the sensual lust) are very much penetrating so-called society; we live *from* one another, not *for* one another:

every one strives to take as much as possible of the "goods" of this world, driven by the illusion that "the struggle for existence" makes theft and robbery lawful. Indeed ! If the animals had a religion it would be that of almost all churches. "How to avoid punishment? to be happy through an eternity ; that is, free from labor, sorrows, sufferings, death?" As if development, progress in goodness, understanding and power were not a much better happiness than the "blessed eternity" that animal nature wishes — even if this development and progress may cost labor, sorrows, sufferings, and death ! These reflections, and the fact that so many human faces seem to be animal visages, will make us ask : Is man an animal ? But the loving and understanding observer will see, too, traits of quite another kind. Numberless are the deeds of mercy, benevolence, self-sacrifice, courage, love, that are done in the dark, especially during heavy times. We know men that having forsaken sensual joys, disdain comfort and worldly honor, and live for the progress of mankind. Do you think it is the animal nature that makes them do so ? In dark corners, hidden from the world, many can be found whose lives are only sacrifices for the sake of others ; now and then we meet with such saints ; we see the poor and wretched form — and only few behold the *God* within it. "To believe in God in man is half of the religion" (Rosegger).

If the observer will turn his eyes inwards, examining his own self, he will see just the same ; in him are *divine* nature and *animal* nature ; now the former will direct his thoughts, words, deeds — then the latter will do that ; but generally they are born during an undecided struggle between the God and the animal.

FROM WHENCE IS MAN'S DIVINE NATURE ?

For many and many centuries, nay, for thousands of years, this was the great question of mankind. Until now, the answer generally was this : *Man's divine nature is a remnant from a Fall*, that is, from the

fall of Adam and Eve. This was said not only by those that believe in the letter of the Bible ; but it is contradicted by true piety, by science, and by reasonable observations, as we shall see.

True *piety* will say, we dare not accuse God of being unjust. But it would be injustice, if all men were to suffer for the sin of " the first man." How often do we see that the children of good parents become bad ? and on the contrary, why should, then, the disobedience of Adam and Eve be able to ruin the nature of all their descendants ? As for the rest, Scripture teaches us : " Every man shall be put to death for his own sin " (Deut. xxiv) ; and those who teach " the fall " derive their wisdom from the letters of Scripture.

Worldly science is supposed to prove that mankind does not descend from one couple, but from many. Then it is quite unreasonable that the ancestors of all first couples were corrupted because only one couple " sinned." Theological science has begun, we know, to abandon the literal explanation of Genesis ; it is a wonder that it has been so difficult to learn this natural truth ; the Bible will teach us of " God's Kingdom," which is in man ; accordingly the biblical histories must be inward histories, teaching of the world in which there is neither time, nor space, nor anything of that which belongs to the visible world. Historical science, finally, cannot agree with the doctrine of man's fall from a perfect state upon this globe. For this science will say, that bit of man's history, which we know, is a line upwards ; it is not straight, we admit ; yet it goes upwards. From this fact we are bound to conclude : In historic times man's progression was upwards, as in the future the progress will be upwards ; we are bound to insist upon it that man's " fall out of a perfect state " is a misconception of certain stories that are not literally intended ; as we have the right to hope that the unknown future will bring mankind upwards, always upwards.

But fully decided *reasonable observation* will make clear that man's divine nature cannot be the remnant of a perfect state upon this

globe. Behold ! In the animal a human nature dawns. The manifold acts which the animals do on account of their "instinct" are signs of this dawning of human nature. It teaches the arts of government and warfare to the ants, and mathematics to bees and spiders. And yet *no one has ever set forth the doctrine that the animal's human natures are remnants, proving that animals formerly were men !* Or will any one advance the theory that plants are "fallen" animals ? For it cannot be denied that in the life of the plant several things happen which really belong to the animal life. What is that which causes the blind plant to struggle for the light ? What is that which induces the plant (that is without the tracing power of the animals) to send its roots thither where there is nourishment to get at ? This is not a "remnant from a perfect state" ; but it is *animal nature dawning in the plant*. It can become so strong, this dawning animal nature, that there are plants that catch and eat living animals. In the so-called "dead" world of the minerals vegetable life dawns. The crystallization is a kind of vegetable growth — hence the crystallized water on the window's glass pane has vegetative forms.

We repeat, therefore, that vegetative nature dawns in the mineral, animal nature dawns in the plant, human nature dawns in the animal, *and divine nature dawns in man*. Man's divine nature is not a sad remnant, but *a blessed germ, a possibility that will unfold when man will realize his great goal. "To be perfect as the Father in heaven is perfect."*

All creation is a unity. We might take a collection of men from all the various races, tribes, and so forth, of the earth ; place them in a line so that the difference between the neighbors cannot be discovered ; and in this manner we might make a line of men an indiscernible transition from the most miserable man-beast to the most excellent man of the most excellent race. In the same manner one may prove the unity of the whole creation, by way of an immensely long line of creatures, beginning with the stone and ending with "the angel before God's throne." And nowhere would there be a dis-

cernible difference between the neighbors. Man is a link from this great chain of unity ; but if we take him as a being, that is, " fallen " from a perfect state upon the earth and has only some remnants left from this perfectness — then the unity of earth's creation is merely an illusion !

Man knows only a little of what he is. He knows that the " house of clay " in which his real being lives has been formed by a man and a woman ; but what does he know about his real Ego ? He " believes " that God has " sent him upon earth " — may be, without his own will ! — to endure many sufferings. He does not remember what he was before he became man ; he does not see what will be his condition after his human life has come to an end ; only he " believes " that he shall return to God, to " heaven." Alas ! How far will the blind go, if they are guided by the blind ?

Lessing has in a little work, " Education of Mankind," as far as we remember, set forth the thought that we have lived upon earth, again and again ; and each life made us partakers of the development of its time. Thus, mankind, that is, each of us, has been educated, from time to time ; and thus the education will continue to each of us, until the goal has been reached ; until the development has reached so far that man's Ego belongs to the next class of the great school of life (we do not say earth-life). This thought we think *reasonable* — as that he who wishes to learn to swim must continue his exercises in the water until he can swim ; and it is in harmony with the thoughts of God that will always accompany true fears of God. For true fears of God feel sure that God is perfectly mighty, wise and good, and that his almighty power with wisdom created that which his perfect love wanted to be done ; made the school of life thus, that he that wants to remain in a class can remain there until he has reached the development of that class. If any one will say : " I do not remember to have lived before," we shall answer him : a man has lived to see very much he does not remember at all — the first

years of his life for instance. Perhaps we shall some day return to this matter. We will only say : We know men who affirm to remember their former existence on this globe. We have a reasonable right to say, we think, that strange spiritual " gifts," intuition, etc., are very often only remembrances from former lives.

We agree with Lessing's thought ; but we go considerable farther ; before the collection of spiritual-psychical forces that we call " a man," before this collection of powers became " a man " (and what a wretched man-beast was he during his first lives as a man !) he had lived other lives, namely upon the plane that we call " the animal " plane of life ; and before those lives he *made* other courses of development, upon the vegetable plane, etc. *

To start : We suppose that " man," as well as all other " creatures," began development from below, from the lowest point of existence, and that *what we call " Man " is neither more nor less than one step upon the Ladder of Evolution* — about that all Israels (that is, warriors of God) dream, beholding the way of Evolution as the only way to the goal of all existence. We, therefore, will say, again and again,

DEVELOPMENT !

When a being has attained the full development of one step upon the ladder he will continue his development upon the next step — according to *Divine Necessity*. We say " necessity," for we dare not think God to be like an oriental tyrant who " makes all that pleases him " in that manner that something else than the necessity " pleases " him. We know that the more wise, and good, and powerful a man is, the less his deeds are governed by whims and fancies ; the more they are governed by the necessity whose fate and master are wisdom and love. But God is perfect wisdom, love, and power ; therefore the law of the ALL is " Divine Necessity."

* The human embryo has, therefore, plant and animal shapes before it assumes the human shape, some months after the beginning of its life.

We have said that "man" is the state of development upon a certain step of the ladder, to which step he reached from below, and we should be glad to convince the reader that this opinion is reasonable. We, therefore, will try a most difficult thing : to describe in poor human words the " deed of riches " that is called *GOD*.

God is the source of all existence, or better : the source and substance of the ALL ; the father-mother of all existence we call " God."

God is called "*the Creator*." To create is to give a form to an idea (for the "idea" has no shape, cannot be seen, nor heard, etc.). That God is the creator we will say : The All is an emanation of God, his essence in various forms of perfection. From this we do not conclude, as pantheistic philosophy does, that God and the All are a unity, absolutely and forever ; so that if the All disappeared, God would be no more ; for He is the First and Eternal Cause ; but the cause was before its manifestation, and it cannot disappear even if its manifestations cease.

God is "*Spirit*," which means : His innermost and unmanifested being, that " dwells in a light where nobody can come," that cannot be conceived nor described, is *without form and shape*.*

But when God emanates his essence, and thus manifests himself as the All, he, so to say, "*condenses*" himself (here the language has no word that can express our thoughts !) in several "*degrees*." The first degree of this condensation we call "*Soul*," or Psyche ; the second degree we call "*Mother*." We know that by way of heat water can be transformed into vapor, which is an invisible air ; but by way of cold it will be transformed into a firm body — ice. Vapor, water, and ice are aggregations of the same matter. Let us say : *Spirit, soul,*

* In the Old Testament the emanating and manifesting God is called "Elohim," that is, "the Gods" ; but nearly 2,500 times "Elohim" is translated "God" !

and matter are aggregations of the divine substance ; but saying so, we do not at all mean to say that there are only these three aggregates.

Spirit condensed into Soul, and Soul condenses into Matter. Between Spirit and Matter there is so great a difference that one of them cannot directly act upon the other. The Soul is the medium through which Spirit and Matter are connected and operate upon one another. Consequently the soul must be so that its higher part can unite with Matter, or some parts of the Soul are "almost Spirit," and other parts of it are "almost Matter" (some thinkers, therefore, speak of two souls in man: the spiritual soul, and the animal soul). If the constitution of the Soul were not this, it could not in so firm a manner tie the Spirit to its body; and many "unhappy" Egos should then, only by way of their poor will, be able to leave this hard school-class.

Within the Spirit we may discern three states: the willing, the thinking, the loving; we might also call these states aggregates. Soul is known, too, in three states, or aggregates: the sleeping Soul of the plant, the partially awake Soul of the animal, and the nearly awake Soul of Man (more or less conscious).* Matter has, as has been observed before, three aggregations: the airy, the fluidic, and the firm. But it would not be wise to mean that there are only three or nine aggregational forms. It is with these forms as with the *colors*: the white light can be dissolved into three colors: red, blue, and yellow — as the pure and white light from God will paint Him to us as Love, and Strength, and Wisdom. †

* We do not know what to say about the Soul of the mineral. May be it is to be called, sometimes apparently dead, sometimes sleeping.

† If we take red as the symbol of love, yellow as that of wisdom, and blue as that of strength, we have a key to several strange truths. For instance, we understand why the blood is red, why the sky is blue, and why the gold is yellow; nay, why "friendship is violet," and why "hope is green." We are sorry that we dare not, here, say more about this secret!

But we might as well speak of nine colors, as between two of the three colors are always two (for instance, between red and yellow are red-yellow and yellow-red); but who can count the color of the rainbow?

If the reader has patiently followed us until now we think he will be able to comprehend the old doctrine of *The Macrocosm and The Microcosm*, or why and how *Man is an image of the All*.

The Spirit of the All, or Universe, is God — as the Spirit of Man is a “spark” of God. From this we understand that God is not, as some philosophers say, an impersonal God, that is a power without consciousness, and will, and disposition; for every man who is well illuminated will insist upon it that the Spirit in him is not “merely as the vapor in the engine,” but a personality; consequently, the Spirit of the All is “a personal entity,” if we may use these poor words about His Infinite Grandness!

As God is the creator of the All, that he upholds and develops in accordance with a purpose, as *the Spirit in man is the creator of his little world*; he created his Soul, and the Soul is the medium through which the Body lives and unfolds. We cannot repeat this verity too often: *the perfection of man's bodily part depends on the perfection of his Soul; but the perfection and glory of his Soul depends on how far the divine Spirit in him has won freedom and dominion*. Therefore, man's development is only this:

THE LIBERATION OF HIS DIVINE NATURE.

The Spirit is without form and shape; the Body has a shape that can be discerned by the physical senses; the Soul has a shape corresponding with that of the Body, but it cannot be discerned with the bodily senses. In comparison with the Body the Soul is as if it were Spirit; but in comparison with the Spirit it is as if it were Matter. Just the same is to be said about *the Soul of the All*, generally called “the invisible All,” or “the world of the invisible”; it is supersen-

sual, that is to say, that it cannot be seen, heard, etc., by the physical senses. Nevertheless, it has a form and shape, far beyond that which most of men are able to imagine.

Of man's Soul one cannot say, it is here, or there, for it is over-all in man's body. His worlds of Soul and Matter penetrate one another and fill, each of them, the same space. Of the Soul of the All the same must be said : the supersensual world is all over the universe — each Ego in *his* house.

We have said that the Soul is not uniform all over ; some part of it is “nearly Spirit,” another part “nearly Matter.” Yet the Soul is a unity, and, accordingly, it must contain a “gradation” from its lowest to its highest part. In other words, between the animal soul and the spiritual soul is no border-line, and if we imagine to walk from the nethermost to the uppermost region of the Soul, this walking will be like the ascension of a mountain ; in the valley the air is thick and unclean, but *by and by*, as we ascend, and arrive at the top where the air is light, and clear, and rare. It will be understood by the following passage that man's Soul must be such a world of gradation. You *see* an unhappy man, your *heart is moved* by the sight ; you *resolve* to help him in this manner or that ; you *do* it. Two of these four parts pass in your body, by way of your body ; but the second and third parts pass in the Spirit. How is it that the *physical* impression upon the nerves of your eyes passes into your *spiritual* consciousness? And how is it that your will can use your body to carry the help to the unhappy man? We think this illustration to be sufficient. By and by, and in an indiscernible manner, the physical impression, passing through the regions of the soul from the “merely physical” to the “merely spiritual” part, is transformed into a spiritual impression, and the resolution of the will, passing through the soul from the “merely spiritual” to the “merely physical” part, is by and by and quite discernibly transformed into brain and nerve movements. The reader will easily apply this upon “the world of spirits.” From

those mighty spirits that "see the face of God" and to those that are "merely as matter," there is nowhere no distinct border line. We must, consequently, think the tale of "evil spirits" more true than intelligent people generally believe; and it is to us a matter of course that the soul that gives life to the cruel and blood-thirsty tiger (and cruelty and blood-thirst are not bodily qualities) also exist without the body of the tiger. Woe to him who meets with such a one! Man's body is a jail, it is true, but it is a fortress, too; and it is a most dangerous thing to have your fortress, if you are not well armed against tigers, and serpents, and other evil inhabitants of the invisible world. We add, there is no reason to despair on account of the "evil spirits"; for the All is God's emanations, and the "evil," therefore, is that which has *not yet* reached above the zero of the All's thermometer, and it cannot have any real existence.

We have mentioned that some thinkers divide man's Soul into the animal and spiritual part. The Spiritual Soul of the All is also called "the kingdom of the Angels" (the messengers); and as man's spiritual Soul carries commands, and help, etc., from the Spirit to the lower Ego, so "the Angels of God" bring word, and power, and many other good things from God to the working and fighting men on earth. Several books might be, by the way, written on "the heavenly hierarchy"; but we see no use to sacrifice time and energy on that matter. We shall, in the following, make some remarks as to the blessings we ought to have from our communion with the spiritual of the All.

The world's creation is not yet finished. We see how cosmic nebulas bring forth solar systems. The shining nebula moves round about its center with vehemence, and on account of the vehemence parts of the nebula "fall" out from the father-mother, and imitating the movements of their cause they adopt her shape while at the same time they continue their movement around her. Thus we see globes

are born, but we do not live long enough to see their development. So did the sun, when it was a glowing and shining nebula, bring forth the earth ; and so the earth inherited all those forms of matter, which as vapors are found in the sun. The orbit of development is crooked on account of two powers, a striving for independence called the centrifugal force, will take earth away from the sun ; and the cosmic force of gravity drags the earth towards her father-mother. And upon this crooked road did the earth develop later on ; first she was a mineral earth, next a globe of plants, then a globe of animals, and at last it became the home of man.

If a man advanced so far that he could see his way of development, then we suppose he would in what we have just said, see a picture of his existence from its first beginning. Then he would say, I suppose :

“ I was in the source of life. I lived in the father-mother ; but I lived there like a drop of water in the ocean, being no Ego, having no personality. Then I left the source ; necessity made me ‘fall’ out into the All, driven away from my home, that I might become an ‘I.’ And then I began my long earthly course of development ; but my way was crooked because created by two opposing forces. Love will drag me toward the sun of life, while my striving for independence will take me away from it. So as the God in me won liberty and personality, so he created himself a more perfect Soul, and the more perfect Soul made herself a more perfect dwelling.* So I worked my way onwards through the mineral, vegetable, and animal forms of existence ; for it is clear that when the God in me was sleeping he could only create a sleeping plant-soul, etc. Now I stand as a man in the career of life. I see that the divine nature in me is not a

* Any one might object. “ The body of man is created by his father and mother ; how can you say that the soul herself makes her house ? ” To this we answer : Are you quite sure that father and mother do more than *produce the materials for the house* ? Do you know, may be, when the Psyche takes possession of her house ? Do you know how much she is able to transform it after she takes possession of it ? It appears to be a fact that sometimes more Ego may dwell in the same, which, generally, is a rather disagreeable thing.

remnant but an inheritance ; a power - thought — love developed through many bits of life. And I see that the animal nature in me is a remnant which has not till now been cleared away."

So we think a man would say, if he could see his way of development. And how intensely will he desire to reach to the end of his earth-life, *so that the God in him may win the perfect personality ; so that he can create himself a perfect Soul, that will make the form of existence which belongs to the next career of development — the community of the Angels.*

This is what the earth is — a place for the production of Angels ; and when the simple biblical tale of Jacob's dream says : he saw the Angels of God " ascend and descend," then this is not a mistake (as theology will mean) by Jacob, or Moses, or the Holy Spirit. The result of development upon the globe is really that " angels of God ascend." As for the rest, the same " mistake " is repeated in the Gospel of St. John (i, 51), where the Christos says : " Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

How does man reach to the earthly end of his desire? Not by the acknowledgment of one " faith," or another ; for such an acknowledgment cannot make free the God in him, and the Spirit in man *cannot*, even if he would, make his Soul more perfect than he is perfect himself. The answer to the question is so very simple : *When the animal remnants are removed, the earth-school is at an end.* The man of desire, therefore, will work in " fear and trembling," and will fight for *Purity*.

This is the way, and there is no other. Like the Baptist, the *Grace of God** will keep him and lead him upon the *via dolorosa*. Blessed those that are pure in heart ; they shall see God." Thus it sounds from the mountain ; but that is the same as : " Those that are not

* John means " Jehovah is gracious."

pure in the heart shall not see God. Parabolically the whole secret may be said in few words : *Purity is the Virgin that brings forth the Christos.*

Quite clear is, therefore, the simple tale. "Will you be an Angel yonder? then you must become an Angel here." For death does not touch the inner man ; he only will take away the outer garment.

This is our essay to solve the Riddle of Man's Life. But those that gained the victory while living the body of senses are only few (we have no right to doubt that there are on earth such "masters" and "grand souls"), and we, therefore, think it useful to speak a few words on

THE MYSTERY OF DEATH.

Death is only this : The physical body ceases to live, or the indweller leaves the house ; or the outer garment is cast aside. After that is *the judgment*, men say ; and those who mean so know how the judgment is to be understood and insist upon it. The judgment is the sum total of all thoughts, words, and deeds of the life. We say *the judgment* is the "*Sum*," that is, "I am" ; for man's degree of development when he has left the house (with the animal nature, the means of his spiritual development, namely, if he works and fights) is the judgment. Sum ! Nothing in heaven or upon earth has the power of altering this Sum : The Spirit in man cannot give him an existence which is not in full accordance with "Sum."

We will not speak artfully about death's mystery, and we return to our school-parable, saying, that death can be compared with the examination by which is decided if the pupil is to pass into the next class, or stay in the class, or be excluded from the school, may be. The *first* will get "the victor's crown" (often translated the victory's crown), as he has overcome the animal, and the creator in him *can* make him the form of existence that belongs to the Angel's school-class. The *second* cannot, for the same reason, obtain

any other form of existence than the earthly form, and he will reïncarnate, when he wills; we think that several of these unhappy pupils will wait a long time before they reïncarnate, and probably they find some pastime (may be, some consolation and help) visiting spiritualistic seances. Of the *third* we would be glad to say nothing; but we cannot help seeing that an earth-life can give no sensible degeneration, that the Soul (so to say) is married to the body, and then when the house falls the Soul is annihilated, and the divine spark will return to the source. It is, then, as if that man never existed.

A poet tells us that Schelling, the great religious philosopher, once said to him, that it was his conviction that the absolute truth was so simple that even a "well construed" child would be able to understand it. Schelling never succeeded in giving truth in so plain a manner. We have tried to render his thoughts for the benefit of those who are "children" in the evangelic meaning, in whose inner world there is a straight way from heart to head.

Even if more or less of that which we have said should be dark or wrong, will always be true the words of God in Psalm lxxxii, 6 :

"I have said, ye are Gods, and all of you are children of the Most High."

The man to whom this truth is firm and unalterable will always remember that man is a divine Spirit in unfoldment by liberation, and it is impossible that his LIFE should not be based and founded upon this rock; and remembering his high nobility, he will realize the old saying: "*Noblesse oblige.*" Thus he must become for his brothers and sisters an example of Goodness, which will say that the God is evermore liberated from the bonds of the animal nature.

Especially he will shine as to *love for man*. For every man, even he or she that has degraded every deed, will be to him a disguised God. And we will say more: God is One, and all that which is divine is a

Unity, "the great Unity of the All; there, the great truth that we are Gods, will force every one to whom it is a truth, to see in all *a part of himself*. But this acknowledgment will unite in one the two commands: "Love God beyond all — Love your neighbor as yourself."

He will not try to win the perfect truth by way of study and research. For he knows that it is the

GOD IN HIM WHO BEHOLDS TRUTH.

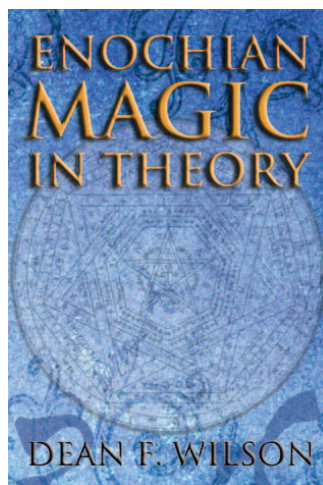
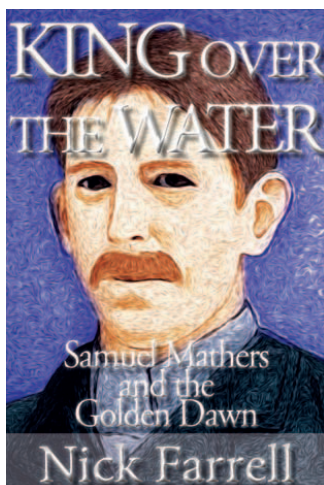
and the more liberated he is, the more and better does he see truth. He will not, therefore, lose his time and energy by mere studies and speculations, but *do all in his power to become good*, which is the only means against blindness. Our wise fathers were right when they said, "A man must first be a light and then he will be enlightened" ; for the light is "the good life which will teach men" to know "the heavenly Father."

He will become "fruitful in *patience*," as the labor in frights and trembling is a very hard work, and the war against the animal is a terrible war. When you see the real grandeur of the law of goodness you will easily lose courage, and adopt the belief of a vicarious salvator; or you will, in a mock devotion, clap your hands together, crying, "Oh, Lord! Make me good against my will." We tell you the truth: God's Grace will *help* you to liberate the God in you; but you must work and fight together with that Grace!

How does the *Grace of God* help us? Quite simple:

Through the Invisible Victors does the Grace come to man;

For when the Angels have ascended they will *descend* upon Israel and the son of man, you remember. We beg you to notice what the Victor says to you in your dreams in the morning, for thus they begin to manifest themselves into your consciousness.



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