MAITREYA
By NICHOLAS ROERICH

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"Peace to all Beings"

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On a piece of palm bark, with a sharp stilus, a friendly Bhiku is writing in Singalese. Does he molest anyone? No. With a smile he is sending a greeting to the far-off lands beyond the seas. A greeting to the good, benevolent people. And he does not expect a reply. It is simply a benevolent arrow into space.

In Kandy, in the ancient capital of Lanka-Ceylon, we are guided along the old traces of the past: The Temple of the Holy Tooth, the Temple of Para-Nirvana, the wondrous treasury of sacred books in their hammered-silver binding-boards—"And what is there in the small closed temple?"... "That is the temple of Maitreya the Lord of the Future."—"May one enter?"—

The Guide smiles and shakes his head benignly. "In this temple none may enter save the chief priest."

Thus, the effulgent future should not be contaminated! We know it lives. We know its symbol is Maitreya, Metteya, Maitri,—Love, Compassion. Upon this luminous sign of all-understanding, all embracingness, the great future is being built. It is pronounced with the most reverent solemnity. It must not be defiled or blasphemed by lightmindedness, curiosity, levity and doubt. The Vishnu Puranas, and all other Puranas—that is, all the ancient covenants, speak in their highest expressions of the luminous future which humanity serves, each individual in his own way.

Messiah, Maitreya, Muntazar—and the entire glorious succession of names, which in such diversity has expressed this very

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same sacred and hearty striving of humanity. With especial exultation the prophets speak of the future. Read all the pages of the Bible, where the best hopes of the people are expressed. Read the Covenant of Buddha about Maitreya. See how gloriously the Moslems speak of the Prophet of the Future.

How beautifully India speaks of the end of the Black Age of Kali Yuga and the glorious beginning of the White Age of Satva Yuga. How majestic is the image of the Kalki Avatar upon the white steed! With equal heartiness the far-off Oirots await the White Burkhan. Our Old Believers who heroically go in quest of the “White Waters” in the Himalayas, make this difficult journey only in the name of the future. In the very same name of the luminous future, the Lama, with tears, tells us of the treasures and the might of the great Rigden Djyepo, who will annihilate evil and re-establish justice. Towards the future, led the conquests of Gessar Khan. Each New Year the Chinaman lights his candles and prays to the Lord of the Future. And in Ispahan, the white steed is kept saddled for the Great Coming. If you want to contact the best cords of humanity, speak with the people of the future, of that to which the human mind aspires even in the far-off deserts. Some especial heartiness and solemnity pervades these strivings towards the transfiguration of the world.

In these darkest times, in the suffocating void of thought, with especially evocative force, resounds the encouraging voice about the Great Advent, about the New Era, about the time when humanity will be able wisely and inspiringly to utilize all its predestined possibilities. Each person interprets this Radiant Age in his own way, but in one thing all are alike—precisely, that they interpret it, with the language of the heart. This is not a casual eclecticism. On the contrary, it is just the opposite: from all directions—to the one. Because in every human heart, in the entire human kingdom, exists one and the same striving to Bliss. And all are laboring to reunite, in their substance, these scattered spherules of Mercury, if they are not too heavy with oil and not too fluffy with dust. What an example there is in such a simple act as the outer soiling of the spherule of Mercury. One may still glimpse the trembling of the inner substance, but the surface is already besmirched. It has become grimy through outside depravity and has thus become isolated from the universal consciousness. The path to the universal body of all-unity is already intercepted. But if the surface is not yet soiled, with what impetuous striving these scattered drops fuse again with their primary source! And you can not identify them any longer, nor will you distinguish the small particle which was assimilated by the whole. But it lives: It, the entire, exists in It, the Great. The force of all-unity joined it and forged it to the universal concept. All teachings know this universal body under various names.

In the most unexpected manifestations we meet with these all-unifying signs. In the posthumous writings of the Elders of the desert were sometimes found unexpected indications about the Himalayas. These writings, Mandalas and other extraordinary signs arouse one’s amazement and astonishment. But the Lama from the far-off mountain monastery, when asked about it, smiles and says: “Above all divisions, there exists one great unity, accessible only to a few.”

Thus are merged the trends of thought of the most seemingly distant human individualities. In these highest signs are being erased denial and condemnation—most hideous aspects which obscure the light of the heart. Often in our present day, we invent special expressions for the ancient understanding. We say pensively, “He understands psychology.” This means in essence that he does not deny and does not condone his ignorance. We say, “He is practical and knows life,” which means in essence that he does not condemn and thus does not set obstacles for himself. We say, “He knows the source”—which means he does not disparage because he knows how harmful is each disparagement.

In “The Resurrection in the Flesh,” N. O. Lossky cites: “A worker who opposes his striving to the strivings of all other workers is in a state of isolation from them and dooms himself to utilize only his own creative force; hence, he is capable of producing only the most elementary actions, such as repulsion. The release from such impoverishment of life is reached by way of evolution which
creates higher and higher steps of concreate One-ness.”

“The members of the heavenly kingdom, not entering into a state of resistance, do not commit any acts of repulsion in space. Consequently, they do not have a material body; their transfigured body consists only of manifestations which are luminous, sonorous, warm, etc., but which do not exclude each other, are egoistically isolated, but are capable of mutual interpenetration. Having attained a concretely One-beness, which means having absorbed the strivings of each other, and the tasks of Divine Wisdom, they collectively create the Kingdom of perfect Beauty and all-manifesting Good. And they so create their bodies that, being mutually interpenetrating, they are not in possession of one personality, but serve all, complementing each other, and forming individual omni-entities, which are organs of the all-embracing wholeness of the Heavenly Kingdom. The free and loving unanimity of the members of the Heavenly Kingdom is so great that they all build, one may say, 'One body and one spirit.'”

“Concerning the super-spaciousness, its significance is well expressed in the creations of the Father of the Church the Holy Gregory Nisky. 'The soul is not confined to spacial limitation,' says he, 'therefore, for the spiritual essence, no great difficulty is involved in pervading each of the elements, with which at some time it has come into union, during integration, since it is not divided in parts by the contrariness of the elements; the spiritual and dimensionless essence is not affected by the consequence of distance. The friendly connection and acquaintance with the former parts of the body is forever retained in the soul.’”

To whom, then, will the words of our famous contemporary philosopher be especially clear and close? Certainly, a high lama will express hearty response as well as benevolent understanding for them. Moreover in his realistic metaphysics he will find a corresponding substantiation for them, and with elation he will join the discussion about the spirit; in other words, this constitutes his striving. The universal body, the lama will recognize as Darmakaya. The highest communion of the representative of spirit, he will call Dorjepundok. And chiefly he will do it not in the spirit of discord or disputatiously, but in that benevolent communion by which all harmful boundaries are so easily erased.

In the East also they understand Metalfnikoff’s idea of the immortality of the cell-unit. The idea of unity, indivisibility, indestructibility, is appreciated. The one who understands Dharma, can also speak of immortality. With benevolence, they understand de Broglie, Millikan, Raman, and Einstein. The main thing is that there should be language of approach. For mutual understanding, one must know the inner and outer languages. One must not only the outer hieroglyph; one must know the derivation of the sign, the evolution of the symbol, in order that an incomprehensible exterior should not become a new barrier.

Is it then so difficult to unite in Bliss? One person may consider the sacredness of the Ganges as superstition; but a true scholar will give its due to the wisdom of the people. It is truly beautiful to contact the facts and foundations of the people’s wisdom. The waters of the Ganges are revered as sacred. And it is astounding that the countless multitudes of swarming people do not contaminate each other in the waters of the sacred river in Benares. But in addition to faith and to psychic protection, nature adds one more precious factor: Only recently it was discovered that special bacteria exist in the water of the Ganges which destroy other nests of contaminations. The old knowledge manifests here its firm foundation.

All signs of unity are touching. The Buddhists see the icon of Saint Josav, the Hindu Prince and wish to have a copy of it. The lamas see a fresco of Nardo Dicione in the Pisa Campo Santo and begin to explain its contents and the significance of the painted symbols. And when you read to them about Saint Josav from The Golden Legend they smile cordially. And in this smile is that same benevolence and containment which made room for Aristotle on the portals of the Cathedral of Chartres together with the Saints and Prophets. And also the images of the Greek Philosopher upon the frescoes of the churches of Bukovina. The image of the Mohammedan Akbar is in a Hindu Temple. Lao Tze and Confucius are in an aureole of Catholic saints. All the black Madonnas and
Rockamadura are from Negro soil! And King Solomon is in the Greek Orthodox Church of Abyssinia. If only one does not close one's eyes intentionally, a multitude of benevolent facts will flow in. Verily, following the covenant of Origen, "We see with the eyes of the heart."

And not only do ancient Chartres and Bokovina revere the great Philosophers upon their portals. The newspapers of New York thus communicate the news about the Riverside Church: "Confucius, Buddha and Muhammed, together with Christ are modeled on the portals of the Baptist church. The new era of religious tolerance is expressively symbolized in the images, where great scientists and philosophers, many of whom in their time were condemned of heresy, occupy a place together with saints, angels and leaders of religions... Moses is modeled shoulder to shoulder with Confucius; after Buddha and Muhammed follow Origen, St. Francis of Assisi, Dante, Pythagoras, Plato, Socrates, Aristotle, St. Thomas Aquinas, Spinoza and Archimedes... Together with Dr. Fosdick who gave this testimony of his broad thinking, another representative of free thought, Dr. Holmes, has announced in a sermon that the temples of the future will represent the synthesis of all great religions of the world."

Similarly speak also the sermons of Dr. Guthrie, in one of the oldest churches of New York, St. Marks in-the-Bouwerie. All recollect his Buddha day and days devoted to other leaders of religious thought. The new temple of the Episcopalian Church on Park Avenue, under the leadership of the eminent minister Dr. Norwood, strives to the same blissful synthesis.

If a venerable Moslem affirms that the Tomb of Christ is in Srinagar, and begins in the most devout manner to enumerate all the traditions and cures which have taken place near this Tomb, one cannot reproved him severely; for he speaks with the most benevolent intentions. Likewise, you will not interject objections when in Kashgar they speak with conviction about the tomb of the Holy Virgin being in the Miriam Mazar. Neither will you protest when they speak to you of Elijah the Prophet in the upper Indus, for, first of all, you feel their benevolence, and secondly, in substance there is nothing to contradict. Let us altogether regard with care all these benevolent signs of unification.

Or will you in wrath speak against the throne of King Solomon in Srinagar? On the contrary, you will rejoice that these thrones are many in Asia and according to the words of well-wishing, the wise King Solomon in his all-unifying force, flies even now above the vistas of Asia on his flying carpet. You will rejoice and remember the Amos Society in New York and its broad and benevolent aims.

There is special joy when you hear the great names of Messiah, Maitreya, Muntazar, united and pronounced in the same place with the same benevolent reverence and unifying signs.

Let us remember the touching Tibetan legend about the origin of many sanctuaries, and let us especially remember this now when these benevolent signs do not bind us with the fetters of the past, but exultingly impel us towards the future.

And what is the invocation of the wise Apostle Paul when he writes to all ends of the world, to the Romans, the Hebrews, Corinthians, the Epesians, and Galatians; "Purge out therefore the old leaven, that you may be a new lump."—"Therefore let us keep the feast not with the old leaven." "Him that is weak in the faith receive ye, but not to doubtful disputations." "For one believeth that he may eat all things; another, who is weak eateth herbs."

"Let us therefore follow after the things which make for peace and things wherewith one may edify another."

"Every man's work shall be revealed; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

"When they shall say 'Peace and Safety,' then sudden destruction cometh upon them."

"Quench not the Spirit."

"Let us therefore cast off the works of darkness, and let us put on the armor of light."

"Reach love, be zealous of spiritual gifts."

"To write the same things to you, to me indeed is not grievous, but for you it is safe."
“What is the command and prayer of spiritual reunion? For the future, the armor of light is needed. Isaiah also, not only deploring the past, but in zeal for the future, gave his forewarning with the ominous words: "Maher—Shelal—Ash—Baz."

Not for the past, but for the future traveler, did Akbar plant the young trees along the roads of India.

What can be worse than to remove something and to leave "the site empty?" Says Sloto Ust, "And when the soul diverts from love, then its mental gaze is clouded."

Verily multi-precious are the unifying signs! We do not forget the word of Vivekenanda about Christ, "If I would have met Christ during my life I would have washed his feet with the blood of my heart." Are there many Christians who have in their hearts the same vital and uplifted feeling? And can one forget the words of the same Vivekenanda, who asked the Chicago Congress of Religions: "If you consider your teaching so supreme, why then do you not follow its covenants?"

Can one forget the fact that once when a Christian church was in an impoverished condition and was threatened with being sold at auction, Jews voluntarily and spontaneously bought the Christian sanctuary and returned it to the bosom of the Metropolite. The Metropolite E. will affirm this.

Is it not in the name of bliss that the Rabbi Cabalist tells you: "You are also Israel if you search for light." And will you not smile benevolently at the Nam tar narrated by the Central Asiatic Bakshi, concerning the miracles of the great Issa-Christ? And will you not listen after midnight in Kashmir to the glorification of Christ from the lips of the Moslem choir, accompanied by the Sithars and fantastic drums? Also I recollect all the reverential and deeply touching words of the Moslems of Sinkiang about Issa the Great and the Best.

Or if we take a book of the Reverend James Robson, "Christ in Islam," then instead of hostile signs whispered by ignorance, we will see innumerable examples of hearty understanding and benevolence. The Old Believer sings the verses about Buddha. In the suburgans among the sacred books is placed also the New Testa-
Prophet asked the Archangel Gabriel to carry him over into the site of the "Children of Moses," Banu Musa, into the land of the righteous ones. Gelilot Herez Israel relates Shambatyon to the sacred river of India, which has healing properties. Healing unifications!

Let us not imagine that these ideas about all-understanding, about unity, are close only to innovators, who shame the dogmas.

The Orthodox Catholic and Roman Catholic churches constantly pray for the re-union of the churches, for time of peace. This hope for the most spiritual, the most heartfelt unification, is not only a dogma; it is the most life-creating, benevolent principle. And after this external re-union they hope for an era of peace. From the church pulpits we are carried into endless conferences for Peace which also, each in turn, with more or less success, dream of peaceful times. Upon this spirit the inner hope of all mankind unites. Both the most remiss and the most yearning, regenerated ones are dreaming of the days of peace and of the most splendid re-union. In the depths of the heart we understand that persecution, revilement, curses, only lead to horror, to division, to pettiness. They lead us to subtle falsehood and vile hypocrisy.

Over the bridge will come the Messiah. The Cabalists know of this unifying symbol. Upon a white horse comes the Great Rider and the comet is as a sword of light in His hand. A distinguished Abyssinian says: "We have an ancient legend that when the Saviour of the World shall come He shall pass over a stone bridge. And seven know of His coming. And when they shall see the Light, they shall fall down to earth and shall bow before it."

Is it accidental that the coming of the Messiah takes place over a bridge? What symbol is more close to the thought of unity, of re-union? Already Maitreya is seated not in Eastern posture but in Western, with lowered feet, ready for the advent... "Verily never has the time been as short as ours." "The time is intense." "The time is short." "The time is close," the peoples exclaim in varied tongues, trembling with expectancy, gathering the best symbols around their homes.

Why are these times of peace so necessary to mankind? Every heart knows, that an epoch of peace is necessary for cognizance and construction. Hostile periods have brought on the material and spiritual crash. This also the human heart knows. Periods of hostility have created the unrest of unemployment, through which the most worthy striving towards the betterment of quality has been lost. Periods of hostility have resulted in numerous conven­tionalities and in those atrocities which come from the absence of quality, in other words, in a spirit of savagery.

Very often Conferences for peace evoke a pitying smile for the hypocrisy of people gathering to do away with methods of destruction uncomfortable to them, in order to replace them with more subtle and modern ones.

But even among those who gather, there are always some to whom the creative principle of peace is close. And these, not the bestial ones, like the spherules of pure Mercury, will still strive towards luminous unification, towards the great universal body. These striving ones can always find means of accord because by day and night their hearts pray for unification. If this voice prevails, one is able also to realize that indestructible ennobling of the spirit which is imparted through the realization of culture. Because each aspiring spirit, in search of culture, knows in his heart also the great sense of union and the time of peace. He needs this sense of union, he needs this time for peace, in order to open the gates of light. "Do not stand in the way." "Do not obstruct the sun," asked Diogenes, not because he desired to be a sluggard. He asked that light be not obscured, lest it give way to darkness.

Truly, the future does not tolerate sluggards. All has become dense. In the pressure of energies each moment of conscious labor is significant. Each banishment of egoism is significant. And the affirmation of cooperation is luminous.

The age of Maitreya was always indicated as the age of true cooperation. Natalie Rokotoff, in her remarkable book on Buddhism, according to the sources, thus characterizes the Age of Maitreya: "The Future Buddha-Maitreya, as His name indicates, is the Buddha of compassion and love. This Bodhisattva, according
to the power of His qualities, is often named Ajita the Invincible.

"It is interesting to notice that the reverence of many Bodhisattvas was accepted and developed only in the school of Mahayana. Nevertheless the reverence of the one Bodhisattva-Maitreya, as a Successor chosen by Buddha Himself, is accepted also in Hinayana. Thus, the one Bodhisattva Maitreya embraces the complete scope, becoming the personification of all aspirations of Buddhism.

"What qualities must Bodhisattva possess? In the Teaching of Gotama Buddha and in the Teaching of Bodhisattva Maitreya, given by Him to Asanga according to tradition in the IVth century (Mahayana-Sutralamkara), the maximum development of energy, courage, patience, constance of striving and fearlessness was first of all underlined. Energy is the basis of everything, as it alone contains all possibilities.

"Buddhas are eternally in action: immovability is unknown to them, like the eternal motion in space, the actions of the Sons of Conquerors manifest themselves in the worlds.

"Mighty, valiant, firm in His step, not rejecting the burden of an achievement for the General Good.

"There are three joys of Bodhisattvas; the joy of giving, the joy of helping and the joy of eternal perception. Patience always, in all and everywhere. The Sons of Buddhas, the Sons of Conquerors, Bodhisattvas in their active compassion are the Mothers to the All-existing."

In giving the covenant of Shambhala, does not the East speak about the very same Light, which is heartily awaited in benevolence and unity? "The Universal Eye of Shambhala carries benevolence to mankind. The Universal Eye of Shambhala is like the light upon mankind's path. The Universal Eye of Shambhala is that Star, which has directed all seekers.

"For some, Shambhala is the truth; for others Shambhala is an Utopia. For some, the Lord of Shambhala is a Sage; for others the Lord of Shambhala is the manifestation of abundance. For some, the Lord of Shambhala is an adorned idol; for others the Lord of Shambhala is the Guide of all planetary spirits. But We shall say—the Lord of Shambhala is a Fiery Mover of Life and of the Fire of the Mother of the World. His Breath glows with flame and His Heart burns with the fire of the Silvery Lotus. The Lord of Shambhala lives and breathes in the heart of the Sun!

"The Lord of Shambhala is the calling one and the called! The Lord of Shambhala is the transmitter of the arrow and the one who accepts all arrows! The Lord of Shambhala breathes with truth and affirms truth. The Lord of Shambhala is unvanquishable and transforms destruction into construction. The Lord of Shambhala is the peak of the banner and the summit of light.

"Accept the Lord of Shambhala as the sign of life. I shall say thrice—of life; because Shambhala is a pledge of mankind's strivings. Our manifestation is the pledge of mankind's perfection. Our manifestation is the affirmed path to Infinity.

"The Lord of Shambhala manifests three ordinances to humanity: The teaching manifested by Maitreya calls the human spirit into our creative world. The teaching of Maitreya points out Infinity in cosmos, in life, in achievements of the spirit! The teaching of Maitreya holds the knowledge of the cosmic fire, as the opening of the heart, which contains the manifestation of the universe.

"The ancient legend affirming that the manifestation of Maitreya will evoke a resurrection of the spirit is correct. We will add that the resurrection of the spirit can precede the manifestation of the Coming, as the conscious acceptance of the Teaching of Lord Maitreya is verily resurrection!"

Does not the East evoke the same spiritual strength, affirming the just necessity of the Hierarchy of Light?

"In the reconstruction of the world one may be sustained only by the affirmation of the New World. The establishing of a manifested decision can enter life only through the great understanding of the universal regeneration by the path of the great law of Hierarchy. Therefore those who seek the New World must strive towards the affirmation of the law of Hierarchy, which leads by the affirmed Hierarchy. Thus only may one establish balance in the world. Only a flaming, guiding Heart shall manifest salva-
tion. Thus the world is in need of the affirmation of the law of Hierarchy.

"Therefore, according to the Law, Hierarchy is being affirmed in the shifting of countries and by the substitution by fire of everything which departs. Therefore it is so necessary to accept the law of Hierarchy, because without the chain one cannot build the great ladder of ascent. Thus it is necessary to accept flamingly the affirmation of the grandeur of the law of Hierarchy.

"It is necessary to reiterate about Hierarchy. It is correct, that the hierarchy of slavery is ended, nevertheless the manifestation of a conscious Hierarchy is accomplished by the suffering of humanity. There is too much slavery in the world and each flame of consciousness is oppressed too greatly. Slavery and conscious Hierarchy are as day and night. Therefore do not hesitate to repeat—Conscious Hierarchy, the Hierarchy of freedom, the Hierarchy of knowledge, the Hierarchy of light. Let those who do not know the conception of the New World ridicule because each understanding of the New World is terrifying to them. Is not Infinity horrible to them? Is not Hierarchy burdensome to them? Because being themselves ignorant despots, they do not understand the creativeness of Hierarchy. Being themselves cowards, they are terrified before Hierarchy. Thus, let us place in the balance the most needed understanding of the approaching Great Age—Infinity and Hierarchy.

"One must accept Hierarchy as an evolutionary system. For those spirits who have not outlived slavery, one may repeat that Hierarchy absolutely differs from despotism.

"What path then is the most affirming one? The most real way is the self-sacrifice of heroism. The most wondrous fire is the flame of the heart, imbued with love to the Hierarchy. The heroic action of such a heart is affirmed by service to the highest Hierarchy; therefore the self-sacrifice of a subtle heart is wondrous. The spirit-creativeness and independent activity of a sensitive servant imbues the space with fire. Thus, verily harmonize the visible and invisible; the present and the future; and the pre-
destined shall be fulfilled. Thus the self-sacrifice of a subtle heart imbues the world with flame.

"According to the construction of strata the evolutionary spiral is being extended and the involutionary is being contracted. One may observe this same fact not only with individuals but also with ideas. It is very instructive to discover how ideas are born and accomplish their cycle; often they seem to disappear completely. But if they are evolutionary, they reappear in a broader way. One may study the spiral of the roots of ideas for evolutionary thinking. The task of gradual containment of an idea can give the progression towards highest understanding.

"Labor, create benevolence, revere the Hierarchy of Light—this, Our Covenant, one may inscribe upon the hand even of a new born child. Thus simple is the cause, which leads to Light. In order to accept it, it is necessary only to have a pure heart.

"Hierarchy is a plane-metric cooperation. If any one tries to explain it by the conventional understanding he will only prove that his brain is as yet not ready for cooperation." Thus it is said. Upon what, then, can we agree? On what basis may we forgive? Upon what shall we base our understanding? Upon what may we broaden ourselves? Upon what shall we avoid offence? Upon what may we move forward? Encircling all the spheres of Dante, we come to cooperation. Cooperation, compassion, are love itself. Ordained by all the hieroglyphs of the heart, love is the Mother of the World. Inexhaustible is creative love, which has conceived the Tribe of holy people, who know neither earth nor nation; who hasten upon wings of spirit to give succor, compassion, cooperation, who hasten in the name of bliss. Who carry the drops of all-understanding, all-embracing bliss.

The world is hastening towards reconstruction. Human hearts are tired of wrath. In tumultuous labors they remember again about culture and signs of Light, and they whisper to each other: "The future exists, that is why we have come here. Not for defamation, nor for terror, but we pass here for mutual labor, for knowledge, for enlightenment. Let us then take hold of this Uni-
versal Light; let us achieve the transfiguration of the world, the pre-ordained, the predestined.

All peoples know that the site of the holy men is on the mountains, upon the peaks. From the peaks comes revelation. In caves and upon the summits lived the Rishis. There where the rivers find their sources, where the eternal ice has preserved the purity of whirlwinds, where the dust of meteorites carries a purifying armor from the distant worlds,—there is the rising glow. Thither is directed the striving of the human spirit. In their very difficulty the mountain paths attract one. There the unexpected occurs. There the people's thought moves towards the Ultimate. There each pass promises an unprecedented novelty, gives promise of the hewing of new facets of tremendous outline.

Upon the difficult paths, upon the dangerous mountain passes stand the images of Lord Maitreya of the Resplendent future. Who made the effort to place them there? Whose was the labor? But often they stand, gigantic, as if not humanly created. Every traveler adds a little stone to the growing Mendang. Does one's heart ridicule this stone offered to the steps of the future? No. The difficult and dangerous path opens one's heart. One does not ridicule; but, smiling in benevolence, one adds his stone also to the laying of the step of the all-containing Light.

Long before dawn, under the stars, the entire neighboring mountain beyond the river is studded with tremendous roseate fires. They glide along, gathering into garlands; breaking into fragments; flash out and disappear; or they are moving back and forward or unite into one powerful flame. In the cold November air, we admire this Himalayan marvel, which is familiar to all local inhabitants. In the morning you can ask the Gur about it and he, with sparkling eyes, speaks about the fires of Devitta; another whispers about the resplendent legion of Maitreya.

There are fires of earth. But here is the heavenly glow. Tibet knows "De-me" the fire of the deity and "Nam bumpa," a fiery glow.

Over the snowy peaks of the Himalayas burns a bright glow, brighter than stars and the fantastic flashes of lightning. Who has kindled those pillars of light, which march across the heavens? The polar and midnight regions are not near. The northern lights cannot glimmer in the Himalayas. Not from the Northern scintillations are these pillars of light. They come from Shambhala; from the Tower of the Great Coming One.

"Maitreya Comes."