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## ORIENTAL DEPARTMENT.

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FIRST.—To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

SECOND.—To promote the study of Aryan and other Eastern literatures, religions, and sciences, and demonstrate the importance of that study.

THIRD.—To investigate unexplained laws of nature and the psychical powers latent in man.

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General Secretary American Section,  
144 Madison Avenue. New York.

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PRONOUNCE Sanskrit Consonants as in English; Sanskrit Vowels as in Italian or German.

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## TRUE FRIENDSHIP.

*From the Hiri Sutta of the Buddhists.*

HE who transgresses and despises modesty, who says—I am a friend! but undertakes nothing for his friend, know that he is no friend.

Whoever uses soft words to friends without sincerity, him the wise know as one that speaks but acts not.

He is no true friend who always eagerly suspects a breach, and is on the watch for faults, but he is a true friend with whom you dwell as a child at the breast of his mother; from such a friend none can ever divide you.

## FIRST PRINCIPLES.

CHHANDOGYA UPANISHAD.

*Sixth Chapter, 8-16.*

**A**RUNA'S son Uddalaka addressed his son Shvetaketu, saying: — Learn from me, dear, the reality about sleep. When a man sinks to sleep, as they say, then, dear, he is wrapped by the Real; he has slipt back to his own. And so they say, he sleeps, because he has slipt back to his own. And just as an eagle tied by a cord, flying hither and thither, and finding no other resting place, comes to rest where he is tied, so indeed, dear, the man's Mind flying hither and thither, and finding no other resting place, comes to rest in the Life, for Mind, dear, is bound by the Life.

— Learn from me, dear, the meaning of hunger and thirst. When a man hungers, as they say, the Waters guide what he eats. And as there are guides of cows, guides of horses, guides of men, so they call the Waters the guides of what is eaten. Thus you must know, dear, that what he eats grows and sprouts forth; and it cannot grow without a root.

— And where can the root of what he eats be? Where, but in the world-food, Earth?

— And through the world-food, Earth, that has sprouted forth, you must seek the root, the Waters. And through the waters that have sprouted forth, you must seek the root, Radiance. And through Radiance that has sprouted forth, you must seek the root, the Real. For all these beings, dear, are rooted in the Real, resting in the Real, abiding in the Real.

— And so when the man thirsts, as they say, the Radiance guides what he drinks. And as there are guides of cows, guides of horses, guides of men, so, they say, the Radiance guides the Waters. Thus you must know, dear, that what he drinks grows and sprouts forth; and it cannot grow without a root.

— And where can the root of what he drinks be? Where, but in the Waters? And through the waters that sprout forth, you must seek their root, the Radiance. And through the Radiance, dear, that sprouts forth, you must seek its root, the Real. For all these beings, dear, are rooted in the Real, resting in the Real, abiding in the Real. And how these three the world-food, Earth, the Waters, Radiance, coming to a man, become each three-fold, three-fold, this has been taught already.

— And of a man who goes forth, formative Voice sinks back

into Mind; Mind sinks back into the Life, the Life to Radiance, and Radiance to the Higher Divinity. This is the Spirit, the Self of all that is, this is the Real, this the Self, THAT THOU ART, O Shvetaketu!

—Let the Master teach me more! said he.

—Let it be so, dear! said he. As the honey-makers, dear, gather the honey from many a tree, and weld the neçtar together in a single neçtar; and as they find no separateness there, nor say: Of that tree I am the neçtar, of that tree I am the neçtar. Thus, indeed, dear, all these beings, when they reach the Real, know no separateness, but say we have reached the Real. But whatever they are here, whether tigers or lions or wolves or boars or worms or moths or gnats or flies, that they become again when they come forth from the Real. And this Spirit is the Self of all that is, this is the Real, this the Self. THAT THOU ART, O Shvetaketu!

—Let the Master teach me more! said he.

—Let it be so, dear! said he. These eastern rivers, dear, roll eastward; and the western, westward. From the ocean to the ocean they go, and in the ocean they are united. And there they know no separateness, nor say: This am I, This am I. Thus indeed, dear, all these beings, coming forth from the Real, know not that they have come forth from the Real. And whatever they are here, whether tigers or lions or wolves or boars or worms or moths or gnats or flies or whatever they are, that they become again. And that Spirit is the Self of all that is, this is the Real, this the Self. THAT THOU ART, O Shvetaketu!

—Let the Master teach me more! said he.

—Let it be so, dear! said he. If any one strike the root of this great tree, dear, it will flow and live, if anyone strike the middle of it, it will flow and live; if any one strike the top of it, it will flow and live. So filled with the Life, with the Self, drinking in and rejoicing, it stands firm. But if the life of it should leave one branch, that branch dries up; if it should leave a second, that dries up; if it should leave a third, that dries up; and if it leaves the whole, the whole dries up. Thus indeed, dear, you must understand! said he. When abandoned by the life, verily, this dies; but the life itself does not die. For that Spirit is the Self of all that is, this is the Real, this the Self. THAT THOU ART, O Shvetaketu!

—Let the Master teach me more! said he.

—Let it be so, dear! said he. Bring me a fruit of that fig-tree!

- Here is the fruit, Master!
- Divide it into two, said he.
- I have divided it, Master.
- What do you see in it? said he.
- Atom-like seeds, Master!
- Divide one of them in two, said he.
- I have divided it, Master!
- What do you see in it? said he.
- I see nothing at all, Master!

So the Master said to him :

— That Spirit that you perceive not at all, dear,—from that very Spirit the great fig-tree comes forth. Believe then, dear, that this Spirit is the Self of all that is, this is the Real, this the Self. *THAT THOU ART, O Shvetaketu!*

— Let the Master teach me more! said he.

— Let it be so, dear! said he. Put this salt in water, and come to me early in the morning.

And he did so, and the Master said to him :

— That salt you put in the water last night—bring it to me!

And looking for its appearance, he could not see it, as it was melted in the water.

— Taste the top of it! said he. How is it?

— It is salt! said he.

— Taste the middle of it! said he. How is it?

— It is salt! said he.

— Taste the bottom of it! said he. How is it?

— It is salt! said he.

— Take it away, then, and return to me.

And he did so; but that salt exists for ever. And the Master said to him :

— Just so, dear, you do not see the Real in the world. Yet it is there all the same. And this Spirit is the Self of all that is, it is the Real, it is the Self. *THAT THOU ART, O Shvetaketu!*

— Let the Master teach me more! said he.

— Let it be so, dear! said he. Just as if they were to blindfold a man, and lead him far away from Gandhara, and leave him in the wilderness; and as he cried to the east and the north and the west: I am led away blindfolded! I am deserted blindfolded! And just as if one came, and loosing the bandage from his eyes, told him: In that direction is Gandhara! In that direction you must go! And he asking from village to village like a wise man and learned, should come safe to Gandhara. Thus, verily, a

man who has found the true Teacher, the Self, knows. He must wait only till he is free, then he reaches the resting-place. And that Spirit is the Self of all that is, this is the Real, this is the Self. *THAT THOU ART, O Shvetaketu!*

— Let the Master teach me more! said he.

— Let it be so, dear! said he. When a man is near his end, his friends gather round him : Do you know me? Do you know me? they say. And until formative Voice sinks back into Mind, and Mind into the Life, and the Life into the Radiance, and the Radiance into the Higher Divinity, he still knows them. But when formative Voice sinks back into Mind, and Mind into the Life, and the Life into the Radiance, and the Radiance into the Higher Divinity, he knows them not. And that Spirit is the Self of all that is, this is the Real, this is the Self. *THAT THOU ART, O Shvetaketu!*

— Let the Master teach me more! said he.

— Let it be so, dear! said he. They seize a man and bring him : He has stolen! they say, He has committed theft, Heat the axe for the ordeal! And if he is the doer of it, and makes himself untrue ; maintaining untruth, and wrapping himself in untruth, he grasps the heated axe ; he burns, and so dies. But if he be not the doer of it, he makes himself true ; maintaining truth, and wrapping himself in truth, he grasps the heated axe ; he burns not, and so goes free. And the truth that saves him is the Self of all that is, this is the Real, this is the Self. *THAT THOU ART, O Shvetaketu!* Thus he learned the truth ; thus he learned it.

## THAT THOU ART.

THIS is the most renowned passage in all the Vedas; the last word of the wisdom of India. The Master, having gradually unfolded to his son the first and initial thought of the old Theosophy,—the differencing of the one reality into the threefold seeming of the world,—gradually rises to the last and final thought of the same wisdom,—the identity of the real self of every man with that one reality; the real, immemorial, eternal oneness between the self of each and the Self of All.

And before turning to this last and final thought of the ancient wisdom, we may very well follow once more the earlier steps by which the Master gradually leads up to this grand and final truth of identity. The real, he says, is in the beginning, one and secondless. And this real becomes differenced in a threefold way.

First there is the Radiance, and from the Radiance come the Waters; and from the Waters comes the world-food, Earth. And the Real, the Self embodies itself in this threefold seeming world. We can at once make this teaching clear and lucid, we can at once bring it home to ourselves, by applying it not to the great world of nature, but to the little world of man.

And, to do so, we had better begin with the outermost of the threefold worlds, the world of the world-food, Earth. As we have already seen, this is the world of the outward life of physical, animal man; where man, the physical self, moves amid his immemorial companions, the mountains, the sea, the sky, the forests, the sun-light and the quiet stars.

Blending and intermingling with these old companions of his, the physical man moves among them, partaking of their varied seeming, a sharer in their multiform nature. And as there are, in this outward world of earth, not the life-giving mountains only, and the quiet stars, but the ape and the tiger also, so the physical man becomes partaker of their lives too; of the selfishness of the tiger and the sensuality of the ape. He hungers, as they say. And where should be the root of this hunger? Where but in the world-food, Earth?

The nature of the physical man, that he shares with the ape and with the tiger, is the immediate outcome, the inevitable result of this seeming outward world; from this seeming outward world it grows and sprouts forth, as the stem and branches of a tree grow, and sprout forth from the root.

Then there is developed or unfolded the middle world of man; the world of reflections; the world of the Waters. This world of reflections, of the Waters, is the world of man's emotional life, the world of fancies and longings; the world of his desires and dreams. And in this world there are pictures, drawn after the pictures of the outer world; mountains and skies of finer texture, fancy-woven, and peopled with images and dreams. Thus in the world of reflection, the world of the Waters, man lives and dwells, from the day he ceases to be pure animal, from the day he begins to be man.

And among all the fluid images of this inner world, he makes a king in the image of his outward body; a personal self who dreams himself to be real; just as the physical self before him figured himself to be the only reality;—the outward king of the outward world of mountain and sky and sea.

And this inward king of the world of reflections and fancies, of the world of the Waters, feeds himself with hopes and fears, with joys and sorrows, with loves and hates. He thirsts, they say; and the world of hopes and fears, of loves and hates, ministers to his thirst. And where can the root of what he drinks be? Where but in the Waters? It is the inevitable necessity of the emotional world, the dream-world of fancies and fears, that his life should be ministered to, in this and in no other way.

Then the life of the outward world is no longer the simple life of ape and tiger; what he draws from the outward world,—what he eats, as they say,—is now led and guided by the laws of his inward world; is led and guided by his hopes and fears, his loves and hates. Thus what he eats, though having its root in the Earth, is yet guided by the Waters. His outward, physical life is guided by the inward mental life.

This mental, emotional life, we saw, was the world of the Waters. the world of reflections. And herein lies our hope of salvation. For this middle world can reflect not only the world of Earth that lies beneath it, but also the world of Radiance that soars above it. So that the middle nature of man, which is the heart and king of the middle world, reflects not only the things of Earth, of the physical self, from below, but also the things of Radiance, the things of the intuitional self, from above. And these things of the intuitional self that are above, appear in the fluid background of the emotional self as the 'gleams' of intuition, the 'glow' of conscience, the 'fire' of genius, the 'dim star' of moral life, burning within; so universal is this simile of the Radiance, of Fire, for the life of the Higher Self.

Then no longer do the things of the Waters, the hopes and fears, the loves and hates, the dreams and desires, flow in never ceasing, never resting tides. The middle nature has found a resting place; the life of the emotional self is led and guided by the life of the intuitional self; the pure light of the soul, the Radiance, shines across the ever-ebbing, ever flowing waves, illumining them, and leading and warming them into perfect rightness. Thus the great reality of moral life begins; the choosing of the better rather than the dearer; the life of Radiance, rather than the life of the world-food, Earth. And even if this Radiance has sunk down to a little flame, no bigger than a fire-fly's glow, if it be fed and cherished, it will grow into a mighty fire, consuming all things, and lighting the whole world with its brightness.

Thus, through the world-food, Earth, must be sought its root, the Waters; and through the Waters must be sought their root, the Radiance. Through the physical, outward life, must be found the inner emotional life, and through this must be found the inmost life of the soul.

But if in the outward life we saw man partaker of the nature of ape and tiger; and if in the middle life, the personal self,—dream-king of a world of dreams,—is partaker of the nature of peacock and love-lorn nightingale, on entering the inner world of the Radiance he must likewise become partaker of its life. And as it is of the nature of Radiance that all sunbeams come forth from the one sun; that sunbeam and sunbeam are brothers together, children of the one father, and at heart one with their father; so it is of the nature of the inner world of Radiance, the world of the soul, that soul and soul are brothers together, children of the one Spirit, and at heart one with that Spirit.

Thus, as, on the dawn of emotional life,—the life of the human self,—that old physical self, with all its partaking in the life of ape and tiger, became antiquated and out of date, and ministered only to the life of the human self; in the same way, and with greater reality, on the dawn of the radiant life,—the moral life, the life of the soul,—that human self with all its partaking in the nature of peacock and nightingale, becomes out of date and antiquated, and ministers only to the life of the soul, the life of the divine self.

With the beginning of this real life,—lighted with the fire of genius, the glow of intuition,—the old sense of separateness, the pride of the peacock, the desolation of the love-sick nightingale, begins to cease. The intuition of self-hood in those other



selves that surround us, begins to grow. We must become the brothers of our brothers as sunbeam is the brother of sunbeam. The great inflexible commandment thunders forth as the voice of triumphant moral law; the great inflexible commandment—that we shall love one another!

Then as the glowing fire of the Radiance, from being at first no bigger than a fire-fly's lamp, begins to grow, it lights up suddenly one of life's well-kept secrets. In burning up the illusion of separateness, so well wrapped in its glamour-garments of space and time, it shews the pure, so long hidden, truth. The truth is, that there is no separateness; that all is one. That the many selves are brothers because they are at heart the One Self; as the sun-beams are brothers because they are all at heart the sun.

Then, as it is found that that old affinity of ours for the ape and tiger, their sensuality and selfishness, were the necessary and inevitable fruit of something rooted in the Real; the necessary and inevitable fruit of our forward striving after real life; so it will be found that the affinities of our middle life, the affinities with peacock and nightingale, were not less the necessary and inevitable fruit of something rooted in the real; that the pride of the peacock is nothing but the dim, thwarted exultation in real being; the first checked and hindered partaking of that Bliss which is the heart of things, the Bliss of the All; and the lovesickness of the nightingale was but the hidden sense of essential oneness; that lovesickness of ours was but the well-hid sense that we should never be separate; that we were essentially one in reality—from the very beginning; however well that oneness was hidden by the old sly glammers and disguises of space and time.

And as we were inflexibly and sincerely true, in the old days, to our physical selves, entering with our whole hearts into our affinities with the ape and the tiger, entering with our whole hearts into the selfishness of the tiger and the sensuality of the ape; so, when through the Waters we have found the Radiance,—when above emotional life we have found the real life, the life of the soul and oneness, we must be inflexibly true to that. As we entered in entire earnestness and seriousness, with our whole hearts into the peacock's pride, the nightingale's desolation, with hopes and fears, desires and hates altogether genuine and unfeigned; we must now with equal sincerity, enter into the life of the soul, the life of oneness; choosing the better rather than the dearer, and passing by dear and dearly loved desires. We must come under that imperious commandment of the intuition—that we

shall love one another; but in pure sincerity of oneness, and not with shamefaced sentimentality of half-concealed desires.

Otherwise, as falling back from the real, tiger re-becomes tiger, ape re-becomes ape, peacock re-becomes peacock, nightingale re-becomes nightingale; so will man, falling back from the real, re-become all of these.

Desolation and pride and selfishness and sensuality will weld themselves together; and, becoming untruth, wrapping ourselves in untruth, upholding untruth, we shall fall once more into the wide-spread net.

But at last, becoming true to the higher world, as we have been true to the middle world, and the lower world, we shall reach the threshold of that lost wisdom; we shall learn that this Spirit is the Self of all that is, this is the Real, this the Self; and, last of all, we shall learn that this Self we are, that this Self is the real Self of us each and all.

Then will become intelligible the trilogy of the world; the drama of the lower life, the drama of the middle life, the drama of the higher life; of the Earth, the Waters, the Radiance. Then it will be known that the dramatist of it all was no other than that Self which is the real Self of all of us. That our very Self was the 'inventor of the game', who ordained all things wisely through endless years.

Thus, in the quaintest symbols and parables, was taught to Shvetaketu, Aruna's grandson, the struggle of the Higher Self and its victory over the middle nature and the lower self; and its victory by which the true life of man begins.

When the true life of man has been lived,—that life by which man rises above the darkness, above sorrow and separation and longing, to perfect unity in the light, and at last to perfect unity with the light,—when this true life has been lived, man at last becomes one with the Eternal, recognizes his immemorial oneness with the Eternal, which is the Self of all that is; and the own nature of this Self is perfect Being, perfect Consciousness, perfect Bliss.

## THE MAHOMEDAN TRADITION OF ISSA OR IESUS.

*From the Persian of Mirkhoud, 1432-1498 A.D.*

**H**IS Lordship Issa had a woollen fillet on his head, and wore a garment of the same material on his body. He carried a staff in his hand, and was constantly travelling; he was in the habit of spending the night in any place where it happened to overtake him. His canopy was the darkness of the night, his bed the earth, and his cushion a stone. Some allege that his lordship consumed earth instead of bread, nor was he ever liable to joy or grief at obtaining or losing anything in the world. He ate oat-bread, travelled on foot, and was not fond of smelling fragrant odors. He took no care about procuring dinner or supper, and wherever he ate bread he placed it on the ground, was contented with but little of it, and said: This is much for me, who must die.

One of his apostles requested him to procure a beast for the purpose of relieving himself from the trouble of walking, but he replied: I have not the price required. They then purchased an animal for him, which he bestrode during the day, but when the night approached, his noble mind became apprehensive about the food and water necessary for it; therefore he returned the quadruped to them, saying: I stand not in need of a thing that attracts my heart to itself.

One day they made another request to him, and said: Oh Prophet of God, permit us to build a house for thee! He replied: What shall I do with a house that will fall to ruins if my life is long, and will become the property of another if it be short? But as his companions insisted and expostulated with him on this subject, he went with them to the seashore, and said: Can you build a house on these stormy waves? They replied: No edifice can stand on waves, or even be built. He said: Such is the relation of this world to the next!

There is a tradition that one day he was walking in the road with three persons, who suddenly perceived two ingots of gold and desired to take possession of them. Issa—on whom blessing—however, demurred, saying: Be aware that these two ingots will become the occasion of the destruction of all three of you! When Issa had departed, one of the said three men went to the bazaar to purchase food; his two remaining companions, however, resolved to kill him on his return, so that they might equally

divide the ingots and each obtain one. The man who brought the food had mixed poison therewith in order to become the sole possessor of the treasure after the death of his associates, but they slew him as soon as he had arrived; after that they ate the poisoned food, and likewise departed to the next world. When Issa returned he looked at those three victims of predestination, and said: It is thus that the world deals with those who are addicted to it!

One of the miracles of this spirit of God was, that he shaped a piece of loam into the figure of a bird, breathed into it, and it flew; this bird is called a bat. When the Jews beheld this miracle they exclaimed: this is evident sorcery! Another of his miracles was, that he cured the blind and lepers.

And another miracle was, that he brought the dead to life, as the Most High has said: And I will raise the dead by the permission of God. It is related that the first person brought to life by the felicity of his blessed breathings was the son of an old woman. The event took place as follows. While he was traveling he perceived on a certain occasion an aged woman sitting on a grave. He spoke to her, and she told him that this was the tomb of her son, near which she would remain till her death, or till her son come alive again. Issa said: Wilt thou leave this place if thy son comes alive again? She said: Yes! Then his lordship fell on his knees and prayed; after that he went to the tomb, and exclaimed: Oh arise immediately by the command of God! That very moment the grave opened, and a man came forth from it, who, shaking the dust from his head, said: Oh Spirit of God, what was thy reason for calling me? Issa informed him of his mother's wish, but the son of the old woman besought Issa to allow him to return to his resting-place, and so make the agonies of death easy to him. His request was complied with. The son of the old woman returned to the grave which closed itself over him as before. But the obdurate Jews, when they heard of this event, said: We have not heard of greater sorcery than this!

Historians have reported that in the time of Issa—on whom blessing—there was a king in the country of Nassibin who was very arrogant and tyrannical. Issa having been sent on a mission to him, started towards Nassibin. When he arrived in the vicinity he halted and said to his apostles: Which of you will enter the city and say: Issa who is a servant of God, his messenger and his word, is coming to you! One of them whose name was Yakub exclaimed: I will go, oh Spirit of God! The Lord Issa

said : Go, although thou art the first who wilt separate thyself from me. After that another believer in the one God, Tuman by name, asked permission to accompany Yakub. Issa allowed him to do so, but said : O Tuman ! thou art destined soon to be afflicted. Then Shimaun said : Oh Spirit of God, if thou wilt permit, I will be the third of them, on condition that, in case of trouble, when I invoke thy aid, thou wilt not withhold it. After he had also obtained leave, the three men departed. Shimaun tarried outside the city, saying to his companions : Enter ye, and do what Issa hath ordered you. If any misfortune befall you, I shall try to remedy it.

Before they arrived at Nassibin the foes of religion had spread evil reports about Issa and about his mother, so that when Tuman and Yakub entered the city, and the latter raised the shout : Verily now Issa the Spirit of God, and his word, his servant and his message, has come to you !—the people turned towards him and asked : Which of you two is the speaker of these words ? Yakub disavowed these words and denied having uttered them, but Tuman said : I have spoken these words ! The people then accused him of falsehood, and uttered unbecoming sentiments with regard to Issa and his mother Mariam. They led Tuman to the king, who ordered him to revoke these words on pain of death. Tuman refused to comply, whereon the tyrant commanded his hands and feet to be cut off, his eyes to be pierced with an awl, and his body to be thrown upon a dunghill. When Shimaun had heard what took place, he entered the city, waited upon the king, and said : I hope the benignity of your majesty will grant me permission to ask a few questions from a man who has been punished. The king having assented, Shimaun went to the dunghill, and asked Tuman : What are thy words ? He replied : I say that Issa is the Spirit of God, his servant and his messenger. Shimaun continued : What are thy arguments in favor of the truth of these words ? Tuman replied : He heals those that are blind from birth, lepers, and all kinds of diseases ! Shimaun continued : Physicians do these things likewise, and are participators in such acts. What other sign does he possess ? Tuman said : He knows what people eat in their houses, and what they put aside. Shimaun rejoined : Soothsayers do this ; is there any other sign in him ? Tuman said : He makes a bird of clay, breathes into it, and it begins to fly. Shimaun said : This looks like sorcery ; what other argument has he in favor of his claim ? He replied : By the permission of God, he can raise the dead to life again !

Shimaun then made report to the king, saying : This culprit speaks of great things performed by Issa ; and which can originate only from the omnipotent and absolute Sovereign, or from his prophet. Every act of his messenger depends on the permission of the Lord of lords ; nor would the eternally-living One allow a sorcerer to work such miracles. If Issa be not a prophet of God, he cannot revive a dead body. Therefore it will be best to call Issa, and to try whether he can do all that this man asserts ; but if Issa refuses to comply, thou mayest chastise the man whom he has sent with any additional punishment thou mayest deem fit. If on the other hand Issa resuscitates a dead man, we shall be obliged to believe in him, because the raising of the dead will be a convincing argument and an invincible proof of his being a true prophet and a messenger.

The king approved of what Shimaun had said, and ordered Issa the Spirit of God to be produced. Issa—on whom blessing—came, and by his advent the assembly received new lustre and freshness. The king then ordered Shimaun to converse and dispute with Issa, to whom Shimaun accordingly said, in the presence of the king : This thy envoy, who has incurred the wrath of our king, bears testimony that thou art a messenger of God ! Issa replied : He speaks the truth ! Shimaun continued : He imagines that thou art able to heal those who art blind from birth, and lepers, as well as thou curest sick persons ! Issa replied : His statement is in conformity with facts ! Shimaun rejoined : It has been decided that if thou canst not perform that which Tuman pretended concerning thee, we shall kill thee and thy companions. Issa said : Yes ! Shimaun asked : Then begin with thy companion !

Issa thereupon placed the hands and feet of Tuman, which had been cut off, upon their stumps, and drew his own hands over them, whereon, by the power of God, Tuman became whole as before. Then he rubbed his blessed hands upon the eyes of Tuman, and he began to see.

Shimaun exclaimed : Oh king, this is a sign of the signs of his being a prophet ! Then Shimaun begged Issa—on whom blessing—to reveal what those present in the assembly had been eating last night, and what they had put aside. The Messiah—on whom blessing—then addressed each man separately, and told him what he had eaten the last evening, and what he had laid aside.

Shimaun again said : Thy envoy imagines that thou makest of clay the similitude of a bird, and after breathing into it, thou

causest it to fly; and the king wishes to behold this strange event! Issa asked: The figure of what bird is wanted? They said: The bat, because it is a strange bird! Accordingly he fashioned it, breathed on it, and it flew.

*This tradition is taken from Rehatsek's edition of Mirkhoud's Rawzat-us-Safa, a cycle of legends or traditions from the days of the genii and Adam to the founding of the Mussulman power.*

*( To be continued. )*