

a book; when it is we shall find that it takes the realisation of these ideas yet a stage farther towards their goal. In *Nature's Revenge* its hero, the Sanyasi or recluse and would-be triumpher over nature, thought to solve the old troubles of the human intelligence by the victory of the mind over the heart of man. In the new *Gitanjali* the poet looks for that reconciliation of the two selves and the spirit of the atom with the spirit of the universe, which calls also for the reconciliation of the races. It is all part of the message hidden in a saying of the Upanishads:

The ether which is around us is the same as the ether within us, and that is the ether within the heart.¹

The pages of *Sādhanā* showed us that its writer expressed something new, something closer to ourselves, in the relation of his genius to the genius of his race. He has drawn upon human nature and found there that living presence whose body is spirit, "whose form is light," and that self which is smaller than a corn of rice or a canary-seed kernel, yet greater than earth or heaven, or than all the worlds. The whole bur-

¹ *Khandogya-Upanishad*, iii. 15.