

BOOK REVIEWS.

"Imitation of S'ankara" is the title of a new book by an intellectually industrious, scholarly Indian, Manilal Dwivedi, B.A., formerly Professor of Sanskrit in the Rajah of Bhavnagar's fine college. He is a fruitful author and editor, in three languages. He has prepared many volumes in Gujarati, and has edited Sanskrit republications, all for the Rajahs of Western India, and is a critical English writer and translator. The "Imitation of Christ" has been esteemed during four centuries. The "Imitation of Buddha" came forth lately. Shankar Acharya was a representative Hindu, who lived so long ago that his precise epoch is uncertain. But among the religious fathers of India, who from age to age have left their thoughts on palm-leaf manuscript, S'ankar Acharya is a vigorous chieftain. Acharya means teacher. S' is pronounced sh, and thus his name is often spelled Shankara. This book is a collation of texts from various Sanskrit sources, all agreeing with the teaching of Shankara. He emphasized the oneness, the unity of all Being. His line of thought is called A-dwaitism. A=not; dwaiti=two. In consonance with this, Shankar Acharya and other Hindu fathers elaborate in detail the A-dwaitic formula by Alexander Pope in the memorable couplet:

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.

This book is published in India, and in England by George Redway, 9 Hart Street, Bloomsbury, London. [Price five shillings.] It has a brief, excellent glossary of the Sanskrit words most frequently appearing of late years. The texts, well classified, are on various branches of doctrine; and they are at once topic and aid to reflection, as in paragraphs such as these: Text No. 208.—"Being (universal) is the honey which fills the comb, and is partaken of individually by each bee in its individual cell." No. 219.—"As a spider spins out its web from itself and draws it in, as herbs grow out of the earth, as hairs grow out of the living man, so does the Kosmos evolve from the ever

unchangeable All." No. 100.—"Knowing one's Self, no other knowledge is necessary, for the Self is all-knowledge. The lamp requires not another lamp for its own illumination."

ANNA BALLARD.

"Septenary Man" is unquestionably the most important contribution to theosophic literature which we have had for some years. Dr. Anderson's former work, "Reincarnation," was scholarly to a degree, but it did not profess to be more than a collation of existing material, with the important exception of the technical contribution dealing with foetal life. The style of the present volume has been almost entirely freed from a certain pedantry of expression, which makes "Reincarnation" a difficult book for beginners. In this respect readers may be assured of a pleasure in store in the easy and lucid manner in which "Septenary Man" is written. An admirable introduction serves to place one entirely unfamiliar with theosophy in a position to follow intelligently the account of man's composite nature. To the theosophist, however, the feature of the book is the elaboration of the idea of the fourth principle, the kamic nature. This is recognized as an independent entity, the "Astral," apparently of Anna Kingsford and Edward Maitland, whose redemption is the task of the real man, the divine self, or Triad. This human elemental is recognized as the synthesizer of the body. "The return of this elemental to incarnation necessitates and involves the construction of the outer, physical form in its entirety, as it is the chief Rector of the body as such, and stands in relation to the true man, or reincarnating ego, much as does the Rector of the earth to the Rectors of the 'divine' planets. For as the 'Secret Doctrine' states, 'The Lha which turns the Fourth is servant to the Lhas of the Seven.' And although undoubtedly the next manvantaric step forward of the process of evolution will bring this entity upon the human plane, at present it is but a single step in advance of other and similar elementals which synthesize the