

OTHER MEN'S BIBLES.

Fervent in Solit, Serving the Lord.

OM.

1. Study the Vedas every day. Practise well the duties enjoined therein. Worship the Lord through this means. Eschew desire of doing things that agree with your tastes (and, as a matter of course, indulgence in sensuality). Destroy the multitudes (or continuity) of sin. Recognize a bane in the pleasures of Samsara (the ocean of rebirth). Persevere in the desire (to lead a spiritual life and to know of) the Atma (spirit), and get out of the house at once (the tabernacle of the body).

2. Keep company with the good (Sadhus or saints). Entertain a firm faith in God. Practise the virtues of Sama and the like (Sama, control over the senses within; Dama, control over the senses without; Uparati, abandonment of worldly attractions; Titiksha, endurance of vicissitudes; Shraddha, faith in the words of one's Guru or teacher and the Vedantas). Abandon early every kind of action. seek and serve a good and wise man and daily adore his paduka (his footsteps). Use as a prayer the one Letter (the OM), which is Brahma, and earnestly attend to the important sentences of the Shrutis (Tattvamasi, THAT art thou; Ahambrahmasmi, I am Brahma).

3. Discuss the meanings of (such) sentences. Always defend these Shrutis. Keep aloof from any unwise discussion, but maintain that of the teachings of the Shrutis. Contemplate, "I am Brahma alone." Shun pride more and more every day. Kill out the sense of I-ness (Ahammat) in the body, and scrupulously avoid wanton debates with the wise.

4. Administer medicine to the disease of hunger. Swallow the remedy every day, of living on alms. Go not a-begging dainty food, and rest overjoyed with whatever is obtained in its course. Endure alike heat and cold, and the rest. Do not utter any word in vain and to no purpose. Desire to acquire (a spirit of) dispassion (to all things). Avoid all harshness and contumely, doing good to others.

5. Enjoy yourself in solitude. Fix your mind on that which is far, far beyond. Perceive its omnipresence and learn that this world is saturated with it. Destroy your former acts with the

help of spiritual knowledge. Pine not for the future, and enjoy the Prarabdh (present manifestation of Karma or law) without murmur. And remain in yourself, becoming one with Parabrahman.

For him who reads these five shlokas and daily contemplates thereon with a concentrated mind, for this man the heat of the quick and terrible fire of reincarnation on this earth will soon be extinguished through the favour of Ishvara (the Christos).

OM, TAT, SAT.

Shri Shankaracharya's Sadhana-Panchakam, the Five Perfections, translated by F. A. Venkatasami Rao in European Oriental Department Paper No 4.

EMMANUEL—GOD WITH US.

The cardinal teaching of Theosophy is that there is nothing "outside yourself." It is precisely by this mistaken method of seeking without, instead of within, that man fails to find either Gods or God. A man who is too blind to see the nobler nature of even his nearest friends, will squander his time and dissipate his thought force in speculations concerning the attributes of some distant deity of whom he has heard but knows not; and we of the T. S.—how often, whilst yet too dim of sight to see the God souls of those near us, do we go seeking for the Great Ones in far countries! Blind, oh, blind! For are they not ever with us, the Great One, and the God One? Hold to the personal God if you will, but look for that God only in your own heart and in the hearts of your brothers. Thus, and thus only, can you reach to Gods or God; and never since man was bodied forth has pitfall been found in that Path. True now, as of old, is the sublime chant to the Self within:

"The Lord is my shepherd; I shall not want.

"He maketh me to lie down in green pastures:

"He leadeth me beside the still waters.

"He restoreth my soul:

"He guideth me in the paths of righteousness for His Name's sake.

"Yea, though I walk in the valley of the shadow of death;

"I will fear no evil; for Thou art with me:

"Thy rod and Thy staff, they comfort me."

—P., in The Vahan.