

form a secondary group, unknown to Vedanta. The Upanishads speak of no particular prophet but they speak of various prophets and prophetesses. The old Hebrews had something of that idea; yet we find Moses occupying most of the space of the Hebrew literature. Of course I do not mean that it is bad that these prophets should take any religious hold of a nation; but it certainly is very injurious if the whole field of principles is lost sight of. We can very much agree as to principles, but not very much as to persons. The persons appeal to our emotions, and the principles to something higher, to our calm judgment. Principles must conquer in the long run, for that is the manhood of man. Emotions many times drag us down to the level of animals. Emotions have more connection with the senses than with the faculty of reason; and, therefore, when principles are en-

tirely lost sight of and emotions prevail, religions degenerate into fanaticism and sectarianism. They are no better than party politics and such things. The most horribly ignorant notions will be taken up, and for these ideas thousands will be ready to cut the throats of their brethren. This is the reason that, though these great personalities and prophets are tremendous motive powers for good, at the same time their lives are altogether dangerous when they lead to the disregard of the principles they represent. That has always led to fanaticism, and has deluged the world in blood. Vedanta can avoid this difficulty, because it has not one special prophet. It has many Seers, who are called Rishis, or sages;—Seers—that is the literal translation, those who see these truths—the *Mantras*. (To be continued).

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TO THE SWAMI VIVEKANANDA

Descend again, Thou Atman-Champion!
 Thou Brahman-Conscious One, descend again!
 With Thy Spirit's strong and fiery will
 Thou, Jagad-Guru, Shiva, Mahadev,
 Descend again! Do Thou remove the Dream
 From Maya-bound and Maya-living souls!
 Descend again; resuscitate the strength
 That comes with Knowledge of that Deathless Self,
 Hurling weakness and dependence into Naught!
 O Thou, Preacher of the Highest Truth,
 Again incarnate for the sake of Man;
 Renew Thy Task of teaching changeless Truth;
 Point out That One amidst the manifold!
 Again destroy all clinging unto form;
 Show us that Formless Self one with the soul!
 Descend again, O Master-mind;
 Bring forth anew That Massive Thought
 The Vast Incomparable Vedanta—
 Crest and Glory of the Endless Vedas!
 Thou, Terror of all Priestcraft,

Thou, chanter of the Vedic Lore,
 Arise! Again come forth, O Soul!
 Again the world doth need Thy Might:
 Form forsaking, e'en forsaking life,
 Holding the whole universe as naught
 Thou didst tread the sacred soil of Ind,
 Ochre-robed and staff in hand;
 Afoot thou went'st distributing the Truth,
 To whomsoever cared to heed the Word,
 From each direction to the Himavnt.
 And in Thy Footsteps flourished Truth anew,
 Abandoning all and Atman-pondering,
 A thousand souls arose to do Thy Will
 And seek and find the Vast Unchangeable.
 Thou Master of Vedanta, come anew!
 Show Thou that One Without a Second,
 The Great, the Pure, Eternal Atman
 Above the Maya-woof of thought and sense.

—Sannyasin.