

"If the objection be raised, that so far from our consciousness indicating any connection between us and the Supreme, it on the contrary shows limitations and imperfections, which are contradictory to the idea of God, the Hindoo replies that this is owing to delusion or *Maya*. The visible universe is but a projection of the Supreme, as the shadow is of a pillar. This enveloping us gives us the impression of our individual existence, and at the same time of a world around us, which we believe to be external to ourselves. This, however, is only as in a dream the scenes seem real, but on our awakening are seen to be illusion. Not man alone, but everything material, as well as immaterial, they regard as an outgoing of the great self-existent." (Page 30.)

How much this all sounds like the quotations we have made from "Science and Health." How can she deny the Pantheistic origin of her views?

On page 426 she says: "Reason rightly directed serves to correct the errors of sense; but while the spell of belief remains unbroken, sin, sickness and death will seem real (even as the experiences of the sleeping dream seem real) until the science of man's eternal harmony breaks this illusion with its own unbroken reality."

This *Maya* is the personification of an attribute. That is exactly what we meet with in the Puranic mythology of the Hindoos. *Maya* is the personified will or energy of the Supreme Being, who, by her, created the universe, and as in this latter doctrine the world is unreal or illusionary, *Maya* assumes the character of illusion personified.*

I presume it is on this account, viz., that *Maya* is feminine, that we find on page 444 of "Science and Health," this remarkable statement: "We have not as much

* "Chambers."