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FOURTH YEAR.

OBJECTS OF THE THEOSOPHICAL SOCIETY IN AMERICA.

The principal object is to form a nucleus of Universal Brotherhood without any distinctions whatever; the subsidiary objects being:

(a) The study of ancient and modern religions, philosophies, and sciences, and the demonstration of the importance of such study; and

(b) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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PRONOUNCE Sanskrit consonants as in English; Sanskrit vowels as in Italian or German.

THE MOTHER OF THE VEDAS.

*Rig Veda: III, 62, 10.*

THE Gâyatrî, the most sacred Indian verse, the Mother of the Vedas, is taken from the third of the ten cycles of hymns, the cycle of the Râjaputra Sage Vishvâmitra. This is its original form, preceded by the four sacred syllables:

Om Bhûr Bhuvah Svah!  
Tat Savitur varenyam  
Bhargo devasya dhîmahî  
Dhiyo yo nah prachodayât.

Taken word for word, it may be translated:

Om Earth Mid-World Heaven!  
That Life-Sun's adorable  
Light,—god's,—let-us-think-on,  
Souls who for-us may-quicken.

Or, rendered more freely: Let us keep in mind the adorable light of that divine Sun of Life, who may illumine our souls.

## THE TWO WISDOMS.

*Mundaka Upanisad.*

## II.

**M**ANIFEST, near at hand, moving in secret verily is that great support, and by it all this is upheld, whatever moves and lives with open eyes. Know this as Being and unbeing, the adorable supreme, beyond the knowledge of beings, most excellent.

The Being like flame, smaller than small, in whom the worlds are laid, and the dwellers in the worlds; this is that unfading Eternal, this is Life and Voice and Mind. This is the Real, this the Immortal, know dear that this is the aim to be reached.

As bow, grasping the hidden wisdom, the great weapon; laying on it the sharpened arrow, aspiration; drawing the bow by thought bent on that Being, know that the mark is that unfading Eternal.

The holy aspiration is the bow, self the arrow, the Eternal they call the mark; it is to be pierced with steady aim; let the self, arrowlike, become one with the mark.

In whom are heaven and earth and the world between; in whom mind and all the lives are fixed, know that One as the Self, and be rid of all other voices, for this is the bridge of the immortal.

Like spokes in the nave of a wheel, in this all channels are joined together; this is he who moves within, through manifold births. Think on this Self as the holy aspiration *Ôm*; may you reach safe the shore beyond the darkness.

He who knows all, who is all-wise, to whom this greatness in the world belongs—this Self is set firm in the shining ether, in the luminous dwelling of the Eternal. In the form of mind, this guides the lives and the vestures, set firm in the food of the worlds; setting their hearts on it, by discerning this, the sages behold well him who shines as the bliss-formed immortal.

The knot of the heart is opened; all doubts are cut; all his deeds fade away on beholding this supreme who is the first and the last.

In the highest golden veil is the stainless, partless Eternal; this is the shining, the Light of Lights that the self-knowers know.

The sun shines not there, nor moon and star, nor this lighting, nor fire like this. After the shining of this, all shines; from the shining of this, all else receives its shining.

For the Eternal verily is this immortal ; eastward the Eternal, westward the Eternal, southward the Eternal, and northward ; below, above, extended the Eternal, this all, this most excellent One.

Two well-winged ones, well mated, cling together on the branch of the same tree ; one of the two eats the sweet figs ; the other watches without eating.

On the same tree the spirit sinking down, for lack of the Master, is full of sorrow, wandering in delusion ; but when he beholds the other, the beloved Master, as his own great Power, his sorrow is gone.

When the beholder beholds the gold-colored maker, the Master, spirit, Eternal, the womb of worlds ; then the wise one, shaking off good and bad, stainless reaches the supreme union.

This is the life which shines through all beings ; knowing and understanding this, he declares there is naught beyond it. Rejoicing in the Self, delighting in the Self, doing all as the Self, he is the best knower of the Eternal.

Through reality and fervor is this Self to be gained, by perfect knowledge, by perpetual service of the Eternal. In the inner vesture is this starry shining one, whom the men of self-conquest, whose stains have faded away, behold. Reality conquers, verily, not falsehood ; by reality is opened up the path, the way of the gods that the sages ascend by, their desire is fulfilled ; there is that Real's supreme abode. Great is that, divine, of form beyond-imagining ; that shines forth as subtler than subtle. Further than far is it, and yet close at hand ; for those who can see, it is here, hidden in the secret place.

Nor by eye is it apprehended, nor by voice, nor by the other bright ones, nor by fervor nor deeds. But by the grace of wisdom he whose being is pure beholds the partless One by the light of the soul.

This subtle Self is to be known in consciousness—the Self in whom Life has his fivefold dwelling. The whole inner power of mind is bound up with the lives ; when the inner power is made pure, the Self becomes manifest.

Whatever world the pure in nature pictures in his mind, and whatever desires he desires, that world he wins and those desires ; therefore let the seeker for power honor the self-knower.

He knows the supreme Eternal, the home where the world resting there shines bright. The desireless sages who draw near to spirit, reach that luminous One.

He who desires, desires, and thinks on them, is born in that

place through his desires. But all desires melt utterly away even here for him whose desire is accomplished, who has gained the Self.

This Self is not to be gained by speaking, nor by reasoning, nor by much hearing ; whom the Self chooses, by him it is to be gained ; and the Self chooses out his form as its own.

This Self is not to be gained by the impotent ; nor by passionate emotion, nor by undefined fervor. But one who strives by these means, after attaining wisdom, the Self of him enters the home of the Eternal.

Gaining this Self, the seers exult in wisdom, having attained it ; rid of raging desire, and entered into peace. The sages, finding everywhere the all-pervading, united with the Self enter verily the All.

Very certain in the knowledge of the end of wisdom, self-conquered through the union of renunciation, of pure nature, in the worlds of the Eternal, when their time is ended, full of immortality they are together free.

The fifteen life-divisions are gone, the bright powers withdrawn into their shining potencies ; deeds and the Self that takes the form of knowledge have all become one in the unchanging Supreme.

As the rolling rivers go to their setting in the ocean, giving up name and form ; so he who has attained wisdom, rid of name and form, reaches the divine spirit beyond the highest.

He who verily knows the supreme Eternal, becomes the Eternal ; there is none in his line who knows not the Eternal. He crosses over sorrow, he crosses over sin ; rid of the knots of the heart, he becomes immortal.

So it is declared by the Vedic verse :

Let him say this wisdom of the Eternal is theirs who have fulfilled all acts, who know the rites, who are established in the Eternal, who sacrifice faithfully to the one Seer ; and those who have duly performed the vow of the head.

The Seer Augiras taught this truth of old ; let none learn it who has not fulfilled the rite. Salutation to the higher seers ; salutation to the higher seers.

## THE HIDDEN SHINING.

**I**N THIS book of Hidden Wisdom, there is very little that requires any comment or explanation ; no symbols whose meaning is to be looked for, no parables or allegories to be made clear ; just the plainest and most simple telling of the supreme secret that can be put into words.

Yet of this secret not much can be put into words, even with the best of wills ; for how can one describe that which the eyes have never seen, nor will ever see ; which the hands have never handled nor the ear heard ; something which cannot even be pictured by contrasts, for it is not the opposite of anything in this world of ours, just as it is not the same as anything in the world.

Yet this hidden support, for all its farness and strangeness, is yet very familiar and near ; all men are perpetually feeling it, and, as it were, dipping into the being of it ; and all the best of them are perpetually trying to embody this secret in the arts of beauty and in acts of generosity and broad-minded goodwill.

This symbol has been used before, yet it is perhaps as good as any to embody the sense of this secret being that presses in upon our lives. It is as though we were men sitting in a cave among the rocks, at dark midnight, with our faces toward the blank dead wall of the cave. At first all is blackness and silence ; and there is only the sense of the cold night air and its freshness coming in upon us from the great emptiness outside ; all is very silent and dark, or only moved with dim formless murmurings and shadows of sound.

Then, little by little, the first greyness of dawn comes ; the dead rock wall before us is very faintly becoming visible to our eyes straining through the darkness ; and, as it grows lighter, a dim redness of dawn is caught and flung about in broken reflections across the rock before us, and our shadows begin to be seen. Then, from that moment, all the thought and watchfulness that are in us are bound up in the fortunes of the shadows, as they move about there, in that dim, ruddy light of dawn. And we are so utterly absorbed in them that we forget not only ourselves, but the very being of the light that cast our shadows on the walls.

Then perhaps some one among us begins to tire of the shadow-show cast on that dead rocky wall, and gradually falls to thinking

of the light behind ; and, at last, in a moment of inspiration, turns, rises, leaves the cave, and suddenly enters the fair world of perfect day.

One can imagine such a one, after drinking in the brightness of the sunlight, and feeling the full delight of the fair living world, coming back to the cave-dwellers and their shadow-show, and trying to turn their eyes away from the mimicking, mocking shades to the light behind, that is flowing so abundantly through the cavern's mouth.

But when men's hearts are in a shadow-show like this, he must have a very eloquent voice who would interest them in other things, and very winning must he be who would prevail on them to leave their watching of the shadows, and come with him to the world of life.

For the men in the cave have noticed that the shadows are in some way bound to themselves ; indeed they noticed that very early in the morning. And seeing that every movement of the shadows answers to their own movements and the changes of their wills, they are anxiously interested in the shadows' welfare, and in direct apprehension lest any mishap should overtake the flat, black manikins on the wall. Indeed, when the shadows of two of them cross each other on the same piece of rock, they think their temporary obliteration is a real injury ; and they have been for a long time full of very bitter feeling towards each other, touching this injury to their shades.

It is nearly a hopeless task for the messenger who has come back to them from the outer sunlight, and who tries to bring them forth with him, for what do they know about the sun ; and are they not altogether absorbed in the game of shadows on the dead rock wall ? It is only when some of them are weary of their shadow play, or in some momentary lull, that the messenger has any chance at all, and even then he is met by a good deal of doubt and questioning, and finds it very hard to get into these good folks' heads any idea of what sunlight is.

There must be a good deal of good-humored pity in the messenger's mind, as he sees these people so absorbed in their strange game, their parody of real life ; but he will willingly exert all fancy and ingenuity to tell of the sunlight and make it thinkable, wherever he finds open ears. And now and then there are times when a good many grow weary together, and fall to listening to what the messenger has to tell ; and some of the very bravest among them, sometimes, very rarely, have actually the courage to get up and go out into the world of everlasting day — that strange

day where the sun rises but shall not set again, but rising, stands forever in midheaven.

Some day they will, all of them, be persuaded to leave their shadow-show and their black, rocky cave behind, and all together go out and bathe in the living light ; then the rocks will say—for there will be no one else left to say it:—Alas ! this is the end of the world !

As the world is now, we are most of us still busy with the shadows and their struggles, each one fighting with other shadows for his own bit of dead wall ; and some of us are getting tired of it all, and are ready to believe the messengers who, with good-natured chiding, are inviting us to leave it all, and come out into the real world.

We shall go out presently, and drink in the sunlight for ourselves, and then we shall come back to these hot-headed people in the cave, each of them championing his own shadow against the rest, and trying to make it fill the largest possible space of the bare rock. We shall do our best to interest them in the question of healthy daylight, dealing rather gently with them, because they really take the mishaps of their shadows so terribly to heart and we remember that it is not such a long time since we did, too.

Our messages will be like these books of hidden wisdom, messages of hidden daylight, of the shining that is so full of joy, out there in the beyond. And this wisdom is hidden, very securely hidden too, because these good people so steadfastly refuse to turn their heads, and it is no easy matter to get an inkling of it into them. But one day we shall all be out there together, our game of shadows ended, laughing to each other in the light of the healthy sun.

## THE EARLIEST RACES.

*Uayu Purana: 1, 7.*

AT THE beginning of the formative period, in the first of the four ages, the Evolver put forth beings.

The beings, which I told you of in former times, were these beings; but, the formative period coming to an end, they were then burnt up by fire.

Those of them who did not gain the world of fervor found refuge in the latent world of men; and when the time of putting forth comes again they become seed.

And standing there as seed, against the time of putting forth, they are thereupon put forth for the sake of descendants.

They are recorded as the fulfillers of duty, wealth, desire, freedom; they are bright ones, fathers, seers, men.

Thus possessed of fervor they replenish the places; they are the Evolver's mind-born sons, of perfect nature.

They who engage in deeds, with attachment, and yet without hatred, go to heaven, and, returning here are born in age after age.

Through the remaining fruits of their deeds, and according to their character, they are born from the latent world of men, through the binding efficiency of their deeds.

Their tendency outward, arising from their deeds, is to be known as the cause; and through these deeds, whether good or bad, they are born from the latent world of men.

They sieze vestures of many forms for their birth, from shining beings to immovable things, and everything between.

And whatever deeds attached to them in the former period of putting forth, these same attach to them, as they are put forth again and again.

Harmful or harmless, soft or cruel, dutiful or undutiful, true or untrue—according to their nature they come forth; and so one thing pleases each.

And whatever were their names and forms in ages gone by, they receive the same names and forms again.

They receive the same names and forms, and again and again through the ages they are reborn according to name and form.

Thereupon, the time of putting forth having approached, as the Evolver desired to put forth, with his mind intent upon forming beings, he put forth from his face a thousand pairs, of substantial nature and very luminous.



And another thousand pairs he put forth from his breast ; they were all forceful and passionate. And he put forth another thousand couples from his thighs ; they were forceful and dark ; effortful in character.

And from his feet he put forth yet another thousand pairs ; they were full of darkness, inglorious, of little vigor.

Then these twin-born living beings were drawn towards each other. Thenceforth, in this age, their coming together is recorded.

There was not among them the characteristic of sex ; nor were children born to these beings thus coming together.

But at the end of their lives they produced a single pair ; informate boys and girls were born to them at the point of death.

And from thenceforth in this formative period was the birth of pairs ; in thought and through mental activity were they born of these beings, once only.

They perceived sounds and other objects ; they were pure and with five marks each. This was the first, the mental putting forth of the Lord of beings.

The world was filled by those who were born in the multiplying of these beings ; they dwelt by rivers and lakes and oceans and mountains.

Then they felt neither heat nor cold excessively ; and found a food—as it were the growth of the dew of the earth.

And these beings, when they had desires, found a mental fulfilment of them. They had neither law nor lawlessness, and there was no difference between them.

In that first age, their age, happiness and form were equal. They had neither law nor lawlessness in that first age, at the beginning of the formative epoch.

They were born, each living according to his own authority in that first age, which lasted four thousand years, according to divine reckoning.

And the beginning and ending twilights of the first age were each four hundred years. These beings were multiplied thousandfold thereafter.

Yet they had no hindrance, nor two-sidedness, nor weariness. They were mountain dwellers and ocean dwellers, not living in houses.

They were sorrowless, of excellent nature, simple in their joys ; they moved about at will, perpetually rejoicing in mind.

Then there were no animals nor birds nor reptiles, nor land plants nor water growths ; for these things were sown by lawlessness.

Nor were there roots, fruits nor flowers, nor the season's difference, nor seasons. All was happiness according to desire, nor was there excessive heat nor cold.

Always and everywhere, all things were according to their desire, springing forth from the earth at their mere thought, very savory.

They had a power that made strength and color and destroyed disease. With unadorned bodies, these beings stood firm in young vigor.

By pure will their twin offspring was born of them. Equal was their birth and form, and they died equally.

They had truth, generosity, endurance, satisfaction, happiness, control. They were all without difference, in form, age, character or force.

Their sustenance was born of its own accord, without forethought of theirs ; they engaged in no deeds that were either fair or unprofitable.

There was no difference of class or order then, nor confusion. They acted toward each other without either desire or hate.

Neither high nor low, they were all equal in form and age, full of happiness, free from grief, in that first age.

Of perpetually contented mind were they, very substantial, of great force ; nor did gain and loss exist for them, nor friend and enemy, nor love and hate.

They gained their object without effort, through mind alone ; nor were they envious nor grasping toward each other.

Meditation is the crown of the first age ; wisdom of the second ; sacrifice began in the third age ; but giving is the crown of the fourth.

To the first age belongs substance or goodness ; to the second, force ; to the third, force and darkness, mixed ; in the fourth age, darkness, through the sway of the advancing age.

This is the measure of the first age ; learn the numbering of it : four thousand years was the measure of the first age, and the twilights of it four hundred divine years each in number.

And throughout all this first age, these beings enjoyed a complete life, nor had they the pains of weariness.

Then, when this first age and its two twilights were gone, the law of the age in all things diminishes to a quarter.

And at the end of the age, when the twilight was passed, the law of the twilight diminished by a quarter.

So, when the first age ceased, its power turned inward ; and it was so, thenceforth, when this mind-power was destroyed.

But during the second age, another power took its place ; as, at the beginning of the period of putting forth, eight mind-powers were enumerated by me.

And, as the age moves on, these eight powers are manifested ; but at the beginning of the formative period, only one mental power exists.

In every human period, according to the division of the four ages, it is recorded that an arrangement according to class and order is made, and a complete development of deeds.

The beginning twilight of the first age diminished by a quarter, the age itself diminished by a quarter, the ending twilight diminished by a quarter, each of the three proportionately.

They are shortened by the laws of the ages, according to the periods measured out for fervor, enlightenment, force.

Then, when the first age came to an end, there straightway succeeded the second age ; the excellent seers call it a part of the first age. When this first age was gone, beings were left as a remnant of it.

At the beginning of that formative period, when the second age came on, the power of the first period passed away through the fullness of time and not otherwise.

And when this power was gone, another power arose.

Then from the fine breath of the waters, collecting together, the cloud-power came into being. From the clouds and thunderings came the putting forth of rain.

And when the surface of the earth was once taken possession of by this rain, there were manifested tree-like dwellings for beings.

And all kinds of mutual pleasure were born for them through these tree-like dwellings. And through them they shone, in the front of the second age.

Then through the passage of great time, a nature of rage and desire grew up within them, from no outward cause.

And the characteristic of sex that belongs to the end of a life period,—this does not return again through the force of the age.

But for these beings, this sex-character came back in its regular form. And the birth of children began at a wrong time.

And thereupon the tree-like dwellings came to an end, every-one of them, through their unlucky time.

When the tree-like dwellings had departed, these beings deeply disturbed, offering in their powers, thought upon that power of theirs, thinking truly upon it.

Then their tree-like dwellings came back to them again. And vestures were produced as the fruit of the trees, and adornments.

And among them was born, for these beings, a honey full of scent and color and savor. It was not the honey of bees, but a great power lying in every fold.

By this they were fed in the front of the second age. Joyful and glad at this power were these beings whose old age was gone away.

And after awhile they were again invaded with greed, and took to seizing the tree-like dwellings and that honey not of bees by force.

And through that sin of theirs thus born of greed the trees of the age disappeared altogether, and their honey with them.

Then through the power of the twilight, as only a little was left, these beings fell under the power of two-sidedness, and were afflicted greatly by cold bitter winds and heat.

And suffering from this two-sidedness, they made coverings for themselves, and build houses to protect themselves against these extremes.

Before that, they lived not in houses, but dwelt according to their own sweet will, wherever it suited them, wherever they pleased.

In deserts, in wastes, in the deeps, in mountains, in caves were their dwellings, and in pathless places, a wilderness with perpetual water.

As they chose, as they pleased, in rough and even places alike, they began to make houses, as a protection against cold and heat.

And they measured themselves out fields and cities, villages also, according to shares, and dwellings near the cities.

## LOVERS OF THE EAST.

SIR WILLIAM JONES.

1746-1794.

WE HAVE seen how Anquetil Duperron, a Lover of the East, brought to Europe the first seed of Indian Wisdom after years of toil and painful sacrifice and privation; how, through obscurity and poverty, he labored to give to the modern world 'the key to the Indian Sanctuary'.

No greater contrast to his whole life and work could be found than the life and work of Sir William Jones. If Anquetil's mission was to gather precious things through years of toil and hardships, then the mission of Sir William Jones was to touch Oriental studies with prestige; to gain for them public recognition and acclamation; to make them tastefully acceptable to the world of the elegant and learned; and, one fears it must be added, to overlook altogether their real and lasting value.

For this mission of his, this opening up of the East for the amusement and instruction of the polite, his early life and education had admirably prepared him. On leaving Harrow, he was well grounded not only in Greek and Latin, but also in Hebrew and Arabic, the only Oriental tongues then seriously studied in Europe. When at Oxford, he learned one other Oriental language—Persian,—as well as Spanish, Portugese, and Italian. Then, becoming tutor to Lord Althorpe, he spent his leisure in composing a Persian grammar and dictionary; and, a few years later, translated a Persian life of Nadir Shah, for the King of Denmark.

Taking up the profession of Law, he was called to the bar in 1774; and eight years later published an Arabic treatise on the Mohamedan law of succession, with an English translation. This book seems to have determined his destiny; for, in 1783, in recognition of his double knowledge of law and oriental languages, he was appointed one of the supreme judges in Calcutta, and at the same time was knighted. In the words of his biographer: "In December 1783, he entered upon his judicial functions, and, at the opening of the sessions, delivered his first charge to the grand jury. The public had formed a high estimate of his oratorical powers, nor were they disappointed. His address was elegant, concise, and appropriate; the exposition of his sentiments and principles was equally manly and conciliatory, and calculated to

inspire general satisfaction, as the known sincerity of his character was a test of his adherence to his professions."

Sir William Jones seems himself to have been conscious of his destiny as the polite populariser of the East; for, during his voyage, he drew up a list of what he meant to achieve in the field of Oriental research. In this list we find as subjects for study: the laws of the Hindus and Mohamedans; the history of the Ancient World; proofs and illustrations of scripture; traditions concerning the deluge; modern politics and geography of Hindustan; best mode of governing Bengal; arithmetic and geometry and mixed sciences of the Asiatics; medicine, chemistry, surgery, and anatomy of the Indians; natural products of India; poetry, rhetoric, and morality of Asia; music of the eastern nations; the three hundred Chinese Odes; the best accounts of Tibet and Kashmir; the trade, manufactures, agriculture, and commerce of India; the constitution of the Moguls and Mahrattas—the two powers from whom the English actually wrested India.

And, as though this were not enough, Sir William Jones further proposed to himself to translate the third gospel into Arabic; the Psalms into Persian; to compose essays, histories, epics, orations, philosophic dialogues, and letters, on the model of Aristotle, Thucydides, Homer, Demosthenes, and Plato. Had he added dramas on the model of Sheakspeare, his plan would have been complete; and we might have had "imitations of all the greatest works in the world: by Sir William Jones, Knight"!

One is struck by the fact that, in all this wonderful series of projected studies, one thing is wanting; and this one lack is more important than all the rest that was projected and fulfilled. It is the ideal of Eastern wisdom, to which Anquetil Duperron so entirely devoted his life.

After arriving at Calcutta, Sir William Jones in due course founded the "*Asiatick Society*, for the purpose of enquiring into the history, civil and natural, the antiquities, arts, sciences, and literature of *Asia*." This was in January, 1782; and, in his opening discourse, Sir William Jones, as President-Founder, said:

'When I was at sea last August, on my voyage to this country, which I had long desired to visit, I found, one evening, on inspecting the observations of the day, that *India* lay before us, and *Persia* on our left, whilst a breeze from *Arabia* blew nearly on our stern. A situation so pleasing in itself, and to me so new, could not fail to awaken a train of reflections in a mind which had early been accustomed to contemplate with delight the eventful histories and agreeable fictions of this Eastern world. It

gave me an inexpressible pleasure to find myself in the midst of so noble an amphitheatre, almost encircled by the vast regions of *Asia*, which had ever been esteemed the nurse of sciences, the inventress of delightful and useful arts, the scene of glorious actions, fertile in the productions of human genius, abounding in natural wonders, and infinitely diversified in the forms of religion and government, in the laws, manners, customs, and languages, as well as in the features and complexions of men. I could not help remarking how important and extensive a field was yet unexplored, and how many solid advantages unimproved: and when I considered with pain that, in this fluctuating, imperfect, and limited condition of life, such inquiries and improvements could only be made by the united efforts of many who are not easily brought, without some pressing inducement or strong impulse, to converge in a common point, I consoled myself with a hope, founded on opinions which it might have the appearance of flattery to mention, that if in any country or community such a union could be effected, it was among my countrymen in *Bengal*; with some of whom I had already, and with most was desirous of having, the pleasure of being intimately acquainted.

‘You have realized that hope, gentlemen, and even anticipated a declaration of my wishes, by your alacrity in laying the foundation of a Society for enquiring into the History and Antiquities, the Natural Productions, Arts, Sciences, and Literature of *Asia*.’

Thus, amid wreaths of eulogy, and garlands of eloquence, the Asiatic Society of Bengal was founded; the methodical study of Oriental subjects was formally inaugurated. And the President-Founder helped to carry out these objects by publishing a translation of Manu’s Laws, full of instruction to the learned, and a version of the drama *Shakuntala*, destined to gratify the taste of the polite.

Yet Sir William Jones and his colleagues had hardly a dawning presentiment of their true work. They talked, rather at random, of useful knowledge, of natural products, of researches into chirurgy, anatomy, astronomy; of arts, literatures, and sciences; but said not a word of philosophy, not a word of the high idealism, with its broad sanity and perfect lucidity, which is the East’s most perfect gift to the West.

Like the nomads of Gobi, they roamed hither and thither, dreaming of buried treasures, and of finding them, but utterly uncertain where their search should begin, and not less uncertain of the true nature of the treasures they might be destined to find.

Their spiritual and moral attitude was anything but calculated

to call forth the deep and high message of ancient India; was anything but tuned to the iron chords of intuition and divinity that are beginning to resound through the heart of the modern world.