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WILLIAM Q. JUDGE,
General Secretary American Section,
144 Madison Avenue, New York.

PRONOUNCE Sanskrit Consonants as in English; Sanskrit Vowels as in Italian or German.

ESOTERIC TEACHING.

Rig Veda, i. 164, 45.

THE most ancient declaration of Esoteric Teaching in the Sacred Books of India is probably this verse from the earliest and oldest of the ten collections of Rig Vedic hymns:

Chatvâri Vâk parimitâ padâni
Tâni vidur Brâhmanâh ye manîshinah
Guhâ trîni nihitâ na ingyanti
Turîyam vâcho manushyâh vadanti.

Dr. John Muir, most careful and exact of Orientalists, translates this verse:

Speech consists of four defined grades.

These are known by those *Brâhmins* who are wise.

They do not reveal the three which are esoteric.

Men speak the fourth grade of speech.

In this ancient hymn, the word Brahman means a Knower of Brahma, a Knower of the Eternal. It was only in far later times that Brahman came to mean a member of a hereditary caste.

THE MEANING OF OM.

MANDUKYA UPANISHAD.

THE unchanging Om is the All. Its expansion is, what has been, what is, what shall be. And what is beyond the three times, is also Om. For all this is the Eternal; and this Self is the Eternal; and this Self has four steps.

Standing in Waking Life; perceiving outwardly; sevenfold; with nineteen mouths enjoying gross things; manifested as Earthly Fire;—this is the first step.

Standing in Dream Life; perceiving inwardly; sevenfold; with nineteen mouths enjoying subtle things; manifested as the Luminous;—this is the second step.

When, finding rest, he desires no desires and dreams no dreams, this is Dreamless Life; finding union; knowing uniformly; blissful; an enjoyer of bliss; whose mouth is knowledge; who is manifested as Intuition;—this is the third step. This is the All-ruler; this is the All-knower; this is the Inner Guide; the womb of all; the manifester and withdrawer of lives.

Nor perceiving inwardly nor perceiving outwardly, nor perceiving in both ways; nor uniformly perceiving; nor perceiving nor not perceiving. Unseen, intangible, unseizable, unmarked, unimaginable, unindicable; whose Self is its own proof; in whom the fivefold world has ceased; restful, blessed, secondless; this they count the fourth step; this is to be known as the Self.

This Self is as the unchanging Om, and as its measures; the steps of the Self are as the measures; the measures are as the steps. These measures are: A—U—M.

The Earthly Fire, that stands in Waking Life, is as 'A', the first measure from its arising first, and attaining. He attains all desires, and arises first, who knows it thus.

The Luminous, that stands in Dream Life, is as 'U', the second measure, from being upward, and from uniting both. He raises upward the continuation of knowledge, nor has he a son ignorant of the Eternal, who knows it thus.

The Intuitive, that stands in Dreamless Life, is 'M', the third measure; from being the measurer, and of the same nature. He measures all, and becomes of the same nature, who knows it thus.

Unmeasured is the fourth, the intangible, where the fivefold

world has come to rest; the bright, the secondless. Thus Om is as the Self. By the Self he wins the Self, who knows it thus.

CHHANDOGYA UPANISHAD.

III. 18.

Let Mind be regarded as the Eternal; this for the microcosm. Then, in the macrocosm, Shining Ether is the Eternal. Thus both are taught, the microcosmic and the macrocosmic.

This Eternal has four steps. Productive Voice is a step; Vitality is a step; Seeing is a step; Hearing is a step. Thus in the microcosm.

Then in the macrocosm. Earthly Fire is a step; Air is a step; Sun is a step; eternal Space is a step. Thus both are taught, the microcosmic and the macrocosmic.

Productive Voice is one of the Eternal's four steps. It gleams and glows through Earthly Fire as its light. He gleams and glows in fame, glory, and eternal light, who knows thus.

Vitality is one of the Eternal's four steps. It gleams and glows through Air as its light. He gleams and glows in fame, glory, and eternal light, who knows thus.

Seeing is one of the Eternal's four steps. It gleams and glows through Sun as its light. He gleams and glows in fame, glory, and eternal light, who knows thus.

Hearing is one of the Eternal's four steps. It gleams and glows through eternal Space as its light. He gleams and glows in fame, glory, and eternal light, who knows thus.

WAKING, DREAM, DREAMLESS LIFE.

The work of translating, always difficult, is doubly difficult in the case of the Upanishads. For every word, first thrown out as the glowing symbol of some great reality felt by the heart, has there a flavor and color of its own; a halo of thought, making it luminous in the minds of those who first conceived or heard the symbol.

But when translated,—unless by the happiest choice,—the whole flavor and aroma of the word, and all the depth of reality that lies behind it, may be lost. We can only restore the real meaning to the translated word by weaving round it the same vesture of thought, and endowing it with the same color and life; till our translation gradually comes to represent the original truly.

This is particularly true of the Mandukya, briefest and most concise of all the Upanishads. Every word is brimful of history,

brimful of thought; so that no translation can give more than a pale and imperfect outline of the original.

It falls naturally into two sections: the fourfold—seeming Eternal, and its fourfold symbol, Om. The first section begins with the unity of the Eternal, the Self of all beings. Through that power that Shankara the Teacher calls Beginningless, Ineffable Illusion, this Eternal appears in four modes or forms of consciousness: Waking, Dream, Dreamless Life; and, lastly, pure Divinity. Waking is the life of this world. Dream is the life of the world between earth and heaven. Dreamless life is the life of heaven. And pure Divinity is the life of the Eternal itself, free from the last shadow of illusion.

The lowest and outermost of the four modes or states of consciousness is Waking Life; where the Eternal, mirrored in the Self, gleams and glows as Earthly Fire, in the quaint words of another Upanishad. In this outward physical life, the vehicle and vesture of the Self is the physical body; and the endless variety of animal, physical life is here summed up in half a dozen words. It perceives outwardly, 'eating outward things with nineteen mouths'; meeting the outward world through nineteen powers: the five perceptive powers that 'hear, see, smell, touch, and taste'; the five active powers that 'speak, take, enjoy, put forth, and move'; the five vital powers; and the four inward powers, the wandering soul, the doubting soul, the affirming soul, and the physical self-consciousness; that is, five perceptions, five active, five vital, and four inward powers; 'nineteen mouths' in all.

In the mystical symbol Om, this outward life of the senses is represented by the first letter or measure. And this at once gives us a clue to the fifth answer of the Vedic Master, in the Upanishad of the Questions:

If he meditate on Om with one measure, he is quickly reborn in the world. He comes to the human world and enjoys greatness.

To meditate on one measure of the symbol Om thus means to live completely in the outward life of the senses, the life of the natural physical world. And the Vedic Master tells us that those who live thus are quickly reborn in the human world. This Waking Life, represented by the first measure of Om, is the first mode or state of consciousness, the first step of the Self which is the Eternal. It is the life of outward day; it is also the whole outward life of a single birth, a day in the life of the Eternal.

Then the passage to Dream Life, the second step, again in the words of the Vedic Master:

As the rays of the setting sun are all gathered up in his luminous circle, and come forth again when he rises, so all this is gathered up in the higher bright one, Mind. So that the man neither hears nor sees nor smells nor tastes, nor speaks nor takes nor enjoys, nor puts forth, nor moves. He sleeps, they say.

So this bright one, Mind, enjoys greatness in Dream. Things seen he sees again. Things heard he hears again. Things perceived he perceives again. Things seen and unseen. Things heard and unheard. Things real and unreal. He sees it all; as All he sees it.

In Dream Life, the Self meets the world of dream in a vesture fashioned by the mind after the model of the body. A body of dream, with active, perceptive, vital, and inner powers, made by the imagination after the outward model. He sleeps, they say; and this is not only the sleep of a single night but the long sleep of death that separates birth from birth. In the mystical syllable Om, this sleep is the second letter, the second measure.

And he who meditates on two measures of Om gains Paradise, the world between earth and heaven. This is the lunar world, and after enjoying brightness in the lunar world he is born again.

Need we say here that the lunar world is used as a symbol; that it is really that world of changing dreams, of reflected light, that the soul enjoys in Paradise, where it is still one step from the true light, the spiritual sun? After enjoying greatness there, it is born again. The Self, in its vestures of dream and sense wakes again to the morning of another day. So far the Paradise of dream; the second vesture of the Self; the second step of the Eternal. Again the Vedic Master teaches:

But when Mind is wrapped by the Shining One, then he dreams no dream; then within him that Bliss arises. And as the birds come to rest in the tree, so all this comes to rest in the Higher Self. For this Self is at once seer, toucher, hearer, smeller, taster, knower, doer.

This is Dreamless Life, the third step of the Self. In the life that is beyond dream, the Self no longer meets the outer world in a vesture modelled like the body; no longer perceives through a fivefold avenue of senses; no longer acts through a fivefold avenue of powers. The perceptive powers are united into one, the pure power of knowing, 'at once the seer and hearer, toucher and taster'. The active powers are

united into one, the pure power of will. Thus in Dreamless Life, the Self 'finds union and knows uniformly'. It is also an 'enjoyer of bliss'.

For if one were to choose a night in which he dreamed no dream at all, and to compare it with all other nights and days of his life, and then had to say how many days and nights of his life were better and happier than that night, I think that he would not find them hard to count. And this not only for a simple man, but even the great King himself. And if death be like this, I say it is a wonderful gain.

Thus in Dreamless Life, the Self is 'blissful, an enjoyer of bliss'. It is pure will and knows purely as Intuition. In this Dreamless Life, says Shankara the Teacher, its vesture is woven only of the ineffable illusion, which hides from the Self its absolute Oneness with the Eternal. And this thin web of illusion, the Causal Vesture, as he calls it, stands throughout the whole circle of births and rebirths; putting forth again and again the lower bodies in which the same Self learns its lessons in dreaming and outward life. Therefore it is, in the words of the Upanishad, 'the womb of all; the manifester and withdrawer of lives'. This third mode of consciousness is symbolized by the third measure of Om.

And if one meditates on the three measures, and through this unchanging Om meditates on the highest Spirit; he, endowed with the Shining, with the Sun, puts off all sin as a snake puts off its slough.

And as the lunar world is the changing paradise of the emotions, shining with reflected light, so the Sun is the steady self-shining of the perceiving Self.

And this perceiving Self rests in the higher unchanging Self, which is the fourth step of the Eternal. Here, above the waves of the ocean of birth and rebirth, beyond the three times—what was, what is, what shall be—the divine life of the Self is perfected in quiet eternity. Here will and wisdom are one. There is no division between knower and what is known. Therefore there is no knowledge, but yet there is the divine and perfect essence of all knowledge. There is no division between will and what is willed; between doer and the thing done. Therefore there is no will and no doing, and yet there is the divine and perfect essence of all will and all doing; for the Self has become one with the Eternal; has renewed its immemorial oneness with the

Eternal; and there is no room for limit or division or anything less than the Eternal.

Thus the fourfold-seeming Eternal, and the fourfold-seeming Self, which is the Eternal.

The Eternal appears in four modes; first the outer world; second, the inner world between earth and heaven; third, the divine world, heaven; fourth, its own ineffable, divine Self.

And the Self appears in four modes; first waking, outward life, of a single day or a single birth; second, dream-life, of a single night, or a single period of paradise between two births; third, the dreamless life, the life beyond the dreams of night and the dreams of paradise; and, fourth, the divine life as the Eternal.

And these four modes of the Eternal, and the four modes of the Self that is the Eternal; their fourfold seeming, and their real unity, are symbolized by the mystic Om and its measures. This is part of the meaning of the mystic symbol Om, the theme of the Mandukya Upanishad.

But we shall only give the true and final meaning of this teaching, of the four modes of consciousness, and the four steps of the Self, when we recognize that they are really four great stages of culture; four great spaces on the path of life, that the soul must pass on its homeward journey to the Eternal. The first, outward or waking life, is the life of the innocent animal man; where the divine Self, hidden under the thickest and heaviest vesture, learns the eternal lessons, gains the eternal powers, through outward nature; and comes in contact with the lasting realities hidden under sky and mountain, rock and river, sunshine and storm. This innocent animal man lives without reflection, dies without fear, and is reborn without dreams of paradise, to take up his work again. His animal, physical life is entirely innocent and admirable, so long as it does not bar the way to any higher and more divine mode of the Self.

Then the second step, the great dream, begins when the dawning mind learns to wring their meaning from the stars and seas, the rivers and rocks; the life of thought and emotion, of imagination and fear, religion and poetry, is gradually built up with symbols gathered from the flowers, the thunder-storms, the sunlit waves of the sea, the quiet laughter of the stars.

Then human life begins; the life of hope and fear, of love and hate, of desire and disappointment, of this outward world and paradise; a shining dream, a dream that lasts for ages.

After dream comes the awakening; the awakening from hope

and fear; from love and hate; from desire and disappointment; from the feasts of this world and paradise.

What then of the awakening, after the fair dream of life? Instead of hope and fear—the hope to win, and the fear to lose—there is perfect possession; instead of love and hate—love with its terrible shadow, separation; hate with its terrible shadow, fear—there is perfect unity that knows no separation; that laughs at the transparent shadows of space and time. Instead of the feasts of this world and paradise, there is the perpetual presence of the divine essence of both; a perpetual dwelling in the world the seers tell of, above the ocean of birth and re-birth. This is the true dreamlessness; and if a man were to compare that dreamlessness with all the days and nights of his life, he would be constrained, I think, to say how much better and happier that dreamlessness is. And this not only for a simple man, but even for the great king himself.

The secret of the Eternal is, that there is an awakening from dream; but *not* a rude awakening to hard realities. For fair as the dream may be, the reality is fairer; only the seers can tell of it, and even they, with broken words. In the hall of our dream, the lamps will burn themselves out; the poor flowers, cut from their roots, will fade and wither; but we shall have instead the eternal sunlight, the fresh air of the mountain-tops, the silent joy of the everlasting hills. Yet the dream is still with us; and in the early dawn, before the sunlight comes, there is a brief moment of longing for the shadows, that vanish into the full light of day.

These are the three measures. Measureless is the fourth, the unseizable, into which the fivefold world has ceased, the benign and secondless. By the Self he reaches the Self, who knows it thus.

THE FOUR DUTIES OF A DERVISH.

THE faith of Islam, the latest of the world-wide religions, is also, in many things, the most materialistic and dogmatic. The Semite peoples, Hebrew or Arab, Jew or Mahomedan, had always far less genius for the divine and mystical side of religion than for the human and formal. Their race character found its most congenial work in purification and ritual; in sincere, though almost always bigoted zeal.

But the mystical and spiritual side of religion belongs to a

real and imperative demand of the soul. Even in the midst of dominant, dogmatic formalism, the soul will have its own; will express its own life in mystical and spiritual faith.

This unconquerable impulse of the soul to put forth its own life in the divine and mystical side of religion, is one of the most persistent facts in history. Even at the most adverse epochs, in the midst of materialist and formalist Islam, among the Semite Arabs, the original virtue of the soul bore its perfect flower of spiritual and mystic faith; and as the source of this divine side of religion is universal, so the teaching of the real mystic schools is universally the same, among all men, in all times.

The first school of divine religion among the Mahommedans, was the Arabian Brotherhood of Purity, that worked a golden lining into the religion of the Prophet eight or nine centuries ago; when the faith of Islam was three or four centuries old. One passage from the books of the Brotherhood of Purity will show the quality of their whole teaching; the unity of their teaching with the divine side of religion, all the world over. There is, they say, a grade of man which is near unto the angels:

The grade of men which is near unto the angels, is the grade of those whose souls have awakened from the sleep of folly to the life of reality; they possess a clear eye, and perceive by the light of their hearts the spiritual things that are hidden to the senses. By the purity of their essence, they have conscious knowledge of the world of spirits and lofty intelligences; they grasp the nature of those beings free from matter, the angels, the spiritual messengers, and all the bearers of the throne. Their beatitude becomes manifest to them; they strive to attain to it, and therefore avoid the lusts of this evolving and decaying world. Though by their bodies they are related to mankind, in their essence they belong to the angels.

This Arabian school declared the inner light of the soul, the divinity of man; the never-changing key-note of all who put forward the divine and spiritual side of religion. They taught the reality of the One Eternal, above all the gods; and the gradual putting forth of the worlds from the One, whither they are to return when their day of outward life is past.

Thus the golden lining shines through the dark cloud of Mahommedan bigotry, that spread over the whole mediæval world, from Spain to the Malay Peninsula. In its zealous, fanatical progress, the faith of Islam made war on the old religions of the

world, threatening the faiths of India, and uprooting, almost destroying, the old Zoroastrian religion of Persia.

But even in Persia, all the fanatical zeal and tyranny of Islam could not hold back the divine and mystical side of faith. The soul that had built the old religion of Zoroaster, wove itself a new vesture out of the garments of Islam. The name of the Zoroastrian religion was driven out of the uttermost corners of Persia. But the spirit of the old mystical faith established itself in the very heart of the land. A new vesture hid the same aboriginal soul.

Much has been written of this Sufi mysticism of Persia; but its essence could hardly be summed up more briefly than in a tract on the Four Duties of a Dervish, which we shall translate in full. No name is attached to this tract; nor is the date of its origin quite certainly known. It was most probably written by a Sufi Master or Murshid, for his Murids or pupils. And the style would lead us to believe that it belongs to the sixteenth or seventeenth century, when the genius of the great Persian poet-mystics, Attar, Jellaluddin, Senai, and Saadi, had built up a rich symbolic imagery that colored all the writings of their successors.

The tract begins :

In the Name of the Merciful and Compassionate God.

Four Rules are laid down for the practice of a Dervish.

To look on the ground he treads.

To think on every breath he draws.

To long for his fatherland.

To find solitude even in society.

And the meaning of the rules is this.

To look on the ground he treads, is, having entered on the Path that was trodden by the Pilgrims of Salvation, and by those who have learned the truth, to walk on it diligently, step by step.

And there is this verse :

—It is unthinkable, O Saadi, that one should enter the true Path, otherwise than by following the Chosen One.

To think on every breath he draws, is, to be careful never to spend a breath, without remembering the Supreme Builder.

And there is this verse :

—Never forget right mindfulness for a moment; for that very moment may be thy last.

To long for the fatherland, is, that, living in this world of men, he must direct himself to the world invisible, through true inwardness and meditation. Or, he must continually think on the life beyond; as that life is the real abode, the house eternal.

Said the Prophet, on whom be blessing :

—Death is a bridge that leads the loving to the Loving.

To be in solitude even in society; for he who is in love with God is in solitude even in society; as oil and water poured into the same vessel, do not mix. And he who sits enthroned, but has turned his heart away from Truth follows the poet's words :

—He who turns from Truth, even for a moment, becomes an infidel, even though a secret one.

And there are these notes to the Second Rule :

I saw a righteous man who was holding council with himself, and said—O my soul, worship the Creator! and if thou dost not worship Him, then taste not His food.

Another word of God says :

—I have created spirits and men, that they should worship me.

Therefore be content with whatever food thou receivest from God; and if thou art not content, then seek another Master.

Thus said the Prophet, on whom be blessing :

—Abstinence is the pleasure of the Faithful.

Obeys the laws of thy Creator; but if not, then leave his kingdom.

The Most High has said :

—Obey God, His ambassadors, and your Kings.

Sin not; but if thou wouldst sin, then seek a place where the Most High cannot see thee.

And there is this verse :

—Nothing is hidden from Thee; neither the world invisible, nor my secret thoughts.

And there are these notes to the Third Rule :

God, to whom be praise and glory, has made four pearls in man: Faith, Wisdom, Modesty, Virtue. But they have also their opposites: Falsehood, Wrath, Greed, Slander.

Said the Most High :

—Unbelievers are accursed from God.

Said the Prophet, on whom be blessing :

—Unbelievers cannot be my people.

The Law also forbids wrath. And in the Life of the Prophet it is said that Modesty is generated by Faith.

And a poet has said :

—Desire and greed give men a yellow look ; therefore, man of virtue, force thy greed to droop its head.

Said the Most High :

—Be not unkind to each other ; speak not evil of each other. For no one would eat the flesh of his dead brother, even though he hated him. Fear God, for God is forgiving and gracious.

Said the Prophet, on whom be blessing :

—Evil speaking is a greater sin than lust.

If these four opposites are active in a man, then the four pearls are lost.

And there are these notes to the Fourth Rule :

In a man there are three ruling principles or kings, Soul, Heart, Passion ; and each of these has a subordinate principle or minister, Intelligence, Tongue, Satan. Intelligence is the servant of the Soul ; Tongue is the servant of the Heart ; Satan is the servant of Passion.

In the Sufi school, the Pilgrims on the road to Perfection—the whole human race—are divided into three classes. The first and highest class are those who have reached the goal. The second class are those who wander on the Path. And the third class are those who stand still on the road. But the true Sufis are only those of the first two classes and even not all of these. The first class is composed of pure pantheists, who seek the Eternal for the Sake of the Eternal, and to be united with the Eternal. The second class are the saints and martyrs, who seek the Eternal, but for the sake of bliss and life. And of the first class there are three subdivisions. First the Perfect Sufis, who have reached their aim ; the Imperfect Sufis ; and the Secret Sufis, who think it a virtue to hide their good deeds from the eyes of men.

In accordance with their first principle—that the Eternal is in everything, and that everything is contained in the One—the pure Sufis say that happiness lies in the absence of selfishness and selfish desire ; and in making the will one with the Eternal.

But others who claim to be Sufis say that when the personal will is abolished, a man need no longer resist bodily temptation and practise morality. And thus the pure pantheism of the true Sufis degenerated into a negation of the moral law, and a contempt for the world's opinion; a philosophy of scepticism, a reaction from the original truth. This distorted philosophy has many followers; and they are divided into many classes and sects.

Among the Sufis, there are far more wanderers on the road of Perfection than perfect Adepts who have reached the goal. And the wanderers no longer take as their basis the pure pantheism of the perfect Adepts, but follow asceticism, seeking to gain immortality and bliss by neglecting the ties and duties of this life. Of the wanderers, there are four degrees; and each of these has its false disciples. The first are hermits, who have renounced the world altogether. The second are the servants of God; whose duty it is to serve the saints. They strictly perform all religious duties and charity. In the third degree are those who pay much heed to the forms and ceremonies of religion; distinguished thus from the second, who place charity above all other duties. These two degrees are not necessarily bound either to poverty or solitude; they may be wealthy and high in the world, but their salvation depends on a right use of their wealth. Then there is a fourth class, the Fakirs, who are also called Dervishes; and they are closest to the pure Sufis. The Fakirs hate earthly possessions, from dread of eternal punishment, and the desire to obtain grace on the day of judgment. Their aim is the mastery of their souls, a quiet life, and a free entrance into paradise; as it is said that the Kingdom of Heaven belongs to the poor.

But though higher than the Imperfect and Secret Sufis, the Fakirs and Dervishes are immeasurably lower than the true, perfect Sufis. And we may best point out the difference between a hermit, a Dervish, and a perfect Sufi—the three most closely allied of these mystic orders—by referring to the text of the Four Duties.

The first duty of the Dervish is to walk on the path of the just; the path of self-abnegation and poverty. This rule is confirmed by a verse of the poet-mystic Saadi:

—This ocean of life has been crossed over by the Shepherd; and he who has not obeyed his voice, is lost. Those who listen not to his words, remain in danger; and he who follows not the path of the Ambassador, cannot reach the shelter. It is unthinkable, O Saadi, that one

should enter the true Path, otherwise than by following the Chosen One.

From this the Dervish concludes that, as only the prophets and the just enjoy the bliss of heaven, their renouncement of riches and this world's goods should be imitated by all who seek the goal. Therefore the fakir, if he be a true fakir, puts his poverty between himself and the deity, through his wilful desire to be poor. But the perfect Sufi has no wilful desire; no will, but the will of the Eternal, in wealth and poverty alike. Sufis have chosen to be poor, to imitate the saints; but their poverty is never obligatory nor a necessary condition for the perfect Sufi.

The difference between a Dervish and a perfect Sufi is again marked by the second and third rules. Both bid the Dervish meditate on the world to come. But a true, perfect Sufi can neither meditate on the world to come nor long to enter it; the bliss of that world must come to the Sufi of itself; gradually and imperceptibly, as he becomes one with the Eternal. But this is not Mahomed's Paradise. For as Attar says,

—True Being is a vast ocean, of which Paradise is only a tiny drop; if thou can'st gain the whole ocean, why seek a single drop of evening dew?

And the third rule, when speaking of ecstasy and contemplation, does not point to the Nirvana of the perfect Sufis; for this is the House Eternal itself; while the lower ecstasy is only a foretaste of the future life, which is not to be forgotten by the Dervish even for a moment.

The fourth rule, bidding the Dervish seek solitude even in society, clearly points to the difference between the Dervish and the hermit. The Dervish must not flee from the world; but he must renounce the desires of the world, while living in their midst. This verse of Saadi's sheds more light on the difference:

—The true path of a Dervish is the service of man, and not rosaries, prayer-carpets, and beggarly attire. Remain on the throne, but be a Dervish through purity of life. Great men have attained glory by wearing the true robe of a Dervish, his virtue, under kingly attire.

A parallel to the Four Duties of a Dervish is found in the Ten Duties of a perfect Sufi, written by Saïd Ali q Hamadan. Two are missing from the manuscript, but the remaining eight are these: Repentance; Contentment; Celibacy; Forgetfulness of all but the Eternal; Turning toward the Eternal; Patience; Contemplation; Having no will but God's. The first of these

are almost the same as the duties of the Dervish. But for the Persian mystics, the perfect Dervish was only the stepping-stone to the perfect Sufi. The goal of the perfect Sufi, who—

Soars on the wings of the Eternal to regions far above the world of man.

Thus rising above the life of the world, they mystically fulfil the words of the Prophet,

—Kill thyself before thou art dead!

But only the Sufis understand these words in a mystic sense. The mass of Mahommedans find in them only a command to kill out physical fear, and to give their lives for the Prophet.

This article is partly based on an essay in the Proceedings of the Archæological Society of Moscow, Russia.