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FIRST.—To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

SECOND.—To promote the study of Aryan and other Eastern literatures, religions, and sciences and demonstrate the importance of that study.

THIRD.—To investigate 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 HYMN OF THE SPIRIT.

Purusha Sukta: Rig Veda, x, 90, 1-5.

THOUSAND-HEADED is Spirit, thousand-eyed, thousand-footed; he wrapping the world altogether, overpassed it by a space of ten fingers.

Spirit verily is all this, what has been and what shall be; also of immortality he is the lord, when he passes outward through the food of being.

So great is his greatness, yet Spirit is more ancient than this. For all these beings are but one step of him, three steps of him are eternal in the heavens.

As to the three steps, Spirit ascends upwards; one step, again, came into being here; he then extended everywhere, over what consumes and what consumes not.

From him was born Radiance, and, from Radiance, Spirit; he, born, stretched forth, behind the world and before.

THE TWO WISDOMS.

Mundaka Upanishad.

I.

THE Evolver first of the bright ones came into being, the maker of the whole, the guardian of the world. He taught the wisdom of the Eternal, the resting-place of all wisdom, to Atharva, his eldest son. And what the Evolver had declared to him, this wisdom of the Eternal Atharva of old told to Angira. He to Bharadvaja the truth-bearer; and Bharadvaja taught it, in turn received, to Angiras.

Shaunaka, verily, of the great Lodge, approaching Angiras according to the law, asked him :

—Master, what should be known that all this may be known?

To him he replied :

—Two knowledges should be known, said he—what the knowers of the Eternal declare, the higher and the lower knowledge.

—Of these, the lower knowledge is: the Rig, the Yajur, the Sama, the Atharva Vedas; intoning, rites, modulation, definition, verse, the star-lore.

—But the higher knowledge is that by which the Unchanging is gained: that invisible, ungraspable, nameless, colorless, sightless, soundless; the enduring Lord, the all-going, with neither hand nor foot; the very subtle, the unfading, that the wise see well as the womb of the worlds.

—As the web-wombed spider puts forth and draws to him; as trees come forth upon the earth; as from a living man, his locks and tresses; so from this Unchanging, comes forth all the world.

—This Eternal glows with fervent power; thence is born the Food, and, from the Food, the Life and Mind; what exists—the worlds—and eternal causation.

—Who is the all-knowing, the all-wise, whose fervent power is wisdom-formed, this is that Eternal; and, from this, Name and Form and Food are born.

—Therefore there is this truth :

The powers that the seers perceived in the sounds of the hymns, were divided, each in their own form for the triple fire; “practice these constantly, ye who desire the truth; this is your

path of good work in the world. For when the flame curls in the fuel that bears what is to be offered, then let him guide the offerings in the space between the two paths of the sacrificial fluid. With faith it is offered. He whose fire-invocation fits not with the new moon, the full moon, the fourth month, and the autumn, where there are no guests, where the offerings to all the bright ones are absent, where the law is unfulfilled,—he injures his seven worlds. The seven curling tongues of flame are: the dark, the gloomy, the mind-swift, the very red, the purple, the sparkling, the all-shaped bright one. He who makes the offerings when these flames are gleaming, at the fit time, like sun-rays they lead him to where the one lord of the bright ones reigns.”

“Come! Come!” the offerings call to him; they carry the sacrificer by the rays of a shining sun. Addressing to him a loving voice, they honor him: “This is your holy, well-won world of the Eternal!”

—Infirm rafts indeed are these forms of rites of the eighteen sharers in the sacrifice, on which the lower ritual depends. They who exult in this as the better way, fools, they go again to sickness and death. Turning round in the midst of unwisdom, sages, thinking themselves wise; fools, they go about staggering in the way, like the blind led by the blind.

—Turning about manifold in unwisdom, you exult, children, thinking thus the work is done. Because these performers of ritual are not wise in their longing desire, in their folly they fall, losing their worlds.

—Thinking that oblations and offerings are the best, they know nothing better, these deluded fools. After enjoying this good work of theirs beyond the sky, they return to this or a lower world.

—But they who dwell in faith and fervor in this forest, full of peace, and wise, and free from the lust of possession; by the sun-door they, freed from lust, go forth, where is the immortal spirit, the unfading Self.

—Therefore let him who seeks the Eternal, viewing well the worlds that are won by rites, become indifferent to them, for the Uncreate cannot be gained by ritual works. And to learn this Uncreate let him draw near to the Teacher—the Sage, well-founded on the Eternal—with fuel in his hands. To him approaching, with his wandering soul quite at rest, and entering into peace, the Wise One will declare truly the truth by which that Unchanging is known, the wisdom of the Eternal.

—And there is this truth:

As from a well-lit fire sparks of its own nature come forth thousand-fold; so, dear, from that Unchanging, manifold beings are born, and thither they go again. For this shining, formless Spirit is within and without them, though unborn. This bright Spirit of the Unchanging, above Life and Mind, is the Supreme of the Supreme.

—From this are born Life and Mind and all the powers—ether, breath, the starry, the waters, earth the holder of all.

—He whose head is Fire; whose eyes, the sun and moon; whose ears are the fields of space; whose voice, the manifest Vedas; whose life is breath, whose heart is the whole world; from whose feet is the earth; this is the inner Self of all beings. From him the Fire whose fuel is the sun; from the moon, the powers of fertility, the trees upon the earth. The active force sows the seed in the passive; from this active power many beings are engendered.

—From this the Rig, the Sama, the Yajur verses; initiatory rites, sacrifices, offerings, and gifts; the circling seasons and the sacrificer, and the worlds where the sun and the moon have their power. From this the manifold bright ones are engendered, the lesser bright ones and men and beasts and birds. From this the forward and downward lives, from this, rye and barley; from this, fervor and faith and truth, the service of the Eternal, and the law.

—The seven lives come forth from this, the seven flames, the seven fuels, the seven sacrifices; these seven worlds wherein the seven lives move; they are hidden in the secret place by sevens and sevens. Hence the oceans and all the hills, from this the rivers flow, in all their forms. Hence come all growths, and the essence through which the inner Self stands in all beings.

—For Spirit alone is this all, and the works and fervor.

He who knows this Eternal hid in secret, he, dear, even in this world unties the knot of unwisdom.

HIGHER AND LOWER KNOWLEDGE.

In the Mundaka Upanishad.

THIS Book of Hidden Wisdom strongly emphasizes the view already put forward, that the great theme and substance of the Upanishads is in no sense a development of the great Vedic cycle,—the fountain of popular religion in India from the days of

the Seers of the Hymns; but that, on the contrary, the substance of the Upanishads is distinct in origin, different in aim, and often very hostile in tone to the great popular cycle of Indian culture.

In the days when this Book of Wisdom took final form, the great cycle of Indian culture included, we are told: the Rig, Yajur, Sama and Atharva Vedas, and the six Limbs of the Veda, as they are called: the sciences and studies that deal with the intoning, the grammar, the verse, the rites of the Vedic liturgy, the definition of old and difficult words, and the fixing of times and seasons—the new moon, the full moon, the four-month period—by noting the ways of the sun and moon, the planets and the stars.

This liturgy and ritual is the lower knowledge: but the higher knowledge, the true wisdom, is the seeking and finding of the real inner Self, the enduring Lord, that the wise see as the womb of the worlds.

Very little is conveyed to our imaginations by this description of the lower knowledge, as liturgy and ritual, as the four Vedas and the six limbs of the Vedas. But the second section gives us something clearer and more intelligible. Its essential part, we are told is a system of ceremonies, sacrifices, and oblations that centers round the "three sacrificial fires": the household fire, kept burning during the householder's life, and from which the other fires are lit; the fire of oblations to the shades of the fathers; and the fire of sacrifices to all the deities.

By the ritual of the three fires, they hoped to gain the good things of this life—sons and grandsons of a hundred years, gold and chariots and horses; then the happiness of ancestors who had passed away, joined to the hope that their own trans-sepulchral welfare would be duly looked after—filial piety with a lively sense of favors to come; then the favor of the deities, who, fitly fed by their worshippers, should grant to the devout the feasts of this world and the next. Such was the ideal of this ritual system, the way of works—a happy blending of worldliness and other-worldliness; a not unnatural desire to secure the largest share of sensuous enjoyment that a careful keeping of the rules of both worlds could afford.

These ideals are "not too good for human nature's daily food"; so entirely natural are they that at once they recommended themselves to the devout, and formed the foundation of a popular religion that lasted milleniums.

Very much depends on the nice performance of these rites, in the opinion of their votaries; for the gods are rather exacting

and punctilious; and grave responsibility rests on the sixteen priests who, with the sacrificer and his wife, complete the "eighteen sharers in the sacrifice".

It is easy to understand that, when the well-being of one's ancestors, one's self and family, and one's descendants depended on the exact performance of these experiments in transcendental physics, one was likely to look for the most competent demonstrator, and to reward him very liberally when the experiment was finished and the period of strained anxiety at an end. It is easy, too, to understand that much deliberation might go on among the skilled professors, in leisure hours, on questions of "donations of one cow, up to the bestowing of the whole property, after the sacrifice, to the attending priests", as the Commentator says. One can see at once the fitness of a phrase like this: "These are lean kine, they have eaten their grass, drunk their water, given their milk, and lost their strength; joyless worlds he gains, who offers these".

So the power of the priests would grow; by gentle, imperceptible steps the "sacrificer and his wife" would be enthralled, until the whole outward culture of the nation was summed up in the words: "Blessèd are they who partake of the leavings of the sacrifice".

It is easy to treat this making the best of both worlds very leniently, with good-humored complaisance and light irony; but the true Seers of the Upanishads did not treat it leniently.

Infirm rafts are these rites of the eighteen sharers of the sacrifice. They who exult in this as the better way, fools, go again to sickness and death.

Turning round in unwisdom, these sages, thinking themselves wise—fools, they stagger in the way, like the blind led by the blind.

Turning about in unwisdom, you exult, children, thinking that thus life's work is done. Because these men of rites are full of longing desire, in their folly they fall, losing their worlds.

Thinking that oblations and gifts are best, they see not the better way, these deluded fools.

This is not quite the language of easy toleration; and, if we look closer, we shall find another reason for this denunciation besides simple hostility towards the enthrallers of the people.

For there is a second meaning, hardly hidden here, and elsewhere clearly revealed, in this rite of the three sacrificial fires. For "the lower-life is the household fire, the distributing-life is

the fire of oblations, the forward-life is the fire of offerings". In other words, they are "the fire of the loins, the fire of the heart, the fire of the head"; three centers of vital fire or nervous force. This becomes, then, fairly clear; "when the flame curls in the fuel that bears what is to be offered, then let him guide the offerings in the space between the two parts of the sacrificial fluid". From this offering—from the diversion of vital force which it implies—arise "the seven tongues of flame", and these, the Commentator tells us, kindle the powers of "the seven orifices in the head"; or, more plainly, awaken the psychic senses of sight and hearing and speech.

In fact, the Commentator clearly shows—and the Upanishads completely prove—this sacrificial ritual is a symbol of certain processes for awakening the psychic senses and powers by calling up the diverted vitality of the "downward-life", the fire of creative force. In the words of another Teacher, this is not the wisdom that comes from above; this wisdom comes from below, is earthly, sensual, devilish. Or to translate more truly, this wisdom is earthly, psychic, and of the nature of demons.

But let us turn from the rites of the three fires to the better wisdom, the wisdom of the Eternal. This is the worship of the dim star that burns within, the star that grows, as you watch and worship, and gradually becomes the infinite Light. This is the wisdom of those who dwell in faith and fervent will, in this forest of the world. They are full of peace and wise and free from the lust of possession. They go forth by the sun-door, freed from the lust of sensuous life, to the real life of the immortal spirit, the unfading Self.

Therefore let him who seeks the Eternal, viewing well the worlds that are won by these rites, become indifferent to them. Let him draw near to the true Teacher, the star that burns within; when he approaches, with wandering soul quite at rest, and entering into peace, the wise one, the inner Self, will declare truly the truth by which the Unchanging is known, the true wisdom of the Eternal.

The sun-door to the Eternal is the inner sense of the trueness of things that tests the sensuous life, the feasts of this world and the next, and declares that the lasting joy is not to be won by these changing things that fade. The sun-door is the wisdom that chooses the better rather than the dearer, and turns back from dear and dearly-loved desires.

This intuition and inner sense of the trueness of things gradually leads the scattered selves away from the sensuous paths of

habitual life; gradually leads them away from the fear and hate that spring from the lust of possession; gradually leads them away from the vanity and selfishness that spring from their illusion of apartness and hostility one to another; and wraps them back into the real world, the oneness of the Self.

Thus awakened from the dream of life, they see the steps by which they fell to dreaming the dream of the world. They see that, as the web-wombed spider puts forth his web, and draws it toward him again; as trees come forth on the bosom of the earth; as sparks from a well-lit fire; so all this dream of the outward world, this world of dream, came forth from the Self, the Eternal, that the seers plainly perceive as the womb of the worlds. For this shining Spirit, though unborn, is without and within all the worlds, and the worlds are the changing dream-lessons of the unchanging Self.

The Self, though unchanging, falls into dream; it dreams itself first into many separate hostile selves; then it dreams for their satisfaction the manifold sensuous life of the middle and the outer worlds; then, that the hostile selves may not fall into perpetual fascination and enthrallment, the Self dreams the last and sanative dream of death; and, through the power of that last dream, the wandered selves find no lasting joy in their sensuous ways, for they see that all this fades and wastes and wanes; that there is no lasting unchanging joy but the Self—re-become one—awaking from all dreams to the reality of its immemorial Oneness. This is the wisdom of the Self that the seers tell of; and the dim star within lights the old, oft-trodden path, along which they pass over to the other shore.

Following this wisdom, therefore, they found themselves in lasting opposition to the other way, the way of works; in its outer aspect of ritual, a mercenary huckstering with the gods; in its inner aspect, an opening of new senses to another sensuous world, far more alluring, far more seductive than the world of day. These are false lights; not only do they not dispel the darkness, but they blind dazzled eyes, and rob them of the infinite Light.

THE AWAKENING TO REALITY.

Shankara's Tattva Bodha.

II.

WE shall speak now of the way the four-and-twenty natures are developed.

THE PRIMITIVE SEVEN.

Dwelling together with the Evolver in glamor, who is the very self of the three potencies: substance, force, and space.

From this glamor, shining ether came forth.

From shining ether, breath came forth.

From breath, fire came forth.

From fire, the waters came forth.

From the waters, earth came forth.

THEIR SUBSTANTIAL PARTS.

Now, among these five natures:

From the substantial part of shining ether, the power of hearing come forth.

From the substantial part of breath, the power of touch came forth.

From the substantial part of fire, the power of seeing came forth.

From the substantial part of the waters, the power of taste came forth.

From the substantial part of earth, the power of smelling came forth.

From the united substantial parts of these five natures, the inner powers,—mind, soul, self-assertion, imagination,—came forth.

Mind is the very self of intending and doubting.

Soul is the very self of affirmation.

Self-assertion is the very self of attributing selfhood.

Imagination is the very self of image-making.

The regent of mind is the Moon.

The regent of soul is the Evolver.

The regent of self-assertion is the Transformer.

The regent of imagination is the Pervader.

THEIR FORCEFUL PARTS.

Now, among these five natures:

From the forceful part of shining ether, the power of voice came forth.

From the forceful part of breath, the power of handling came forth.

From the forceful part of fire, the power of moving came forth.

From the forceful part of the waters, the power of engendering came forth.

From the forceful part of earth, the power of extruding came forth.

From the united forceful parts of these natures, the five lives,—the upward-life, the forward-life, the uniting-life, the distributing-life, the downward-life,—came forth.

THEIR SPATIAL PARTS.

Of these five natures, from their spatial parts, the five-folded five elements come forth.

What is this five-folding?

It is this: taking the spatial parts of the five primitive natures,—one part of each,—these parts are each first divided in two; then one half of each part is left alone, on one side, while the other halves of each are each divided into four. Then to the half of each nature, is joined the fourth of the half [the eighth] of each of the other natures. And thus five-folding is made.

From these five primitive natures, thus five-folded, the physical vesture is formed. Hence the essential unity between the clod and the Evolving Egg.

THE LIFE AND THE LORD.

There is an image of the Eternal, which attributes itself to the vestures, and is called the Life. And this Life, through the power of Nature, regards the Lord as separate from itself.

When wearing the disguise of Unwisdom, the Self is called the Life.

When wearing the disguise of Glamor, the Self is called the Lord.

Thus, through the difference of their disguises, there is an appearance of difference between the Life and the Lord. And as long as this appearance of difference continues, so long will the revolving world of birth and death continue. For this reason the idea of the difference between the Life and the Lord is not to be admitted.

But how can the idea of unity between the self-assertive, little-knowing Life, and the selfless, all-knowing Lord, be accepted, ac-

according to the famous words, *that thou art*; since the genius of these two, the Life and the Lord, is so opposite?

This is not really so; for 'Life attributing itself to the physical and emotional vestures' is only the verbal meaning of *thou*; while the real meaning of *thou* is 'pure Consciousness, bare of all disguises, in dreamless life'.

And so 'the Lord full of omniscience and power' is but the verbal meaning of *that*; while the real meaning of *that* is 'pure Consciousness stripped of disguises'.

Thus there is no contradiction in the unity of the Life and the Lord, since both are pure Consciousness.

THE FREE-IN-LIFE.

And thus all beings in whom the idea of the eternal has been developed, through the words of wisdom and the true Teacher, are Free-in-life.

Who is Free-in-life?

Just as there is the firm belief that 'I am the body', 'I am a man', 'I am a priest', 'I am a serf', so he who possesses the firm conviction that 'I am neither priest nor serf nor man, but stainless Being, Consciousness, Bliss, the Shining, the inner Master, Shining Wisdom', and knows this by direct perception, he is Free-in-life.

THE THREE MODES OF DEEDS.

Thus by the direct knowledge that 'I am the Eternal', he is freed from all the bonds of his deeds.

How many modes of these 'deeds' are there? If counted as 'deeds to come', 'deeds accumulated', and 'deeds entered on', there are three modes.

The pure and impure deeds that are done by the body of the wise, after wisdom is won, are called 'deeds to come'.

And what of 'deeds accumulated'? The deeds that are waiting to be done, sprung from seeds sown in endless myriads of births, are 'deeds accumulated'.

And what are 'deeds entered on'? The deeds that give joy and sorrow here in the world, in this vesture, are 'deeds entered on'. Through experiencing them they reach cessation; for the using-up of deeds entered on comes through experiencing them. And 'deeds accumulated' reach cessation through wisdom, the very self of certainty that 'I am the Eternal'. 'Deeds to come' also reach cessation through wisdom. For, as water is not bound to the lotus-leaf, so 'deeds to come' are not bound to the wise.

For those who praise and love and honor the wise, to them

come the pure 'deeds to come' of the wise. And those who blame and hate and attack the wise, to them come all the unspeakable deeds, whose very self is impurity, of the wise man's 'deeds to come'.

THE END.

Then the Knower of the Self, crossing over the circling world, even here enjoys the bliss of the Eternal. As the sacred books say: The Knower of the Self crosses over sorrow.

And the sacred traditions say: Whether he leave his mortal form in Benares or in a dog-keeper's hut, if he has gained wisdom, he is free, his limitations laid aside.

Thus the Awakening to Reality is completed.

SHANKARA'S CATECHISM.

EXPLANATORY.

IN the first part of Shankara's Catechism, previously translated, the most valuable thing is the teaching of the sevenfold man, who is really a modified unity appearing in seven modes. The only real and eternal element in the sevenfold man—for real and eternal are, for Shankara, synonymous terms—is the perfect Self, which is one with the Eternal. In manifestation this Self appears in three degrees: the intuitional self, the emotional self, the physical self; and, for each of these there is a vesture suited to its nature. Thus the divine Self, with its three degrees, and their three vestures, make up the perfect seven.

The three lesser degrees of the Self are its representatives in the three manifest worlds: the spiritual world, the middle world, the physical world. And, very naturally, the middle world partakes in some degree of the nature of the other two; so that its highest layer is touched with the nature of the spiritual world, while its lowest layer is touched with the nature of the physical world.

This threefold nature of the middle world finds its counterpart in the three veils which make up the vesture of the middle self, which we have called the emotional self as, perhaps, the best description of its total nature.

The three veils of the middle self are the vital veil, the sensuous veil, and the intellectual veil; and the regents of the last two are 'mind' and 'soul', as we have translated the original terms—Manas and Buddhi.

Development takes place, therefore, by the gradually raising of the self through these vestures and veils; so that, having begun as the physical self in pure animal life, it gradually becomes the emotional and intellectual self of human life, then the intuitional self of life that is something more than human, and at last realizes itself as the eternal Self which is one with the Eternal.

To this, the first part of the Catechism, is then added the outline of Shankara's idealistic physics, the doctrine of the three potencies of substance, force, space; or, as one might call it, from a different point of view, the three modes of subject, predicate, object: of the knower, the knowing, the known. And as perception is of five types, the subject, predicate, and object are divided into the five types of sensuous perception. But as the objects of sensuous perception are not simple, but each respond to several different sensations, a description is found for this fact in the 'process of five-folding' of the object. As an example, a piece of camphor responds not only to the sense of sight but to other senses, touch, taste, smell; it is therefore conceived as made up of the five natures that are objects of sensuous perception, so mingled that one nature is dominant. The three potencies and the five natures are the three vestures and the five veils, from another point of view.

Very important are the definitions: 'mind' is the power of intending and doubting; 'soul' is the power of affirmation; the latter approaching the intuitional self which is the 'enlightened spiritual will'. To express in terms of morals this psychological analysis, we may say that, at first, through the power of self-assertion, the idea of selfhood is falsely attributed to the physical body and its animal nature, and then to the mental picture of the physical body, which is the emotional self or lower personality. The task of regeneration, of initiating true life, consists in first checking this false self-assertion,—selfishness and sensuality,—and then through the stages of 'intending and doubting' and strong 'affirmation' substituting for the lower personality the enlightened spiritual will, which is the direct expression of the real Self, re-becoming the Eternal.

Then this chapter of physics and psychology is followed by one of metaphysics. There is the real Self, which is the Eternal. But we do not realize our life as that real Self. Why do we not realize it? Because of two errors, or illusions, which make up the double 'heresy of separateness'. The first error is the error of our apartness from the Eternal. The second error is the error

of our apartness from each other. The removal of these two errors constitutes 'our duty towards God' and 'our duty towards our neighbor'; in both cases the real gain is our own, is the gain of our real Self.

Shankara calls the first error glamor; the second, unwisdom. The picture of the self formed through the first is the Lord; the picture of the self formed through the second is the Life. And the real nature of both is the same—pure consciousness,—though there is a verbal difference, a difference of definition, between them.

Then, in conclusion, the three forms of 'deeds' or Karma. We may compare 'accumulated deeds' to capital; 'deeds entered on', to interest; and 'deeds to come', to the earnings of an unselfish man for the good of others. And we must remember that each of these has a debit as well as a credit side.

The real value of this little treatise is as a key and outline of longer and more complicated works; yet it has a high excellence of its own.

LOVERS OF THE EAST.

ANQUETIL DUPERRON.

1731—1805.

WHO opened the doors of the east to the west? Who brought to the west the light of the east? Who were the ministers of the Indian Renaissance, the messengers of the Eastern Dawn? Earliest among the pioneers of the Eastern Wisdom, and in some sense the most potent in influence of all the early generation, we must record the name of Anquetil Duperron.

Born in Paris, on the 7th of December, 1731, Anquetil Duperron, as soon as years brought him conscious choice, turned his whole energies and hopes to the lands and learning of the east. It was as though a child of the eastern races, whose lips had already long ago tasted the nectar of eastern wisdom, had been brought by the cycle of birth and rebirth to the most stirring center of the peoples of the west, that reviving memories might renew again the love for the lore of the sunrise, and that he might serve as fitting messenger and intermediary between the old races and the new. Like some wandered sun-worshipper in the lands of mist and snow, his heart thirsted for the sunlit forests and mountains.

After studying such oriental tongues as were then known in Europe, Anquetil's longing for the east possessed him altogether; he would have set out on his pilgrimage as a common soldier for the French armies in India, had not a meager benefice of the government opened to him an easier path.

At Pondicherry, on the Madras coast, he studied modern Persian, then the language of the Indian courts; then would have learned Sanskrit at Chandranagar in the Ganges Delta, but the struggle for Indian rule between France and England made it impossible for him to remain, and he took refuge at Surat, on the coast to the north of Bombay. Surat was then the home of the Parsis, and Anquetil at once plunged into the study of Zoroaster's religion, translating as well as then was possible the *Zend-Avesta* scriptures of the worshippers of the holy fire. In 1762 he returned to Paris; a few years later, in 1775, he received from his friend Gentil, minister-resident at Faizabad, an old Persian manuscript, the translating of which gave to Anquetil his lasting fame. This manuscript was a translation of the Upanishads into Persian, carried out under the direction of the gifted, ill-fated Mogul Prince, Mohamed Darashukoh. Darashukoh was grandson and rightful heir of Akbar, the wisest and greatest of all modern Indian rulers; and from Akbar he inherited the search for the one wisdom that lies hid under all religions. This one wisdom Darashukoh sought in the bibles of all peoples; the Koran, the Laws of Moses, the Psalms, the Gospels. Sought, and found everywhere something precious; but the last word, the oneness of the Self and the Eternal, only in the Upanishads of ancient India. Finding the Upanishads first in "the Paradise-land of Kashmir," as he himself calls that high, sunlit valley, he was eager to give them to the world, and bent all energy on the completion of a Persian translation. Almost immediately he fell victim to the cold bigotry of his brother Aurungzeb, who, under the pretext of ridding the world of a freehinker and infidel, cut his own pathway to the throne of the Moguls.

But Darashukoh's life-work was ended; his Persian translation of the Upanishads complete, and this translation it was that Anquetil Duperron received, in Paris, in 1775.

Thinking French unsuitable, he set himself to render the work in Latin; and, in the midst of his labors, the storm of the French Revolution burst over his native land. Eager to continue his work, Anquetil made himself a silent isolation in a single room. "My food," he said, "is bread, a little milk or cheese, and spring water. With four sous a day I must supply my needs.

In winter I have no wood for my fire, my bed has no pillow, no cover. I have neither wife nor children nor servants; almost all the world's good things I lack, and yet how I love all men, and the good above all. Here I wage my hard war with the senses, and disdain the enticements of the world. And, full of longing after the highest being, I await with quiet heart the dissolution of my body."

Anquetil's Latin version brought the wisdom of India to the shrine of western philosophy, yet one cannot but think that, had he rendered it into French, its influence might have been far greater; the wisdom of the east might have found its way, not to the shrine of the philosophers, but to the great heart of his nation. In 1775 the field was ready for the sowing; the minds of the French people were thirsty for new ideals; and, had Anquetil been a man of strong will and eloquent speech, there might have been then, in France, not a revolution for the evangels of Voltaire and Rousseau, but a Renaissance of Indian wisdom. Yet perhaps the hour had not yet struck.

Anquetil's splendid prologue to the Upanishads:—"Here, reader, is the key to the Indian sanctuary"—was quoted a year ago, at the beginning of our Upanishad studies. It remains only to give an insight into the quality of his work, by translating a few lines from his version of the Upanishad "By the Master." He concludes it thus, weaving the commentary into the text:

"To the Light-being, the wise cry: O Being that hast the form of Light, lead me on the pure way; make me partaker of the great treasures of blessedness. Thou knowest all my works: forgive my sin. To thee, bowing down, the deepest adoration.

"And the wise knows: 'that the Spirit in the Sun, and the Light-being that has the form of Light,—that am I; and the shining consciousness, that is universal Being,—that am I; and the Evolver, the former of all,—that am I.'"