

ideas of pantheism or had any idea of the import of these terms does not alter the fact that they spell pantheism to many of his followers. If pantheism is the doctrine of one substance, it is taught here. God is the inside and the outside of everything. He is the phenomena (*Dhahir*) and the power behind the phenomena (*Bātin*). It is this verse that is the delight of the Sufîs and the mystics. On this revelation of God they built their philosophy after the Vedanta school of the Hindus. How far this teaching was carried is best seen in the celebrated *Masnavi* of Jalal-u-din-ar-Rumi, translated into English by E. H. Whinfield.¹ He puts these words as emanating from Deity:—

“I am the Gospel, the Psalter, the Koran;
 I am Uzza and Lat—Bel and the Dragon.
 Into three and seventy sects is the world divided,
 Yet only One God; the faithful who believed in Him am I.
 Lies and truth, good, bad, hard and soft
 Knowledge, solitude, virtue, faith,
 The deepest ground of hell, the highest torment of the flames,
 The highest paradise,
 The earth and what is therein,
 The angels and the devils, Spirit and man, Am I.
 What is the goal of speech, O tell it, Shems Tabrizi?
 The goal of sense? This—The World Soul Am I.”

Not only are there thousands of Moslems who are

¹*Masnavi-i-Mānavi*, the Spiritual Couplets of Jalalu-din Moh. Rumi, translated by E. H. Whinfield, M.A., London, 1898, Trübner & Co.