

above intellectuality, it does not undervalue intellectuality. The province of the intellect is to reason upon the phenomena of form cognized by the senses. It observes the external aspect of things, and from these data it endeavors to form a judgment of the internal aspect, *i.e.*, the intellect looks at the outside of things and tries to understand their internal mechanism by what is seen of their external appearances.

Spirituality looks from the inside outwards. It deals with the soul of things, because it regards the soul as the permanent potency which builds the form which it ensouls. The form is but a transient affair suited to the degree of experience which the soul has acquired.

As the ego gains in experience, the form is modified to suit the requirements of greater knowledge. The form is, therefore, the result of the ego—thus spirituality reasons from cause to effect, whereas intellectuality reasons from effect to cause. From this point of view the superiority of spirituality over intellectuality is readily seen. But intellectuality must first be evolved before spirituality can become possible. Through eons of experience in mineral forms, the monad at length awakens to the possibility of vegetable life and it carries its experience of mineral existence with it into the vegetable kingdom. After ages of experience in vegetable forms, it enters upon the animal plane of life, carrying with it a knowledge of the trials and difficulties of mineral and vegetable existence. Passing through varied experience in animal forms it at last awakens to self-consciousness and becomes a man. It then commences a long period of intellectual groping till finally the path becomes illuminated by the bright sun of spirituality, when man begins to be able to read intelligently the record of his past experience engraved upon his inner self. From this it will be seen that the spirituality of theosophy is a very different thing from the spirituality of European and American thought. Here, with one class, it is the synonym of particular moral excellence and all that is pure and virtuous, with another class it is synonymous with superstitious duplicity, or pharisaical hypocrisy and humbug. But with the theosophist it is no more associated with purity

and virtue or superstition and quackery than these are associated with intellectuality. Theosophy places spirituality above intellectuality for the same reason that it places the vegetable kingdom above the mineral kingdom; because it is a stage further on in the scale of evolution; in short, an aspect of the sixth sense. Nor does theosophy regard spirituality as an infallible guide to truth. It never expects something to come from nothing, therefore, it never expects any being to know more than it has experienced.

No being can know all truth until it has gained all possible experience; and as no finite being can attain all possible experience, absolute truth is impossible to finite beings. But theosophy does claim that a larger measure of truth can be attained through spirituality than by mere intellectuality. Spirituality as a means of obtaining truth is as much superior to intellectuality as intellectuality is superior to the mental process of the animals below man, and occult science has acquired a proportionately greater amount of truth than modern science.

WM. SCOTT.

(To be concluded.)

THE THREE STATES.

“Ruysbroeck distinguishes three kinds of life—the active life, the inward life, and the supersensual life. The Gnostics distinguish the spirit, the soul, and the material life, and divide men into three classes—the pneumatic or spiritual men, psychic or soul men, and hylic or material men. Plotinus also distinguishes between the soul, the intellect, the reasonable soul and the animal nature. The Zohar distinguishes the spirit, the soul and the life of the senses, and in the two systems, as in Ruysbroeck, the relation of the three principles is explained by a procession which is of the nature of an irradiation; then the theory of the divine meeting, God coming into us from within towards without, we going to Him from without towards within.”

This interesting note by Maurice Maeterlinck on the philosophy of the mystic monk, Jean von Ruysbroeck serves to illustrate that all deep and independent thinkers have arrived at a perception of the same facts regarding consciousness. The ancient Aryan division of Jagrat or